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# The Elim Evangel

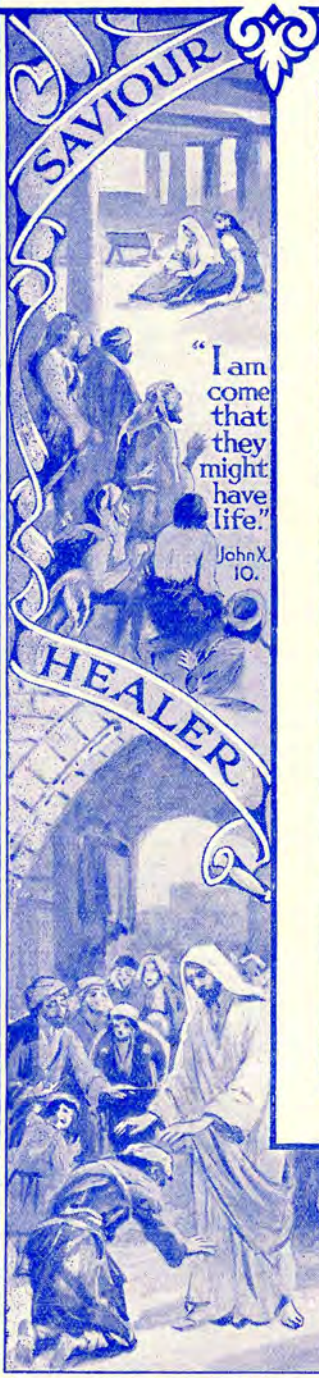
AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.  
HEB. XIII. 8.

Vol. XVII., No. 19

MAY 8th, 1936.

Twopence



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

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



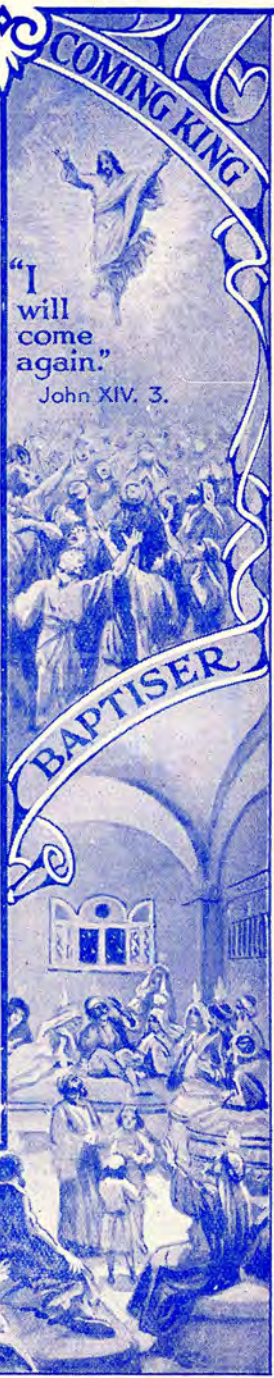
"I will  
send Him  
(the Comforter)  
unto you."  
John XVI. 7.



PHOTO BY]

THE ABERGLASLYN PASS

[MISS A. P. KERSHAW.



"I  
will  
come  
again."

John XIV. 3.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,  
J. Smith & R. Twerd.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVII.

May 8th, 1936

No. 19

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## ROYAL ALBERT HALL, LONDON

FOURSQUARE MEETINGS

for a great

# Pentecostal Outpouring

and  
DIVINE HEALING

On Whit-Monday, June 1st, 1936,

at 11, 3 and 7,

when

Principal **GEORGE JEFFREYS**

will speak on The Outpouring of the Holy Spirit and the Miraculous Gifts of the Holy Spirit at the three services.

Intercession Meetings are being arranged for those seeking an Outpouring of the Holy Spirit

At each service Elim Ministers will tell briefly how they received the Pentecostal Baptism

There will be special singing for half-an-hour before each service by a large choir of Elim Crusaders from London and the provinces.

Refreshments obtainable on premises between the meetings.

Doors open one hour before each meeting.

Parties of eight or more travelling together from one station and returning the same day may obtain tickets at a single fare for the double journey.

**Reserved Seats.**—Tickets for seats in the boxes and stalls are obtainable at the following prices: morning, 1/-; afternoon, 2/-; evening, 2/- Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7, enclosing stamped, addressed envelope.

## LONDON WHITSUNTIDE CONVENTION

The Annual Whitsuntide Convention will be held from Whit-Sunday, May 31st to Thursday, June 4th.

Further particulars will be announced later.

**Accommodation.**—Those requiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## WHITSUNTIDE CONVENTION

**LETCHEWORTH.** Elim Tabernacle, Norton Way North. Full particulars later.

## ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

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

**BLACKPOOL.** July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volkman and Miss Ching.

**ELIM BUNGALOW CAMP.** Brighton Downs, July and August. Crusaders only July 25th—August 15th.

**EASTBOURNE.** July 30th—September 3rd. Charming house in its own grounds, only seven minutes from the sea front. Miss Barbour and Miss Henderson.

**ELIM WOODLANDS.** The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

**GLOSSOP, BETHRAPHA.** Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

**RYDE, ISLE OF WIGHT.** July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Mrs. Webster and Miss Ryde.

**SCARBOROUGH.** July 24th—September 4th (Joel ii. 29). This place and home are renowned for spiritual and physical blessings. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

Unless otherwise stated, apply to Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

## FOR EARLY SUMMER HOLIDAYS

**BLACKPOOL.** Guest House open from June 1st to end of July. Meetings at the new Jubilee Temple. Apply to Miss Wylie, 4, St. Vincent Avenue, Blackpool.

## JUBILEE TEMPLE, WATERLOO ROAD, BLACKPOOL.

Meetings continued each week by Pastor James McWhirter of Principal Jeffreys' Revival Party. Sundays at 11 a.m. and 6.30 p.m. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30 p.m.



**BARNARD CASTLE.** June 10—15. Elim Hall, Bird Road. Convention. Further particulars later.

**BARNSELY.** Commencing May 3. Arcade Hall, Market Hill. Evangelistic Campaign by Pastor H. O. Bale.

**HITCHIN.** Commencing May 3. In the Town Hall. Evangelistic Campaign by Pastor W. M. Barton.

**MALDON (Essex).** May 20. 3 and 7 p.m. Convention in Wantz Road Methodist Church (kindly lent). Speaker: Pastor E. C. W. Boulton.

**SCARBOROUGH.** May 9, 10 and 11. Elim Foursquare Gospel Church, Murray Street. Special visit of Pastor E. C. W. Boulton.

**YORK.** May 3. Elim Tabernacle, Swingate. Special visit of Pastor E. J. Phillips.

## Principal GEORGE JEFFREYS and Revival Party's TOUR OF ELIM CHURCHES

April 27th.	LIVERPOOL, 7.30.
„ 29th.	SOUTHPORT, 7.30.
May 2nd-4th	CARLISLE, Sun. 11 & 6.30; weeknights, 7.30.
„ 5th.	DARLINGTON, 7.30.
„ 6th.	MIDDLESBROUGH, 7.30.
„ 7th.	SUNDERLAND, 7.30.
„ 8th.	BARNARD CASTLE, 7.30.
„ 9th.	SCARBOROUGH, 7.30.
„ 10th.	HULL, 11 & 6.30.
„ 11th.	KNOTTINGLEY, 7.30.
„ 12th.	LEEDS, 7.30.

Further engagements will follow.

# 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. XVII., No. 19

MAY 8, 1936

Fridays, Twopence

## Opening of New Elim Tabernacle

Principal George Jeffreys at Bournemouth. Word Confirmed by Signs Following

By F. C. PACKER

**H**AVE you ever experienced something, and afterwards desired to describe that experience to someone else? Your task was not an easy one. What you saw, what you heard, what you experienced first-hand, must be conveyed to other minds by the medium of mere words.

I bemoan my impoverished vocabulary as I write this report, yet console myself with the knowledge that no words could adequately describe the blessings experienced when our beloved Principal conducted the opening services of the new Elim Church at Winton on Good Friday.

We had been in "lodgings" for a long time, and worshipping God under difficult conditions. To realise our present joy in being at last in our own building, you must know something of our past tribulation. Imagine us in a hall, holding a prayer meeting or a Bible reading.

In a room adjoining our hall are a number of youthful enthusiasts singing the *Red Flag*, whilst in another hall on the other side are 250 children uttering yells of delight as they watch a magic lantern display. These difficulties caused the people to pray the more earnestly, and this beautiful building is the answer to their prayers.

The Principal and the Revival Party came to us direct from Blackpool, fresh from the triumphs of glorious

### GOD-GIVEN REVIVAL

and it was evident that their ministry in our midst was in the power of the Spirit. People were arriving at 9 a.m. for the 11 a.m. opening service, and when the Principal commenced a brief service before formally opening the building, there were over 500 people present. To many, it was a strange sight, to see these people with faces beaming with the joy of the Lord as they engaged in reverent worship, now in prayer, as the Principal prays that "this building may become a place where souls find Christ,"—now in testimony as they sing—

" In the Cross, in the Cross,  
Be my glory ever;  
Till my raptured soul shall find  
Rest beyond the river."

Before turning the key to open the building, Principal reminded us of some keys to be found in Scripture. There is (1) the key of belief (Acts xvi. 31) which leads to salvation, (2) the key of faith (James v. 14) by which the sufferer is led to trust Christ for the healing of the body, (3) the key of obedience (Acts v. 32) leads the Christian worker into the fulness of God's Spirit, and (4) the key of expectation (Phil. iii. 20) gives the child of God the glorious hope of the Lord's return.

Words cannot express the blessing of that Good Friday morning breaking of bread service. Truly,

### THE LORD'S PRESENCE

was revealed in many ways, in the salvation of precious souls, in the quickening of mortal bodies, and in the manifestation of spiritual gifts.

The Spirit's anointing was upon the preacher throughout the day. The main theme of the messages was Divine Healing, and God confirmed His Word with signs following. Twenty-six souls were saved, and bodies were healed, some being healed whilst in their seats as the message went forth.

