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# Elim Evangel

&  
Foursquare Revivalist

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MARCH 12th, 1937.

TWOPENCE

VOL. XVIII.

No. 11

By subscription : anywhere, 6 months, 5/-; 1 year, 10/-.

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## IF GOD FORGOT

By J. G. W. Kirschner

If God forgot the world for just one day,  
Then little children would not laugh and play;  
Birds would not in the woodlands sing,  
And roses would not beautify the spring.  
No gentle showers throughout the summer long,  
No autumn fields to cheer the heart with song.  
No rising sun, no moon to give its light,  
No placid lake reflect the stars of night.  
No friend to help us on the toilsome road,  
No one to help us bear the heavy load.  
No light to shine upon the pilgrim way,  
No one to care, or wipe the tear away.  
No listening ear to hear the lost one call,  
No eye to see the righteous battler fall.  
No balm of Gilead to dull the throbbing pain,  
No one to comfort and the heart sustain.  
Millions would die in unforgiven sin,  
With none to bring the lost and straying in;  
Yea, this great universe would melt away,  
If God forgot the world for just one day.



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

Vol. XVIII. March 12, 1937 No. 11

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Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

## 4 Coming Events 4

**BARNSBURY.** London, N. March 7 and 10. The Public Library Hall, Thornhill Square, off Caledonian Road. Special visit of Pastor F. B. Phillips. Subject: "Is War Christian?" Regular meetings are now held in the above hall on Sundays, 7 p.m.; Wednesdays, 7.30 p.m.

**BERMONDSEY.** March 7—21. Elim Tabernacle, Dunton Road. Campaign by Miss A. Kennedy.

**BIRMINGHAM.** March 16, 17. Elim Tabernacle, Golden Hillock Road. Visit of Pastor and Mrs. G. H. Thomas, missionaries to Spain.

**BIRMINGHAM.** March 18. Elim Tabernacle, Graham Street. Visit of Pastor and Mrs. G. H. Thomas, missionaries to Spain.

**BISHOP AUCKLAND.** Now proceeding. Revival and Healing Campaign in the Jubilee Co-operative Hall, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

**CANNING TOWN.** April 4. Elim Hall, Bethell Avenue. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.30 p.m.).

**CATERHAM.** Now proceeding. Co-operative Hall, Upper Caterham. Campaign by Pastor W. E. Smith.

**GROYDON.** March 13. Elim Tabernacle, Stanley Road. Crusader Rally. Speaker: Rev. M. Davies, B.Sc., F.G.S. 7.30 p.m.

**EAST HAM.** Now proceeding. Elim Tabernacle, Central Park Road. Revival Campaign by Pastor J. Woodhead.

**IPSWICH.** March 11—14. Elim Tabernacle, Vernon Street. Special Studies by Pastor P. N. Corry.

**RYDE.** March 21. Elim Tabernacle, Warwick Street. Visit of Pastor W. G. Hathaway.

**WIMBLEDON.** March 11, 18, April 8, 15. Elim Hall, Southey Road. Special series of Bible studies on the Holy Spirit by Pastor E. C. W. Boulton.

**WOOLWICH.** March 7—21. Elim Hall, Crescent Road. Campaign by Evangelist Thomas Kemp.

## EASTER MONDAY (March 29th) TWELFTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the  
**ROYAL ALBERT HALL (London)**  
when

Principal **GEORGE JEFFREYS**

WILL PREACH AT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service;  
7 p.m. Communion Service

**RESERVED SEATS.** Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening, 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped-addressed envelope.

COME, join the Testimony and share in the Festival!

## FIFTEENTH ANNUAL London Easter Convention

Good Friday, March 26th to Friday, April 2nd

Services will be held in five churches as follows:

**CLAPHAM.** Elim Tabernacle, Park Crescent.  
**KENSINGTON.** Kensington Temple, Kensington Park Road.  
**GROYDON.** Elim Tabernacle, Stanley Road.  
**EAST HAM.** Elim Tabernacle, Central Park Road.  
**ISLINGTON.** Elim Tabernacle, Fowler Road (off Halton Road).

Speakers include:

Pastors R. Mercer, J. R. Moore, A. Longley, P. S. Brewster, J. Kelly, A. C. Coffin, T. Tetchner, T. W. Thomas, A. Macculagh, Mr. J. F. Welsh and Mrs. C. Price

### FOR VISITORS TO LONDON

**Accommodation:** Those requiring accommodation at Elim Bible College should write immediately to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**Cheap Railway Tickets.** Monthly return tickets at cheap rates are now available, from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

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

### Principal and Revival Party's Engagements

**LONDON.** Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. World Revival Crusade healing meeting, conducted by Pastor R. E. Darragh, every morning 11 to 12 noon. On Sundays the morning service is conducted by the Principal.

**MARGATE.** The Theatre Royal, Addington Street. Tues., Wed., Thurs. March 16th, 17th, and 18th. 3 and 7.30 p.m. each day.

**BRISTOL.** The Pembroke Hall, Terrell Street, Good Friday, March 26th, 11 a.m., 3 and 6.30 p.m.

## Easter Conventions in the Provinces

**ABERDARE.** March 26—30. Foursquare Gospel Church, Canon Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 3 and 6.30 p.m. Speakers include: Pastor T. A. Carver. Convener: Pastor S. J. Cooper.

**BELFAST.** March 28—April 1. Ulster Temple, Ravenhill Road. Sunday, 11 a.m., 3.30 and 7 p.m.; Monday, 3.30 and 7 p.m.; Wednesday and Thursday, 8 p.m. Speakers include: Pastors H. T. D. Stoneham, L. N. Knipe, W. Urch, Evangelist N. Brooks, Mr. J. Strachan, and members of London Crusader Choir. Convener: Pastor W. L. Taylor.

**BIRMINGHAM.** March 26—30. Elim Tabernacle, Graham Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 7.30 p.m. Speakers include: Pastor E. C. W. Boulton.

**BOURNEMOUTH.** March 26—April 1. Elim Tabernacle, Victoria Road, Springbourne, and Elim Church, Hawthorn Road, Winton. Friday, 11 a.m., 3 and 6.30 p.m. (Winton only); Sunday, 11 a.m., 3 and 6.30 p.m. (both churches); Monday, 11 a.m., 3 and 6.30 p.m. (Springbourne only); Tuesday, Wednesday, and Thursday, 7.30 p.m. (both churches). Speakers include: Miss A. Henderson, and Pastor and Mrs. G. Kingston.

**CARDIFF.** March 25—April 1. City Temple, Cowbridge Road. Thursday, 7.30 p.m.; Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday, 3.30 and 7 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors H. Entwistle and C. Palmer. Convener: Pastor J. J. Morgan.

**CARLISLE.** March 26—29. Elim Tabernacle, West Walls. Friday, 11 a.m., 3 and 7 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 7 p.m.

**DUNDEE.** March 26—April 1. Elim Tabernacle, Dudhope Crescent Rd. Friday, 11 a.m., 3 and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, Tuesday, Wednesday, Thursday, 7.30 p.m.

**GLOSSOP.** March 26—30. Elim Tabernacle, Ellison Place. Friday, 11 a.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday and Tuesday, 7.30 p.m. Speakers include: Evangelist J. E. Shaw. Convener: Pastor A. S. Gaunt.

**GUERNSEY.** March 26—30. Eldad Church, St. Peter Port. Friday, 6.30 p.m.; Sunday, 10.30 a.m. and 6.30 p.m.; Monday, 3 and 6.30 p.m.; Tuesday, 7.45 p.m. Speakers include: Pastor J. Smith. Convener: Pastor H. O. Bale.

**IPSWICH.** March 25—28. Elim Tabernacle, Vernon Street. Speakers: Pastor J. Eaton, Evangelist L. D. T. Kelly and Mr. E. J. Jones. Convener: Pastor W. F. South.

**LEEDS.** March 26—31. Foursquare Gospel Tabernacle, Bridge Street. Speakers: Pastors H. W. Greenway, W. G. Hawkins, W. L. Kemp, W. B. Kelly, L. Morris, A. S. Thorne, J. Woodhead; Easter Tuesday, Mr. H. Womersley and Miss I. Clarke (Congo). Convener: Pastor G. Miles.

**PARKGATE.** Nr. Rotherham. March 27—29. Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 3 and 7.30 p.m. Special speakers. Convener: Pastor W. J. Hilliard.

**SALISBURY.** Elim Tabernacle, Scotts Lane. Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.45 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m. Speakers include: Mr. John Leech, K.C. and Pastor J. McAvoy. Convener: Pastor F. J. Slemming.

**SOUTHPORT.** March 27—29. Temperance Institute, London Street. Saturday, 7.30 p.m.; Sunday, 3 and 6.30 p.m.; Monday, 3 and 7.30 p.m. Speakers include Pastor J. Woodhead. Convener: Pastor F. G. Cloke.

# 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. XVIII., No. 11

MARCH 12, 1937

Fridays, Twopence

## Some Lessons from the Book of Revelation

By E. J. G. TITTERINGTON

**T**HERE is in the third verse of the Book of Revelation a special promise to the reader such as is found nowhere else in the Scriptures, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Yet, partly because of the puzzling imagery of the book, it is to be feared that, with the exception of a few isolated passages, it is less read and studied than any other book in the New Testament. The matter is not improved by the various and conflicting schools of interpretation, which breed confusion in the mind: Preterist, Futurist, Historic, with all sorts of minor variations within and between them; with the result too often that the reader is lost in a fog of guesswork and speculation, and the book is laid aside as an incomprehensible mystery.

Difficult, it undoubtedly is; but seeing that it is "given by inspiration of God, and profitable," as much as any other Scripture, we are not at liberty to say that it is incomprehensible. That it should have come to be so regarded is a great pity; for it occupies a unique place in the Bible, and its richest and deepest teachings are not dependent upon a minute understanding of all its details. There is much—very much—that we can learn without troubling about any particular

### SCHEME OF INTERPRETATION

at all. But as it is hardly possible to write about the book without following (at least in the privacy of one's own mind) some one or other school of interpretation, the writer may say at once that for his part he holds to that known as the "Historic" view; that is, the view that regards all the central part of the book as giving a comprehensive view of history from the days of John to our own, and on into the ages of eternity, and not to be confined to events yet in the future. This, however, he would say without dogmatism; and though it will be necessary here and there to quote some interpretation or other of the passage under consideration, he would wish this to be regarded more as an illustration of a central theme than as a matter of prime importance in itself. So far as possible, how-

ever, the writer will endeavour to avoid anything that may afford matter of controversy and to write only what may, he hopes, be helpful and suggestive to the reader, whatever view of his own he may hold.

