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April 1st,
1938

Alim Evangel

Foursquare Revivalist

“Jesus Christ
the same
yesterday,
and today,
and forever.”

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

The Deity of Christ
By Principal P. G. PARKER

Samuel Chadwick
By Pastor P. J. Le TISSIER

**Great Revival Services in
Birmingham**
By Pastor S. GORMAN

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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, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XIX. April 1st, 1938 No. 13.

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Principal GEORGE JEFFREYS AND REVIVAL PARTY

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EASTER MONDAY

April 18th, 1938

THIRTEENTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL CONDUCT 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!

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.

Sixteenth Annual

LONDON EASTER CONVENTION

Good Friday, April 15th to Friday, April 22nd.

Convention services will be held simultaneously at Kensington, Clapham, East Ham and Croydon.

Speakers include:

Pastors P. S. Brewster, J. Dyke, G. I. Francois, W. G. Hawkins, J. Robinson, W. E. Smith and R. G. Tweed.

(Full particulars on page 198).

EASTER CONVENTIONS IN THE PROVINCES

ABERDARE. April 15—19. Elim Foursquare Gospel Church, Cannon 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 7 p.m. Speakers include: Pastor T. A. Carver, Evangelists L. W. Green, F. A. Hodge, and Mrs. R. Jones. Convener: Pastor S. J. Cooper.

BELFAST. Ulster Temple, Ravenhill Road. Particulars later.
BIRMINGHAM. April 15—19. 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: Pastors W. A. Nolan, W. N. Brambleby, and Principal P. G. Parker. Convener: Pastor S. Gorman.

BOURNEMOUTH. Elim Church, Hawthorn Road, Winton. Speakers include Pastors J. Smith and F. C. Packer.

BOURNEMOUTH. April 15—19. Elim Tabernacle, Victoria Road, Springbourne. Friday, 11 and 6.30; Saturday, 7.30; Sunday, 11 and 6.30; Monday, 3 and 6.30; Tuesday, 7.30.

BRISTOL. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street.

CARDIFF. The City Temple, Westbourne Place. Speakers include: J. F. Welch, Esq., R.N.

GLOSSOP. Elim Tabernacle, Ellison Street. Speakers include Pastor Kelsall and Evangelist J. E. Shaw.

GRIMSBY. April 15—17. Elim Hall, Tunnard Street. Friday, 11 a.m., 3 and 7 p.m. Saturday, 7.30 p.m. Sunday, 10.45 a.m., 3 and 6.30 p.m. Speakers include Pastor and Mrs. C. J. E. Kingston.

GUERNSEY. April 15—21. Eldad Church, Union Street. Friday, 10 a.m., 3 and 7.30 p.m. Sunday, 10.30 a.m. and 6.30 p.m. Monday, 3 and 6.30 p.m. Tuesday, 7.45 p.m. Wednesday, 7.45 p.m. Thursday, 7.45 p.m. Speakers include: Pastor J. R. Moore and Evangelist J. Scott. Convener: Pastor V. S. Pritchard.

ROTHERHAM. April 15—18. Elim Foursquare Gospel Church, Greshbro' Road, Parkgate. Friday, 6.30 p.m. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Monday, 3 and 7 p.m. Speakers: Pastors T. Burton Clarke and Mrs. A. E. Pike.

SOUTHPORT. Temperance Institute, London Street. Particulars later.
SOUTHEND-ON-SEA. Elim Tabernacle, Seaview Road. Good Friday, 3 and 7 p.m. Tea provided.

SWANSEA. Elim Tabernacle, Alexandra Road. Particulars later.
(Further particulars later)

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. XIX., No. 13

APRIL 1st, 1938

Fridays, Twopence

Christian Biographical Series.

Samuel Chadwick

POSTHUMOUS INFLUENCE

By Pastor P. J. Le TISSIER

THE idea of posthumous influence, or the moral power of a man's life, carries one's thoughts commonly to the life beyond. The celestial comes into view. Life holds on within the veil which hides that pleasant land from mortal eyes. But let not only sad thoughts cluster about the silent sepulchre, for, in some sense, even among men on earth, we live on after death. We leave behind us a moral atmosphere of health or miasma for the breathing of those who follow us. No human is responsible for what obtains prior to arrival into this world, but we are responsible for our contribution to the public weal in our day and generation. After death men may think our influence dead and buried, but it is not so. The memory of our lives as we have passed down the aisle of human history will sway others as they call us to mind. Day by day we are creating moral impressions that will live for ever.

"Samuel Chadwick was my hero," writes the Rev. Norman Dunning in his prologue to the life of the revered Principal of Cliff College, a worthy memoir of adventurous life fitted to strike the imagination and captivate the reader. It is the biography of a whole-souled worker for God and men. After reading it carefully, and with my heart alive to it, I laid it down with the feeling that such a

CHARACTER CAN NEVER DIE.

The posthumous power of such a good man will bless many generations.

I should be glad to do honour in some fitting words to the memory of one so beloved as the late Samuel Chadwick. I cannot draw upon any personal recollection of intimacy to estimate his character, or to draw lessons from his life, but let me review, insufficiently as I must, the main events in the life of this man of God. I can only repeat, and not in any way supplement the facts contained in the excellent biographical sketches written by those who knew and loved him.

Born in humble circumstances at 8, Baldwin Street, Burnley, on the 16th September, 1860, he passed there

his early childhood. It was a small two-roomed cottage whose front step was on the street. "It would be difficult to imagine," he once wrote, "anything more drab, prosaic, and uninteresting than our street. Its name was its only distinction, for it was named after the only distinguished man of letters Burnley has produced. There was not a blade of grass, a tree, a flower in our area. It hummed with the noise of factories from morning till night. The only

PLAYGROUND WAS THE KERBSTONE."

As a boy of eight, Chadwick worked as a half-timer in a cotton mill, being dragged out of bed at 5.15 on a winter's morning. This was no hardship to the young spartan, who, in the after-years of his life, daily rose at six o'clock and indulged in a cold bath both summer and winter. His path was not strewn with roses and meadow sweet, often the lad trod on the thorn and the thistle. He was converted to Christ at the age of ten at a Sunday school anniversary service. Five years later he became conscious of his call to the ministry. After twelve wearisome hours at the mill, young Chadwick burned much "midnight oil" as he toiled and struggled to acquire the elements of knowledge. Shortly after beginning his preaching career he was on three plans, always ready to respond to, and anxious to go with the gospel to those who needed it. He sometimes walked ten miles in rain, snow or blizzard to preach the gospel.

It was a severe blow to the sensitive youth when a prejudiced superintendent refused to nominate him and told him why with a brutal frankness. He said, "There were too many of my sort in the ministry," wrote Chadwick, "and he would not add to the list of

UNEDUCATED AND UNCULTURED

men in its ranks. It was a heavy blow, but I told no one and was content to wait for an open door."

Although all seemed solid dark and insuperable obstacles faced him, he resolved to go right on following the gleam, and God did not forsake him. He

sought and found his happiness and strength from fountains which man cannot reach to pollute or poison. The gloomy cloud threatening to darken his ministerial sky did not deter him from entering into "labours abundant," preaching wherever people were hungering for the Bread of Life; and while serving with an "occasional ministry," his trumpet gave forth no uncertain sound.

When Chadwick was a young man of twenty-one, he was invited by the Bacup Circuit to become lay evangelist at Stacksteads. Josiah Mee, who had taken a great interest in the youth, was leaving after three years' ministry. One chapel had remained unmoved during the gracious revival that had visited Rosendale Valley. Mr. Mee said, "It seemed to be sown with salt." Samuel Chadwick said, "It was sown not with salt but with malt." The people called it "The Brewers' Chapel." Not an inviting field for a young lay pastor, yet to a man

WHOSE ABSORBING PASSION

was to win souls to Christ, it was a desirable appointment. It soon became evident by many infallible proofs that his appointment was of God. From the commencement of his labours in that district there were incipient appearances of much good. He was an ardent temperance advocate, the despair of publicans and brewers who called him the "Methody Devil." It was with irrepressible enthusiasm and vigour that he threw himself into the drive against the evils of strong drink. How his pure soul was moved and melted as he contemplated the need of the Bacup Circuit. A prayer league was formed and met in the house of one of the brethren.

It was while the young lay pastor prayed for the conversion of others that he saw his need of an endue-

ment of power from on high. This was imperative and not optional. I do not mean that he ever for one moment doubted his call, and he was a firm believer in skilled workmanship, believing that only a skilled workman could bring the truth to bear upon the consciences of men. But he lacked power, and it was after he received the Baptism of the Spirit, the fires began to spread through Rosendale and many sons and daughters were born of God. His own vivid account of this

CRISIS IN HIS EXPERIENCE

is challenging :—

"I was confronted with the problem of bringing the outsider to the house of God. I was inexperienced, and having no idea of the magnitude or complexity of the task, was not destitute of confidence in my own resources. My sermons were prepared with the utmost care, and my energies were given without stint to every form of religious and social activity. Still nothing was accomplished. My resources failed, and I was thrown back upon God. My first answer to my prayer was a revelation of my heart, which led to a crisis and a baptism at three o'clock one Sunday morning. I burnt all my sermons. I surrendered my reputation and the effort at merely clever sermons and determined to go to the people only in the presence and power of my Redeemer. The surrender brought a mighty Baptism of the Spirit's power, and in the first service God gave me seven souls—one for each barren year. Then He began to use me for His glory. The new experience gave me a new Bible, and through it came a new revelation of the Divine method of Christian service."

(To be continued).

Tzaneen Mission Report

TZANEEN. The services here on the Sunday, conducted by Mrs. Mullan, continue to be fairly well attended, and decisions for Christ are registered occasionally, although it is disappointing that many of those who have decided from the beginning wander away to other places after a few months' residence here. The meetings during the week are not well attended, but of these the Saturday night prayer meeting is the most encouraging.

Of this Church sixteen have been baptised up to date. The church building is now completed, the cost being much greater than was estimated. The cost up to date is £52 16s. 7d., and of this £43 3s. 9d. has already been donated. We had hoped to have Pastor H. C. Phillips for the opening service, but pressure of work elsewhere prevents him from coming, so we must be contented with the Magistrate and Mrs. Burger, assisted by Revs. Bill and Kruger, and native ministers. A further report will be given by Mrs. Mullan.

PEARLMAN'S. The native worker here is Emma Noko, who is doing a splendid work in this place. The school especially is very encouraging, there being about forty children on the roll. The Sunday morning services are very well attended and a number of those who have professed conversion are desirous of

being baptised. The haft-caste children of Messrs. Nakie and Webber no longer attend the school and Church, as these gentlemen, who are Roman Catholics, decided to build a school on their premises for the Roman Catholic priests who have placed a teacher there. At the opening of this school all our people were invited and they were told by the white people in charge that if they would leave our school and all form one (Roman Catholic) school then they would have a Government teacher and a resident white nun. They all refused and said they were perfectly well satisfied with the school under Emma. So now there is a Roman Catholic school on the hill at Nakie's and our school below at Pearlman's. Mr. Pearlman kindly lends us his rondavel for the school but the people are building a church and school in case Mr. Pearlman should require the rondavel again. They have already built a house for Emma. Meetings are held during the week in the houses of the various Christians.