One remarkable healing calls for mention. A woman came to the meeting on crutches. One arm was stiff, and the palm of the hand was facing outwards. She came because she was curious, but God met her and saved her soul. She was prayed for, and the power of God worked in that arm, so that it is now normal. She came to God's house on Easter Sunday to return thanks, and testified that she is now able to dress and feed herself for the first time for thirty-eight years. To complete this wonderful testimony,—to the glory of God—she attended the Bournemouth Convention meetings on Easter Monday and was again prayed for. On the Tuesday evening, she was minus her crutches. Leaving her crutches at home, she had walked a considerable distance in the

afternoon, unaccompanied, and again to the evening meeting. This sister in her testimony said, "I have good reason for remembering the opening of the Elim Church, Winton, on Good Friday.

The final meeting of the day saw

#### EVERY AVAILABLE SPACE

in the building occupied, and there was a large crowd outside, happy to stand by the open windows to hear the message.

Good Friday has gone. Those who were saved, those who were healed, and the many who were blessed, can thank God that for them it was a good Friday, the beginning of greater things.

#### PRINCIPAL JEFFREYS IN WINTON Opening of New Elim Church

Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance, opened a new Elim Church in Hawthorn Road, Winton, on Good Friday morning.

The opening ceremony was attended by about 500 people,

some of whom came from places as far distant as Bristol and Birmingham. Principal Jeffreys, who was supported by his revival party, led the congregation in the singing of hymns and choruses and in prayer, and gave a brief address before opening the building.

Three meetings were held during the day, and the church was packed to capacity. In the evening 540 gained admission, while some 150 stood around the open windows.

A communion service was held in the morning, and at each service Principal Jeffreys gave an address before praying with the sick people. Regarding this side of the Principal's ministry he makes no claim to be able to heal. "It is my privilege to pray but it is God's glorious business to heal," he says. Placing emphasis upon the salvation of the soul rather than on the healing of the body, the preacher, nevertheless, claims that both are provided for in the atoning work of Christ upon Calvary.

Twenty-seven people professed conversion during the day. The opening services were followed by special convention meetings, lasting until Thursday. The resident minister of the church is Pastor F. C. Packer. The church was built by Mr. Charles Baker, of Moordown, and the architects were Messrs. Hankinson and Son, of the Square, Bournemouth.

From "Bournemouth Daily Echo," 13th April, 1936.

## The Little Royal Albert Hall

By Mr. J. DOUGLAS CRAIG

**I**T is only the great causes in our land that can choose the Royal Albert Hall in which to display their wares. It is so costly, it is so vast. Fill it, then your goods are surely rare; fail to do so and it becomes a doorway into oblivion.

Eleven years ago the doors of that vast auditorium were opened to the Foursquare Gospel; had it come to take its test? No! It had come to make its test of the Royal Albert Hall, and that mighty building was found to be too small.

"Please don't come" messages were sent up and down the south coast. Conventions were organised as a means of blessing to the people they were trying to keep away.

Promises were made by the founder, Principal George Jeffreys, to return to this same building in seven weeks' time. So the tide was stayed, and the poor little Royal Albert Hall was saved the embarrassment of keeping as many out as she was able to let in.

It was from the top gallery I got my first glimpse on Easter Monday. Douglas Gray, raised in his rostrum, was leading his great choir of Crusaders.

He was conducting a prison service the last time I saw him. "We've not come to look at you, or for you just to look at us," I heard him tell the prisoners. "We've come to be one with you this afternoon." And that's Douglas Gray, the Musical Conductor. He is just "one with them"—those young choristers, many of whom were members of that great choir for the first time.

I dropped down into one of the Boxes to hear the Principal. He told us about himself during his moving message. He was saved in his youth, then he was smitten with paralysis—doomed to an early grave. Jesus met him, and in one mighty moment God made good His promise (John vii. 38). And the Holy Ghost came upon him and for twenty-one long years out of his innermost being have been flowing "rivers of living water." And thousands and thousands and thousands

that form the vast Foursquare Family are just the result of that mighty outpouring. And that's why the Royal Albert Hall seems such a little place for this Foursquare Family gathering.

At the afternoon service the Principal was presented with an illuminated address from his co-workers, and I saw that mighty man of God nervous for the first time in my life.

Perhaps one day the builders will come and make the Albert Hall a bigger place. God arranges things as Mr. Jeffreys told us in his evening message. He arranged that King Agrippa and Bernice and the chief captains and principal men of the city of Cæsarea should hear the gospel, so He allowed one of His loved ones, Paul, to stand before them all in chains and preach it. God arranged it, as God arranged the message of the Foursquare Gospel and anointed His servant, Principal Jeffreys, with the Holy Ghost to enable him to preach it.

And that is why the Royal Albert Hall seems such a very little place.

### A Pentecostal Convention

will be held in the

**ELIM HALL,**

**Ripple Road, Barking**

**on Friday, 15th May, at 7.30 p.m.**

SPEAKERS :

Pastors E. C. W. Boulton & W. G. Hathaway

Convener : Pastor C. J. E. Kingston

Supported by Elim Ministers of East London

**Pray for a Holy Ghost Outpouring**

# World Events and their Significance

## WIRELESS AS THE ALLY OF DICTATORSHIPS

**T**HE advent of the wireless has undoubtedly brought many improvements in international communication, bringing continents closer together than ever in the history of the world. However, from the following we may see a sinister aspect of this wonderful invention:

Radio has served as the most effective impulse and instrument of democracy and government. Free discussion of all sides of public questions has been made easier, more direct, more complete. The barriers of distance that once separated the elected heads of self-governed nations from the people, have been removed. Improved communications have become the strongest allies of civilisation and of democratic government wherever these channels remain untrammelled.

But, under the dictatorships of Europe we find a different picture. There, these new and great instrumentalities of communication have been converted into tools of reaction, intolerance, cruelty and despotism.

There, the press, from a living and untrammelled force, has been turned into an instrument of blind prejudice; there radio broadcasting, motion pictures, theatres, and the printed word, have only the function of echoing the official propaganda.

Because of its command of these new instrumentalities of communication and education, absolutism has become more dangerous to mankind, for never before has it been so well equipped, so efficient in mobilizing hatreds, so powerful in extending the sphere of its domination.

Will the present and the new forces liberated by science and invention be used for the betterment of peoples or misused for their destruction? Will they enlarge freedom of thought, of opinion, and of democratic action? Or will they become the tools of autocracy and dictatorship?

These are unquestionably the facilities that will bring earth's rulers together in a Godless federation, enabling them also to control the mass mind.

## NEW CURRENCY IN PALESTINE

We understand that two new coins have been minted for Palestine, "the first currency issued directly for that land in 1,900 years. It is significant that on these coins appear in parentheses the Hebrew letters *Aleph* and *Yod*. On the face of each coin the name of the land, 'Palestine,' is engraved in Hebrew, English and Arabic. The Hebrew letters above mentioned are placed immediately after the Hebrew spelling of the name, and represent *Eretz Israel* (The Land of Israel). Thus, as the appointed time draws near, the land is regaining its divinely given name, in anticipation of its re-occupation by the divinely chosen people."

## STILL THE BEST SELLER

We rejoice to learn that the British and Foreign Bible Society are able to show record sales of Bibles for this year. And moreover the advance in sales is shown in countries where there is the most unrest at the present time. Thus, though men are putting forth every possible effort to extinguish the light of truth, applying all their mental resources to belittle the Bible, yet it still reigns supreme in the realm of literature, retaining its influence over the minds of men.

## THE POSSIBLE CLIMAX OF FEAR?

One of our British statesmen recently revealed one of the things that lead to war. He referred to fear as the emotion most likely to produce conflict among the nations.

There are in Europe at the present moment two great countries which are apprehensive of encirclement, a fear which had a good deal to do with the war of 1914, the fear of Germany that she was being encircled. There was Russia, and France and Britain—and Germany talked of "a ring of iron."

Germany is frightened of encirclement by two immense military powers, the most tremendous military powers in the world in their skill on the one hand and in their resources and virile man-power and infinite courage on the other (France and Russia).

Russia is frightened of Japan. Germany and Russia, two of the most formidable military nations on earth, which have been making war for unknown centuries, with war in their traditions and war in their instinct and blood, are both frightened. A courageous animal which is frightened is a most terrible beast when aroused. What is to be the result?

## THE POWER OF THE GOSPEL

That God is moving even in the heart of the enemy's camp is seen in the way in which the gospel is penetrating the darkness of those cradled in Communism. We recently learned of

a young Bolshevik militant, a "without-God," *Varia* by name, who was converted to Christ, and for this reason only, sent to Siberia. From her place of exile she writes: "Our work is heavy, and as the health of Sister X is very bad I work both for her and for myself. We work twelve or thirteen hours daily. The food is very scant. My heart praises the Lord for His goodness to me, a great sinner. Now that I am in His way my life has a purpose. I know whither I go and for whom I suffer. Who can separate us from the love of God? Though they punish me and impose extra work because I must tell all that the Saviour has done for me, I cannot keep silent. With Him one possesses liberty everywhere. The Lord reveals Himself to me daily more and more by means of His Word. I am nineteen and the past Christmas was the first I ever celebrated. The persecution I have to endure I consider a special grace, and I thank the Lord for it.

We do indeed rejoice in the capture of those who have been delivered from the darkness and bondage of a system so terrible as that which prevails in Russia. Nothing but the gospel of Jesus Christ can emancipate these tyrannised and oftentimes terrorised men and women.

## SIGNS OF THE COMING ANTICHRIST

The Roman Emperor at the end, it is foretold (Dan. vii. 25), will "think to change times." Thirteen years ago Signor Mussolini substituted the Fascist Calendar for the Christian, and dates his letters, and conducts all his official business, on the new dating. All business letters in Italy must now end with the words—"Long live the Duce." "In absolute, eerie stillness," says the Rome Correspondent of a London Journal, "we saw the Duce raise his arm in the old Roman salute, stiff and silent, head well up, jaws set, eyes alight like live coals. The man's very attitude magnetised the mass, influenced them to a depth none of them could gauge, made them feel that he, alone of all the leaders they had ever known, had the subtle, secretly sprung power to make them follow him wherever he willed. In the days of Imperial Rome the populace found it no hard task to offer worship, and something akin to divine worship, to the Cæsars. And very likely this parallel is hardly ever absent from the Duce's own mind.—"The Dawn."