We note first of all the title of the book. It is THE REVELATION OF JESUS CHRIST. Jesus Christ is its theme. Lose sight of this fact, and though we were to understand the meaning of every phrase and every symbol we miss the whole. The Revelation is the only book in all the Bible that shows us the Lord in the fulness of His risen glory, in the realm of the Father. The Old Testament shows Him to us in

### TYPE AND PROPHECY

and shadow. The Gospels, showing Him as the Prophet like unto Moses, depict Him as He walked among men, subjected for a season to the limitations of a human body, and finally ending His earthly existence in shame and humiliation, as He died for our sins, and as He rose again for our justification. The Epistles show Him pre-eminently as the Great High Priest, after the order of Melchisedec, in His relation to the Church, and to the individual believer. But if we would see how God hath highly exalted Him, and given Him the name which is above every name, it is to the Book of Revelation that we must turn, which shows Him as King of kings and Lord of lords. Not that the book is confined to any one aspect of His being, for He is revealed in every aspect, and in all His glorious fulness: as the Eternal Son of God, and as the Son of man; as Redeemer, and as Lord; as Prophet, Priest, and King; as the Head of the Church, and as the Heavenly Bridegroom; as the Controller of destiny, and Ruler over the affairs of men; and—pre-eminently—as the Lamb of God, that "liveth, and was dead, and behold, He is alive for evermore."

### The Opening Vision and the Letters to the Seven Churches.

The book opens with a vision of such glory and majesty, that John,

#### THE BELOVED DISCIPLE,

who had leaned on His breast in the days of yore, fell

at His feet as one dead, until revived again by His touch of power, as did Daniel before him (Dan. x. 8, 9). The scene recalls the Tabernacle and its furniture, but with significant differences: for whereas the Tabernacle was illuminated by one seven-branched candlestick, we have now seven separate candlesticks, reminding us that the living Church does not now depend on a unity of outward organisation, but possesses a unity of a higher order, depending on the controlling presence of the Lord Himself with every Church, and every believer, and on the individual possession of the life-giving Spirit of God.

There follow immediately two chapters containing letters to the seven Churches of Asia. In these we see that, following the divine order, judgment begins at the house of God: the Lord apportions to each its meed of praise or blame (and note, that wherever possible, the praise is mentioned first), with encouragement, exhortation and warning. Each letter commences with a salutation, in which the Lord reveals Himself in one of His many aspects, as He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; as the Amen, the Faithful and True Witness, the beginning of

#### THE CREATION OF GOD;

repeating thus a part of the description given to us in the first chapter, whilst the full description is not given. Put together the descriptions given in the seven letters, and the depiction is complete; but Christ is far too great to be comprehended by any one Church, let alone any one believer; yet, though we each see Christ somewhat differently, we can enrich one another by imparting to one another (and learning from one another) what each of us knows of Him; and we can all know enough to recognise Him, and to love, and to worship Him. Following the greeting, comes the message of praise or blame or exhortation; and finally, there is a concluding message to the overcomer—the individual in each Church who will go all the way with Him.

## ROME STILL THE SAME!

A Roman Catholic priest, who was called in to administer the last rites to a man who had been found hanging, was criticised at a Greenwich inquest yesterday by Dr. W. H. Whitehouse, the South-East London coroner, for not reporting the case.

The Coroner: "Were you told that he had been found hanging?"

Father Bayliss: "I am not quite sure. A statement was made in my presence, and it is the kind of thing which, in those circumstances, I would not take much account of, because I should feel that a statement of that kind would not be made in my presence were I not a priest. At that time I was claiming privilege, which I do not claim now. I say that to explain the divergence."

The Coroner: "Did you feel that the least knowledge you had of it the better?" "I felt it was a matter that did not concern me. If, afterwards, advice was asked, I might or might not have given it."

#### "Your Common Law Duty"

The Coroner: "But you could see it was a matter that would have to come before the police and the coroner?" "I may have seen that, but I would not take any notice, because it was completely out of my province."

The Coroner: "No, it is not out of your province. If you learned, as a priest, that a person has died a violent death it is your common law duty."

These letters are generally regarded as typifying the Church, down through the ages; and with reason; for the features of the Churches, in their several order, do correspond very closely with the features of the Church throughout its history, culminating with Philadelphia, the Church of the Open Door, representing the evangelical revival and missionary enterprise of the last two centuries, and Laodicea, the self-satisfied Church of cold, dead formality, having a form of godliness, but denying the power thereof, such as we see to-day.

The Churches are not, however, entirely consecutive, to some extent they overlap; though at any given moment

#### ONE PHASE IS PREDOMINANT

over others. The last four of the seven letters are somewhat different from the first three; and when we examine them, we find that they all contain a reference to the Lord's return, which is absent in the others, as though implying that in some form these four will all be found together when He comes. Further, this reference is progressive: "Hold fast till I come" (ii. 25); "I will come on thee as a thief" (iii. 3); "Behold, I come quickly" (iii. 11); and "Behold, I stand at the door" (iii. 20).

*(To be continued).*

### THOUGHTS FOR THINKERS

*The man who walks with God always gets to his destination.*

*The flesh of the twentieth century is as bad as the flesh of the first.*

*God is wholly for the man who knows himself a total failure.*

*If God rules there can be no catastrophe.*

*Confessed need makes room for God's supply.*

Father Bayliss: "I understand, unless the knowledge comes in a certain way."

The Coroner: "That is no excuse. You knew the man died a violent death, and yet you kept that knowledge to yourself?" "Yes."

#### Coroner and a Felony

The coroner said that he might have decided to call a jury to point out that the man had taken his own life and that there was no reason found for it.

The jury might have returned a verdict of *felo-de-se*. That would have been a felony, and the father certainly, members of the family, and the priest might have been accessories to a felony.

Father Bayliss: "Except that it is knowledge I had, and yet did not have, given to me as a priest."

The Coroner: "No, you must not believe that; it is not the law."

This report of an inquest should enlighten many who imagine that Roman Catholic priests are law-abiding citizens. He knows, yet he does not know, and therefore is free to conceal facts which common law demand should be made public. Surely such people are enemies of righteousness and a menace to all just government and to the State. This report is like a page of pre-Reformation history, and shows what Protestantism had to face in its early days. **WE STILL HAVE TO DEAL WITH THE SAME ROMANISH LIES.—P.N.C.**

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A godless woman who is a cripple, that the Lord will draw her to Himself.

A sister suffering from great weakness following ulcers in the stomach, that God will stretch forth His hand to heal.

A man who is immersed in worldly pleasures, that he may give himself wholly to the Lord.—A.S.

One who is depressed, that God's salvation may be revealed. Also for a man who met with an accident, that he may be saved and healed.—M.E.S.

A wife suffering with heart trouble and nerves following influenza, that the Lord's touch may be given.

A brother in much pain, that he may be completely delivered.—H.B.

One who has suffered a breakdown of health, that God's life may be poured into this body.—S.E.T.

## Who and What?

### THE PHARISEES?

By Pastor J. SMITH

The name Pharisee comes from Perishin, the Aramaic form of the Hebrew word Perushim, "separated." They took their rise as a party to oppose the adoption of Greek customs by the Jewish people, and to resolutely cling to the requirements of their own law. It is probable that they arose about 150 years before Christ.

A knowledge of the practices and opinions of the Pharisees is of the utmost importance in order to fully understand the import of many of the remarks of our Lord and His Apostles in the New Testament. There are two other sources beside the New Testament, from which we can mainly gather our information: the writings of Josephus; and the Mishna, which is the first portion of the Jewish Talmud, or "second law." It is a compendium of the whole ritual law, and a digest of the traditions held by the Jews, compiled by Rabbi Jehudah in the second century. There is frequent reference in the Mishna to the sayings and decisions of Hillel and Shammai, the celebrated leaders of two schools among the Pharisees. There is also occasional reference to the opinions of Gamaliel, the grandson of Hillel, and the teacher of Paul.

The great bulwark in the doctrine of the Pharisees lay in their claim that there was given to Moses an oral law to complete and explain the written law. The Pentateuch, according to the Rabbins, contains 613 laws; including 248 commands, and 365 prohibitions, but among all these there is no allusion to a future life or the duty of prayer. Therefore, it was an easy matter for the Pharisees to argue that as there was no mention of these two fundamentals, which were so generally believed among them, made in the written law, that Moses had received them orally. And when the principle of an oral tradition was once admitted, it was easy to carry the matter much farther, and urge that there was the same evidence of numerous other traditions having come from Moses. Why leave the others to private judgment and pick on these two? Besides these revelations, which were supposed to come from Moses (although there was not a word in the written law to support such a claim), there were three other classes of traditions. 1st. Opinions on disputed points, which were a result of a majority of votes. 2nd. Decrees made by prophets and wise men in different ages. 3rd. Legal decisions of proper ecclesiastical authorities on disputed questions. Although all of these traditions were not deemed direct revelations from Jehovah, yet in process of time they became invested with a peculiar sanctity, and the study of them, and the observance of them came to be as imperative as the study and observance of the precepts of the Bible.

In Mark vii. 11, our Lord refers to a custom prevailing among the Pharisees of devoting their property to God, but doing it in such a manner as to bring upon them His sharp rebuke. The form of interdiction was virtually to this effect: "I forbid myself to touch or be concerned in any way with the thing forbidden, as if it were devoted by law,"—i.e. "let it be Corban." A person might thus exempt himself from assisting or receiving assistance from some particular person or persons, as parents in distress; and in short from any inconvenient obligation under plea of corban.

(To be continued)

## THROUGH the HOLY LAND

Reviewed by Mrs. J. R. KNIGHT

"Through the Holy Land," by Rev. L. T. Pearson, B.A. [VICTORY PRESS, 2/6, by post 2/10].

**T**HIS is just the book for the lover of God's Word—the very one for those who cry, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

It is a most attractive and fascinating book both in matter and outward appearance, not to speak of the thirty-two clear, helpful and very fine illustrations.

The aim of the Rev. L. T. Pearson is to take his readers on an imaginary tour through the Holy Land. What a wonderful guide he is! The ordinary guide is proud to point out westernising influences at work, but Mr. Pearson searches out the old Bible customs and dress which are still to be seen to-day. He knows where and how to look for them.