BOTHA'S. The attendance has dropped off considerably here recently. Formerly we frequently had over 100 to the Sunday morning service, but now the average is around forty. The Christians here have almost completed a church and they expected that Johannes Noko would have gone to stay with them as

teacher-evangelist, but were disappointed as we found him indispensable elsewhere. We hope, however, that he or another evangelist will go there later. Most of the poles for the church here were donated by Captain Graham.

PIENCER'S, etc. The meetings here for a time were very disappointing as various rumours were circulated about us with regard to baptism, etc., which caused the people to stay away. However, as there is a large population here, we persisted and soon the congregations began increasing again, the people, however, coming from other farms at a distance, some even five to ten miles away. One of these newcomers from a distance, a boy called Jack, from Guy's Farm, seemed very bright in the services, so we had him to speak several times. He is a baptised believer, and so when the car was destroyed Jack was able to take charge of the services here and God has been blessing him, so that we have reports of conversions and a number desiring baptism. He has also commenced a prayer meeting and night-school on Mr. Guy's Farm, with good results.

MIDDLE-KOP. The services held here for a time were very successful, and as many as eleven professed conversion on one Sunday. However, as this is a Government timber camp these young men left in a week or so, and new people took their places. Since the accident to the car these meetings have had to be discontinued.

MEISER'S. Well-attended services have been held here recently and there is every hope that a Church will be established as the people all seem enthusiastic. We praise God, too, that the day we approached the owner of the farm for permission to hold the services we had the joy of pointing her to Christ.

BENNET'S. The people living at Kazemulu's Kraal who had professed conversion have now moved on to Muklaba's Location, and since the accident to the car the services have been discontinued.

UNION CITRUS. The services here are in charge of Stanterton, one of Mr. Burke's Christians. We understand that the meetings have dwindled away as a number of the Christians have gone back to Nyasaland.

In addition to the foregoing report on the Tzaneen work, I would like to tell you of the opening of the new church.

We were delighted to welcome our friends from the Swiss Mission, Assemblies of God, and others, as well as the European believers who were with us from the district. Both Mr. Chawner Senior and his son gave encouraging words from the grand old Book. Others took part in prayer and we all heartily joined in singing His praises. About three hundred hungry natives gathered inside and outside the church. Some were hungry for the meat that perisheth and eyed the ox and bread quite eagerly, which were in readiness for dinner. Others hungered for the Bread of Life which came down from heaven, Jesus, God's Son, who died for the weary, sin-cursed world.

The commencement of the day of blessing was really lovely. The Magistrate and his wife, Mr. and Mrs. Burger, gave words that should long remain in the hearts of the hearers. Mr. Burger spoke on the subject of Church Building, telling us to regard it as a fort, a place in which to gain strength and renewed power for the battle of life, the fight against Satan and sin, and Mrs. Burger spoke on the necessity for every child of God to obey Christ's commands in gathering together to hear what He had to say, of how it is our duty to meet for prayer and worship. Thus you can gather in a little way of the blessings and help we received.

May this brief picture find a place in your hearts, beloved, and stir you to greater efforts on behalf of the Lord's work in this little corner of the great vineyard. Blessing comes with your prayers. The work marches on with the aid of your gifts. So, for His sake, will you remember, and pray, and give? With our united love,
M. and J. MULLAN.



Gleanings from Other Fields

New Training Home.

A new training home to be known as "The Word of Life" Training Home, has been opened at Kelvedon in Essex. This has been donated by an anonymous giver to the Friends' Evangelistic Band. Kelvedon is Spurgeon's birthplace.

Dr. John Wilkinson.

We learn that Dr. John Wilkinson, who, for so long has been actively associated with the Mildmay Mission to the Jews, has resigned his connection with the Mission.

The British and Foreign Bible Society.

The circulation of the Bible in Chile and Bolivia has increased by 63,200 copies, and by nearly 43,300 copies in Argentina, while in Brazil there has been a record circulation.

With the Lord.

Several well-known Christian workers have recently passed to their eternal reward. These include Mr. W. Hoste, brother of Mr. D. E. Hoste, Director of the China Inland Mission; Mr. J. Newcombe Goad, former Editorial Secretary of the London City Mission; Dr. D. M. McIntyre, Principal of the Bible Training Institute, Glasgow, and Rev. R. J. Hunt, Rector of Hardington Mandeville, Yeovil.

New Vicar.

Rev. H. G. Thompson, of Beeston Regis, near Cromer, is to succeed Rev. J. Russel Howden as Vicar of St. Peter's Church, Southborough, Kent. Mr. Thompson is a former missionary of the China Inland Mission.

Christian Cartoonist.

The well-known American Cartoonist, Dr. E. J. Pace, is shortly to visit this country.

England's Oldest Minister.

The Rev. Matthew Gold, England's oldest minister, recently celebrated his 103rd birthday. He has spent over fifty years in missionary service.

Westminster Central Hall.

We understand that Rev. F. Luke Wiseman, B.A., has been invited to occupy the pulpit of the Westminster Central Hall, until July.

Is My Name Written There?

M.A.K.

FRANK M. DAVIS.

1. Lord, I care not for rich-es, Nei-ther sil-ver nor gold; I would
2. Lord, my sins they are ma-ny, Like the sands of the sea, But Thy
3. Oh, that beau-ti-ful ci-ti-y, With its mansions of light, With its

make sure of hea-ven, I would en-ter the fold; In the book of Thy
blood, O my Sa-viour, Is suf-fi-cient for me; For Thy promise is
glo-ri-fied be-ings, In pure gar-ments of white; Where no e-vil thing

kingdom, With its pag-es so fair, Tell me, Je-sus, my Sa-viour, Is my
writ-ten In bright letters that glow, 'Tho' your sins be as scar-let, I will
com-eth To de-spoil what is fair; Where the an-gels are watching, Is my

REFRAIN.

name written there? } Is my name writ-ten there, On the page white and
make them like snow. } name written there?

fair, In the book of Thy king-dom Is my name writ-ten there?

Bible Study Helps

STEPPING-STONES TO SALVATION (Acts viii. 34-39).

1. Salvation Explained (vv. 34, 35).
2. Salvation Expressed (v. 37).
3. Salvation Exposed (made public) (vv. 36, 38).
4. Salvation Experienced (v. 39).

THE LORD'S MEMBERS

The Lord's Hand.—Judgment (II. Sam. xxiv. 17; Acts xiii. 11).

The Eyes of the Lord.—Special care (II. Chron. xvi. 9).

The Face of the Lord.—Favour (Exod. xxxiii. 20; Lev. xx. 3; Psa. xxvii. 8, 9).

The Mouth of the Lord.—Faithful words (Isa. xl. 5).

The Ears of the Lord.—Attention (Psa. xxxiv. 15).

The Arms of the Lord.—Stretched out to save and deliver, also holding us up (Deut. vii. 19; xxxiii. 27; Psa. cxxxvi. 12).

A PASTOR'S WISH FOR GOD'S PEOPLE

May a dying Saviour's love inspire you (II. Cor. v. 14).

May a risen Saviour's power preserve you (Phil. iii. 10).

May an ascended Saviour's blessing enrich you (Eph. iv. 8).

May a constant Saviour's ministry aid you (Heb. vij. 24, 25).

May a living Saviour's word sanctify you (Eph. v. 25, 26).

May a seated Saviour's acceptance rest you (Heb. x. 10-14).

May a faithful Saviour's grace empower you (II. Cor. xii. 9).

May a present Saviour's presence cheer you (Isa. xli. 10).

May a holy Saviour's indwelling mould you (Gal. ii. 20).

May a joyful Saviour's joy strengthen you (John xv. 11).

May a powerful Saviour's Spirit use you (Acts i. 8).

May a loving Saviour's yoke couple you (Matt. xi. 29).

May a perfect Saviour's example allure you (John xiii. 15).

May a coming Saviour's return attract you (Rev. xxii. 12); and,

May Christ Himself be all and in all to you (Col. iii. 11)!

ANONYMOUS GIFTS.

Thanks is expressed to those friends who have sent anonymous gifts as follows:—

Elim Debt Fund: Glasgow Church, £112; Kensington sister, £1; Scotland, £1; Hatfield (F.R.D.), £1 7s. 6d.; London (C. G. H.) 5/-; Plymouth sister, £2; Brandon sister, 10/-; Ayr, £50; Brighton, £1; Swanage, £1.

Foreign Missionary Fund: Birmingham (Sparkbrook), 2/6.

Work in General: Leeds, 10/-; Dartford (M.H.), 5/-; Blackpool, £5.

Prison Fund: Sparkbrook Church, 14/-; Kingston sister, £1; Worthing, £1.

Revival and Healing Campaign: Clapham (thankoffering), £5.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

A-P-R-I-L 18
BOOK THE DATE!

The Gifts of the Spirit

VI.—THE GIFTS OF HEALINGS.

By Pastor C. J. E. KINGSTON

THE fourth Gift of the Spirit is the next to be examined: "to another the Gifts of Healing by the same Spirit" (I. Cor. xii. 9). This Gift is probably the most desired of all the Gifts and it is natural that human sympathy should long to be able to alleviate the suffering which it sees all around. It is all too true that the human race is sick. Of the 1,750,000,000 inhabitants of this world, it is estimated that at least 70,000,000 are sick all the time. Surely here is scope for the operation of such a Divine Gift as this!

We should notice that this Gift is entirely supernatural and it is given for the supernatural healing of diseases and infirmities without natural means. It is, thus, not a natural ability to diagnose disease or to prescribe for it.

There are three distinct and different realms in which God deals with the human race on the subject of Divine Healing. There is, first, the *natural* realm which is controlled and governed by natural laws. These natural laws were ordained and instituted by God and they are as much the laws of God as any other laws that govern His universe. In this realm operates the work of doctors, surgeons and nurses, but while they can, and do, do much to alleviate the

SUFFERINGS OF HUMANITY

yet their best efforts are directed rather towards helping nature to heal itself.

Thus the celebrated physician could say, "I dressed the wound; God healed it."

Secondly, there is the *spiritual* realm. This realm is governed by spiritual laws of which faith is one of the greatest. Healing in the spiritual realm is not antagonistic to that in the natural realm; it supersedes it, being healing on a higher plane.