How near is the advent of the absent King! "When these things begin to come to pass" we may well be diligent in our preparation for the great summons to the air to meet our returning Lord.

# The Lord's Supper

By HENRY PROCTOR, F.R.S.L., A.V.I.

**W**HILE guarding ourselves from the strange superstition called transubstantiation which supposes that the priest by pronouncing a blessing upon the elements thereby changes them into the very body and blood of our Lord Jesus Christ, by faith in which statement even our Anglican Church is in danger of being split up, causing a great deal of anxiety to archbishops and bishops; while affirming that there is no change whatever in the elements, but that they still remain bread and wine, yet that the ordinance must be of vital importance, an importance which has been overlooked and disregarded by the large majority of professing Christians, it has been reserved for Pentecostal teachers to point out the omission; for although the Spirit Himself expressly commanded that the ordinance should be continued until Christ comes, yet a vast number of His true followers, in other respects real saints, have over-boldly neglected it, to their own loss.

That it is vital is proved by the effects of eating and drinking unworthily, for "whosoever eats the bread, or drinks the Lord's cup in an irreverent spirit, will have to answer for an offence against the Lord's body and blood" (I. Cor. xi. 27).

For the man who eats and drinks brings a judgment upon himself by his eating and drinking, when he does not discern the body. That is why so many among you are weak and ill, and why some are sleeping. But

## IF WE JUDGED OURSELVES

rightly, we should not be judged. Yet in being judged by the Lord we are undergoing discipline, so that we may not have judgment passed upon us with the rest of the world. So that sickness even unto death, and even a danger of the Judgment hereafter, is the result of not discerning the body (I. Cor. xi. 29, R.V.). So that clearly the discerning of the body would save Christians from this kind of discipline; from judgment which causes sickness and sometimes death. "For any one who eats and drinks, eats and drinks judgment to himself, if he fails to estimate the body aright. That is why many are sickly and out of health and why not a few die (I. Cor. xi. 29, 30, Weymouth). But discerning the Lord's body will bring deliverance from disease just as quickly and as certainly as the appropriation of the blood cleanses from sin. This law of the redemption of the body is taught in the type of the passover lamb. The blood was sprinkled on the lintels and on the doorposts to save the firstborn of Israel from death, a type of salvation from sin, but they were also commanded to eat the flesh of the passover lamb (a type of "the Lamb slain from the founding of a world") for physical strength and health, and as a result we are told that "there was not one feeble person among their tribes."

It was at the passover that the Lord instituted the breaking of bread, in place of the passover, and since

## CHRIST OUR PASSOVER

has been sacrificed for us (I. Cor. v. 6-8) the body (represented by the loaf) stands for our healing just as definitely as the blood stands for our salvation from sin: and while failure to discern the Lord's body is said to be the actual cause of sickness, on the other hand many diseases, such as epilepsy, jaundice, paralysis, varicose veins, eczema, and other diseases, have been healed at the Lord's table while partaking of the Lord's supper with full discernment of the body, and in other cases while listening to the truth concerning the Lord's supper "the truth has made them free." People die for lack of knowledge of this truth and many of God's people are just as much "alienated" from the life of God, physically, as the unregenerate are spiritually, but if we appropriate the divine life for the body as well as for the soul and spirit (I. Thess. v. 23), we shall find that we have in us "a flood of life which sweeps all disease away"; a fountain of living water; a spring of water leaping up into eternal life.

It is only by this eating and drinking that we abide in Him. "He that eateth My flesh and drinketh My blood abideth in Me, and I in Him." Moffatt renders this more strongly: "He who feeds on My flesh and drinks My blood remains within Me and I remain within him. "Just as the living Father sent Me and I live by means of the Father, so he who feeds on Me will also live by means of Me" (John vi. 56, 57, see the Greek).

No words could betoken a more intimate and indissoluble union, for the food which we have assimilated becomes our own flesh and blood, and can by no earthly means be separated from our bodies, which are also said to be "members of Christ"; so, in the same way Christ (not the actual bread and wine, but He whom they symbolise) really remains within us, and we in Him and He becomes our life (Col. iii. 4).

---

Take the whole **and** you will get the  
reproach of Christ **and** whole glory of God

---

## ANONYMOUS GIFTS

We acknowledge with gratitude to God the following anonymous gifts:

Foreign Missionary Fund: Reading, three friends, £1; Clapham boy, per Pastor Kingston, 6d.; Leeds, £2; Kensington (A. E.), 10/-; Croydon Crusader, 5/-; Elland sister, per Elim Woodlands, 10/-.

Jubilee Appeal Fund: Thornton Heath (M. H.), £1; Exeter, £1; Bournemouth, Winton, per Pastor Darragh, 10/-; Wimbledon, £1; Clapham (E.H.), per Pastor Kingston, £1; Balham "Evangel" reader, £10; Airdrie (Lanarkshire) brother, £2; Islington (first week's pension), 10/-; Edinburgh sister, £1; Greenford, Mdx., 12/-; "Brightonian," £21.

Work in General: Scunthorpe family, 10/-; H.M.S. H.05, 5/-; London, E.C., £8; Glasgow sister, £1.

## ALONE IN THE DESERT

**A** STRIKING passage occurs in Mungo Park's *Travels*, describing his feelings when alone in the heart of Africa: "Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind sometimes derives consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsule without admiration. Can that Being, thought I, who planted and watered to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after His own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

The greatness of God, as well as His goodness, is reflected from the smallest objects. The revelations of the microscope are as wonderful if not as magnificent as the glories reflected by the telescope.—*Sel.*

# Have You Heard?

That after the successful Revival Campaign conducted by the Principal at Jubilee Temple, Blackpool, Pastor J. McWhirter commenced and is now continuing regular services there.

That in many Elim Churches a change of pastorate takes place on 3rd May. A list of such changes will appear in next week's "Evangel."

That advertising matter will shortly be ready for the special Pentecostal Meetings at the Royal Albert Hall on Whit-Monday. Those desiring posters, window bills, or handbills, should write without delay to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

That gifts for the Elim Jubilee Fund have been received from readers of the "Elim Evangel" in Switzerland, Spain and Ceylon.

That the Elim Jubilee Fund has just received from an old age pensioner the sum of 10/-, being his first week's pension; and from a widow the sum of £2 15s., being the proceeds of the sale of her late husband's watch chain.

Next week's issue of the  
"Elim Evangel" will be the  
Special Sunday School  
Number

## "Christ—the Infallible Exemplar"

By SAMUEL GORMAN (author of *Christ's Glorious Supremacy*)

Reviewed by GWILYM I. FRANCIS

"THE Roman says, 'God is strength,' the Greek, 'God is beauty,' the Holy Spirit and the Word declare, 'God is love,' and since Christ is God, we can truly say of Him, 'He is love.'"

This beautiful passage forms the arresting introduction to one of the inspiring chapters in that excellent book entitled: *Christ—the Infallible Exemplar*, by Pastor Samuel Gorman.

In this charming volume Mr. Gorman strikingly portrays the practical and human aspect of the life and work of the Master. At the outset he places special emphasis upon that important fact that Christ the Exemplar applies only to those who know Christ the Saviour.

There are at least three special reasons why this delightful book should be read by every Christian believer.

Firstly, because of its brevity. The book contains seven short and well-divided chapters; each chapter can be read through in ten minutes, and Mr. Gorman possesses that happy faculty of expressing and dealing

with his subject in a clear, concise and convincing manner.

Secondly, because of its beauty. The choice of words and expressions is exquisite, and each page is radiant with the most stimulating, captivating and informing passages and paragraphs.

Lastly, because of its blessing. The supreme purpose of the book is the magnifying of the character and example of our Lord Jesus Christ, and in the midst of the seven valuable jewels contained in this precious casket, there are three which are outstanding.

Chapter three which deals with "Christ's Perfect Love," is a challenging example to the measure and depth of the love and sacrifice of the Christian believer; chapter four which depicts Christ as the noble prayer warrior is a penetrating searcher of the secret life of the Christian worker, but the Christian sufferer finds inspiration and great encouragement in that stimulating chapter on Christ's humility, patience and gentleness.

It is a book which, from the beginning to the end is interesting, inspiring and instructive.

(Elim Publishing Company, Ltd., Park Crescent, Clapham Park, London, S.W.4. 1/- each, by post 1/2.)



# Like a Mighty Sea

REV. H. J. ZELLEY

Cho. by CLARENCE B. STROUSE.

H. L. GILMOUR.

1. My soul to-day is thirst-ing for liv-ing streams divine, To  
 2. I see the clouds a-ris-ing, the mer-cy clouds of love, That  
 3. The show'rs of grace are fall-ing, the tide-is roll-ing in, The  
 4. It's com-ing, yes, it's com-ing, it's com-ing down this hour, A

sweep from high-est hea-ven to this poor heart of mine; I stand up-on the  
 come to bring re-fresh-ing down from the throne above; The ear-est of the  
 flood-tide of sal-va-tion, with pow'r to cleanse from sin; It's surg-ing thro' my  
 tor-rent of sal-va-tion in sav-ing cleansing pow'r; I hear the bil-lows

prom-ise, in Je-sus' name I plead; O send the gracious cur-rent to  
 show-er, just now to us is giv'n, And now we wait ex-pect-ing the  
 be-ing, and takes my sin a-way, It keeps me shout-ing, glo-ry! thro'  
 sing-ing, I see them mount and roll, Oh, glo-ry, hal-le-lu-jah! they're

## CHORUS.

sa-tis-fy my need.  
 floods of grace from heav'n.  
 all the hap-py day.  
 sweep-ing thro' my soul.

Like a mighty sea, like a mighty sea,

Comes the love of Je-sus sweep-ing o-ver me; The waves of glo-ry roll, the

shouts I can't control, Comes the love of Je-sus sweep-ing o'er my soul.