The tour just thrills one as this scene, this custom or that dress illumines the Scriptures. A tour of the Holy Land to-day most emphatically proves the accuracy of the Bible. No Christian can afford to be without the knowledge that this book imparts. It will be an invaluable friend to ministers, leaders and Sunday school teachers, yet its simplicity of style will appeal to the boy or girl in his or her 'teens.

Having enjoyed the tour to the full the reader will, without doubt, endorse the words of a tourist—"Every day and all the time was like turning over the pages of the Bible."

### ANONYMOUS GIFTS

The following gifts have been received for the Lord's work during the past week:

Jubilee Appeal Fund; "As God hath prospered," London, £8; Reading Crusader, 10/-; Kirkaldy sister (Building Fund), £1. Work in General: Grimsby, £1.

HOW SAFE ARE THEY WHO SIMPLY TRUST IN GOD ALONE.  
HE, AS THE APPLE OF HIS EYE, WILL GUARD HIS OWN.

# Question Time on "Hallelujah Corner" (No. 7)

By Pastor T. A. CARVER (Swindon)

THE meeting to-night has opened with singing.

I'm going to heaven, won't you come along?  
I'm going to heaven, won't you come along?  
I'm going to heaven, won't you come along?  
Help me sing my heavenly song.  
All my sins are under the Blood, I am redeemed.

The speaker contrasts the hope of the Christian with the gloomy prospect of the Romanist. If a Romanist was to give vent in song to the future, that, according to his Church, lies before him, his song would be something like this:—

To purgatory soon, I have to go,  
To purgatory soon, I have to go,  
To purgatory soon, I have to go,  
O what a dreadful place of woe.  
For my sins I there shall pay, I am dismayed.

What a gloomy and unchristian prospect is this invention of Rome. But the Christian has no such fears. For him, the prospect is,—

I shall see my Pilot face to face,  
When I have crossed the Bar.

*Voice from the crowd:* "I disagree with your statements. First, purgatory is not an invention of Rome, having been

#### TAUGHT BY THE FATHERS.

Further, it is presumption to say that any man can pass into the presence of God at death. Surely the holiest of men are stained with sin, and need to undergo purification."

*Speaker:* "To answer the last part of the objection first. The finished work of Calvary is of such absolute perfection, and such illimitable power, as to cleanse the weakest saint from *all* sin. The Bible makes no distinction in this declaration between mortal and venial sins as does Rome.

Secondly, the Fathers lived in an age when error was increasing rapidly. Many of them had been pagans, and their views of Christian truth were often coloured by their former state of life. The New Testament, and not the Fathers, is the basis of all true theology. We learn in history, that it became the custom to celebrate the Lord's supper after the funeral of a Christian martyr. Then there developed the practice of meetings in the burial grounds of the Christian dead. In an age of martyrs, there came a change in the prayers of the people. From praying that the living might follow in their steps, prayers were offered for the repose of the dead. Then came the idea that the communion was a kind of sacrifice for sins. When Rome gained her great power, she saw in these things a great opportunity to fill her coffers at the

#### EXPENSE OF THE IGNORANT.

(Rome has never been lacking in this quality.) Accordingly, there sprung up the evil system of Indulgences and Masses which became the scandal of Europe in the Middle Ages. We all know how the monk Tetzl (only one of a vast number), declared that 'the moment the money clinks against the

bottom of the chest, the soul was released from purgatory.' Luther was stirred, and cried, 'I'll burst that fellow's drum.' How he succeeded we all know.

People think the traffic in Masses is a thing of the past. I wish to show that it is a vast evil to-day. Take the following:

#### 1. *Advertisements in the Roman Catholic "Universe."*

First, the new Liverpool Cathedral. To help this, send £1, and have your name inscribed in the "Golden Book" for all time, two Masses a week, an annual Requiem, and one every first Friday of the month. Take another. The Dominican Fathers at Blackfriars, Oxford, announce that 'A donation of 10/- secures the entering of a name on the *Book of Life*, and Mass shall be said for that soul *for ever*.'

#### 2. *Lottery for souls in Purgatory.*

At a Roman Catholic Church in Puebla, Mexico, the following notice was put up: 'At the last drawing, the following numbers came out successful, and their possessors may be assured that their well-beloved ones are now delivered from

#### THE FLAMES OF PURGATORY.'

No. 841. 'Lawyer James Vasquez is delivered from purgatory, and has entered into heavenly joy.'

Then follow the names of others, and the announcement of the next lottery. (Isaacson, *Brief Against Rome*, pp. 107, 108).

3. Here is an incident that occurred in the town of Alcocebre, Spain, some time ago. An atheist died, and was buried in the unconsecrated ground. The priest, learning of money owned by the widow, received £70 and assured her that the dead man had been delivered from hell. (*The Promise is to You*, by Orr, p. 85).

You see, the Church of Rome will propound any blasphemy, and condone any sin, if thereby she can increase her revenue. Take this as an additional example. In the *Universe*, 22nd May, 1936, the Principal of the Salesian College, Battersea, announced that £15,000 was needed for the Agricultural School, Blaisdon Hall, Gloucester. He suggested to the readers how they might help in providing this sum. These were his suggestions:

1. 'Your overloaded bank book. Debit your account here below, and you will increase your credit side in the bank of heaven.'

2. 'That good business deal you pulled off. Dispose of a

#### PORTION OF THE PROFITS,

and you will be secured against future losses. Sound business that!'

3. 'Your successful flutter in the sweepstake. You will be pleased to part with a portion of your winnings in gratitude for your good fortune.'

Then he goes on to say, 'The reward: Pope Pius XI. grants an Indulgence of 400 days, and once a day they may gain a plenary indulgence applicable to souls in purgatory.'

If this is not Tetzl under another name, and slightly different methods, what is it? "

Questioner: "You have condemned purgatory quite thoroughly, but do you not know that there is no evidence in the Bible for your teaching that at death the souls of the righteous go to heaven? That is only a corruption of Rome's doctrines. The Bible teaches that 'In death there is no remembrance of thee' (Psalm vi. 5), 'The dead know not anything' (Eccles. ix. 5)."

Speaker: "Our friend has quoted a number of scriptures to try and prove his theory of soul-sleep. I want you to observe that all these scriptures come from the Old Testament. Not that the Old Testament is of any less authority than the New. But we are distinctly told that it is the gospel which 'has brought life and immortality to light' (II. Tim. i. 10). Between the gospel age and the Old Testament period, an event had taken place which must have the most

**TRANSFORMING EFFECT**

upon the state of death for the righteous, viz., The Resurrection. Soul-sleepers seem to be ignorant of this glorious event. To them it accomplished nothing apart from the resurrection of Christ Himself. But to the true believer, its effects have been revolutionary. Consider what it means. For the first time since death had claimed its first human victim, its power had been broken. A Man had gone down into the grave, and then risen again. By this act we are told, 'He destroyed him that had the power of death' (Heb. ii. 14). Surely all this would lead us to expect that, death having come under the control of a new Master, there would be a change in the state of the dead. And this is so at a mere glance. Open the Old Testament. As the people of old faced death, there was an expression of gloom. They spoke of 'going down to Sheol,' of being 'cut off from the land.' But turn to the New Testament. The change is like passing from night to day. I challenge any soul-sleeper to point to one apostle who mournfully spoke of going down to Hades. Every contemplation of death is accompanied with expressions of joy. To depart this life now, is not 'to go down to Hades in sorrow,' but 'to be with Christ.' There is no gloomy prospect of 'lying silent in the grave,' but of being 'absent from the body and present with the Lord.' Such is

**THE BLESSED HOPE**

of the Christian. Christ has invaded 'Sheol' or 'Hades,' and conquered that region. The righteous no longer have any need to go there, but enter right into the present territory of the Conqueror, even into heaven itself."

Questioner: "But the scripture definitely says that in the day when a man dies, his thoughts perish. If that is so how can he be in a state of praising God as you declare."

Speaker: "Examine the context of the words quoted. They are in Psalm cxlvi. The Psalmist is counselling us not to put our trust in men or princes, but in God. Why? Because, although man may plan to help you, death may remove him from this scene, and that day his plans for your benefit will be useless, or 'his thoughts perish.' To illustrate this. Our friend has come along to this meeting to-night to overthrow my stand on the Scriptures. But supposing he had

been knocked down and killed on the way? 'In that day his thoughts would have perished.' Not that he would have gone into a state of soul-unconsciousness, but his thoughts concerning this meeting could never have materialised."

Another questioner: "You have spoken a lot about 'going to heaven.' Do you know that the Scriptures teach that none are going to heaven, but that those who are judged worthy of everlasting life shall

**DWELL UPON THIS EARTH?"**

Speaker: "I am quite well aware of the miserable 'shadow-hope' that the Christadelphian has. He will never even inherit that. Time does not permit explaining the Scriptures that such people generally use, but let me show you that for the true believer, the home he is encouraged to look forward to, is not an earthly one, but an heavenly one.

1. Our citizenship is in heaven (Phil. iii. 20).
2. Our kingdom is in heaven (II. Tim. iv. 18).
3. Our spirits go to be with Christ, who is in heaven (Acts vii. 59).
4. Our treasure is in heaven (Matt. vi. 20).
5. There is a place reserved in heaven for us (I. Peter i. 4).
6. Our names are written there (Luke x. 20).
7. John heard the voice of the apostles and prophets, and much people coming out of heaven (Rev. xviii. 20, and xix. 1)."

I'm going to heaven, won't you come along?

# Have You Heard?

That successful campaigns have been held in Elim churches as follows: Pastor T. W. Thomas at Portsmouth; Pastor W. E. Smith at Barnsbury, North London; Miss Kennedy at Barking; Pastor P. S. Brewster at Darlington; Evangelist D. Vanstone at Cardiff, Aberdare and Southampton; and Evangelist J. E. Shaw at Ledbury.

That a few changes have recently been made in Elim churches, among which are the following: Pastor J. Smith to Portsmouth; Pastor L. Newsham to Brighton; Pastor S. Gorman to Birmingham (Graham Street); Pastor S. E. Hillman to Barnsley; Evangelist Bonifazi to Coulsdon; Evangelist A. W. Childs to Leicester; Evangelist J. Newman to Rugby; Pastor H. W. Fielding to Vazon, Guernsey; Pastor C. W. Stlemming to Hove; Pastor C. R. Cooper to Reading.

That Pastor Gowan Bishop is continuing at Worcester.

That the following campaigns are now in progress: Pastor Brewster and party at Bishop Auckland; Pastor J. Woodhead at East Ham; Evangelist Thomas Kemp at Woolwich; Miss A. Kennedy at Bermondsey.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your heart and practise them in your life.