In this realm operates the great promise of healing given in James v. 14, 15: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

Thirdly, there is Healing in the sovereignty of God, the Holy Ghost. This healing is entirely supernatural and is in accordance with no known laws, the Spirit "dividing" the Gift "as He will" (I. Cor. xii. 11). It is in this realm that the entirely miraculous "Gifts of Healings" operate. Thus it is useless to claim, as many do, that medical science or medical mission work among the heathen are the present-day manifestations of this Gift of the Spirit.

Again, let us notice that this Gift is a

PLURALITY OF GIFTS.

This does not appear so clearly in the Authorised Version since in only one of the three places where this Gift is mentioned is it in the plural form (I. Cor. xii. 9, 28, 30); verse 28 renders it correctly "gifts of healings"; the Revised Version consistently renders it in its plural form in all three passages. Thus this

Gift is the only one of the nine which is in itself a series of Gifts.

There are several reasons advanced for this blessed plurality. It shows certainly that God is not niggardly in His desire for the healing and health of His creature, man. Far from treating the physical health of our bodies as a matter of little moment, He has expressly provided a group of Healing Gifts to minister to man's comfort. This alone is sufficient, surely, to answer the critic who would accuse those who believe in Divine Healing of placing undue emphasis upon the physical plane.

Some have suggested that the plural form indicates God has, as it were, specialists for different diseases in some such way as the medical profession to-day has its ear, throat, nose, heart, or brain specialists, etc. Thus one recipient of this Gift would be used to bring healing especially to deaf people; another would have most success with sufferers from growths, and so on.

While this appears

AN EASY EXPLANATION

it finds no support in Scripture. Christ healed "all manner of sickness and all manner of disease among the people" (Matt. iv. 23); and the disciples also were given power by Christ "to heal all manner of sickness and all manner of disease" (Matt. x. 1) when He sent them forth.

An explanation which approaches nearer the truth is that which suggests that the recipient of the Gifts of Healings would find at one time he had more success with one kind of disease, while at another time he would find a different complaint to be that for which he was given the "Gift" for healing. Thus I heard an evangelist state that at one meeting a large number of blind people were healed while there seemed no outstanding cases of healing from other complaints. This can, however, be explained by the fact that after one blind person had been healed the faith of other blind people would rise, and so faith, which is a condition of healing, would be present.

The true explanation, however, can be found in the careful observance of the context. In verse 4 we read that there are "diversities of gifts, but the same Spirit." Thus "to one is given by the Spirit the Word of Wisdom; to another (is given) the Word of Knowledge by the same Spirit; to another (is given) Faith by the same Spirit; to another (is given) the

GIFTS OF HEALINGS

by the same Spirit" (I. Cor. xii. 8, 9).

Therefore we see that the whole group of the Gifts of Healings (whatever this may imply) is given to a single person, for they are given "to another" and not to "others." This would disprove the "specialist" interpretation of the passage or it would have read "to others the gifts of healings by the same Spirit."

Also we note that the Holy Spirit gives "Gifts of Healings." That is to say He gives to the much-blessed possessor of this Gift the privilege of himself

giving "Gifts of Healings" to those sick and diseased who come to him for help.

In case I have not made the point quite plain a reference to the first "Gift" will help. Just as the Spirit of God gives "the Word of Wisdom" and then in turn the recipient of this "Gift" may impart it to others, by himself speaking the Word of Wisdom thus given; so does the Holy Spirit give to some the "Gifts of Healings" to pass on to others healing for their various diseases.

It should now be quite clear why the inspired record speaks in a double plural form of this Gift. It is the Gifts of *Healings* because the possessor of this Gift will heal many; had it been the singular word "healing" it would have limited the scope of this Gift to one case of healing only, just as "to another the

WORKING OF A MIRACLE "

would have limited the recipient to the working of only one miracle. It is the *Gifts* of Healings because the honoured possessor of the "Gift" will be privileged to himself give "*Gifts*" of health. Just so did Peter understand this Gift. Listen to him speaking to the born-lame at the Beautiful Gate of the Temple!

"Silver and gold have I none; but *such as I have give* I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts iii. 6). Pope Gregory, in discussing this verse with Thomas Aquinas, boastingly said: "Well, Thomas, no more can the Church say, 'Silver and gold have I none.'" To which Aquinas replied: "True, and no more can she say, 'In the name of Jesus of Nazareth, rise and walk.'"

Another point we should notice is that the possession of this Gift did not give the power to heal all. Many have thought that those who have this Gift should be able to go round the hospitals indiscriminately and heal all the inmates or to stop any afflicted members of the public met in the street and declare them healed. But a moment's thought will show that neither Christ nor His apostles healed all. Then, as now, there were some healings. The reason for this is that the effective use of any of these Gifts depends upon God

STIRRING UP THE GIFT

for use at any special time. If the Holy Ghost does not operate this Gift then there can be no success in healing. A few scriptural illustrations of this fact will make the point quite clear.

Bethesda's porches were filled with "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." They were all believers in Divine Healing and were all waiting for the heavenly miracle of the troubling of the waters, yet unto none of them did Jesus go save to the impotent man to whom He addressed the question, "Wilt thou be made whole?" (John v. 3, 6). Only one of this multitude that day found healing though the Great Physician Himself was in the midst. It is stated that on one occasion Jesus "healed all that were sick" (Matt. viii. 16), but this must be kept strictly within its local and temporary setting. It is clear that with all His wonderful ministry along the lines of healing, Christ left many unhealed. Thus when He returned to Nazareth they were offended in Him "and He did not many mighty works there because of their unbelief" (Matt. xiii. 58).

In the ministry of Elisha the same fact is in evidence. Thus Christ draws attention to the fact that "many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving

NAAMAN THE SYRIAN "

(Luke iv. 27).

In the ministry of Paul the apostle the same thing appears. Writing to Timothy he says, "Trophimus have I left at Miletum sick" (II. Tim. iv. 20). Now this is not a proof, as some think, that Paul had lost the Gift of Healing, for not long before he had healed the father of Publius and many others on the island of Melita (Acts xxviii. 8, 9). It simply shows that the conditions for healing Trophimus through the supernatural Gift of Healing were not present. The same is true of Epaphroditus who "was sick nigh unto death: but God had mercy on him" (Phil. ii. 27). Then, as now, only those who had faith to be healed were healed and many received no benefit at all.

In the case of the Corinthian Church, however, this fact is most clearly shown. In this much-blessed Church they had the "Gifts of Healings" (I. Cor. xii. 9): they came "behind in no gift" (I. Cor. i. 7); yet because of unspirituality many of its members were "weak and sickly" and many even died prematurely (I. Cor. xi. 30). Evidently in such the conditions were not met for the operation of the Gifts of Healings present in the Church.

Let us not, therefore, judge if there be failures to heal all in the ministry of those who have this Gift, remembering that the Holy Spirit is sovereign in His exercise of it.

(To be continued).

LONDON EASTER CONVENTION

GOOD FRIDAY, April 15th, to FRIDAY, April 22nd, 1938.

Speakers include: Pastors P. S. Brewster, J. Dyke, G. I. Francis, W. G. Hawkins, J. Robinson, W. E. Smith, and R. G. Tweed.

Services will be held in four churches as follows:

CLAPHAM. Elim Tabernacle, Clapham Crescent. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road, Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m. Friday, April 22nd. Final Rally, 7.30 p.m.

CROYDON. Elim Tabernacle, Stanley Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday: Elim Hall, Ripple Road, Barking, 7.30 p.m. Wednesday: Elim Hall, Scrafton Road, Ilford, 7.30 p.m. Thursday: East Ham, 7.30 p.m.

ACCOMMODATION.—Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, April 3rd. Matthew xxiv. 15-31.

"Flee unto the mountains" (verse 16).

Luke in his Gospel adds: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." It is recorded in history that the directions of Christ were explicitly carried out by the Christians when they saw the Roman legions surround Jerusalem, and fleeing from the city to Pella and other places beyond Jordan they escaped, so that there is not evidence that a single Christian perished in Jerusalem. What an encouragement for Christians to-day who are willing to take the words of Christ literally and follow them out. We know that judgment is coming upon this world, but thank God, the Shepherd of Israel is ever faithful, ever true, and able to keep all those who put their trust in Him. There is another mountain to which even the vilest of sinners can flee and find refuge and safety: the mount of Calvary.

PRAYER TOPIC:

That this day may prove one of Divine outpouring in all our churches.

Monday, April 4th. Matthew xxiv. 32-51.

"But as the days of Noah were, so shall also the coming of the Son of man be." (verse 37).

Taking the words of Christ literally, the picture which He draws of the coming days is far different from that which is drawn by some preachers. Christ teaches that people will carry on much as usual in so far as social life is concerned. But in so far as faithfully serving the Lord: there will be absolute indifference. We do not read of any persecution being raised against Noah during the time the ark was in preparing. The attitude of the people was much worse, they were not enough interested even to make trouble; the message of righteousness they felt did not concern them. True, there were giants then in the earth, as there are financial and military giants now, and the earth was filled with violence through them. But the masses of the people cared nothing for the preaching of righteousness. What is the prevailing sin to-day? It is not drink, nor gambling, nor atheism (men have a form of godliness); actually it is **INDIFFERENCE**—the hardest, the most difficult form of mind for God or man to deal with; only direct judgment from heaven will smash it up.

PRAYER TOPIC:

For blessing upon the work of Miss Ewens in India.

Tuesday, April 5th. Matthew xxv. 1-13.

"The kingdom of heaven" (verse 1).

In Matthew xiii. we are given seven

kingdom parables, all of which are prophetic, and describe the result of the preaching of the gospel of the kingdom in this world, in one place describing it as a net cast into the sea, gathering both good and bad fish, in another place as leaven mingling itself with three measures of meal; in another the rapid and unsubstantial growth of the kingdom is likened to a grain of mustard seed becoming an immense tree, a lodging place for every kind of bird. But "the Lord knoweth them that are His," and as in Matthew xiii. 48, there was a sorting when the fishing time was over, so in the parable before us there will be a sorting when Jesus comes. Mere profession will not pass muster before the Judge of all the earth. Let us seek to have an abundant entrance when He comes.

PRAYER TOPIC:

The touch of God to rest upon all our Scottish churches in a special way.

Wednesday, April 6th. Matthew xxv. 14-30.

"One talent" (verse 15).

In this parable we have the emphasis laid on the one-talented man. He had not much ability, the Lord saw that he could not use many talents, so He gave him just one, just as much as he could conveniently use; but he failed to use it. How often do we see professing Christians, who because they can only do a little, practically refuse to do anything in the cause of Christ. This is serious, if the words of Christ count for anything. The servant did not lose the talent, he kept it very carefully hid in the earth. We hear a good deal about secret discipleship, but this parable reveals our Lord's mind on failing to use in the world that which He so graciously bestows upon us, and certainly it is by no means gratifying for hope on the part of those who fail to acknowledge the Lord, and use that which He has committed to them.

PRAYER TOPIC:

That showers of blessing may follow the ministry of the gospel in all priest-ridden countries.