Copyright 1900, by H. L. Gilmour.

**"THE GIFT OF GOD IS ETERNAL LIFE."**

—Romans vi. 23.

## Bible Study Helps

### SOME PROOFS OF THE RESURRECTION OF JESUS

(Acts i. 3)

Introduction: Resurrection of Jesus, the capstone in the arch of revelation. If the crucifixion of Jesus had not been followed by His resurrection, no hope of salvation for lost world (I. Cor. xv. 14, 15, 17, 18).

#### I. The Empty Tomb.

There were witnesses to His burial; precautions taken; report of guardsmen. Important in that it shows the credibility of the resurrection. Another evidence, body not stolen, linen wrappings found in order—inconceivable if body stolen. Then the testimony of three women and two men, who visited the tomb.

#### II. The Testimony of Eye-Witnesses.

They saw Jesus upon the earth after His resurrection; many of them; testimony not identical, yet not contradictory; character of men unquestioned; the state of their minds—not expecting it—had given up hope—full of doubts.

#### III. The Sabbath Day.

Change from observance of seventh to first day of week, from the first century—no other explanation.

#### IV. The Christian Church.

More important evidence—to quote President Wolsey, "Faith in mere visions or phantoms may produce phantoms, but not such a phenomenon as the Christian Church, the greatest fact and the mightiest institution in the history of the world." Had the resurrection of Jesus not occurred, the Church would never have been established.

#### V. The Power Which the Living Christ Exerts.

The crowning proof—no human being after his death has ever exerted such a powerful and widespread influence—not only His teachings, but the changed lives of multitudes of men and women, and their undying devotion and loyalty to Him, even unto death.

#### "MY CHURCH"

(Matt. xvi. 18)

The word "church" (ecclesia) means "outcalling."

Lessons from this fact:

Since the Church is an **outcalling**—

1. It owes everything to Him by whose calling it exists; it is not a "voluntary" association. John v. 25, individual salvation; I. Cor. i. 9, the whole company.

2. It can never convert the world. For then it would cease to be an "outcalling."

3. It is necessarily separate from the world, unworldly; else why "called out" (II. Cor. vi. 14-18)?

4. It is a witness in the world. Called out, but left here for a time. Notice the word "witness" in Acts.

5. It is responsible to maintain that which becomes God's holy name, within itself (I. Tim. iii. 14).

6. The voice that called it out must legislate for it—the Word settles everything.

7. Now called **out**, it will be called **up** (Eph. v. 25-27).



The Scripture Union Daily Portions: Meditations by Pastor E. C. W. BOULTON.

**Sunday, May 10th.** Psa. li. 1-19.

"The sacrifices of God are a broken spirit: a broken and a contrite heart" (verse 17).

Many a sacrifice is valueless to God because behind it there is an unsundered and unbroken spirit. Unbending and unyielding the spirit glories rather in its own accomplishments and achievements than in the Lord Himself. There is a type of holiness which savours of pharisaism in which God cannot take delight; an experience that advertises itself at every opportunity, boldly proclaiming its spiritual superiority. It is to the broken in spirit that Jehovah turns, and it is such sacrifices that rise to the Lord as a sweet-smelling savour. O Lord, grant that I may be as a broken vessel in Thy sight, emptied of all that in which the flesh glories and of which it boasts.

A broken vessel, blessed Master, I would be,  
That others in this temple Thy pure life may see.

PRAYER TOPIC:

"With God nothing shall be impossible." God with us puts impossibility out of existence. Let this put mettle and tenacity into our prayers that majestic miracles for God's glory be manifested in our churches to-day.

**Monday, May 11th.** Psa. lv. 1-11.

"Then would I fly away, and be at rest" (verse 6).

What a tendency there is to regard a change of conditions as a remedy for the unrest which so often masters us. We are tempted to look upon the lot of others with envious eyes thinking that could we but be translated into similar circumstances life would prove so much more successful and satisfactory. Such thoughts are vain and often misleading. Soul rest can never come as a result of changed circumstances. The soul may only find true rest as it sinks down into God Himself, thus becoming to a large extent independent of the externalities of life. It discovers in the Lord all that is necessary to deep and satisfying heart harmony.

Into Thine arms, O Lord, I sink,  
No test from which I now need shrink.

PRAYER TOPIC:

That every member of our vast family accepts responsibility of liberating by vigilant intercession living showers of Pentecost upon Royal Albert Hall meetings on Whit-Monday.

**Tuesday, May 12th.** Psa. lv. 12-23.

"Evening, and morning, and at noon will I pray" (verse 17).

Thus is the whole of the day sanctified and safeguarded by prayer. No part of the day which allows of relaxation in this respect. It is only in this way that we may pass through the day in triumph, emerging from its many discouragements, difficulties and discipline, unscathed and

unsoiled. In this spirit of prayer the soul is rendered equal to all the demands and duties of a busy life. Armed against the swift and sudden assaults of temptation the believer is able to stand steadfast in God, each conflict confirming faith and strengthening the heart in its obedience to all God's will. O Lord, bathe this soul of mine in the spirit of prayer, that I may face all the obligations and opportunities of this day courageously and with calm confidence in Thine unerring and unailing guidance.

Each time in prayer I kneel  
New life and pow'r I feel,  
Thy Holy Spirit's seal  
Upon me rests.

PRAYER TOPIC:

Praise for God's upholding grace upon Pastor and Mrs. Thomas in their peaceful, prayerful penetration with full salvation into dark hostile districts in Spain.

**Wednesday, May 13th.** Psa. lvi. 1-13.

"What time I am afraid, I will trust in Thee" (verse 3).

So many things contribute towards that form of bondage to which so many believers are subject, the bondage of fear. But God hath not bequeathed to His saints the spirit of fear, it is the spirit of sonship which we inherit in Christ, and this should for ever set the soul free from the things that threaten and challenge. "If God be for us, He is (overwhelmingly) more than all that can be against us." Hallelujah! Though a host should encamp against us, yet in the Lord we have an all-sufficient stronghold. Help me, O Lord, in the hour of peril to put my trust in Thee. When the storm gathers in force and fierceness, let me stay myself upon Thee. When the adversary launches his hosts against me in the day of battle, enable me to claim Thy unailing strength. O make me more than conqueror in every time of test.

No cause have I for fear,  
For Thou art ever near.

PRAYER TOPIC:

Rejoicings for knowledge received of gracious healings in the Royal Albert Hall services on Easter Monday, and for hallowed memories of something indescribably sublime attached to the meetings of that memorable day.

**Thursday, May 14th.** Psalm lvii. 1-11.

"God that performeth all things for me" (verse 2).

How brimful of gracious promise the Word of God is for those who are redeemed, guarantees that have behind them all the wealth of divine grace and power, pledges that leave no room for misgiving. And that which the Word of God pledges, His power is well able to perform. And therefore, however seemingly impossible the pathway of attainment that I tread, God's promise of per-

formance shall reinforce my faith and keep me pressing on the upward way. God's heart hath planned a blessed "afterwards" in the coming days which shall make this heart rejoice with a boundless joy. He "that keepeth His promise for ever" is the One upon whom I am depending; the Lord who never disappoints the trusting heart.

Although to-day the path I tread in night is veil'd,  
Yet I am trusting One whose Word has never fail'd.

PRAYER TOPIC:

That God's comforting touch rest on all church members enfolding loyal hearts with God and their minister in the work of the churches this summer. Unity and sympathetic co-operation bring consolidating blessing.

**Friday, May 15th.** Ephes. i. 1-14.

"By the will of God" (verse 1).

Blessed is the man in whose consciousness this conviction reigns. He shall not be moved in the day of calamity, nor be overwhelmed in the hour when the floods are let loose. Happy the heart that recognises in all the varying vicissitudes of life this supreme cause for every effect; that realises behind all the disturbances and distractions the guiding hand of God; who sees even in the frustration of cherished plans a wisdom beyond his own, and rejoices in the overruling power of Eternal Love. The deepest valley of humiliation and darkest hour of midnight cannot dim the radiant joy which wells up within at the thought of that enthroned thought of God, which in spite of all is working on towards the divine consummation.

O blessed will of God, thou art  
To me the Father's "better part."

PRAYER TOPIC:

Rejoicings for steady advance through keen evangelistic campaigns held in Northern Ireland during past months. Pray that the needy south and west may be bombarded soon with Holy Ghost revival campaigns also.

**Saturday, May 16th.** Ephes. i. 15-23.

"Far above all" (verse 21).

It is this vision of the enthroned Lord that puts life and strength into otherwise feeble hearts, and enables God through the things "that are not" to bring to naught "the things that are." The wise and mighty are overthrown through those whose strength is drawn alone from Him who sits enthroned on high. Linked on to that throne there flows into such lives a glory and power that is irresistible in the will of God. It is to share the authority of His throne that we are now called into the fellowship of the Risen One, and as we abide in union with Him in these mortal bodies resides the power of "an endless life." Such a vision must give birth to an unconquerable faith in the ultimate triumph of the Cross.

Far above all, blessed Lord, Thou art thron'd,  
The One whose blood for this soul has aton'd.

PRAYER TOPIC:

That our churches in Guernsey continue to abound in yet more increasing blessing. That vast numbers of visitors to the island this summer receive full salvation to carry away to bless others.

## Hilarious Giving

**L**IBERALITY should be hearty. It must not be of grief or compulsion or, as the apostle puts it, "grudgingly or of necessity." What dignity is given to benevolence when we remember that He who owns all cares about our gifts! "God loveth a cheerful giver"! The Greek word here translated "cheerful" is the one from which our English word "hilarious" is derived, and its use here suggests a spontaneous outburst of sheer joy in the service of giving. A story is told of a Liverpool merchant upon whom a Christian worker called to solicit money. Ten shillings was the amount given with the remark, "I am sorry it is so little—I have the heart but not the money." A year afterwards, hearing that the merchant had fallen heir to half a million, the Christian worker again presented himself to plead for the cause he had in hand. He was met by a refusal to give anything at all, which looked as though the merchant now had the money but not the heart! Let us each ask himself or herself, "What am I doing to make myself a hearty giver? Am I looking at my accounts to see how much I can give? Still more, am I examining God's Word to see what He expects of me?" "Thanks be unto God for His unspeakable gift," and if we would obtain the faintest conception of all that was involved in that "unspeakable gift" we must look to the Cross and consider all that it cost God to give so utterly and unreservedly.