## Cut Out Religion?

One of London's weeklies recently sent out questionnaires to its readers. Forty-nine per cent of those who returned them belonged to banking, law, teaching, journalism, literature and to business executives. One of the questions asked was: "If any section were to be discontinued, which would you prefer us to leave out?" In the voting for omission "Religion" topped the list.

*Could we but draw back the curtain that surrounds each others' lives, See their hearts as God can see them and the end for which each strives; Ofter we would find them softer, purer than we judge we should, We would love each other better if we only understood.*

## Coincidence or Divine Purpose?

WEEKS and months passed—houses suitable for Elim Holiday Homes were sought in Scotland, in the north and in the south of England. Many letters were written, inquiries made in various quarters, places visited, and miles of country traversed.

In one seaside town ten possible houses were viewed, out of which one was selected as the most desirable and an application made.

No answer came, nor any news from elsewhere. Faith held on. "Delays are not denials."

On 22nd February the answers came from the north and from the south, and the very houses that had been asked for were secured.

Why that day? The Prayer Topic in the *Evangel* was "God's definite guidance in the arrangements for the holiday homes." Surely we cannot fail to see God's hand in this.

## The Growing Life

W. G. CADENHEAD.

GREEBA TYNTE.

1. Grow in my life, Thou Light of Life, With Thy pure  
 2. Grow in my life, O Per - fect Peace, With Thy deep  
 3. Grow in my life, E - ter - nal Love, That I may  
 4. Grow in my life the Mas - ter's joy, Un - hind-ered  
 5. Grow in my life the Mas - ter's mind, The Fa - ther's  
 6. Grow in my life O grace Di - vine, Un - worth - y

beams of ra - diance bright; That I may still through  
 well - spring far be - low; That it may swell and  
 win, and woo for Thee; That mov'd by Thee, all  
 by a world - ly care; Thee in His will I  
 pur - pose to ful - fil; Then in each grow - ing  
 though that life may be; That in this hu - man

all the strife, Feel Day-spring in the dark - est night.  
 ne - ver cease, In liv - ing wa - ters soft - ly flow.  
 power a - bove, My heart may e - ver ra - diant be.  
 may em - ploy, His rich - est gift of liv - ing share.  
 thought may find The e - choing note of His pure will.  
 form may shine, Thine own true na - ture's com - pa - ny.

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## Bible Study Helps

### A SAINT DELIVERED UNTO SATAN

Introduction: Vast difference between a saved and unsaved sinner (Heb. xii. 6-10).

**I. A Terrible Relapse** (I. Cor. v. 1; Gal. v. 17-21; O. T. instance—II. Sam. xi.).

#### II. A Telling Remedy.

1. **Loss of church fellowship**—"Taken away from among you" (I. Cor. v. 2). "Punishment . . . inflicted of many" (II. Cor. ii. 6).

2. **Loss of communion**—"Deliver such an one unto Satan" (I. Cor. v. 5).

#### III. A Twofold Reason.

1. "For the destruction of the flesh" (I. Cor. v. 5).

2. "That the spirit may be saved" (I. Cor. v. 5).

#### IV. A Thorough Repentance.

1. **Contrition**—"Overmuch sorrow" (II. Cor. ii. 7).

2. **Confession** (Psa. li. 4; I. John i. 9).

#### V. A Thankful Restoration.

1. **Forgiven**—"Lest Satan should get an advantage of us" (II. Cor. ii. 7).

2. **Comforted**—"Lest perhaps such a one should be swallowed up with overmuch sorrow" (II. Cor. ii. 7).

3. **Loved**—"Confirm your love toward him" (II. Cor. ii. 8).

#### VI. A Transforming Result.

1. **From misery to joy** (Psa. li. 12).

2. **From taught to teacher** (Psa. li. 13).

3. **From sorrow to song** (Psa. li. 15).

—C. H. S.

### SONSHIP

1. The Revelation of Sonship (John i. 12).

2. The Responsibility of Sonship (Phil. ii. 15).

3. The Reality of Sonship (I. John iii. 2).

*The heart is the instrument of praise, the mouth only its organ*

# FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by Pastor H. A. COURT

**Sunday, March 14th.** Mark xii. 1-12.

“ They knew ” (verse 12).

The message of Jesus was ever clear and straightforward. There was no doubting who He meant or what. Even His parabolic method had the clearness that brought conviction to His hearers. They knew that they were the offenders. The Holy Spirit in the Christ was searching out the hidden things of their hearts. There was no escape for them: their own hearts condemned them. The Holy Spirit has been given to the Church that He through it may bring conviction of sin on all who hear the gospel. Unfortunately to-day the message is not as clear as it was in Christ's day. The awful fact of sin has been obscured in the compromise of modern preaching. To-day's Pharisee likes the present-time preaching: at least he is not made angry by it. We who appreciate the meaning of the present-day outpouring of the Spirit should see to it that our message has all the convicting power that leads to repentance.

PRAYER TOPIC:

For the Special Youth Campaign commencing to-day at Aberdare.

**Monday, March 15th.** Mark xii. 13-27.

“ Ye . . . err because ye know not ” (verse 24).

What was true in Christ's day is true to-day. Ignorance of the divine revelation given to men through the Scriptures is responsible for the warped view of divine truth so manifest to-day. The Sadducees were at fault because they knew not the Word of God. But there was another contribution to their unhappy condition. They knew not the power of God. Here is another cause of modern rejection. Human power, human ability, human cleverness are all acknowledged and appreciated. But the divine power is set at naught. The Christian pulpit has become the judge's platform for the distribution of the laurel wreath. The men who spend hours in the laboratories are applauded for their skill and research. But the man who has spent those hours on his knees is adjudged a fool. Nevertheless let us seek to know God's Word and His power.

PRAYER TOPIC:

That the Divine blessing may rest upon the children of our Elim missionaries.

**Tuesday, March 16th.** Mark xii. 28-44.

“ They . . . their abundance . . . she . . . her living ” (verse 44).

What a contrast! Intrinsically the great men had given far more than the poor widow. Checked up in monetary values they were the givers, and her gift was insignificantly small. But God reads without man's money tables. God's debit

and credit accounts cannot be inserted in the cash columns of the ledger. Under the examining eye of Jehovah the smallest contribution from the greatest heart assumes large proportions. The men of big money had given without feeling that they had given, but when the widow left the Temple she knew that she had given. She felt it when she saw the things she could not buy. She knew it when she returned home, and saw that she must go without something. She had given what cost her something. We sometimes boast within our hearts that we tithe. The widow is still well ahead of us if our tithe is of our abundance.

PRAYER TOPIC:

For a gracious ingathering of precious souls in the campaign which the Principal commences at Margate to-day.

**Wednesday, March 17th.** Mark xiii. 1-13.

“ There shall not be left one stone upon another ” (verse 2).

So said the Son of God. And when He said it the Temple reared its head in majesty and beauty. He was a brave man who could see the utter demolition of so fine a building. Yet Christ foresaw it tottering in ruins. It seems to me that the Master had in mind the collapse of Judaism of which the Temple was the symbol. His words were literally fulfilled. In less than half a century the Romans (despite instructions to the contrary) rased the building to the ground. Julian the Apostate, decided to give the lie to the Saviour's predictions. He encouraged the Jews to rebuild their Temple. In order to do this it was necessary to remove the old foundations. Thus were the last stones taken out. The Temple was never commenced. Julian had become the unwilling assistant of what he wanted to destroy. Christ's prophecy was fulfilled.

PRAYER TOPIC:

That the hearts of God's people may be prepared to receive a real outpouring of Holy Ghost power in the coming great gatherings in the Royal Albert Hall on Easter Monday.

**Thursday, March 18th.** Mark xiii. 14-27.

“ Coming . . . with great power and glory ” (verse 26).

Hallelujah! The man who has been to the Cross looks ahead to the One who has triumphed and received glory. There is a joyful anticipation in the heart of the born-again believer. The days of the Christ's rejection are gradually lessening. The world's blasphemous triumph is short-lived. Soon from the heavens shall come the Son of man. No cross will await Him this time. No Judas will then trade Him over to the will of hypocritical priests. The scourge will not then fall

upon His back. He who gave His cheek to the smiter will not repeat His act. His next visit to this earth will reveal Him as Lord of all. Human views will need re-adjustment then. It will be the hour when righteousness shall triumph. Let us rejoice for what is coming, and let us labour to increase the number of those who shall be glad when He comes.

PRAYER TOPIC:

For gracious anointings of the Holy Spirit to rest upon those who teach and those who are taught in the Elim Bible College.

**Friday, March 19th.** Mark xiii. 28-37.

“ Watch ” (verse 37).

There can be no doubt as to a watchman's duty. His responsibility is great. His employer relies upon him, and expects earnest attention to duty. The good watchman reports “ Everything is all right.” This implies that he has carried out that for which he was employed. There are no losses. There are no disappointments. There are no regrets. In the light of these what have we to say concerning our watchmanship? When we are called upon to issue our report will we wish that the time had not come? Will we see so much failure that shame will bid us hide ourselves from His presence? The successful watchman is glad to give his report. Let us rejoice that we have been found worthy of a place of trust, and then let us endeavour to fill that place as we should. God's pleasure in our efforts will be a great reward.

PRAYER TOPIC:

For blessing upon our Elim churches in Scotland.

**Saturday, March 20th.** Mark xiv. 1-16.

“ She hath done what she could ” (verse 8).

Jesus read the motive that prompted this woman's actions, and so silenced her critics. It is easy to criticise. It needs no rehearsing. Or are the frequent indulgences in this baneful habit the rehearsals? Certainly the habit forms quickly, and none seems immune. A great percentage of us who read this portion would have done what the woman's critics did. Which means that the Master's answer to them should silence us. We cannot understand all that an earnest heart is willing to do, and that heart may express itself in a way that puzzles us. Let us not be too ready to criticise that which we cannot understand. I am glad that divine support was given to the woman's actions. It exalted the action and at the same time made the critics look small. We, too, are often made small when God acknowledges the thing that we despise.

PRAYER TOPIC:

That God may continually renew the faith and the strength of all our missionaries, granting them showers of blessing upon their work.

THE CONFLICT DEEPENS  
BUT HOPE BRIGHTENS

**V**ISION is a subject much talked about and yet concerning which there is a surprising amount of ignorance.

It is of vital importance for the well-being of:—

1. *The individual Christian*, that he has a vision, a divinely portrayed mental picture of God's purpose for him, to the fulfilment of which he may bend all his powers.