Thursday, April 7th. Matthew xxv. 31-46.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (verse 40).

What we do to the people of the Lord we actually do to Christ, if we do it unto them because they belong to Him, or because His Spirit dwells in them, or because they are the people of God. Saul of Tarsus was actually persecuting Christ, and Jesus told him so. There are thousands of people in our land who would like to heap favours on Jesus Christ if He were here in the flesh, but do they

love His divine nature which so sharply reproves sin, hypocrisy, and all religious sentiment which does not move the heart in love and contrition toward God? Do they love Him as He is revealed to us in the Scriptures? If someone worked by their side in whom the Spirit of Christ dwelt in its fulness, would they love him and do him kindnesses simply because of the Christ which dwelt in his heart? All of us can find many opportunities to do kindnesses to Jesus Christ by being kind to those who belong to him. The Lord takes note of our actions in these things, and will bring them again before us on the great day of all days.

PRAYER TOPIC:

For Divine outpouring during the Easter meetings in the Royal Albert Hall.

Friday, April 8th. Matthew xxvi. 1-16.

"An alabaster box of very precious ointment" (verse 7).

In the Gospel of John we are told that this ointment was worth three hundred pence, or about ten pounds in our money. According to the rate of pay in those days it would require a labourer one year to earn this amount. Ah, there was real love there. With Mary nothing was too good for her beloved Lord and Master. The poor! Some people are always ready to shout about helping the poor when something worth while is going to be done for the Lord or His cause, although these same people are not so quick to raise the question of the poor if the money is to be spent on pleasure, or on something where they may get some benefit out of it. To give something precious, something worth while, to the cause of Christ is still a sacrifice acceptable, well pleasing unto God.

PRAYER TOPIC:

Praise for all the remarkable answers to prayer during the past months.

Saturday, April 9th. Matthew xxvi. 17-30.

"The new testament" (verse 28).

In the original Greek, and also in the Revised Version the rendering is "new covenant." Personally, I like the word "covenant" much better than testament. The Jews for centuries had been looking forward to the day when Jehovah would make with them the new covenant He had promised in Jeremiah xxxi. 31. Now the passover meal has just come to an end. The third cup, called in Jewish writings: "the cup of blessing," has been filled. Jesus takes it up, glances around at the little company; the hour has come when the long looked-for promise is to be fulfilled: then He utters these words: "This is My blood of the new covenant." It was a blood covenant. Instead of drawing some blood from His wrist, as was the usual custom, and mingling it with the blood of those He was about to make the covenant with, He took the wine instead to represent His blood, and partaking of it with them confirmed that everlasting covenant to them and to His Church for evermore.

PRAYER TOPIC:

That God's stewards may be found faithful and realise great blessing as a result of this ministry to which they have been constrained by the Lord.

BY the Deity of Christ we means His *Godhead*. We do not mean indirect divinity—we mean that He was, ever has been, ever is, and ever will be, God.

We do not deny the mystery of the fact. That a babe of Bethlehem, a man of Galilee, should be none other than the Eternal God is indeed a mystery. But history and revelation confirm and prove the mystery.

From the standpoint of the Old Testament what more could God do? He had revealed Himself through the prophets. He had revealed Himself in the Tabernacle—especially in the Glory Cloud. He had also revealed Himself in what we call the Theophanies (Gen. iii. 8; Josh. v. 13-15; Dan. iii. 25). What more could He possibly do? Apparently only one thing remained. Every other plan had been exhausted. One thing was left. He could reveal Himself directly *in the flesh*. He could reveal Himself in and as man. Praise God, He did it! In the simple words of Scripture: "God was manifest in the flesh" (I. Tim. iii. 16). Now see:

1. The witness of the Old Testament.

"Unto us a Child is born, unto us a Son is given . . . His name shall be called *the mighty God*" (Isaiah ix. 6).

How could a child born be the mighty God? Who would risk his reputation upon such a prediction? No thinking man would dare to do it! The only explanation is that Isaiah did not fear for his reputation because

GOD WAS INSPIRING HIM

to make the declaration.

But the same truth is confirmed in connection with Ahaz: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (*God with us*) (Isaiah vii. 14).

Amazing fact that a virgin-born son should be *God with us*. Yet "inspiration" announced it.

Again, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper . . . this is His name whereby He shall be called, *the Lord our Righteousness*" (Jer. xxiii. 6).

Think also of Micah's ringing declaration, "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been *from of old, from everlasting*" (Micah v. 2).

A Child born, a Son given, a King ruling, is the *Mighty God—God with us—the Lord our Righteousness—from Everlasting*.

See the miracle of the sun produced in a dew-drop! But see a greater miracle still—the Sun of Righteousness produced in human form!

The Deity

By Principal P

2. The Witness of the Gospels.

"In the beginning was the Word, and the Word was *with God*, and the Word was God" (John i. 1). Note especially the statement,

"THE WORD WAS GOD."

It is said that some ancient kings, on public occasions, sat behind a lattice. In front of the lattice stood the king's representative. He gave the king's message to the people. This representative was called the *logos* (or word). Christ was the "*Logos*" or "Word." But He was more than God's representative—the *Word was God*. Those who attempt to deny the Deity of Christ say that John i. 1 should read: "In the beginning was the *Logos*, and the *Logos* was with *the God*, and the *Logos* was a God."

But the translation is not true. The youngest schoolboy with the aid of a Greek lexicon can read the verse. The literal order of the sentence is, "In the beginning was the Word and the Word was with God, and *God was the Word*."

Again we are told, "All things were made by Him; and without Him was not anything made that was made—in *Him was life*" (John i. 4). Who else could such a Person be but God Himself?

Matthew describes the Babe as "Emmanuel" (God with us) (Matt. i. 23).

It is not simply that He was the Son of God, He was God, the Son.

3. The witness of Christ Himself.

Thomas said to Christ, "My Lord and *my God*" (John xx. 28). If Christ had not been God then He should have corrected Thomas. But did He? No, he replied, with approval. When

PAUL WAS MISTAKEN

for a god, he immediately corrected the mistake. But when Christ was declared to be God He did not correct—there was evidently no mistake to correct.

Many times the Saviour accepted worship. But *only God can be worshipped!* Look at Matthew viii. 2, ix. 18, xiv. 33, xv. 25, xxviii. 9, Luke xxiv. 52, and see how He was worshipped. And in each case He accepted the worship without rebuking or correcting the worshippers.

He declared that the same honour should be given to the Son as to the Father (John v. 23). He said,

of Christ

P. G. PARKER

"I and My Father are one." Thereby making Himself equal with God (John x. 30-33). To see Him was to see God (John xii. 45. See also John xiv. 7-9).

Note also the use of the words, "I am." God reveals Himself to Moses as the "I Am." "God said unto Moses, I Am that I Am" (Exod. iii. 14). Now observe the Lord's words, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I Am." If Christ had not been claiming supreme Godhead, He would have said, "Before Abraham was I was." But He used the very term used in the Old Testament of the self-existing God, "I Am" (John viii. 58).

Then likewise observe how the Lord Jesus uses the same words in connection with facts that can only belong to God:—"I Am the light of the world." "I Am

THE RESURRECTION AND THE LIFE."

"I Am the Way, the Truth, and the Life."

There are four words beginning with the letter O which describe powers only belonging to God:—Omnific (all-creating), Omnipotent (all-powerful), Omniscient (all-knowing), Omnipresent (all-present). Christ was all these (see John i. 3; Matthew xxviii. 18; John iv. 25, 26; Matthew xviii. 20).

4. The witness of the remainder of Scripture.

He is called *God*. "Unto the Son He saith: Thy throne, O God, is for ever and ever" (Heb. i. 8). "God" in verse 8 is the same Greek word used for "God" in verse 1. It is the Greek word, "*Theos*." He is declared to be "God manifested in the flesh" (I. Tim. iii. 16).

He is called *the great God* (Titus ii. 13).

He is called *the true God* (I. John v. 20).

He made *all things* and *holds all things together* (Col. i. 15-17).

He has power to subdue all things to Himself (Phil. iii. 21).

All the treasures of wisdom and knowledge are found in Him (Col. ii. 3).

He fills all in all (Eph. i. 23).

His blood was the blood of God (Acts xx. 28).

He is declared to be "*Lord of all*" (Acts x. 36).

He is described as the "*Lord of glory*" (I. Cor. ii. 8).

"He *thought* it not robbery to be *equal with God*" (Phil. ii. 6). But Christ's thoughts are perfect.

Therefore if He *thought* it not robbery to be equal with God, then He was

EQUAL WITH GOD.

"In Him dwelleth *all the fulness of the Godhead bodily*" (Col. ii. 9).

He is the *express image* of God's person (Heb. i. 3). So we could continue. We could also show that Christ was the Jehovah of the Old Testament. But we prefer to leave this brief outline with the simplest statements, without going into arguments which—although true—are not so easy to follow.

Over one hundred proofs can be given of the Deity of Christ.

Two illustrations may help in closing. The first shows how the Son of God can yet have eternal existence as God.

Many of the most precious things around us do not exist in unity, but in multi-unity. In the unity there is plurality. Think of *fire*. Fire holds within itself that which is *flame*, that which is *heat*, that which is *light*. You cannot have fire without *flame*, without *heat*, without *light*. At the moment you have fire that moment you have flame, heat and light. If it were possible to have eternal fire, then in that eternal fire you would have eternal flame, eternal heat, eternal light. If you had eternal fire then that fire would *eternally beget* flame, heat, and light.

Why should it surprise us then that God who has everywhere created multi-unities, pluralities in unities is Himself a multi-unity? And that in the Godhead there has been

ETERNALLY BEGOTTEN

the Son of God, and that in the fulness of time He became *God manifested in the flesh*, and became known to us as the Lord Jesus Christ.

Think of television. Maybe you saw the King televised at the Coronation. Behind that picture were millions and millions of electrons—or specks of electric light—which were "solidified" for your benefit. You saw the gracious man—you did not see the millions of light-electrons. So with our Lord Jesus Christ. We see the man, Christ Jesus. We do not see the light behind Him. That is left for God to reveal. And in His Word He has revealed that the Light of Eternity became manifest in Christ Jesus. God is Light—yet that Light was made tangible before our gaze in Christ Jesus, our Lord.

Finally, "My Lord, and my God! I will not receive Thee merely through grammars, technical discussions, and various readings. I will receive Thee because when Thou dost come into my heart, I know that all the heaven that I can contain is already within me when Thou art near. My Lord! and my God!"



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.

APRIL 18th.