"I don't like your way of saying so much about giving," said a member of my congregation to me. To this I replied, "Why should you be concerned about what I say, if you are giving what you ought to give?"

"Give, give, be always giving,  
Who gives not is not living,  
The more we give, the more we live."

—DR. W. H. GRIFFITH THOMAS.

# GOD'S TENT

*This act of worship recognises several fundamental facts of life. are and all we have really belongs to Him. We are but stewards.*

**I**N touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart and sacredly

### DEVOTED TO GOD'S TREASURY.

And this was the first tenth, and not the last tenth; the first-fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (I. Cor. xvi. 2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbour's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportions to be any less under the Gospel than under the Law? Surely not, when we remember that we have as our Exemplar One who, "though He was rich, yet for our sakes became poor that we, through His poverty, might be rich"; and that we have the precept of this Exemplar, which no ingenuity can explain away, "Who-soever he be of you that forsaketh not all that he hath

### CANNOT BE MY DISCIPLE."

In the light of such high standards, who can say that we ought not to give at least one-tenth of our income to the Lord?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove Me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated.

H



By  
A. J. GORDON, D.D.

One is that of God's ownership and lordship of our lives. All we  
is of what He has entrusted to us for use in His kingdom interests.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has

#### STAMPED IT ALREADY

as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of goldleaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honour the Lord with thy substance, and with the firstfruits

#### OF ALL THINE INCREASE:

so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give into your bosom" (Luke vi. 38). Do we believe these words of our Lord? And can we question that they refer to abundant temporal returns in recompense for abundant giving?

A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for a shilling a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was £2,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of £2,000. Here

#### HIS FAITH BAULKED.

He said, "After disaster had swept all away, I learned what I had not known before—that it is easier to give one-tenth of £15 than of £2,000." A man is truer to God who works for a shilling a day; and he has less temptations and more strength to meet them whose income is twenty-five shillings a month than he whose income is about £166. He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death.

Here is an instance of negative proof: viz., that "there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). The positive proof would no doubt, fill volumes were it written out.

## Giving

A NEW standard of giving will be adopted by the Church whenever the Spirit once more pervades it with His living power. Greed is to-day dominant even among disciples. It is changing some of them into coin, so that they have a metallic ring and will drop into the coffin with a chink. The ministry of money is not understood or appreciated; men are purse-proud because they have no sense of stewardship; they think of their gains as their own, and giving as an act of merit; and so become arrogant and sometimes defiant in their avarice. How quickly when God's Spirit possesses us do we see that nothing is our own, and even we ourselves are slaves paid for in blood and made free at a great price; and so we, and all we have, belong to the Redeemer.

There is another and more awful side to this matter. Ananias and Sapphira died for the sin of sacrilege in trifling with their stewardship. Achan was guilty of a similar sin and suffered a like judicial death. Something devoted to the Lord and His by right was kept back for selfish ends. That was all! But at these two turning points in sacred history there stands two cairns of black stones—mute warnings that just there is the point of peril, where the step, the slip, may prove fatal. When God in any way calls for our gifts, at our peril we withhold; no sudden death-blow may fall, but a subtle putrefaction or silent petrification attacks character and leaves spiritual life to awful decay and deadness. The Holy Spirit's administration in the Church will make both giving and going easy.—DR. A. T. PIERSON.



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.

## Springtime.

How radiant the countryside looks in these glad spring days. The whole of Nature seems to be in the mood for jubilant song. There is mystic music in the very air. Everything proclaims the miracle of a new creation. The hand of the great Creator has touched the countryside into winsome loveliness. The call of the fields and the woods is almost irresistible at this season of the year. There is that within the human breast that responds to the attraction of Nature. To the Christian believer has been given a capacity for enjoying the beauties and glories of God's creation. In the visible creation the anointed eye beholds the beauty of the divine and the unseen. The story of divine love is told in the radiant landscape, and the heart is drawn afresh to Him who is the Fountain of all life and loveliness. He clothes the fields and the woodlands in their charming colours, and gives to the flowers their wonderful beauty. His hand it is that paints all that is lovely in creation, and all combine to extol the Creator, and Giver of all good things.

There is no effort in overflow. It is quietly irresistible. It is the normal life of omnipotent and ceaseless accomplishment into which Christ invites us to-day and always.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

The son of a widow, that he may be restored and healed by the power of God.—A.B.

A child of God who is suffering from oppression, that God may deliver for His glory.

A believer, that victory over fear may be granted and that complete freedom in the Holy Ghost may be given.—A.S.J.

A servant of Christ, that he may be sustained under the pressure of arduous duties.—E.W.

One who hungers and thirsts for a closer walk with the Lord, and a deeper consciousness of His abiding presence.—R.D.C.

A believer suffering from acute catarrh, that the hand of God may touch into complete health.—W.E.

A child of God who suffers from frequent fits of depression, that the spirit of the Lord may loose from these attacks.—W.O.K.

## Clusters of Camphire.

### God's Anointed Ones

By Pastor E. C. W. Boulton

"The anointing which ye have received."—I. John ii. 27.

Anointed, Lord, with Thee to reign,  
A life where loss is turned to gain.

IT is the presence or the absence of "the anointing" which makes or mars Christian ministry. The servant of the Lord may go to the pulpit or the platform armed with the wisdom of a Socrates and the eloquence of a Demosthenes, but if unequipped with this vital endowment he cannot hope to realise the highest purpose of his calling. Nothing may be used as an equivalent to "the anointing" in Christian service. It is this and this alone that qualifies for effective witness. Whatever the particular function in the Body that I may be called to perform, "the anointing" is imperative; whether as apostle, prophet, teacher, pastor or evangelist, I am entirely dependent upon this heavenly equipment for the fruitful and successful discharge of my God-ordained ministry.

Anointed, Lord, Thy precious Word to teach,  
The hopeless and the helpless thus to reach.

It is this anointing which supplies spiritual energy sufficient to overcome the many antagonisms which are to be encountered in the arena of Christian witness. The *dunamis* from above, resting upon "the things that are not," renders them capable of bringing to naught "the things that are," qualifying "the foolish things" to confound the wise, and the weak things to baffle the mighty.

Ministry on the higher planes of Christian experience must come into conflict with "the rulers of the darkness of this world," and therefore demands a dynamic which is more than merely human. Such ministry must have command of resources that are superhuman. Possessed of this inward illumination the soul is able to withstand the impact of error and evil, remaining unshaken on the field of spiritual battle.

It is "the anointing" that gives beauty, dignity and reality to the common contacts of everyday life. As we touch each other under the virtues of this holy unction so we become conductors of the life of Jesus. The weary are refreshed, the burdened uplifted, and the sorrowing are comforted.

Blessed Master, forbid that in the hour of crisis I should resort to the fleshly expedient for deliverance. Grant unto all my labour for Thee that holy anointing which shall give irresistible virtue to it. Show me that "the anointing" will enable me to shoulder life's heaviest burdens and bear them bravely for Thy glory.

Thou hast called me to the New Covenant priesthood, and as a redeemed intercessor I would fain prevail within the holy place of prayer; give to my petitions that anointing which shall make them effectual; let my lips breathe the inspired request, and my heart give birth to the availing desire.

Anointed, Lord, for worship deep,  
This soul with Thee its tryst doth keep.

# The Trinity

By Pastor J. SMITH (Brighton)



**I**T is surprising to find in these days of spiritual enlightenment so much vagueness surrounding the plain, direct teaching on this, the most important of all subjects. What theological battles have been waged, what mighty bulwarks have been thrown up between the various contending parties concerning this subject. Yet, in spite of it all the Bible is as clear as can be desired.

We will consider this subject in the following order :

Firstly, We will take those scriptures which definitely prove that there are three distinct and separate persons in the Trinity.

Secondly, The sense in which those three persons are one.

Thirdly, Difficult verses dealing with the subject.

“ And God, said, Let Us make man in Our image, after Our likeness ” (Gen. i. 26). Let us remember that there are three numbers in the Hebrew language : Singular, dual, and plural. The singular number being used, of course, when there is reference to only one person, the dual number being used when there is reference to two persons, and the plural number when there is reference to more than two. The word God which is used in the above verse is plural number, as also in the following verses : “ And the Lord God said, Behold, the man is become as one of Us ” (Gen. iii. 22). “ Go to, let Us go down, and there confound their language ” (Gen. xi. 7).

In Genesis xviii., we read of three men appearing to Abraham as he sat in the door of his tent. One of these men is called the Lord twelve times in this one chapter, which word in the original Hebrew means Jehovah. After they had eaten of the meal which Abraham and Sarah had prepared for them, and Abraham arose to walk with them a little way on

## THEIR JOURNEY TOWARD SODOM,

the Lord turned round and spoke to Abraham concerning the sin of Sodom. The other men moved on and the Lord and Abraham stood talking together. In their conversation Abraham calls the Lord the Judge of all the earth (verse 25), so there was no mistaking as to whom he was talking. In Genesis xix. 24 we read : “ Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” Here is one Jehovah on the earth raining fire and brimstone from Jehovah in heaven upon these two cities.

In Isaiah xlvi. 16 we have the three persons mentioned in this one verse : “ Come ye near unto Me, hear ye this ; I have not spoken in secret from the be-

ginning ; from the time that it was, there am I : and now the Lord God, and His Spirit hath sent Me.”

In Daniel vii. 9, 10, 13, 14, we have God the Father and the Son very clearly brought out. Daniel sees One seated upon a throne, who is called “ The Ancient of Days,” before Him the thousands and ten thousands of heaven are ministering and worshipping ; then he beheld : and “ One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him.”