2. *The local Church*, that its ministry may be one of Spirit-filled men who have a clear vision of the goal towards which he and the people are aiming.

3. *A movement or denomination*, that it has at its head men of vision, far-seeing, ever striving to inspire the ministry and members to "press towards the mark."

We can thank God for the fact that this movement is the outcome of clear vision on the part of our Principal and other leaders.

Well might we pause and ask ourselves as ministers, leaders, and Church members whether the vision is clear before us; are we merely performing our work for God mechanically, or is our task objective? i.e., what is our goal?

I am reminded of a story which I once read concerning Dean Swift. He had been out of town and was returning to perform a marriage ceremony. His train was late and when he reached the station at Dublin it was only a few minutes before the wedding was due to commence.

He ran out and jumped into a jaunting car, calling to the cabman

**" DRIVE LIKE JEHU!**

I am late now and have only a few minutes to get there!" The man gave his horse a cut and was off down the street at a gallop. The Dean held on with both hands as the little open car pitched about, and presently called out to the man: "Where are you going?" "I don't know, sir!" was the reply, "you didn't say where I was to go, but I am driving like Jehu!"

Work without vision is like that, we work hard, and possibly impress others with our capabilities, but without vision our work will get us nowhere.

We may have a splendid organisation, but without vision our work will never accomplish much apart from calling for a great expenditure of effort and producing plenty of noise. Vision alone will make our work objective!

Without a vision to sustain, the toilsome road becomes impassable, the stiff climb to the summit of attainment is too much for us, the present circumstances will crowd in upon us and surround us with hopelessness and despair—only a real vision can enable us to lift our heads and see the promised land ahead. Without a vision life becomes unendurably monotonous, but a vision gives zest to the fight, and

# VICTORIOUS

By Pastor LESLIE

calls forth efforts and acts of devotion that nothing else can.

One meets so many Christians whose life seems to be some routine to be performed, they go through life like machines, with

**NO ZEST AND NO PASSION,**

merely a deadening apathy. Not only Christians, however, but in almost every walk of present-day life one seems to meet with this deadening spirit of indolence, and apathetic indifference. How true is the picture given in the Book of Revelation (chapter iii.), spoken, I believe, not only of the Laodicean Church but also of this age. Lukewarm!

Ofttimes has the Word of God been rehearsed in our ears as follows, "For lack of vision the people perish." But let the real meaning of this utterance grip you now. The word "perish" means "rot," "decay," and the inference of this verse to me is that because we have no real interest in life, no joy, no goal towards which we direct our energies we perish through sheer listlessness and inactivity.

Christians with a vision do not leave church because somebody said something that did not please them, or because the minister did not shake hands with them—these things are but evidence of lack of vision, it shows that life to such people is full of unimportant trivialities. When we become absorbed in some great work, we are not concerned about our appearance, a mechanic does not mind getting his overalls dirty, or his hands oily,—these things are subordinated to the task in hand.

Could we but realise it, most of our Church troubles would be solved if every member had a real vision of

**GOD'S PLAN AND PURPOSE**

in their individual lives. There would be no "second-best" for God, no lack of prayer warriors or Sunday school teachers.

But now we come to the practical side and ask:—

*What is a vision?* For the Christian a vision is a divine revelation of what God wishes us to do, but I want you to be very careful here. Some people seem to live by visions and upon visions, I do not mean that. I am speaking now of a vision which is a life-vision.

I heard a preacher once say that "Vision is not hallucination except in the case of disordered minds,"

# VISION !

## . NEWSHAM

One would imagine from some testimonies that a vision is some seraphic experience, ethereal, unreal and often unexplainable. Whilst I do not doubt the sincerity of some of our friends who testify to such experiences, I am confident that real vision is more practical than that.

Saul's vision was in more senses than one a blinding revelation that *transformed his life!* Notice that. It did not merely stir his emotions temporarily, but it was abiding and went with him *all through his life.* It enrolled every faculty in his being and bent every thought towards its consummation. Some might have called it fanaticism, so transforming was its power, and I think that we all are open to such criticism if we are sold out for Christ, we could do with more of such "fanaticism" to-day. When our eyes are filled with

### THE HEAVENLY VISION,

we have no eyes for public opinion. Saul's vision affected his living, his eating, his speaking, his praying, his worship, his giving, it affected his friendships, it burned in his soul with white-hot intensity whilst in the dungeon and in the palace,—unquenchable and unsatiated it carried him to the shore of eternity on its irresistible impulse, and whilst he handed on the vision to others to perpetuate, yet he could say, blessed words! "I was not disobedient to the heavenly vision." No! it was *not* merely a dream, it became an integral part of his life and coloured everything that he did. Oh, the transforming power of real vision! Have you ever felt its grip on your life, you preachers and workers for Jesus? If not, you may "drive like Jehu," but your life and ministry cannot be objective without it. A vision has the most steady influence on the life of the individual, it turns wavering into constancy and makes of the weakest of us Samsons in strength of purpose.

Lack of vision, like a dry rot, has entered the class meeting and emptied it, as it has also emptied the prayer meeting and turned the Bible class into a debating society for the discussion of the multifarious shortcomings of the present social system.

*Vision inspires sacrifice.* It called Moses to desert worldly comfort and prosperity to lead the children of Israel out of Egypt, kept him on his God-planned course when accused of failure and when his motives

were misunderstood. It took the three Hebrew youths through the fire unscathed, and carried Stephen triumphantly into the presence of the King of kings and even caused him to pray,—as did our blessed Lord—for his persecutors. Oh, the mighty power of vision! It makes the poor give of his poverty and the rich of their affluence so that the vision

### MIGHT COME TO FRUITION.

It was vision that brought The Salvation Army into being, and made the comfort of the armchair pale into insignificance when compared with the joy of preaching the gospel to poor hungry men and women. It took them into the slums so that they established themselves there in spite of the fact that they were welcomed with bad eggs and bad language.

*The unifying power of vision.* A vision bound together men from all stations of life to make the early Church a power that "turned the world upside down."

*It can do the same to-day!* Then it bound together physician and fisherman, ruler and subject, so that they forgot party and sectarian issues, pride of birth and difference of station and striving for the common objective together dominated the world stage.

But please remember, *there may be different aspects of the same vision.* Much of the

### SPIRIT OF ANTAGONISM

between God's people would be avoided were we to recognise that unity of purpose does not require unity of methods. The Apostle Paul speaks of "differences of administrations, but the same Lord," "diversities of operations, but it is the same God which worketh all in all!" (I. Cor. xii.). We can all be united in purpose whilst differing in method of procedure. Why, then, is there this bigoted condemnation of another's methods amongst some of God's people because they do not conform to their own view-point? We need much love and grace to see that God may give us all the vision, and yet that He may use us in different ways.

Pentecost has its different movements and yet we need not assume that one or the other is wrong because each uses a different plan of campaign and system of government to fulfil the same vision. Since I have been converted, it has often grieved me to see God's people separated not only in name (that does not matter) but also in heart on such small points when a little love and gracious sympathy on the part of each would bring unity of spirit. It is possible for all to be right and in the will of God although differing in methods!

When we speak of unity in vision, it does not mean that we must give up our ideas and personalities and sink everything in the one system—that is dictator-

(continued on page 174).





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.

## For Christian Workers.

FOR some time we have felt the need of devoting a section of the magazine specially to Christian workers in our local churches, and at last we are happy to announce that arrangements have been made for helpful articles, hints, illustrations, etc., to appear regularly in the *Elim Evangel*. These will be provided and prepared with a view to the practical assistance of Sunday school teachers, local preachers, open air workers, tract distributors, Cadet leaders, visitors, etc. Pastor J. J. Morgan has kindly consented to conduct this section of the magazine. We are quite sure that the hundreds of church workers will welcome such a feature, and will find it most useful to them in their service for Christ and His kingdom. We hope to commence this new feature in our next week's issue, and then continue publication in alternate issues.

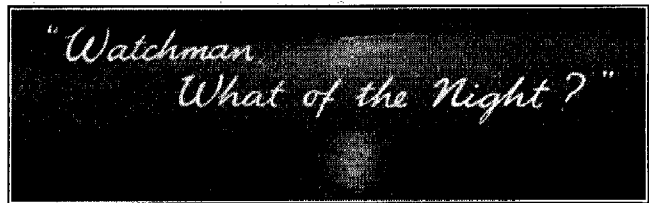
## The Book of Revelation.

IN this week's issue we commence a series of four articles on the Book of Revelation from the pen of Mr. E. J. G. Titterington. We are confident that any helpful contribution on this theme will be welcomed by a large circle of *Evangel* readers. The Book of Revelation undoubtedly presents problems of interpretation; this is evidenced by the divergent views taken by equally sincere and devout students of prophecy. Many schools of thought are represented among orthodox Christians regarding the unfolding of this book of symbols. We believe that each interpretation of Revelation has made some useful and valuable contribution to the full and final unveiling of God's mind for these last days of this dispensation. Whatever our particular doctrinal reaction to this intriguing portion of the inspired Word may be, let us always bear in mind that which Mr. Titterington so faithfully emphasises in his articles, that it is pre-eminently the Revelation of Jesus Christ. May our study of this Book lead us more deeply into fellowship with Him.

## Poster Screen Banned.

THE Mayor of Sandwich, Kent (Lt.-Col. Villiers Prescott-Westcar, D.S.O.), has banned a poster screen at an anti-war Exhibition held in the town. The Colonel said that it might have a dangerous and serious effect upon impressionable children and that *the longer children are protected from knowing what war is the better.*

Surely not! The more they are impressed now with the nastiness of war as well as its futility the better for the future peace of the world.



Conducted by Pastor C. J. E. KINGSTON

### FORCES AT WORK IN RUSSIA

"The Dawn" quotes a visitor to Russia as saying that numbers of people visiting that country for the first time are "so powerfully impressed by some unseen spiritual force, which seems to permeate the whole corporate life of that country—it grips you as soon as you set foot on a Russian boat, and remains with you till you return to your own country . . . It is only in recent months that I have fully understood from whence they derive this unseen power." It appears that a "Union of Spiritual Affinities" has been formed to guide, inspire and enthuse the leaders and workers of the U.S.S.R. These are supposed to be the spirits of great men of the past, and each keen worker who leaves the physical state is welcomed into the union at once to bring his spiritual power to assist those who are building the new world of their dreams in Russia. This sheds light on Rev. xvi. 14 where demons emanating from Hell's Trinity are to muster the peoples against God at Armageddon. Russia, especially, comes into that battle according to Ezekiel xxxviii. and xxxix.

