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Elim Evangel &

Foursquare Revivalist

Registered at the G.P.O. as a newspaper

Vol. XX. No. 14.

April 7th, 1939.

Twopence

Victory Through Christ

Grand is the song of the Easter morn,
Victory is won! Victory is won!
Far o'er the hills with the light 'tis borne,
Victory is won through Christ!
Chasing the shades of night away,
Bringing the light of glorious day,
Taking from Death his strength and sway,
Victory is won through Christ!

Grand was the scene when the stone was rolled
Off from the sepulchre dark and cold,
Angels alone could view that sight,
Man could not bear that vision bright,
Forth came the Conqueror armed with might,
Victory is won through Christ!

Grand was the word that the women brought,
Mingled with wonders, with glories fraught;
"Seek not the living," the angels said,
"Seek not the living among the dead";
Sorrow is past and night is fled,
Victory is won through Christ!

Grand is this truth, O saints, for you,
Yours is the joy and the blessing too,
Since Jesus took from Death his key,
He from the tomb will set us free;
And through all time and eternity,
Victory is won through Christ!

—Anna D. Walker.



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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 Avenue, Clapham Park, London, S.W.4.

Vol XX., April 7th, 1939 No. 14

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ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY. July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made after May 1st to the Holiday Homes Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walslow, Bell Grove, Rothwell Road, Halifax, Yorks.

Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BELFAST. April 2 and 9 (Easter Sunday). Wellington Hall Y.M.C.A. Special Sunday meetings, 3.30 p.m. Speaker: Pastor P. N. Corry.

BIRMINGHAM (Blackheath). April 22, 23. Elim Tabernacle, Cardale Street. Pastor W. G. Hathaway.

BIRMINGHAM (West Smethwick). April 29, 30. Elim Tabernacle, Oldbury Road. Pastor W. G. Hathaway.

BOURNEMOUTH (Winton). March 26—April 12. Elim Church, Hawthorn Road, Winton. Campaign by Pastor G. I. Francis.

BRIGHTON (Preston Park). Commencing March 19. New Elim Tabernacle, Balfour Road. Campaign by Pastor W. E. Smith (nightly except Saturdays).

GOULSDON. April 23. Elim Tabernacle, Chipstead Valley Road. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.45 p.m.).

DUDLEY. April 1—9. Elim Hall, over Dartmouth Garage, Upper High Street. Campaign by Pastor W. G. Anthony.

EAST HAM. April 22. Elim Tabernacle, Central Park Road. Great United Missionary and Youth Rally, 7 p.m.

EASTBOURNE. April 16. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.45 p.m. (Maldstone Prison in afternoon).

ELIM WOODLANDS. April 29. Holiday Home Reunion, 3.30 to 9 p.m. Open to all. Tea followed by meeting. Tickets 1/- each.

HORNSEY. April 1. Elim Tabernacle, Duncombe Road. Third monthly convention of North London Elim churches. Speakers: Pastors J. Smith and J. McAvoy. 7 p.m.

HULL. Great Revival and Healing campaign commencing Sunday, March 12, in Regal Cinema, Fereinsway (opposite Paragon Station) at 7.45 p.m.; also Sunday 19th. Continued week-nights, 7.30 in the City Temple, Hessele Road (corner of Madeley Street). Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

ISLINGTON. April 20, 23. Elim Tabernacle, Fowler Road (off Halton Road). Pastor E. C. W. Boulton.

KINGSTON-ON-THAMES. April 5. Emmanuel Hall, Thames Street. Pastor G. Stormont, 7.45 p.m.

PLYMOUTH. April 7—9. Stonehouse Town Hall. Pastor D. B. Gray and the London Crusader Choir.

SOWERBY BRIDGE. Commencing April 16. Town Hall. Campaign by Pastor W. E. Smith. Sundays and week-nights (except Fridays), 7.30 p.m.

STOCKPORT. April 29. Elim Church, Mersey Street. United Youth Rally.

WALLINGTON. Sierndale Hall. Each Thursday in April at 8 p.m. Studies on the Holy Spirit by Mr. J. H. Gee.

WHITBY. April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D., and Pastor E. F. Hall. Wigglesworth (missionary to Belgian Congo).