In Revelation iv. 5, we have a similar scene to that described in Daniel, and here also two of the persons in the Trinity are distinctly observed, not as one person, but as two distinct persons. In chapter iv. we see the Lord God Almighty seated upon His throne, before Him there rises the song : “ Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” “ The four and twenty elders fall down before

## HIM THAT SAT ON THE THRONE,

and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created.” In the next chapter we have the Lord Jesus Christ described as a lamb as it had been slain. “ And He came and took the book out of the right hand of Him that sat upon the throne.” And then the redeemed ones burst into the song : “ Thou art worthy to take the book, and to open the seals thereof : for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue, and people, and nation.” Afterwards we hear all heaven joining in the song of praise to the Lamb.

In Matthew iii. 16, 17, we have such a clear account of the three persons : here we see the Lord Jesus coming up from the Jordan, and there in mid-air we see the Holy Spirit in the form of a dove coming down to rest upon Him, while away up in the blue we hear the Father’s voice saying : “ This is My beloved Son, in whom I am well pleased.” In the closing verse of his Epistle to the Corinthians how beautifully Paul brings in the three Persons : “ The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.” How often do we find our Lord Jesus praying to His Father. He regarded His own will as submissive to the will of His Father : “ Not My will, but Thine be done.” To Mary

He said: "I ascend unto My Father, and your Father; and to My God, and your God." From these scriptures we see clearly that there are

### THREE DISTINGT PERSONS

in the Godhead.

We will now pass to our second heading: the sense in which these three are one.

First of all let it be distinctly understood that nowhere in the Bible does it ever say that these three are one Person. The three are one God, or one object of worship. Neither does the Bible teach that the three are one in the sense of man being one: body, soul, and spirit. It takes body, soul, and spirit to make a man. Jesus Christ had body, soul and spirit as He stood by the banks of Jordan, or else He was not perfectly a man.

The Bible teaches that the three are one in everything that makes for oneness. They are one in their moral attributes: Love, mercy, holiness, truth, justice, and faith. A very slight survey will prove conclusively that all of these apply to each several member of the Trinity. Surely God is love! and Jesus loved us enough to die for us, and the Holy Spirit loves us enough to work unweariedly with us to win and woo us to the Lord. Likewise we read that our God delighteth in mercy, and surely Jesus manifested that same merciful spirit when on earth, and is not the Holy Spirit most merciful and gracious in His dealings with us? The same applies to holiness: God the Father is holy, the Spirit is called "The Holy Spirit," and the Son could say: "Which of you convinceth Me of sin?" Likewise right through every attribute we find what applies to one applies to all.

The three are also one in their natural attributes: Eternity,

### OMNISCIENCE, OMNIPRESENCE, OMNIPOTENCE,

spirituality, and immutability. It is true that for a short time, about thirty-three years, one of the members of the Trinity humbled Himself and came down, and was made a little lower than the angels for the suffering of death (Heb. ii. 9). But before that time He was in the form of God, and thought it not robbery to be equal with God (Phil. ii. 6). The works of creation are ascribed to all Three: "In the beginning God created the heaven and the earth" (Gen. i. 1). "All things were made by Him [Jesus Christ] and without Him was not anything made that was made" (John i. 3). "By His Spirit He hath garnished the heavens" (Job xxvi. 13). Eternity is also ascribed to all three: God the Father is called "The Everlasting God"; of Jesus it says: "That which was from the beginning," while the Holy Spirit is called: "The eternal Spirit." The other attributes as applying to all three can easily be proved from Scripture, but for the sake of space I will leave this to the reader to work out.

Thus we have three minds with but a single thought, three hearts that beat as one, three working in perfect harmony and unity with but a single purpose. No wonder Jesus prayed for us that we all might be one even as He and the Father were One. Surely He did not pray for us to be one person, but for us to be one in heart and soul, working together in perfect unity. Such a unity as this we can hardly conceive

of on earth. If we honour one member of the Trinity we honour all three, if we reject one we reject all three. "Whosoever denieth the Son, the same hath not the Father: but he that

### ACKNOWLEDGETH THE SON

hath the Father also" (I. John ii. 23). If we receive one member of the Trinity, at least in spirit, we receive all three. This is common knowledge even regarding earthly relations: if we receive any official member of a firm as their representative, in spirit we receive the whole firm, and the whole firm is pleased. But it is also quite as true that another partner of the same firm may officially visit you, and you could just as literally receive him and entertain him. Thus after we receive the Lord Jesus Christ, and all heaven is pleased with us for doing so, we may just as certainly receive the Holy Ghost, who is just as distinct a person as the Lord Jesus Christ. These two persons are identical in their nature, as identical according to the words of Jesus, as water in a well is identical to water in a river. If you read John iv. 14 you will see to what Jesus compares the gift of life: "A well of water springing up into everlasting life." And in John vii. 38, 39, He compares the Baptism in the Holy Ghost to rivers of living water flowing from your innermost being. Of course they are the same in nature, but different in quantity. We receive the Holy Ghost in greater measure than we receive eternal life according to the words of Jesus.

Now for the difficult verses: "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). This verse has been construed to mean that the whole of the Godhead dwelt in Christ. But this verse says no such thing. It says "the fulness of the Godhead" dwelt in Him. Of course the fulness of the Godhead dwelt in Christ. He was the official

### REPRESENTATIVE OF THE GODHEAD

here on earth, and the fulness of any firm dwells in their official representative. The official representative of any firm bears their name, and they are held responsible for every commitment that he makes. This was especially true of our Lord Jesus Christ. Another verse which is misconstrued: "He that hath seen Me hath seen the Father" (John xiv. 9). Philip had just asked Jesus to show them the Father. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." If you truly know Jesus, you cannot help but see the Father in Him. In His every word and action you see the Father. Another verse in which some have seen a difficulty: "I and My Father are one" (John x. 30). Of course they are one; one in heart and soul to keep the sheep that none of them may be lost. Jesus had just been telling His disciples how He keeps the sheep in His hand, and that His Father also keeps His hand over them.

Jesus came here in His Father's name, every title of Jehovah's was His, He manifested that name to the people of the world: "Jehovah-jireh," the Lord will provide; "Jehovah-rohi," the Lord my Shepherd; "Jehovah-tsidkenu," the Lord our righteousness; "Jehovah-ropheca," the Lord that healeth thee. And right on through the glorious list of heavenly titles and names.

# Edifying and Enthusiastic Easter Gatherings

## Resurrection Life and Power Manifest

*Another Eastertide has witnessed glorious Foursquare Gospel Convention gatherings throughout the country—hundreds of the Lord's people have assembled to meet with and magnify the Master, and blessed times of fellowship have been experienced. Whilst the Conventions had as their main object the edification of believers yet souls have been saved and sick ones healed by the touch of the Great Physician Himself.*

### PORTSMOUTH

**Speakers: Pastors W. G. Hathaway and W. M. Barton.**

**Convener: Pastor S. Gorman.**

Eastertide amid the uplifting environment of convention gatherings has been a blessed and inspiring time at Portsmouth. The two visiting preachers, Pastor Hathaway from his busy duties at Headquarters, and Pastor Barton from his field of ministry at Eastbourne, brought soul-quickenings messages from the Word of God, that were eagerly accepted by the large congregations that gathered. Meetings took a variety of forms, but all blended in a common expression of loyalty and worship to the King of Kings.

Twice during the convention did many of God's people gather at the blessed remembrance table of the Lord, carrying out His command because they love Him. Easter Sunday brought a great evening gathering at which the gospel of grace was preached with power, and two decisions for Christ were made. On Easter Monday two more great gatherings were held at which saints from outlying districts, including the small churches at Petersfield and Westbourne, worshipped with the Portsmouth people. A telegram received from the Principal and the thousands at the Royal Albert Hall was very welcome.

The main themes that seemed to run through the convention addresses were "the power of His resurrection, and the fellowship of His sufferings."

During the week, and culminating in another exceptionally large meeting on Thursday the blessing continued and the Word of the Lord flourished.

It would be well to mention also the ministry of Evangelist M. Oliver, for several weeks prior to the convention, while Pastor Gorman was away campaigning, and how God blessed his ministry. Also of the visits of Evangelists F. A. Hodge and E. Dainton which were greatly enjoyed.

### ISLINGTON

**Speakers: Pastors W. L. Taylor, J. E. Shaw and Miss Henderson.**

**Convener: Pastor E. F. Cole.**

At a prayer meeting before the Easter convention the saints prayed that God would grant unto them a foretaste of the blessing that He would bestow upon them

during the convention. It was a mighty prayer meeting, and the Convention has also proved a blessed time of fellowship. It has been a wonderful time of feasting, and the saints praise God for such a well-spread table.

The meetings were convened by Pastor E. F. Cole, the attendances being very good. Pastor W. L. Taylor and Miss A. Henderson were the speakers on Good Friday. Calvary became very real to God's people as they listened to the inspired messages. There was a wonderful outpouring at the evening service as Miss Henderson ministered the Word. By the wonderful leading of the Holy Spirit, the messages followed on one after another, revealing a beautiful sequence of thought.

On Easter Sunday Pastor Taylor unfolded fresh truths concerning the resurrection, and of the marvellous horizons of promise that belong to the Church through the living Christ.

Pastor Taylor and Mr. J. E. Shaw ministered the Word throughout the following week. Souls have been saved, prayer has been answered on behalf of the sick, and the church has received a glorious spiritual uplift.

### SOUTHEND-ON-SEA

**Speakers: Pastors P. N. Corry and J. McAvoy.**

**Convener: Pastor Harold Mason.**

Excellent Convention services were held on Good Friday. Expectations were great and God's children were not disappointed. In the afternoon Pastor P. N. Corry brought the message under a real anointing of the Holy Ghost. About two hundred sat down to tea between the services. By the time for commencing evening service the Tabernacle was full, and great blessing rested upon the service as Pastors Corry and McAvoy ministered the Word. The Crusaders, under Mr. S. Hardiman, contributed two special items which were much appreciated. Pastor and Mrs. G. Kingston and the Pastors of various Essex Assemblies were also present at these gatherings.