### SCRIPTURES IN MOST LANGUAGES

Writing some time ago the British and Foreign Bible Society's Editorial Superintendent told of the printing of "No. 700. Anganiwai. St. Luke." These seven hundred represent the number of languages and dialects into which the scriptures, or portions of it, have been translated. He concludes "It is a fair estimate that well on to seven-eighths of the inhabitants of our earth now have some part at least of the scriptures in languages which, if they could read, they would be able to understand."

This is not all, however, for other Societies are publishing versions of the Scriptures and a year ago there was a record of translation in 987 languages.

Jesus said, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14).

### ANTICHRIST'S VOICE?

In an article on "Propaganda" a contributor to the "News Chronicle" (Feb. 9th, 1937), drew attention to the fact that this is an age of organised propaganda. He says, "Probably we are only seeing the beginnings of organised propaganda. One can only speculate uneasily about its future. It may yet rule the world with a rod of iron. Now that Governments, civilised and uncivilised, have taken it up as the supreme method of imposing their will upon the masses, its possibilities are incalculable. The development of wireless has, of course, provided a propagandist weapon of immense power for Government use."

When antichrist comes all the world will wonder after him and even worship him, saying, "Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies" (Rev. xiii. 3-5).

In dictator-ridden countries to-day the absolute State control of the Press, and of the wireless stations, creates and nurtures mass emotion as it pleases and also keeps the masses from learning the full truth. So easily will the coming Dictator with "the great voice" of broadcasting be able to impose his will.

# "I AM the LORD that Healeth Thee"

*Five testimonies of recent healings in the Elim Church, Sparkbrook, Birmingham.*

*Pastor J. R. Knight is in charge of the Church at Sparkbrook*

## **Healed of Rheumatism, Baldness, Weak Eyes, and a Deformed Chest.**

It is with joy I give my testimony to the mighty healing power of God.

I had been delicate for some years before I found the Lord as my Saviour. At that time I attended Spiritist meetings. There I was told I should be an invalid on my back for life. I was suffering from rheumatism in the head, so much so that a large patch of my hair came out and I was left semi-bald.

My doctor told me it would never grow again. I was getting worse and the pain was getting into my face and eyes. So my pain was increased and I had to wear glasses to see properly.

Besides all this I was born with a deformed chest. The bones nearest my neck were not formed properly, hence I have had a bony lump since birth.

A few years ago I was saved and obeyed God's Word for healing. Principal Jeffreys prayed for me and the rheumatism in my head disappeared and my hair grew. Since then I have been seeking the Lord for the complete healing of my eyes and two or three weeks ago He answered my prayer, and I can now see better without my glasses than with them.

During Pastor W. E. Smith's campaign here I was anointed and prayed for, and at the time these words were running through my mind: "He is able to do exceeding abundantly above all that we ask or think." The next morning whilst washing I was prompted to look into the mirror (a thing I seldom have time for in the morning), and to my great joy I found that the Lord had healed me in the night. My deformed chest is now normal and I am feeling fine. Those who have known me for years think I am a marvel and even the girls at work say, "Florrie, you're a miracle."—(Miss) F. THORNWELL.

## **Healing of Ulcerated Leg.**

FOR over fifteen years I have suffered from an ulcerated leg. No one knows the intense pain I have suffered. It has meant many, many restless nights not only for myself but for others who have sought to bring me some relief. At times I was confined to bed for weeks on end.

About three months ago I was passing through a very bad time again, and had to stay in bed for a month. As I have always done I obeyed God's Word and was prayed for by Pastor Knight who visited me, and the saints at the Church were also praying for me, and to my great joy the ulcer began to get smaller and smaller until it was healed completely.

Now I am able to do duties in the home and attend my Church. I have not forgotten to return thanks, and day by day I praise Him for what He has done. —(Mrs.) A. CLARK.

## **Healing of Dreadful Pain in the Head.**

FOR some years now I have suffered from pains in the head, and at night when I put my head on the pillow they seemed worse and it felt like a hammer inside striking blows. Thud, thud, thud it went. I seemed to get no better but rather worse.

Sometimes I felt too ill to enjoy the services in God's house. I felt that my health was gradually being lost.

I had been prayed for several times but seemed no better, until one Sunday night just before last Christmas I went to the front of our church to be prayed for by Pastor Knight. I had a wonderful healing touch from the Lord. His resurrection life just thrilled my body and I was instantaneously healed. It is just marvellous to feel well! Hallelujah! — CHARLES KEELING.

## **Healing of Internal Trouble.**

ALTHOUGH I am only a young woman I have suffered for over six years with an internal trouble. An internal organ was twisted. Doctors could do nothing for me, so for six years I bore the pain and great discomfort.

Whilst a campaign was being held at our Church I developed an influenza cold, so at a divine healing service I was anointed and prayed for by Pastor W. E. Smith. Mrs. Knight, knowing of my internal suffering, thought it was for this that I was obeying the Scriptures, so she rested her hand upon my stomach. The power of God filled my body and I felt the Lord heal the twisted organ. I was healed immediately. Never shall I forget that night. I cannot cease to praise Him for what He has done for me. —(Mrs.) MAY BURNES.

## **Healing of Deafness.**

SOME months ago I began to lose my hearing and in spite of being prayed for I grew worse until I was almost stone-deaf. Sounds came to me in faint whispers. I was becoming distressed but was determined to obey the Scriptures again.

A few Sundays ago at a divine healing service Mrs. Knight and a brother prayed for me and I felt the Lord working on my behalf. My hearing was being restored and in two or three days I was perfectly healed. To God be the glory! —(Miss) E. PALMER.



## What our Readers say

### ARE ALL EVENTUALLY SAVED?

DEAR EDITOR,

I. Timothy iv. 10 is quite simply explained, I think. Through the death of Christ on Calvary all men have been saved from the condemnation which belongs to the whole human race in Adam. Christ Himself bore the penalty for the whole world. No one is lost because Adam sinned—for the simple reason that Christ, the last Adam, died to remove the penalty. Men are now lost because they refuse to accept the salvation in Christ.

A simple illustration may help. A man possesses a herbal cure for drunkenness. He sees a drunken man fall into a river. He dives in and rescues him. The drunken man is saved from drowning, but he refuses the herbal remedy which would save him from his drunkenness. He continues to live in drunkenness and finally dies a drunkard. He is saved from drowning but not from drunkenness. He is saved but not *especially* saved. Christ has saved all men from the condemnation of original sin, but they are not *especially* saved unless they accept Him by faith as their own personal Saviour.

Bristol.

—P. G. P.

DEAR EDITOR,

Concerning the question of "Anxious One," "Will all men ultimately be saved," as suggested by I. Tim. iv. 10, the answer is, No. God is the "Saviour of all men," inasmuch that He has provided a salvation for all men, but the latter part of I. Tim. iv. 10 limits its effectiveness to "those that believe."

John iii. 16 says "God so loved the WORLD that He gave His only begotten Son," etc., but in Ephesians v. 25 we read, "As Christ loved the CHURCH and gave Himself for it." Here we see the unreserved provision, and how far it becomes effectual on the score of faith.

Also there is another way to think of God as the Saviour of all men. The Greek word Saviour is fairly rendered as Preserver (cp. Job. vii. 20), saving from perils (Psa. cvii. 28), famines (Gen. xli., etc.), but more effectually concerning those that have faith in Him.

Yours in the bonds of Calvary,

Dudley.

WILLIAM WEBB.

### EDUCATIONAL FILMS

DEAR MR. EDITOR,

In response to the enquirer who desires to know whether it is wise for a Christian to attend educational films, I would like to offer my views. First to my mind comes II. Cor. vi. 17. "Come out . . . be ye separate," etc. To be in the world and not of the world as Christ was. In the first instance, most (if not all) the audience will be unsaved. This certainly is not obeying II. Cor. vi. 17. In this we should be identifying ourselves with the world. As followers of Christ we are told to glorify Him in all that we do. Christ cannot be glorified in such a place. If we spent a lifetime in seeing such films we might acquire a great amount of knowledge, yet in the end miss that for which we have been apprehended of Christ (Phil. iii. 10-12). The young and weak Christian cannot afford to go as it may lead to something more dangerous. The temptation to attend the theatre often results. A true child of God prefers the company of His people in His House, and desires nothing better than His precious Word to feast upon, and His dear face to gaze upon.

Clapham.

Yours sincerely in Christ,  
C. V. B.

DEAR SIR,

Yes, I think a Christian's testimony is greatly weakened by attending a picture theatre (still or moving). This is not to rule out the use of *pictures* in Christian work. God uses "eye-gate" as well as "ear-gate." We have Bibles with pictures, tracts with pictures, books with pictures, the "Elim Evangel" with pictures, and so forth. John's visions on the Isle of Patmos were God's pictures. Visions are God's messages to us through eye-gate.

Many missionaries on the foreign field use pictures to illustrate the gospel story. In the homeland pictures are used by the British and Foreign Bible Society in their lectures. Recently the Rev. L. T. Pearson has held a Palestine Exhibition in our midst. What a tremendous loss we should have had without his pictures. The teaching profession is increasingly using pictures. One could multiply illustrations.

Pictures can be a great blessing. But *the vital point is control*. Who controls the picture? Picture theatres are controlled by worldly men and attended by worldly people—at the very best they are not controlled and attended by Christians baptised in the Holy Ghost. While picture theatres may at times produce pictures against which there can be no criticism, yet at other times they introduce trash and evil on the screen. Let the Christian rigidly avoid such places for his own sake and his children's. When Christian printers, preachers, lecturers control the pictures then they can be a great blessing.

P. G. P.

DEAR SIR,

In reply to "Enquirer" who is interested in the question of educational films, I should like to say that I am in full sympathy with any Christian who attends a display of them. This is only if they are shown in a cinema specially erected for the purpose, or if no other films which might be detrimental, are shown.

The cinema, in my opinion, could be a powerful agent for Christianity if it were used aright. Men have taken this marvellous invention and used it for their own devices. Why should not we use it to propagate that which is beneficial?

I say—by all means attend such displays and encourage good helpful pictures to be produced. I may add that I regularly attend a news cinema in Manchester, and can find nothing in the Scriptures to condemn me—on the other hand they encourage me.

Yours in Him,

"FULLY CONVINCED."

Stockport.