ONCE more we approach Elim's great annual festival of praise. Somehow from a Foursquare point of view Easter and the Royal Albert Hall gatherings are inseparable—you can scarcely think of the one without the other. To so many believers those great meetings have meant spiritual resurrection. Many a soul has risen from the tomb of doubt, fear and prejudice into newness of life in Christ. Christian experience has been completely transformed as a result of a visit to the Albert Hall during one of these wonderful demonstrations. Could the testimony of those who have been remarkably met by God on these occasions be put into book form what a volume it would make! What thrilling stories could be told of God's wonder-working power. Let God's people unite in prayer at this time that this year's demonstration may prove rich in revival; that this vast assembly of Christians may be bathed in the power and presence of the Holy Ghost. Already there are signs of the coming outpouring. Faith is rising and hundreds are waiting for the moving of the waters. God is ready to meet His hungry people and flood them with blessing.

SPRING.

SPRINGTIME is here once more with all its inspiring, ennobling and enriching influences. It is as though nature has now flung off all her reserve. The long stillness of the winter is broken at last, and earth becomes prodigal of wondrous harmony. One can almost catch the laughter of nature, as it literally leaps into newness of life. There is a buoyant gladness and radiance about it all. All creation seems festal. She is busy donning her bridal attire in preparation for the banquet of summer so soon to follow. The deft hand of nature has touched everything into wondrous beauty, so that we are provided with a millennium in miniature; a foretaste of the forthcoming splendour which shall one day mantle the earth. Who can weave garments of such superfine texture as those which now adorn the countryside? Where is the artist that can clothe his canvas with glory such as that which now envelops the fields and the lanes of our land? Such a wealth of loveliness, provided for the delectation of man, is beyond the power of pen or brush to portray. Each radiant hedgerow and smiling tree, pregnant with bounding life, tells its own glad story. Some mysterious hand is at work carpeting the woods in rich blue and gold. The hills and the vales are being covered in virgin green. Cool and caressing breezes proclaim the evangel of earth's emancipation. The very air is laden with a mystic fragrance. Wild hyacinths, soft-scented violets, graceful daffodils,

(continued at foot of next column).

SECRETARIAL NOTES

By W. G. H.

It was encouraging to receive during the past week a gift of £500 to the Elim Debt Fund. We trust that prayer will be continued that God may graciously grant freedom from all encumbrances. Our goal is to see every Elim Church building free from debt.

During the recent campaign at Becontree by Pastor G. I. Francis, a young boy who had been compelled to wear leg irons was healed, and is now running about freely without them. This healing has brought renewed interest in the campaign.

The campaign at Woolwich by Pastor H. W. Fielding is also bringing blessing. On a recent Thursday evening seven souls surrendered to Christ.

As from April 3rd, Evangelist F. H. Coleman will be in charge of the Elim Church at Redhill, where we have taken a renewal of the lease on more advantageous terms.

A new Elim centre has been opened at Ystradgynlais, South Wales, and Pastor T. E. Francis of Swansea is at present supervising. A campaign by Miss A. Kennedy is now in progress.

The new Elim Church in Wolverhampton has removed to more commodious premises in St. John Street. All Elim friends in the district will be made welcome by Pastor and Mrs. South, who are in charge.

"The Foursquare Revival Mirror"

Compiled by A. W. EDSOR (of the Revival Party)

This special magazine contains 64 pages of the most interesting material, with striking pictures taken during the twenty-two years of Revival in Elim.

This "Foursquare Revival Mirror," when shown to friends, will not fail to interest them in the Elim Movement and attract them to the Foursquare Gospel message.

Its pictures, articles and press reports will recall soul-stirring scenes of Revival in the great halls throughout this and other lands.

The price of the "Foursquare Revival Mirror" is 6d. (or 7½d. post free), and any profits from its sale goes direct to the Elim Debt Reduction Fund. Ask for the "Mirror" at your bookstall, or send for it to the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

charming yellow primroses, and clustering apple blossom all unite in one pæan of praise to the great Creator of all good things. Even the feathered choristers seem anxious to share the secret of that creative hope within them as they gaily go about their task of nest construction. All this wonderful display of loveliness declares the message of resurrection, and serves to remind us of Him who is the Resurrection and the Life.

Great Revival Services in Birmingham

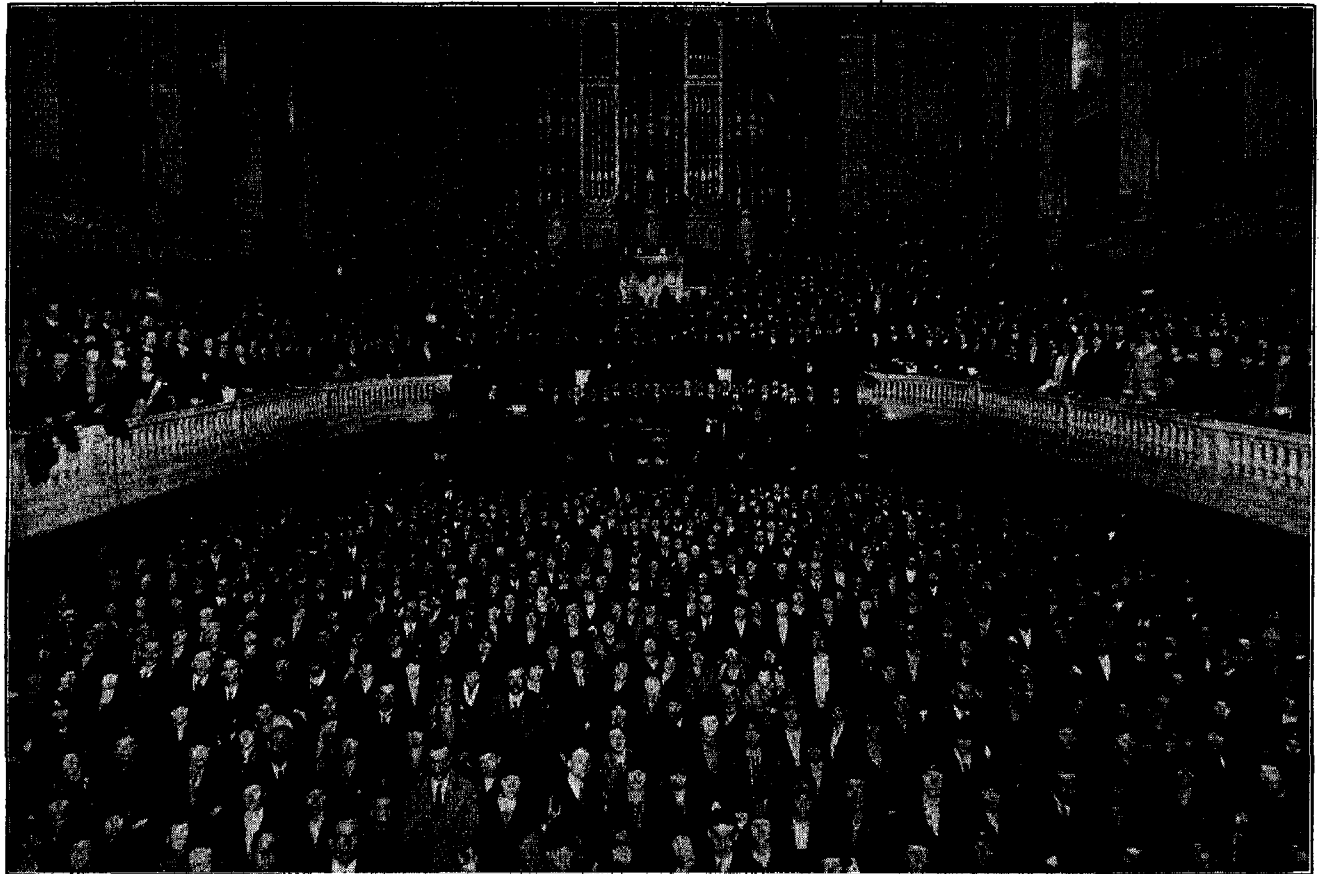
By Pastor S. GORMAN

FOR a number of weeks March 9th had been looked forward to by hundreds of people belonging to the Foursquare Churches in Birmingham. It was to be the occasion of a Foursquare Gospel Demonstration in England's second largest city. The day had been set apart for the worship and service of God. At 11 a.m. in the morning a goodly company of people gathered in the Elim Tabernacle, Graham Street. Pastor P. N. Corry was the speaker at that service, and in his own inimitable way gave a clear and force-

into the building. It was a great moment for

THAT VAST CONGREGATION

of people when the beloved leader of the Alliance, Principal George Jeffreys, came to the platform to conduct the afternoon service. How they rejoiced to see and hear him again after his indisposition. It was evidenced by the way the people responded to the Principal's leading of that service that their hearts were filled with gratitude to God for having raised him up



A crowded Foursquare Gospel Gathering at one of the Principal's previous Campaigns in the Town Hall, Birmingham.

ful exposition on the work of the Holy Spirit relative to the spirit, soul and body of the child of God as set forth in the eighth chapter of Romans. The main theme of the message was the absolute sovereignty of the Holy Spirit over the surrendered life of the Christian. This service proved to be a good commencement to a day which consummated in real blessing to the people and in great praise to God.

In the afternoon and evening Birmingham's beautiful Town Hall was the centre of attraction to about two thousand five hundred people. Those two services in particular had been looked forward to for weeks, and when they arrived, men and women hungering after God, and expecting great things from Him, crowded

again. The other members of the Revival Party and the special speakers for the day were warmly welcomed.

Pastor E. C. W. Boulton was the first speaker, and he immediately struck a deep note which found a true response in the hearts of the people. His message largely dealt with the Holy Spirit's presence and power in the true Christian Church, and was very timely, convincing and challenging. He was followed by Pastor W. G. Hathaway, who gave a beautiful and soul-stirring message on Adam and Eve as typifying Christ and the Church. The Principal then took over and brought the meeting to a close by appealing in his own unique way to men and women to accept Jesus Christ,

and as a result fifteen people professed Christ as Saviour.

The evening service was a grand climax to the day. The Principal again convened, and the first speaker was Pastor R. Mercer. He gave a clear and

ILLUMINATING MESSAGE

which stirred the congregation. Pastor Corry, after singing in a most touching manner, "I know a

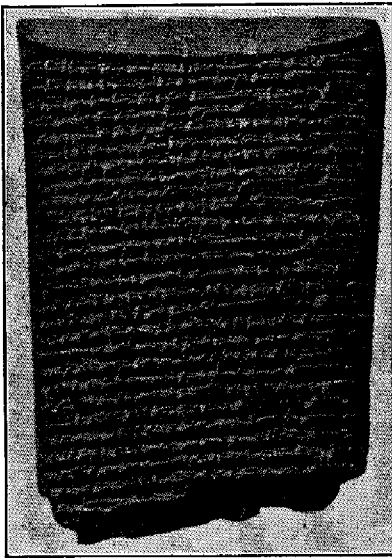
Stones that Speak

The Creation Tablets

EXPECTATION. v. EXPLORATION

ALMOST seventy years ago Mr. George Smith deciphered some clay tablets in the British Museum. In one of them there was a reference to "Creation" and it was not long before the scholastic world believed that the Assyrian counterpart to the Creation story of Genesis had been discovered. In a book in my possession published in 1878 (i.e., about six years after George Smith's discovery had been made known) the writer states that "they contain legends of the Creation, most wonderful in their detail."