### BALLYMONEY

**Speakers: Pastors J. C. Cariss, S. J. Cooper and N. Caughley.**

**Convener: Evangelist R. J. George.**

The Convention proved an unqualified success, both from the point of view of numbers and in blessing received. The Convention commenced on the Sunday

with a hallowed communion service, followed by an exposition of the Word by Mr. Caughley. In the afternoon service the building was full and Pastor J. C. Cariss gave the message, and at the evening service Pastors Cooper and Caughley preached the gospel to a crowded congregation, and at the close one sister accepted Christ as Saviour. Both Pastors Caughley and Cooper ministered the Word at each of the three Easter Monday meetings, when the tide of blessing continued to rise.

Pastor S. J. Cooper, who formerly was in charge of the church at Ballymoney, continued the convention meetings until Thursday evening. The experience of one and all can be summed up in the words, "Good measure, pressed down, shaken together, and running over," and one brother was heard to exclaim "that he never got such a blessing since God made him." To God be the glory!

At each service the Crusaders rendered helpful choir pieces which were greatly appreciated.

### BRIGHTON

**Speakers: Pastors E. C. W. Boulton, W. L. Kemp and G. Stormont.**

**Convener: Pastor H. W. Fielding.**

On Good Friday, before breakfast, a band of volunteers distributed handbills announcing the meetings, which were convened by Pastor H. W. Fielding. The speakers were Pastors E. C. W. Boulton, W. L. Kemp, and G. Stormont, from whose ministry great blessing was derived. The opening service was a "breaking of bread" service, at which the Master's Presence was very real and precious. The divine healing service held on Monday, was one in which the Great Physician was in the midst.

The afternoon meeting on Easter Monday took the form of a baptismal service, and was well attended, as were the other meetings. Two brothers and four sisters were baptised. Crusaders sang throughout the Convention, also Pastor Fielding and Mr. George from Worthing. Although there may not have been any outward manifestation one feels convinced that a work has been going on in the hearts of men and women. Many strangers have attended.

The whole theme of the Convention has been around the Cross. Hearts have burned as the amazing love of the blessed Redeemer was revealed by the different



speakers, and the blessing and inspiration received from the Convention will long be remembered by those who were privileged to attend. The Christ of the Cross has been wonderfully uplifted, and the church has been filled with the desire to go forward and do more for Him who loved them so much that He laid down His life for to redeem. The message of the Convention can be summed up in the closing hymn:

"Jesus only is our message,  
Jesus all our theme shall be;  
We will lift up Jesus ever,  
Jesus only will we see.  
Jesus only, Jesus ever,  
Jesus all in all we sing;  
Saviour, Sanctifier, Healer,  
Glorious Lord and Coming King."

#### YEOVIL

**Speaker: Pastor W. N. Brambleby.**

**Convener: Pastor H. Burton-Haynes.**

The presence of the Risen Christ pervaded the services throughout the Easter-tide Convention. Pastor W. N. Brambleby, a former minister of the church, was the special speaker. The messages he gave were delivered in the power and demon-

stration of the Holy Ghost, and in his own inimitable way Pastor Brambleby opened up the Scriptures.

On Good Friday afternoon an uplifting address was given on the text "It is finished," and the congregation was reminded of the complete victory of the Cross. In the evening the Lord's people were exhorted to diligently search their hearts and to use the opportunities which were presented to them.

A very homely time was spent together around the Word of God, and the Holy Spirit, through His servant, comforted the saints by the verse, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Pastor Brambleby emphasized that our afflictions were working for us and creating a capacity for future glory.

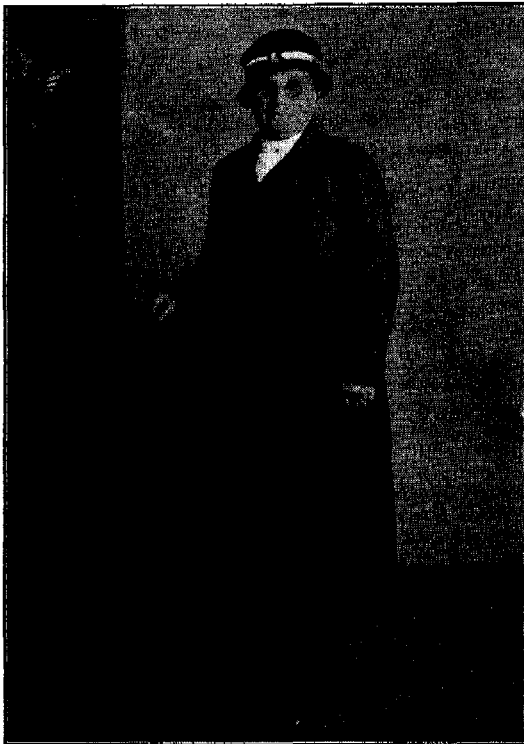
On Easter Sunday the presence of the Master was experienced in a most precious way. Every heart rejoiced as He manifested Himself through the singing of such hymns as "I know that my Redeemer liveth," and "Up from the grave He arose." As the unseen Lord stood in the midst the Lord's people had

to exclaim like Thomas of old, "My Lord and my God." The children greatly enjoyed the new choruses and the bright word given by Pastor Brambleby. The happy laughter of the children showed how appealing and attractive the Foursquare Gospel is, even to the youngest. In the gospel service Zaccheus was made to live before the eyes of the congregation, and they could almost see him peering at Jesus through the leaves of the sycamore tree.

On Easter Monday a splendid company of people sat enthralled as the speaker preached on "Moses and the Burning Bush," and the "Wedding Feast of Cana." Between the services a happy time of fellowship was spent around the tea-table.

The Convention came to a close with a stirring message upon "Spiritual Gifts." Many testified to the blessings they had received through the ministry of God's servant, and although Easter has passed, thank God the Risen Christ remains, and as a result of the Convention a deeper desire has been born in many hearts for a closer walk with the Lord of life and death.

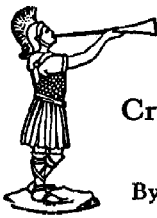
"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).



## HEALED AT THE HULL CAMPAIGN

**W**HEN I attended the campaign meetings at Hull I was suffering from a growth in the nose. I attended the campaign meetings and was anointed and prayed for by Principal George Jeffreys, and was completely healed by the Lord. I thank God for sending His servant to Hull to proclaim the glorious Foursquare Gospel.

Mrs. A. E. Wood.



# Greetings

to all  
Crusaders scattered  
far and wide

By EVA TETCHNER  
(Crusader Headquarters)

Let us gather round and have a little chat together. Not very often do we get the chance, and sometimes I am afraid we, who work in organised Crusader branches, are just inclined to forget those who are faithfully fighting for the King on the lonely outposts. But after all, the glorious thing about this Crusade is not that we may be fighting side by side in a great company, but that we have a great God and "He, who is for us, is more than all who can be against us." So what odds? Whether we are fighting alone or in a large organised band, if the Lord is for us we must be "more than conquerors" every time. Now isn't that encouraging.

Are you a pioneer? (The only Elim Crusader in your district?) What a privilege! After all, there is little glory left for an individual when it has to be shared with a large crowd. But, to be a pioneer is a grand thing! Think of Livingstone and what his pioneering efforts meant to a continent, and I think we might safely say, to the world. Maybe the Lord will use your efforts to blaze a trail and to prepare a way by which others will carry the glorious Foursquare Gospel message to the surrounding districts—over the hills and far away.

(continued top of column 3).



(Conducted by Pastor DOUGLAS B. GRAY)

*Scattered abroad in towns and villages of the British Isles and away in lands across the seas, Elim Crusaders are bravely upholding the banner of the glorious Foursquare Gospel, and endeavouring, by God's grace, to live up to the motto: "God's best for us; our best for God."*

## UNATTACHED CRUSADERS This Message is to YOU.

*God may have called you to fight a lonely warfare. The privilege of happy fellowship at a weekly Crusader meeting is not yours. In fact the only place where you have communion with other Crusaders is by the medium of the Crusader Page, and so to-day this page is bringing to you greetings and, we trust, encouragement.*

## INSTRUMENTALISTS

We shall again be glad to have the services of all instrumentalists on Whit-Monday at the Royal Albert Hall. Write to Musical Director at Headquarters for particulars.

## BARNSELY'S YOUTH

Since the New Year we are glad to report the enrolment of many new members. The work of the visiting band in their faithful endeavours has resulted in some returning to Crusader activity. Some of the Crusaders have of late experienced the Pentecostal blessing, and with signs following. Eager anticipation awaits the summer months, in order that vigorous open air meetings can re-commence.

## from the Branches

You must have heard what Lord Tennyson wrote concerning prayer: "More things are wrought by prayer than this world dreams of. . . . For so the whole round world is ev'ry way bound by gold chains about the feet of God." Yes, and the more one thinks of prayer the more amazed one becomes! There is a verse of a hymn which I particularly love, I hope you do, too:



There is a place where spirits blend,  
Where friend holds fellowship with friend;  
Though sunder'd far, by faith we meet  
Around one common mercy seat.

That is a blessed thought. When you are sending up your petition to God, perhaps finding the path a lonely one, feeling that the presence of the Lord is not quite as real as you would like Him to be, it may be that a similar prayer is going up from other hearts around the world, forming part of the great "gold chain" and being interlinked with prayers from others, that God will make Himself known to those on the solitary far-flung outposts. Then take courage, if you are standing alone—and meet with us in sweet fellowship around the Mercy Seat.

Just before I say "Au revoir" I hope you will forgive me if I pass on one more quotation, this time it is from Hudson Taylor the pioneer missionary to China: "There is no surer way of finding happiness than by heartily engaging in the work of the Lord; no more certain way of increasing our own blessings than by endeavouring to communicate them to others; and these are not only means of obtaining happiness, but are themselves the highest and purest enjoyments we are capable of receiving."

May you remember that you have a part in the great "gold chain" and may the Stranger of the Emmaus road tarry with you—and give you good success.

## ON TOUR

Special youth services are now being held by Pastor D. B. Gray, Evangelist D. Vanstone, and party, District Crusaders and leaders are warmly invited to attend where possible. See last week's *Evangel* for Itinerary.