### SHOULD A CHRISTIAN SAVE?

DEAR MR. EDITOR,

May a child of God save? May we legitimately lay aside a little for a time of need, unemployment, old age, etc., or must we take Luke xii. absolutely literally? Provided we are first "rich toward God" in tithing and offering are we then justified in having a "little" treasure for the purposes stated above? Surely our Lord would wish us all to "fend for ourselves" as much as possible, so that our burden may not unnecessarily be imposed upon others.

I shall be most grateful for any enlightenment you can give me on this subject, because the Lord has graciously sent a little money my way, and I am anxious regarding its disposal. It was at once tithed and an offering added for Elim. Should the remainder also be given to the Lord's work?

London.

Yours in the bond of Calvary,  
I. V. SGNARION.

# The Divine View of Calvary

“AND there followed Him a great multitude of people, and of women, who bewailed and lamented Him. But Jesus turning to them, said, Daughters of Jerusalem, weep not for Me” (Luke xxiii. 27, 28).

The natural sympathies of these women were stirred to the depths as they looked upon the Man of Sorrows led along to the place of sacrifice. He had walked some seven miles all the weary night through, and this after the agony in the garden. From Caiaphas to Pilate, the weary steps of the Son of God had trod; and now, “delivered up” without restraint to the will of the chief priests and rulers and people, they led Him away to be put to death.

Can we even dimly picture His appearance as He went along? The crown of thorns had left its mark upon His brow; the weary frame was too weak to carry the heavy load of wood upon which He was to die, for no one appears to have offered Him food or drink the whole night through. The chief priests and rulers of the people were so held by the fiendish purpose which possessed them, to have this Man crucified, that for the time being no throb of pity or touch of human kindness could be awakened in them. But the women, looking on at the dread scene, were moved: and, as the multitude followed, great numbers joined the throng, bewailing Him. They

## SAW ONLY THE TRAGEDY

of the outward scene, with the end not even yet; for Golgotha lay ahead with its unspeakable anguish and shame.

But “weep not for Me,” said the Lord Jesus tenderly to the bewailing women, for they did not know that what looked to them a cross would be to Him a throne! They did not know that He was now reaching the very goal of His life—the very acme of His desires. “I have a baptism to be baptised with; and how am I straitened till it be accomplished!” He had said to His disciples when many thousands of the multitude were gathered together to hear Him. The thousands hanging upon His words in the time of His popularity did not weaken the deep inward constraint upon Him which urged Him forward in longing for the hour when the redemption of a world would be accomplished by the sacrifice of Himself. “Straitened” He was until this was finished.

“For this cause came I unto this hour,” again He said to Philip and Andrew just before the dread “hour” began. What the women were bewailing was the very climax of His life—the hour which in the far-back ages of eternity had been determined upon for the redemption of a lost world—the hour for which He had left the Father’s home and for which He waited patiently in the years of Nazareth. At last the “hour” had come. How contrary

## THE DIVINE AND HUMAN

views of the Cross! To the devoted disciple who cried, “far be it from thee, Lord,” and to the weeping women, it was tragedy and woe; to the Son of God it was a path to glory, a way of victory, a floodgate of life opened for a dying world!

“Weep not for Me,” the risen Lord would surely say again at this time to the many who see only tragedy and suffering in His Cross, whilst depriving Him who died of the fruit of His death in their lives. “Weep not for Me, but for yourselves,” said the Lord. And we, too, may bewail those who weep over His sufferings on the one hand, and make void the purpose of His death on the other; who would make the Cross a stepping-stone to heaven at one moment, and cling to the sin which brought about the Cross to another; who glory in the Cross as a sentiment and reject it as a power to save from sin in practice.

Let us ask at this time to be given the divine view of Calvary so that we may enter into all that Calvary means from the standpoint of God. The glory of the Cross is its complete removal of every barrier between fallen sinners and a holy God; the complete ending of the old fallen creation in the Person of the last Adam; the complete overthrow of the prince of this world, so that in due time there can be a new heavens and a new earth under a new King—

## THE PRINCE OF PEACE.

The pivot of truth, and of deliverance, and of true vision lies in Calvary. Calvary is the one answer to every need of fallen man and of a blighted creation. Through the inlet of Calvary alone can God communicate life and blessing to souls, and through Calvary alone can men approach and communicate with God.

“Weep not for Me.” Weep not over the tragedy of the Cross, but sing, for Calvary is victory. “The convict’s gibbet was the Victor’s car” (*Lightfoot*). “The hostile princes and rulers He shook off from Himself and boldly displayed them as His conquests, when by the Cross He triumphed over them” (Col. ii. 15, *Weymouth*): “as a victor displays his captives or trophies in a triumphal procession” (*Lightfoot*). Let us offer praise and worship to Him who passed through the gate of death with the shout of victory—“It is finished!”—J.P.L.

Make known

## WHAT HATH GOD WROUGHT!

(Numbers xxiii. 23)

by telling out the story of Twenty-one Years of Revival. *Elim’s Coming of Age Souvenir* has been reduced from 1/- to 6d. to allow of wide-spread distribution. It is profusely illustrated and contains articles by the Principal and others, and deals with every department of the Elim work, as well as including a Diary of 21 years. You can help spread the news by handing or posting them to your friends.

## NOW ONLY 6d. EACH

Obtainable at most Elim Churches, or post free from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.



## Victorious Vision (continued from page 169)

ship—which demands uniformity as well as unity, and God is not a dictator! He does not have to set aside our personality to accomplish His plan, neither does He expect us to set aside our intelligence. He takes up both and uses them for His glory. Whilst God wants us to do His will unquestioningly, yet He does not wish us to do it merely because He asks it, but I believe God wishes us to see that His will really is right and best for us so that we may intelligently say, "Thy will be done."

Again, because God blesses one man along a

certain line, it does not mean that *that* is God's only way. Very probably, in fact almost certainly, He has another plan for you. This is the reason why all copyists and imitators inside and outside the pulpit must fail.

Each of us are made in a different mould, and the Master Potter does not intend that we should all preach alike, pray alike, live alike! how monotonous the Christian life would be under such circumstances!

(To be continued).

# CONTENDING FOR THE FAITH

## Campaign Converts—The Power of the Cross

### CAPTURING THE CHILDREN FOR CHRIST

#### Special Gatherings for the Young

**Canning Town** (Evangelist D. Leadbeater). A very blessed time was experienced during the recent Youth Campaign conducted by Evangelist David Vanstone. Numbers steadily increased and the children were deeply interested in the object lessons given. The attendance went up from 40 to 150.

The meetings conducted by Mr. Vanstone for the adults proved most inspiring, his messages from the Word of God bringing no little blessing to those who gathered. God's hand was obviously upon these special gatherings.

### EIGHTY SOULS Successful Campaign

**Birmingham** (Pastor S. Gorman). A pæan of praise ascends to the Lord for the 80 souls saved during the recent campaign conducted by Pastor T. W. Thomas. The spirit of revival prevailed throughout the month's meetings. Saints have been baptised in the Holy Ghost, and many cases of Divine healing are known. The ministry of the Word has been in the power and demonstration of the Holy Spirit, giving new life and encouragement to believers. The Campaigner sang each evening, and this all added to the effectiveness of the effort.

Many a burdened heart was lightened by the joyous songs that were sung. It was most impressive to hear the fiery denunciation of sin and worldliness.

Pastor Gorman has now taken over the pastorate of the church and much blessing is expected.

### THE FIRE STILL BURNING Successful Jubilee Fund Appeal

**Smethwick** (Evangelist J. Frame). The fire of God continues to burn in this church. As a thankoffering to God for His manifold mercies it was decided to

raise £100 towards the Jubilee Fund. At the end of December it was found that the total raised was only £70, leaving £30 short of the desired amount. However, within a month the Lord's people responded to the pastor's appeal, and £40 came in, making the church total £110. Glory to God.

The recent Fellowship gathering proved a time of real blessing. Though the weather was inclement, yet as the saints talked of God's goodness throughout the year, their hearts glowed with the fire from on high.

In all the services God's power and presence is realised, and many are the slain of the Lord from time to time.

### YOUTH CAMPAIGN AT THE CITY TEMPLE, CARDIFF

**Cardiff** (Pastor J. J. Morgan). Happy times have been enjoyed during the recent youth campaign at Cardiff, conducted by Evangelist D. Vanstone. A number of strangers were attracted to the meetings, and the bright messages were an inspiration to all. The special singing by the Elim Crusaders was much appreciated.

The children were most enthusiastic and the numbers soon reached 150. There were 53 children with whom the Evangelist dealt for salvation.

A weekly Cadet meeting has now been started; at the first service the accommodation was totally insufficient to house all the children that came. A determined effort is being made to win the young for Christ in this district.

### ENCOURAGING CONVENTION Hungering for God

**Braintree** (Evangelist B. Moore). This church has recently celebrated its second anniversary with a most helpful convention. The Lord's people have been encouraged to seek higher things in God, and a real hunger took possession of some hearts. Pastors H. Mason, of South-

end and A. Wright of Leigh-on-Sea were the special speakers; both God's servants ministered in the power of the Holy Ghost. The special emphasis in the messages was for the need of a deepening of the spiritual life. One soul surrendered to Christ.

### HELPFUL CAMPAIGN Inspiring Rally

**Islington** (Pastor W. J. Patterson). A fortnight's campaign conducted by Pastor T. Burton Clarke of Stockport has brought real blessing to this church. A very helpful message was given by the Campaigner on Divine Healing, showing how the believer's relationship to God may help or hinder his or her healing.

The Foursquare Gospel Rally proved a real inspiration; the church was packed, and a happy pentecostal fervour prevailed. The British and foreign students of the Elim Bible College gave a glorious evening of music, song and witness for the Master.

Pastor E. C. W. Boulton has also recently paid a visit to the church, as also did the Letchworth Crusaders accompanied by Pastor G. I. Francis.

*The little sharp vexations  
And the briars that catch and fret,  
Why not take all to the Helper  
Who has never failed us yet?  
Tell Him about the heartache,  
And tell Him the longings, too;  
Tell Him the baffled purpose,  
When we scarce know what to do.  
Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.*

—Phillips Brooks.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## FELLOWSHIP LINKS

DEAR FELLOW-CRUSADERS,

Here is my opportunity to thank my kind correspondents who have written expressing their joy in connection with our Fellowship Links scheme.

The following is typical of quite a number of letters I have received: "We are pleased to tell you that we have received letters as 'fellowship links' from two Crusaders. We have received news of their assemblies, and their letters are very welcome. We hope that our links will prove stronger as time goes on and remain unbroken. We are looking forward to the time when we shall meet, which meeting will in all probability be at the forthcoming Convention . . ."