Smith himself said: "The story as far as I can judge from the fragment agrees generally with the



ONE OF THE CREATION TABLETS.

account of Creation in the Book of Genesis, but shows traces of having originally included very much more matter." One tablet—the sixth—was missing, but so sure were people that these tablets contained a counterpart of Genesis that one writer went so far as to say—"The sixth tablet which has not yet been found *must* have recorded the formation of the earth, and the creation of the vegetable world, of birds and fishes." (*Early Narratives of Genesis*, p. 18).

Writers, especially those with a leaning towards Modernism, soon stated that the Babylonian legend was the original document and the Bible narrative was derived from them. Dr. Driver, for instance, in his

Fount," gave a searching message in which he particularly emphasised the Christian's responsibility to God and man. After a few thought-provoking words by the Principal, over twenty professed acceptance of Christ, and a similar number renewed their consecration vows to God.

Before closing this report mention must be made of the valuable service rendered to the choral part of the meetings by Pastors Darragh, Edsor and Gray, and the Crusader Choir.

By Pastor P. N. CORRY

book on *Genesis* (p. 27) takes up this position strongly:—

"The more immediate source of the Biblical cosmogony, however, there can be little doubt, has been brought to light recently from Babylonia. Between 1872 and 1876 that skilful collector and decipherer of cuneiform records, the late Mr. George Smith, published, partly from tablets found by him in the British Museum, partly from those he had discovered in Assyria, a number of inscriptions containing, as he quickly perceived, a Babylonian account of Creation. Since that date other tablets have come to light; and though the series relating to the Creation is still incomplete, enough remains not only to exhibit clearly the general scheme of the cosmogony, but also to make it evident that the cosmogony of the Bible is dependent upon it." Peakes, in his *Commentary*, as usual follows his master, or perhaps we should say is driven by Driver, for he states:

"The priestly narrative of creation is ultimately derived from a frankly mythical story, still known to us in its Babylonian forms" (p. 133); further, "The story (creation) rests upon a much older tradition—mainly it would seem, Babylonian in origin—and it is probable in spite of the striking differences, that the Biblical account has its ultimate origin in the Babylonian mythology."

Wade, in his *Old Testament History*, published in 1901, says:

"The nearest parallels to the Biblical records are afforded by Babylonia and . . . comparison shows that certain common beliefs concerning the beginning of the earth and of man must have prevailed" (p. 57). Wade then quotes the Creation Tablets after saying that "the closest parallel is afforded by the Babylonian inscriptions" (p. 43), and polishes off the subject by saying, "Enough has been preserved to show that the resemblances to the Biblical narrative extend even to details." To come down to the most recent statement on the subject, the Church of England Report of the Commission on Christian Doctrine just published says, "No objection to a theory of evolution can be drawn from the two Creation narratives in Genesis i. and ii. since it is generally agreed among educated Christians that those are mythological in origin, and that their value for us is symbolic rather than historical." We shall see in a few lines if those who believe in the old Bible are uneducated ones or if it is not these credulous

Modernists themselves who have been climbing up the wrong tree.

Search for the missing fragments, especially the missing sixth tablet, proceeded for many years and in the old capital of Assyria, Ashur, German excavators found some copies of the Creation series, including the long missing sixth tablet.

These were published in 1919 by Dr. Erich Ebeling, and this tablet (the sixth) *did not* contain the expected story of the Creation of the earth or of the vegetable world. People were now in a position to compare these Creation Tablets with Genesis i. and ii., and the newer knowledge at once showed that the Bible *owes nothing* to the Babylonian account. In "The Babylonian Legends of the Creation" issued officially by the Trustees of the British Museum, it is stated that "the fundamental conceptions of the Babylonian and Hebrew accounts *are essentially different.*"

Sir Ernest Budge says: "It must be pointed out that there is no evidence *at all* that the two accounts of the Creation which are given in the early chapters of Genesis, are derived from the seven tablets."

Professor Sayce of Oxford (one of the most learned archaeologists in the world) says, "We have no

reasons for thinking that the Chaldean version is earlier than the time of the second Assyrian Empire, i.e., about 745 B.C. and joins Professor Hommel of Berlin, Dr. Pinches of the British Museum, and many others in saying that "the differences between the Babylonian account and the Genesis story are so great that it could not have been derived from them." It is not to be wondered that in a supplement to Peake's *Commentary* the writer says that "the results of recent archaeological excavations profoundly change old ideas, and tend to corroborate the Biblical narratives, even in matters of local colour and circumstantial detail."

Thus says Wing-Commander P. F. Wiseman, R.A.F.: "The old theory of the supposed similarities between the Bible and the Babylonian tablets was founded on the 'expectation' that discoveries would prove it true; excavation has proved it false. One more beautiful theory has been destroyed by ugly fact. Please do not allow theologians to continue to repeat disproved theories in your hearing, but warn them that the Tablets they expected to witness to the 'borrowings' of the Hebrews have now added their voice to the thousands of other witnesses that the Bible is true."

An Old Friend of Pentecost goes to His Reward

Death of Mr. CECIL H. POLHILL

IT is with profound regret that we learn of the death of Mr. Cecil H. Polhill, at his home in Hampstead, at the ripe age of seventy-eight.

He was one of the famous "Cambridge Seven" who did so much to stir the Christian life of Great Britain in the latter half of the nineteenth century. That band of young men placed the claims of Christ before the most highly-educated men of England as nothing else ever did, and their final farewell meeting at the old Exeter Hall made a tremendous impression on the spiritual life of this country, and has never been forgotten. Mr. Polhill served for fifteen years in China and on the borders of Tibet, and his experiences during the Boxer rising were things he never cared to speak about. To meet him or hear him speak you would imagine that he never did anything much, for he never spoke about himself, but to hear the story from others and to see with your own eyes his unassuming and yet powerful witness told a very different story of rich consecration and deep devotion to his Lord.

It is true to say that in the early days of the Pentecostal Movement in this country, no man did more for the testimony than Mr. Cecil H. Polhill. Without his encouragement and help there would have been no conferences, no paper *Confidence*, no meetings at Zion College, and no Pentecostal Missionary Union. He made possible all the work that followed his lead and it was through his instrumentality that Pentecost in those early days was brought before the public in an effectual manner.

I cannot myself express sufficiently my own debt to Brother Polhill, for, without him ever knowing of my need, he was the means, in God's hand, of opening the door of Christian service to a young draper's assistant from Lancashire. I had witnessed to the truth to

my employers and been shown the door, sacked—yet in that same hour a telegram from Mr. Cecil H. Polhill invited me to be a speaker at a convention in Costin Street Mission Hall, Bedford, and I became a guest at the home of Mr. and Mrs. Phillips, whose sons today are such bulwarks in the Elim work. Can one thank anyone sufficiently for such introductions? There are some people one can never forget, their whole-hearted zeal for God burns bright and their deep consecration to God is always an inspiration. Cecil H. Polhill will always be remembered among that number. We thank God for every memory of him.—P.N.C.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A father who has been a sufferer for ten years with various complaints, and is now in a very weak condition, that he may be healed for the glory of God.—*T.P.*

A man with bad nerves, that God may save him and his wife and children.—*A.S.C.*

One suffering from complications, for speedy deliverance.—*G.T.*

A mother suffering from cancer (71 years of age), that God's will may be done in this body.—*D.H.S.*

A sister suffering from brain trouble and noises in the head.—*E.F.*

A saved sister who has trouble in several parts of her body.

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Shaw Speaks the Truth. Last week's comments on this queer person were a fair representation of his ideas of truth. However, there are times when even Mr. Shaw can talk sober sense. The following is an instance. I cull it from "The Record," which quotes from Shaw's book, "The Intelligent Women's Guide to Socialism," pages 429-430. It is Shaw's view on priestcraft, with which we entirely agree. He says:

"At present, if a woman opens a consulting room in Bond Street, and sits there in strange robes professing to tell the future by cards or crystals or revelations made to her by spirits, she is prosecuted as a criminal for imposture. But if a man puts on strange robes and opens a church in which he professes to absolve us from the guilt of our misdeeds, to hold the keys of heaven and hell, to alleviate the lot of souls in purgatory, to speak with the voice of God and to dictate what is sin and what is not, the police treat him with great respect and nobody dreams of prosecuting him as an outrageous impostor. . . . The priest can not only defy the police as the common sorcerer cannot; he has only to convince a sufficient number of people of his divine mission to thrust the Government aside; assume all its functions except the dirty work that he does not care to soil his hands with, and therefore leaves to "the secular arm"; take on himself powers of life and death, salvation and damnation; dictate what we shall read and what we shall think; and place in every family an officer to regulate our lives in every particular according to his notions of right and wrong. This is not a fancy picture. History tells us of an emperor crawling on his knees through the snow and lying there all night supplicating pardon from the head of the Church, and of a king of England flogging himself in the cathedral where a priest had been murdered at his suggestion. Citizens have been stripped of all their possessions, tortured, mutilated, burned alive, by priests whose wrath did not even spare the dead in their graves, whilst the secular rulers of the land were forced, against their own interest and better sense, to abet them in their furious fanaticism."

No Exaggeration. The above is the sober truth. To the Romanist, the priest is one who has been divinely commissioned to be the minister of God's mercy. He does this through the sacraments, the most devilish of which is the Confessional. Here he sits as God, and probes all the secrets of the penitent's inner life. Hence Rome's stranglehold on the consciences of her poor dupes. In the course of personal work the other evening I was talking to a man who had evidently been helping the brewer to get a little fatter. He was a "good Catholic." After endeavouring to present the truth of Scripture to him he replied, in a thick voice, "Well, the only difference between us is that you go by what the Bible says, but I leave my soul in the hand of the priest. If I do anything wrong, I tell him and he deals with God for me." That is the curse that has blighted millions of souls. Truly, if any pagan lands need missionaries, it is those where popish darkness prevails.

"Moran" More. A great battle has just been waged at Llanelly, over the Schools question. Under the 1936 Education Act, promoters of sectarian schools can apply to the local authority for a grant up to 75 per cent of the total cost. The papists are making great efforts in this direction. They have just made a big attempt at Llanelly. Two Protestant pastors and "Father" Moran put the respective views of Protestants and Romanists before the Education Committee. Rome is an expert at hypocrisy. This is what "Father" Moran said in his pathetic appeal to the Committee to allow the Pope to build an institute for training papists: "We are all, whatever our denomination, of one big family—the family of Christ." Some people praised him for his "Christian" spirit,

but we are glad to know that this "sob stuff" was not swallowed by the Committee which refused the grant. Father Moran knows very well that his church claims to be the one and only church, and all others are heretics who, according to one of his leaders, "should be burned and not tolerated." It was good to notice Elim pastors engaging in the conflict in the newspapers.