BARNSELY CRUSADER BRANCH (Pastor D. Forsyth).

# Many Voices

A new loud-speaker, so powerful that its maximum sounds are 1,000 times louder than the roar at the foot of Niagara, has been made for the United States Navy and Coast Guard. It can project sound in a "beam" over a distance of several miles. Enormous crowds of people—outdoor mass meetings, soldiers moving *en masse*, fire fighters within burning buildings, rescuers at sea, searching parties or expeditions, could be handled easily by means of the new speaker. The unit will carry speech intelligibly with more volume than a clap of thunder; it gives the Navy the most powerful

"voice" in the world. (Quoted from "Radio News and Short Wave Radio," in the READERS' DIGEST of November, 1935).

Fancy a single voice 1,000 times louder than the roar of Niagara! The world will add another horror to the noises we already suffer. Imagine Election speeches through such an instrument and yet not even this will silence "the still small voice" that can break strong men to tears and recreate the heart in Christ Jesus.—P.N.C.

## "It is Finished"

SOME years ago we were privileged to pay a brief visit to Palestine. We were especially interested in what we saw in and around Jerusalem, "the city of the great King," the city to which the "tribes went up." There is no city in the world around which are gathered so many hallowed associations. Jerusalem was the scene of Christ's ministry, rejection, and crucifixion, and was the birth-place of Christianity. Among the first places that we visited was the Church of the Holy Sepulchre. The building was thronged with Russian pilgrims, who seemed intensely interested in all that they saw. Our guide showed us the (reputed) spot where the cross was erected on which Christ was crucified, a portion of the pillar to which He was bound when scourged, the stone on which they sat when the Roman soldiers cast lots for His vesture, the rock rent by the earthquake, the place where His body was anointed for burial, and His sepulchre.

Though no one can be certain that these are the exact spots where the events mentioned transpired, we were solemnised at the thought of being close to the place where the mighty work of atonement was accomplished by Christ, and from which the precious triumphant, and life-giving words were heard: "It is finished." These three wondrous words contain the essence of the Gospel. And yet no unsaved person properly understands their meaning. The Gospel of the Grace of God, which tells of what Christ has done for sinners—and not what they are to do for Him—when believed, is the power of God unto their salvation (Rom. i. 16). "It is finished," were the dying words of our truest, best, and dearest Friend. The dying words of loved ones are long remembered by us, and are not easily forgotten. When Christ uttered this triumphant cry He was in the act of giving up His soul as an offering for sin.

The Lord Jesus appeared to "put away sin by the sacrifice of Himself" (Heb. ix. 26). When He died at Calvary a full and perfect atonement for sin was accomplished. Christ poured out His soul unto death.

He bore our sins in His own body on the tree. The ransom has been paid. The penalty has been met. The cup of wrath has been drained to the dregs. Sin has been "put away." The veil is rent, and the way into the holiest is now open. Peace has been made. The law's demands have been fully met. The sin question has been eternally settled. God is fully satisfied with Christ's finished work, and He desires that the soul should be satisfied with that which satisfies Him.

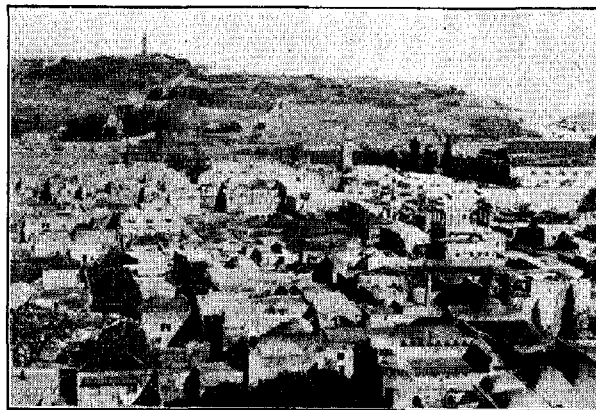
"Christ did His part and left us to do ours," says some. In what part of Scripture is it stated that Christ did "His part" of the work of atonement? It was surely on account of our sins that He suffered, and bled, and died. If, then, God is eternally satisfied with what Christ did for you, what is there left for you to do?

Many believe in the necessity of the atonement who do not believe in its sufficiency. If Christ has done enough to make propitiation for all our crimson sins, why not thank Him for it and rejoice in the glorious fact? You are not asked "to do" anything meritorious in order to obtain forgiveness. Don't insult God by bringing your prayers, works, vows, tears, good resolutions, or happy feelings

to supplement the work of His beloved Son. Can you add to a "finished" work? Salvation has been purchased at an infinite cost, and is now pressed on your acceptance, as you read these lines, as a free gift. Take it now and happy be.

"Wait not for feelings right and pure  
To fit thee for salvation sure;  
Wait not for love, all love of thine  
Is kindled but by love divine.  
Make, then, no effort to believe,  
Only the truth of God receive;  
Faith comes by hearing; hear, not pray,  
Faith only comes in that one way."

"Then said they (the Jews) unto Him, 'What shall we do that we might work the works of God?' Jesus answered and said unto them, 'This is the work of God, that ye believe on Him whom He hath sent'" (John vi.).



Jerusalem with the Mount of Olives in the Background

## Classified Advertisements

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 day week.**

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

**Bexhill-on-Sea.**—Sunny south resort, homely, comfortable board-residence; facing park, minute sea; good table, highly recommended, personal supervision; Foursquare members heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2303

**Bognor.**—Board-residence, apartments, or bed-sitting room; indoor sanitation; buses pass the road to station and sea. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate, Bognor Regis. B2308

**Bournemouth.**—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central Station, assembly; buses to all parts; member of Elim Assembly. Mrs. Sims, 86, Avon Road. B2306

**Bournemouth.**—Board-residence, with home comforts, midday dinner; 3 minutes sea, 1 minute shops; highly recommended; moderate; stamp. Misses Green and Blackmore, 5, Beech Avenue, Fisherman's Walk. B2307

**Bournemouth.** Boscombe.—"Salaam," Campbell Road; board-residence; bright, Christian guest house; central, near sea, gardens, places of worship; separate tables; highly recommended. Miss Cavill. B2313

**Bournemouth.**—Homely apartments, or bed and breakfast 3/6; near buses and shops, ten minutes from sea, five minutes from the Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Road. B2332

**Bournemouth.**—Two nice bedrooms and sitting room, without attendance; good locality, near Elim Church; terms moderate. Apply, Bessant, 43, Osborne Road, Winton. B2325

**Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2323

**Brighton.**—Lady requires board-residence or bed-sitting room with homely people; permanent; moderate. M.C., 25, Sudeley Street, Brighton. B2324

**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 15th—September 7th. Subject: "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

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**Cornwall.** Penzance.—Board-residence, or bed and breakfast; terms moderate; near sea and new Elim Assembly. Mrs. Walsh, 24, Penare Road. B2315

**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.

**Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2262

**Hove.**—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

**Hove.**—Board-residence, quiet, comfortable, homely; sea and station seven minutes; near shops, buses, etc. May, from 25/-, June 30/-, July to September, from 35/-. Miss Conway, 41, Clarendon Villas. B2326

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**Ottery St. Mary, Devon.**—Holiday and Rest Home, open all the year; terms moderate; Elim Assembly in town. Mrs. Ayres, Stafford House. B2327

**Shanklin, I.O.W.**—"Gem of Island" guest house; ideal position, 3 minutes from cliffs; recommended by pastors and Christian workers; reduction for numbers. Miss Fyfe, "Thornbury," Alexandra Road. Telephone 230. B2304

**Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

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**Whitby, Yorkshire.**—Board-residence, home comforts, one minute beach, gardens; separate tables, garage one minute; reduced terms early and late season; near assembly; recommended by pastor; phone 334. Mrs. Cowley, The Sterling, West Cliff. B2328

**Worthing.**—Highly recommended board-residence; excellent food, separate tables, every comfort; minute sea front and bus; 35/- now; from July on, 2 guineas. 63, Ham Road. B2312

**Worthing.**—Homely board-residence, good food; sharing 30/- each, July, August 35/-; bed and breakfast 17/6 each; central, near sea, assembly and station. Mrs. Steed, "Rosslyn," 15, Bridge Road. B2333

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Four unfurnished rooms to let, every convenience, electric light, bath, geyser; rent moderate; near Elim Tabernacle. Apply for particulars to 157, Abbeville Road, Clapham. B2331

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**Grocery-Provisions.**—Young man (25), seeks situation; experienced, willing, capable; 11 years present job; member Elim Church; recommended by pastors; London district preferred. J. Morris, 9, Lower Road, Ledbury, Herefordshire. B2330

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### BIRTHS

**Jessop.**—On April 26th, to Mr. and Mrs. Jessop of Lincoln, the gift of a son, James Thomas Harry.

**Lummis.**—On April 11th, to Mr. and Mrs. Lummis of Barking, the gift of a daughter, Patricia Ann.

### MARRIAGES

**Dean : Packer.**—On April 11th, in the Elim Tabernacle, Hendon, by Evangelist F. C. Packer, Sidney Dean to Alice Maud Packer.

**Haynes : Goodchild.**—On April 25th, in the Union Street Baptist Church, Kingston-on-Thames, by Pastor E. C. W. Boulton; Pastor Harold Burton Haynes to Kathleen Vera Goodchild.

**Marshal : Maynard.**—On April 25th, in the Elim Tabernacle, Hendon, by Pastor J. Dyke, Frank Alexander Marshal to Ivy Agnes Maynard.

### WITH CHRIST

**Jones.**—On April 13th, Mrs. Jones, of Ledbury, aged 69. Funeral conducted by Rev. A. Walton and Evangelist I. R. Moore.

**Martin.**—On April 16th, Gertrude E. Martin, aged 62, called home three weeks after her husband. Funeral conducted by Pastor J. Woodhead.

**Scatter.**—On April 19th, Francis Joseph Scatter, officer of Elim Church, Edinburgh. Funeral conducted by Pastor A. J. K. Magee.

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