Yes, Easter will soon be here and of course Easter reminds us of the Royal Albert Hall gatherings. What a fellowship that will be! I have been wondering how many of our Unattached Crusaders and members of our Fellowship will be there. We trust that all who possibly can will be present on that day. If you have not already purchased your choir music, this can be obtained from the Elim Publishing Co., Ltd., Park Crescent, London, S.W.4, price 4gd. including postage. Unattached Crusaders—we are looking forward to receiving your application for a Crusader Choir ticket, but—don't forget to purchase and practise your choir music if you have not already done so! With every good wish,

Yours in the glorious Fellowship,  
LINK MAKER.

## CORONATION STRAINS

The latest in music and song. This is a topical and inspiring piece, bound to become generally a favourite. It will be sung for the first time by the massed choirs in the Royal Albert Hall on Easter Monday. Pastor E. C. W. Boulton is the author of the words, and once again we are given something of great charm and edification from his prolific pen. The composer of the music is Miss Audrey Wirts, L.L.C.M., the gifted young piano-accompanist of the London Crusader Choir. Although a newcomer in the field of Elim composers, yet she has given us a musical setting of charm and appeal. On this same leaflet is another piece by the same authors, entitled "Cords of Love Divine." You must purchase this music, and no Elim Choir should miss these new and pleasing compositions.

## GLASGOW CRUSADER CHOIR

We publish herewith a splendid group of Glasgow Crusaders. Unfortunately when the photo was taken a number of the brethren were unavoidably absent. The recent visit of the choir to Edinburgh rally was a great success. Pastor and Mrs. James McWhirter conducted an inspiring service and thirteen young people re-consecrated their lives to the service of Christ.

## SOUTHPORT

Continued blessing is the portion of the Southport Crusaders as week by week we gather together in His presence. We enjoy various types of meetings, each owned of God in a special way. The monthly prayer meeting is a time looked forward to by one and all, for we realise indeed, that as we draw nigh unto Him, so He draws nigh to us. Praise meetings, Object Sermons and Treasure Hunts are only a few of the meetings which have proved so rich in blessing. Everyday problems—so common to all—and Bible Problems, have become problems no longer as we have sought light through God's Word. Among the meetings planned for the future (if the Lord tarry) are Favourite Text Sermons, Studies in Prophecy, and a Testimony Meeting, etc. We praise God for the blessings bestowed upon us so freely and can sing with joy, "Unto Him that hath loved us and washed us from sin, unto Him be the glory for ever. Amen."

## CRUSADER CAMPS, 1937

Already arrangements are being made for this summer's Crusader Camps, and bookings being received from various parts of the country.

This year camps will again be held at **Glossop** from August 1st to 15th, and applications can already be sent to Pastor A. S. Gaunt, Beth Rapha, Spire Hollin, Glossop.

**Brighton.** Owing to local Corporation plans it has been necessary to vacate our present camping site, but we expect to announce shortly the new camp centre, possibly in the same vicinity, but we predict at a place of exquisite charm and beauty. Book the dates now, from July 25 to August 15.

Last year's Crusader Camps were excellent. This year will prove more thrilling than ever.

**You must join us!**



## GLASGOW CITY TEMPLE CRUSADER CHOIR

(Pastor James McWhirter (Crusader President) and Mrs. J. McWhirter (Crusader Commissioner) are at present ministering at this Scottish centre.

## INGATESTONE, ESSEX

The blessing of God has been very manifest in the Assembly of late, and one outcome of His gracious reviving has been the resumption of the Crusader meetings.

A truly joyous atmosphere pervaded the first re-gathering of the Branch, and we believe that God will use the members to the salvation of the youth of this village.

## SOUTHEND

Although little news of this branch has been published recently, nevertheless the work has been steadily progressing. The numbers have increased and many of the members have been baptised in the Holy Spirit.

This winter we have had a printed syllabus which has been very useful to the members, and can also be used as an invitation to strangers. At the end of

last year we re-started the band system. We have a sick visiting, a missionary, and a "look-out" band. Everybody has a job, and this is a great help and attraction to the Crusaders.

After a recent Sunday evening service the Crusaders conducted a "Bright Hour," containing choir pieces, solos, testimonies, etc.

So Southend is pressing on in the service of the Lord, for whose return we are expectantly waiting.

MARCH  
29th

A DAY of DIVINE BLESSING  
AND POWER

IN THE  
ROYAL  
ALBERT  
HALL

A NUMBER of years ago a friend of mine was distributing handbills in the city of St. Louis, Missouri, U.S.A., announcing special evangelistic services. Whilst visiting a house in the district a young Irishwoman, bright and cheery, answered the knock, and was offered a handbill. "Faith and what's that?" she asked.

"It is a little paper, giving you a cordial invitation to the hall at the corner to hear how a poor sinner can have his sins forgiven and his soul saved."

"Sure and that would be a good thing."

"And are *your* sins forgiven," enquired the gospeller.

"No, indeed; only a good person could say that."

"Then you are a *lost* sinner?"

For a moment or two the Irishwoman hesitated and then solemnly replied: "I am a lost sinner."

"And what do you think you have to do to be saved?"

"Sure, and it's a great thing to be saved, and great things have to be done to be saved. I must go to confession, do good works, and penance."

"Will that suffice?"

"No; I must take the sacraments of the Church and attend to my duties."

"And is that all?"

"No; I must have charity. You know that there is faith, hope and charity, and the greatest of these is charity."

"And do you believe the Word of God?"

"Sure, I believe the Bible. There would be no religion at all if it were not for it."

Opening the Scriptures at Hebrews ix. 22, the evangelist asked her to read the words: "Without the shedding of blood there is no remission." Slowly she read the words.

"Read it again," said the gospeller.

The Irish woman read it a second time.

"And you believe that God says: 'Without shedding of blood there is no remission?'"

"Most certainly."

"Is there any 'blood' in confession?" "No."

"Is there any 'blood' in penance?" "No."

"Is there any 'blood' in good works?" "No."



As the truth was brought home to her understanding and heart that her doings could not atone for sin, her countenance fell, and tears began to trickle down her cheeks. Suddenly she exclaimed: "I am lost, and can do nothing to save myself."

"Haven't you heard of the Cross of Christ?" inquired the preacher.

"Of course I have," was her reply.

Opening his Bible, Mr. H— turned to the first epistle of John, chapter i. verse 7, and asked her to read the passage, which is as follows: "The blood of Jesus Christ His Son cleanseth us from all sin." Explaining the Scripture, he added: "That is 'the blood' through which your sins may be forgiven."

"The woman's face lit up, and with her finger on the verse, she

exclaimed: "that is true: Jesus died for me." There and then, standing at the door of her own house, the Irish Roman Catholic saw that the Lord Jesus died for her, and passed from darkness into light; from death unto life.

She had been hoping to reach heaven on the ground of her good works, instead of the *finished work of Christ*. Is the reader expecting to obtain salvation because of his prayers, baptism, penitence, penance, sacrament-taking, or religious observances? If so, remember that the *doing line* ends in darkness and death. Earnest, sincere, conscientious, and "religious" you may be, and yet perish in your sins.

When Mrs. Murphy's husband returned from his work that evening she said to him: "Oh, Alfred, I have the best news in the world to tell you! My sins are all forgiven, for the blood of Jesus Christ, God's Son, has cleansed them all away." Her husband, who was connected with the Lutheran Church, was a mere professor—a "Christian" in name only. But two weeks after his wife's conversion, Mr. Murphy was led to accept of Christ as his Saviour, and both of them are now rejoicing in the Lord.

Has the reader experienced the great, the mighty change of conversion to and by God? You may be a preacher, church member, office-bearer, Sunday-school teacher, or so-called "Christian worker," without being a real Christian. You must be "born again" in order to become a child of God. Face the vital question—Have you been born again?—A. M.

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**Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Book for Easter, terms £2 weekly. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C241

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**WITH CHRIST**

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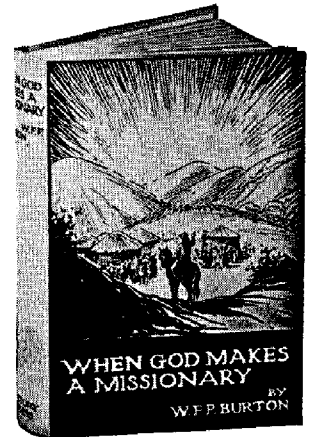
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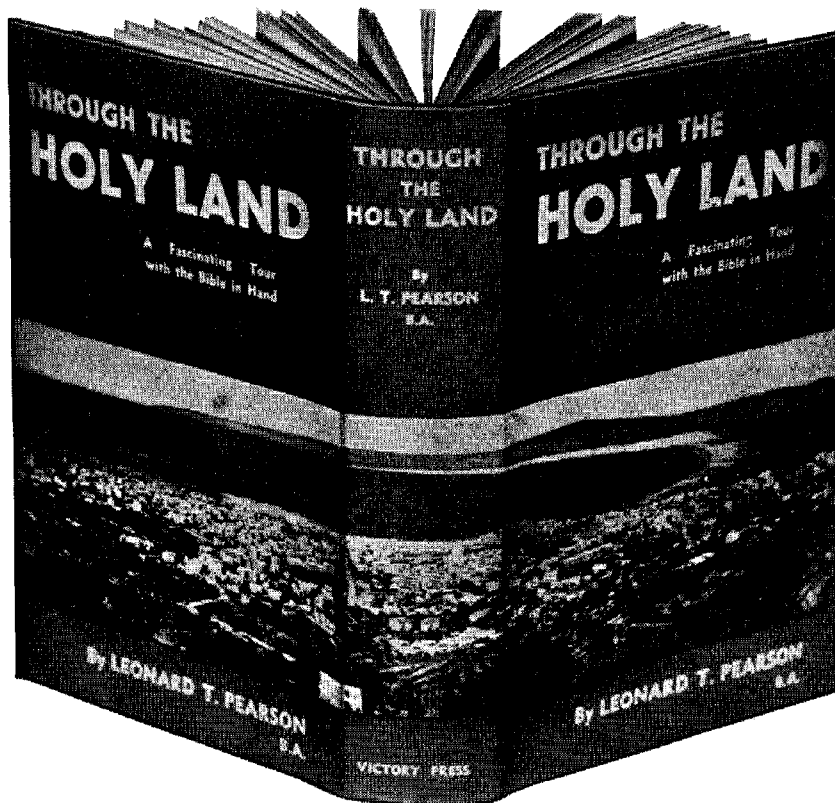


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