A Messy Mass House. The priest never worries about how he gets money for his work, nor where it comes from. All is grist for the Pope's mill. In the "Universe" for March 18th, there is a note on the Lenten exhortation delivered by "Father" Riley, S.J., rector of Lowe House, St. Helens. They are erecting a new mission and dedicating it to Saints Peter and Paul. What a wretched travesty to drag the names of the two great apostles into such a business; because, in order to raise the funds the rector appealed: "**Save up your beer money, baccy money, dog, horse, picture, chocolate and lipstick money, and tumble it into the collecting tubs of the new mission.**"

The Rev. C. H. Hulbert was mentioned in these columns a few weeks ago as praising the work of our Movement. A correspondent from Kingston writes that Mr. Hulbert was recently speaking at a young people's service at the Methodist Church, Eden Street, and after pleading with the congregation to get on fire for God said that the Elim Movement "attracts more people to the gospel than any denomination I know." May we live to maintain this reputation.

Another Correspondent from Kings-on writes about my note a fortnight ago concerning the Church where the vicar has advertised that eating is allowed during the midday services. He puts another view on the matter which I am pleased to publish. He says that although the vicar is not a Fundamentalist, he is making a sincere effort to reach the outsider, hence his new idea. I am pleased to learn that amongst his special speakers he has splendid evangelical men like Rev. Brian Green. We trust that there may be some good results accruing from the vicar's efforts, but nevertheless, one often feels that many of these things lead to developments which undo any good that might accrue.

"One of the Best Fellows in the Village!" That is how Rev. T. B. Oliver, vicar of Mayfield, Sussex, was described by one of his supporters, as reported in the "Daily Express," March 15th. There has been some trouble and a party of parishioners have complained about the vicar. One of his friends made the above statement in his support, adding: "He is on forty different committees, and sometimes he drops into the pub for a glass of beer with the working men." I'd like to hear the vicar preach.

Brewers, Boys, and Brains. The "Daily Herald," March 15th, reported the address of Mr. T. Grant, President of the Institute of Brewing at the Institute's Annual Dinner. He said: "Each year from the schools youths with exceptional brains appear. These were needed in the brewing industry. I feel most strongly that efforts are needed to attract some of these to our industry." Well, one thing we know. If these exceptional brains are fed with the products of the brewer they will soon lose their exceptional character. There is danger to this country from Italy, Germany, and Japan. But one thinks sometimes our most dangerous enemies are those who are seeking in various ways from the inside to promote those things which spell moral and material ruin for the nation. The brewers are well to the front in this diabolical campaign.

[Thanks to all correspondents for cuttings submitted. But please state the name of the paper and the date.]



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CO-WORKERS TOGETHER Manchester—Huddersfield

TO VISIT SCOTLAND Campaign by the London Crusader Choir

Arrangements are now completed for the visit of the London Crusader Choir to Scotland during Easter week-end. The choir leaves London on Thursday, April 14th, on the "Night Scot" from King's Cross Station.

On Friday the choir conduct their first service at Greenock. Saturday morning and afternoon will be devoted to an extensive tour to some of Scotland's beauty spots, arriving in Edinburgh for a great Scottish Rally in the evening. All day Sunday will be spent at Glasgow City Temple, and the choir will return from Glasgow Sunday night on the "Aberdonian" express, in order to be present at the Royal Albert Hall, Easter Monday. The choir are travelling entirely at their own expense, and during their stay in Scotland will be making Glasgow their centre, where the friends are most graciously entertaining the members in their homes. Already the choir has extensively toured England, as well as visited Ireland and Wales, and as ambassadors of the gospel and ministers of music they look forward to meeting and co-operating with their Scottish Crusader brothers and sisters and all Foursquare friends, and thus further uniting and strengthening the bonds of love and fellowship that bind the great Elim family. Further details of this campaign will appear shortly.

Having been the recipients of great blessing, through the ministry of the Huddersfield Crusaders, the Manchester Crusaders were privileged to make a return visit, the Lord once again opening the windows of heaven, great blessing being experienced as the Crusaders under the power of God gave forth His message in word and song.

Testimonies to the saving, healing and baptising power of Jesus Christ proved once again that the Lord is still confirming His Word with signs following.

The meeting was brought to a close by the Crusaders of both branches singing a piece entitled "Conquerors through the Blood," bringing definite assurance to every soldier of Jesus Christ.

BIRMINGHAM CRUSADER CHOIR

Between three and four hundred Elim Crusaders from Birmingham and district churches united and rendered stirring and effective song ministry at the recent meetings held in the crowded Town Hall. Principal George Jeffreys (the Crusader President) and Revival Party's presence was a great source of inspiration and joy to all.

The messages from Pastors E. C. W. Boulton, W. G. Hathaway, R. Mercer and P. N. Corry (the latter also sang) were full of power and purpose.

Pastor D. B. Gray conducted the massed choir and was more than pleased with the Crusaders' efforts.

NOTES AND NEWS

Royal Albert Hall. You should possess the full set of the special choir pieces and follow the singing. A most popular selection. Write the Elim Publishing Company for this music.

Crusader Holiday Centres. We hope to publish particulars shortly of some first-class holiday and camping centres for Crusaders only. Plan to spend your holiday with us. You could not do better.

Unattached Crusaders and International Chain Link. Crusaders are reminded of these two fellowship groups open for Christian youth to join. Interest your friends in these branches, or write us for further particulars.

Crusader Secretaries who have not sent in their Half-yearly Report form are reminded to please do so as early as possible.

Changes of Crusader Leaders. Principal George Jeffreys, our beloved leader, is now President of the Elim Crusader Movement, and Pastors E. J. Phillips and E. C. W. Boulton, Vice-Presidents. Pastor Douglas B. Gray retains the position of Chief Secretary.

Crusader Libraries. Where a Crusader library is functioning regularly and Crusaders take a keen interest in its activities, will the secretary kindly write to the Chief Crusader Secretary without delay.

Eastbourne. We hear that revival showers are falling amongst the Crusaders, under the leadership of Pastor P. S. Brewster, and numbers are on the increase.

Grimsbey. The Crusaders here are busy and enthusiastic in their service for God. Visits have been made to Methodist, Salvation Army, and other mission halls, and these visits have created quite a stir in the district. Over eighty Crusaders recently attended the Crusader supper.

West Bromwich. God is blessing the work here, and Crusaders are earnestly contending for the Faith. Numbers have increased. The visit to Langley was greatly appreciated.

Battersea reports happy meetings and times of real service for the Master. The Crusaders are largely responsible for their own meetings, which are taken with keenness and an endeavour to give their best.

SCOTTISH RALLY

Saturday, April 16th, at 7 p.m.

EDINBURGH

conducted by

Pastor DOUGLAS B. GRAY

(Chief Secretary, Elim Crusader Movement)

and

The London Crusader Choir

Book the Date for Scots' Rallying Point.

VISITING YORKSHIRE

May 1st,

Pastor Douglas B. Gray and
The London Crusader Choir

LEEDS, 2.45 p.m.

WAKEFIELD, H.M. Prison, 5.15:

BRADFORD, 8 p.m.

accompanied by

Pastor E. C. W. Boulton.

LONDON RALLY

Saturday at Seven, April 9th,

Elim Tabernacle

Stanley Road - Croydon,

conducted by the

Youth Leaders of London
Churches

Chairman: Pastor E. C. W. Boulton
(a Vice-President, Elim Crusader Movement)



Pentecost Expounded and Experienced—Possessing the Promises

ENCOURAGING NEWS FROM IRELAND

Successful Campaign.

Newtownards (Evangelist L. T. D. Kelly). The last four months have witnessed a steady, but marked advance in the cause of Christ at Newtownards. Since moving into the new Elim Tabernacle, the shout of victory has continually re-echoed through this sanctuary of God's people. True, the enemy of souls has not been idle, but the battle has been the Lord's. Hallelujah! Precious souls have been saved, saints blessed, members enrolled, Crusaders enlisted, and best of all, God has been glorified. The Lord has been praised for a steady increase of attendance at every service, especially at the breaking of bread and gospel services.

The following special services have been the means of great blessing. The three weeks' mission conducted by Pastor Walter H. Urch resulted in souls being saved and uplifted through the faithful proclamation of the Foursquare message. The visit of the R.U.C. Police Testimony Band saw the Tabernacle filled, and through their fervent pleading, under the anointing of the Holy Spirit, many souls were greatly convicted of sin. The visits of Pastor L. N. Knipe, the Bangor and Ballysillan Crusader branches, and the Ulster Temple Men's Evangelistic Team also attracted good congregations and were the means of uplifting God's people. Pastor W. Leslie Taylor's last week in Ireland was spent in conducting special services in the Tabernacle. In spite of other attractions and bad weather, there were good congregations, and much good was done for the Master.

Quite recently the annual Fellowship Tea was held. An encouraging number of members and friends gathered, and a time of sweet fellowship was enjoyed. The Crusader choir rendered two pieces, and a quartette of sisters sang "Jesus Leads," to the blessing of all. The following day, 170 children gathered for a tea, which they greatly enjoyed. The programme of action choruses, solos, duets, recitations, etc., delighted all the "grown-ups" who gathered afterwards.

The children's meeting on Thursday, which has only been commenced a short while ago, has proved a great success. For the first meeting fifty children gathered in the minor hall. Four weeks later the numbers had increased so much that the children had to move into the Tabernacle. At the last meeting, before the writing of this report, 150 children gathered to spend a happy hour in the presence of the Lord Jesus.

For this advance, and times of spiritual nourishment, in Jesus' name, the Foursquare members of Newtownards unite in saying, "To God be the glory!"

ALL-ROUND PROGRESS.

Edifying Bible Studies.

Barnsley (Pastor S. E. Hillman). "Forward, ever forward," is the watchword of the saints at Barnsley.

Under the ministry of Pastor Hillman the Church is making splendid progress. Since the last report many more have received the Baptism in the Holy Ghost, whilst others are waiting for the fullness. A real deep spiritual tone is evident in all the meetings.

The Saturday evening prayer meetings are still a source of blessing and power both to the Church as a whole and to the individual believer.

The gospel meetings are well attended. The message of the Cross and the invitation to Christ is faithfully given. Many strangers are seen in the meetings.

The Lord is made known to His people in the breaking of bread, as they gather round His table on Sunday mornings. The Lamb of God truly is the centre of worship, and many go away refreshed and renewed in strength receiving that precious Balm of Gilead.

The Bible studies are of such help and interest that special requests are made for them to be continued. Praise God for such evidence of hunger for the "Bread of Life."

The special visit of Miss Scarth of Leeds was greatly appreciated. Although there were no outward signs of converts after hearing her marvellous testimony of healing, many of God's people were encouraged and stimulated in faith.

The Annual Fellowship Meeting marked a real turning point for the future success of the Church. After an enjoyable tea, provided by the members, the Church officers gave their reports, revealing God's goodness and grace in the past. New plans and suggestions were put forth, full of promise for greater things in the future, should the Lord tarry.

All the Crusader bands are actively engaged. With the closing of the open air meetings during the winter, two new doors were opened for service, an "Evangel" band visiting the public houses, and a weekly service of song and testimony taken in the workhouse, all bringing bright testimonies of good results.

TIMES OF BLESSING.

Pastor's Farewell.

Birmingham, Langley (Pastor R. Knox). This Church recently held its annual Fellowship Tea. Quite a number were present, and a happy time of Christian fellowship was spent.

It was gratifying to know that an appreciable increase was shown over the record for last year in all departments of the work.

During the past few weeks Pastor Knox has delivered some very heart-searching messages through the power of the Holy Spirit, in which he showed how vitally necessary it was to be wholly consecrated to the service of the Lord in these dark days before His coming again.

The Lord's people have had some blessed times in the various meetings, when His presence was realised in the midst.

Pastor Knox has now farewelled from Langley, having been called to another field of labour; his farewell message to the saints took the form of an exhortation to stand true to God.



Pastor
S. E. Hillman

CONVICTION OF SOULS.

Salvation and Baptism.

Cleckheaton (Evangelist R. Cook). God's blessing is still resting on the Church at Cleckheaton, and the Sunday evening gospel service has the largest congregation in the town. The church is almost full and God is blessing saints and saving sinners. It was a joy recently to see a wife saved and the following Sunday her husband also yielded to Christ. It is good to see the men being saved, two other brothers having come to the Saviour also. Even though decision is not reached in the meeting yet conviction causes souls to seek for salvation at the close of the services. The breaking of bread services are seasons of spiritual refreshing. The Lord is pleased to manifest His presence from time to time. One sister was baptised in the Holy Ghost at a recent breaking of bread service, soon after she had passed through the waters of baptism. Although quite a young Church the Gifts of the Spirit are in operation. The week-night meetings are also well-attended. The Crusader meetings are growing in number as well as in grace. A small Sunday school and Cadet branch have already been formed.

The multitude is not sick of Jesus; it is only sick of His feeble and bloodless representatives.

4 Coming Events 4

BALLYSILLAN, Belfast. Commencing April 3. Revival Campaign conducted by Pastor W. Urch in the Elim Tabernacle, Crumlin Road. Sundays, 11.30 a.m. and 7 p.m. Week-nights, 8 p.m. (except Saturdays).

BERMONDSEY. April 10. Elim Church, Dunton Road. Visit of Pastor W. G. Hathaway.

BIRMINGHAM, Blackheath. Commencing March 28. Elim Tabernacle, Cardale Street. Revival Campaign by Pastor H. W. Fielding.

BIRMINGHAM, Cradley. April 3-14 (excluding 6, 8, and 13). Elim Hall, Little Hill. Bible School Campaign by Principal P. G. Parker.

BIRMINGHAM, Kingstanding. April 6 and 13. Elim Church, Warren Road. Principal P. G. Parker.

BRADFORD. Now proceeding. Special Evangelistic Campaign conducted by Pastor W. E. Smith in the Southend Hall, Leeds Road. Sundays, 10.45 a.m. and 6.30 p.m. Week-nights, 7.30 (except Fridays).

CROYDON. April 9. Elim Tabernacle, Stanley Road, 7 p.m. Monthly District Crusader Rally. Pastor E. C. W. Boulton and London Youth Leaders. April 4-14. Revival and Healing Campaign conducted by Pastor P. S. Brewster. Sunday, 11 and 6.30; Week-nights, 7.30.

GLASGOW. April 2. South Scottish Rally in the City Temple, Bath Street. 7.30 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and Evangelist E. C. Jones. Convener: Pastor Leslie Newsham.

GLOSSOP. Now proceeding. Elim Tabernacle, Ellison Street. Campaign by Pastor D. Vanstone. (District Crusader Rally, March 26th, 3 and 7 p.m.).

INGATESTONE. Commencing April 3. Elim Tabernacle, London Road. Campaign conducted by Pastor G. I. Francis. Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30 (Fridays excepted).

MALTON, Yorkshire. Now proceeding. Revival and Divine Healing Campaign conducted by Evangelist W. R. Cole, in the Empire Ballroom, Norton, Malton (near the railway crossing). Sundays, 3 and 7.30 p.m. Week-nights, 7.30 (except Fridays).

NOTTINGHAM. April 2, 3. City Temple, Halifax Place. Visit of Pastor E. C. W. Boulton.

TOTTEN, Hants. Ebenezer Temple. Campaign by Pastor W. E. Smith. Particulars to follow.

WATFORD. April 3. Elim Hall, Penn Road, off St. Alban's Road. Visit of Pastor W. G. Hathaway.

CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

* **Blackpool.**—Comfortable apartments or bed-breakfast, board-residence; near Jubilee Temple and buses; 10 minutes sea; stamp please. Mrs. Allison, St. Brelades, 10, Hudson Road, S.S. C525

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. *Phone: Southbourne 2039. C522

* **Bournemouth Central.**—Board-residence, apartments, bed-breakfast; good cooking and attendance; private sitting-rooms, bath (h. & c.), electric light, garage; recommended by pastors; near assembly. Mrs. Sims, 86, Avon Road. C527

* **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim church, sea, station and shops. Mrs. Robinson, 78a, Dyke Rd. C526

Cornwall.—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. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. *Phone, Newquay 526. C517

* **Glossop.** "Beth Rapha."—An ideal Elim Home for quiet, restful winter or spring holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

* **London.**—Elim Bible College. Visitors welcomed; Bible lectures, spiritual fellowship; spacious house and grounds, central heating, and home comforts. Special terms for Easter. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. *Phone Abercorn 3547. C501

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. *Phone Mountview 7069. C500

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/- *Phone Euston 1193. C489

London.—Lady personally recommends comfortable, quiet, south rooms, near Kensington Temple and Albert Hall. Special attention for diet, elderly or semi-invalids. 139, Holland Park Avenue, W.11. Park 7858. C519

London.—Hostel for boys and young men; £1 weekly including board; good food; easy reach of city. Applications: Reverend Warden, 135, Petherton Road, London, N.5. *Phone: Clissold 2396; stamped envelope. C520

* **London.**—Christian lady has comfortable, clean, furnished bed-sitting room, vacant May-August; bed-breakfast if required. Midland friends specially welcome. Apply Miss Sims, 55, Ellerslie Sq., Clapham, S.W. C533

London.—Furnished, clean, cosy bedrooms, bath, own slot meter; board optional; bed-breakfast 4/- nightly. 16, Beauchamp Road, Clapham Junction. C532

Morecambe.—Apartments in quiet, residential district; restful, homely; near promenade; nice garden with splendid view. Mrs. A. Dinsdale, "Shalom," 5, Coniston Road (off Thornton Road). C530

Morecambe.—Mountain air and scenery; homely holiday apartments, four doors promenade and sands; highly recommended; reasonable terms; satisfaction assured; Vi-spring beds; garage. Mrs. Raw, 3, Ferncliffe Drive, Sunshine Slopes, Cross Cop. C531

Old Colwyn.—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521

Old Colwyn, North Wales.—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C529

Paignton, S. Devon.—Quiet modern house overlooking bay; full board, 42/-, sharing, 35/-; bed-breakfast, 21/-, sharing, 20/-, or apartments; Christian fellowship. Greenslade, 7, South Park Estate, Primley Park. C524

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SITUATION WANTED

Christian girl, 19, domesticated, seeks post as companion-help to lady in Christian home. Apply, Miss Corbett, Crowood Farm, Spondon, nr. Derby. C528

WITH CHRIST

Gard.—On February 28th, Walter Thomas Gard, aged 80, of Portsmouth. Funeral conducted by Pastor J. Smith.

Jackman.—On February 2nd, Edwin George Jackman, aged 62, of Kidwelly, Wales. Funeral conducted by Rev. Mervyn Davies and Pastor C. Murphy.

Sands.—On February 28th, John Henry Sands, aged 58, of Portsmouth. Funeral conducted by Pastor J. Smith.

Thompson. On February 2nd, Mrs. Elizabeth Commerdee Thompson, of Clapham, aged 70. Funeral conducted by Pastor C. J. E. Kingston.

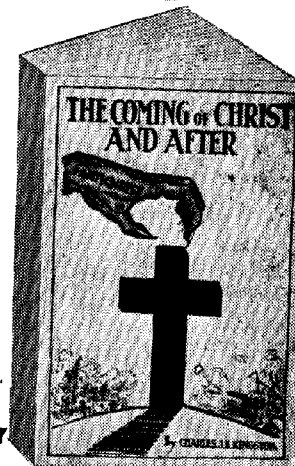
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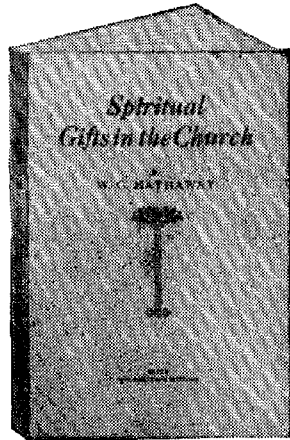
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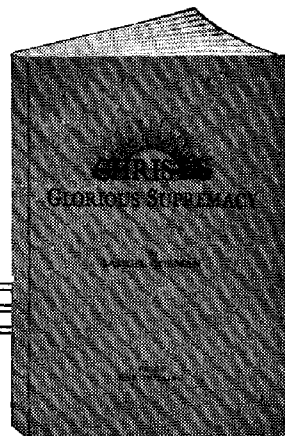
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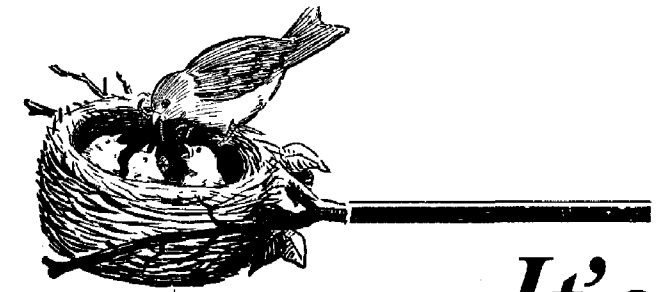
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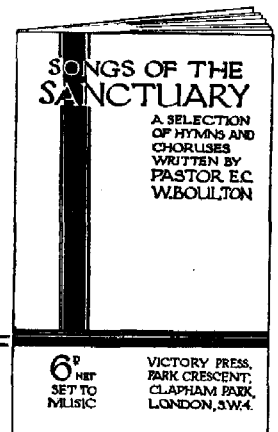
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