EASTER CONVENTIONS

ABERDARE. April 7—13. Elim Church, Canon Street. Good Friday, Sunday and Monday, 11, 3, 6.30. Saturday and Tuesday, 3, 6.30. Wednesday and Thursday, 7. Speakers: Pastors S. J. Cooper, L. W. Green, F. Green-slade, F. A. Hodge, H. Palliser, and Mrs. Jones. Convener: Pastor J. W. Newman.

BELFAST. April 9—11. Ulster Temple, Ravenhill Road. Easter Sunday, 11.30, 7. Monday, 11.30, 3.30, 7. Tuesday, 3.30, 7. Speakers: Pastors P. N. Corry and R. G. Tweed, Mr. and Mrs. W. Bell (South Wales), and Mr. Leslie

BIRMINGHAM. April 7—11. Elim Tabernacle, Graham Street. Good Friday, 11, 7.30. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 6.30. Tuesday, 7.30. Speakers: Pastor and Mrs. Stoneham.

BOURNEMOUTH (Springbourne). April 7—13. Elim Tabernacle, Victoria Place. Good Friday, 11, 7. Sunday, 11, 6.30. Easter Monday, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors H. A. Court and G. Ladlow. Convener: Pastor H. W. Fardell.

BOURNEMOUTH (Winton). April 6—13. Elim Church, Hawthorn Road. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 7. Speakers include: Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

BRISTOL. April 7. Elim Evangelical Christian Church, Terrell Street. Good Friday, 11, 3, 6.30. Speaker: Pastor P. LeTissier.

CARDIFF. April 7—13. The City Temple, Westbourne Place, Cowbridge Road. Good Friday, 11, 3, 6.30. Saturday, 7.30. Sunday, 11, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers include: Pastors George Kingston, W. J. Hilliard, L. W. Green, H. Palliser and W. H. Francis (Missionary). Convener: Pastor J. J. Morgan.

CHELMSFORD. April 7. Elim Tabernacle, Mildmay Road, Good Friday, 11, 3, 7. Speakers include Pastors W. J. Patterson and A. Greaves. Convener: Pastor George Backhouse.

ENGLEFIELD GREEN. April 7. Village Hall, Good Friday, 3, 6.30. Speakers: Pastors J. Dyke and F. Coleman.

GRIMSBY. April 7—9. Elim Tabernacle, Tunnard Street. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 10.45, 6.30. Speakers: Pastor and Mrs. W. F. South. Convener: Pastor J. Fletcher.

LONDON. See full particulars on opposite page.

LEEDS. April 7—12. Foursquare Gospel Church, Bridge Street, off Lady Lane. Good Friday, 7. Saturday, 7.30. Sunday, 10.30, 6.30. Monday and Tuesday, 11, 3, 7. Wednesday, 3, 7.30. Speakers: Pastors J. Smith, J. T. Bradley, A. S. Thorne, H. W. Greenway, L. Norris, and Mr. and Mrs. J. Fowler. Convened by the resident ministers.

SCARBOROUGH. April 7—11. Elim Tabernacle, Murray Street. Good Friday, 11, 7. Sunday, 10.30, 6.30. Monday, 7. Speakers include: Messrs. S. Smith and J. E. Shaw. Convener: Pastor A. S. Gaunt.

SOUTHEND-ON-SEA. April 7. Elim Tabernacle, Senewick Road. Good Friday, 3, 7. Speakers: Pastors W. Nolan and G. Newsholme. Tea provided.

SOUTHPORT. April 7—12. Temperance Institute, London Street. Good Friday, 7.30. Saturday, 7.30. Sunday, 3, 6.30. Monday, 3, 7.30. Tuesday and Wednesday, 7.30. Speakers: Pastors T. E. Francis and H. Burton Haynes. Convener: Pastor F. G. Cloke.

SWANSEA. April 7—10. Elim Tabernacle, Alexandra Road. Speakers: Pastors Chas. Johnson and Haydn Jones. Convener: Pastor W. J. Hilliard.

WALSALL. April 4—9. Elim Hall, Darwell Street. Week-nights, 7.30. Sunday, 6.30. Special speakers. Convener: Pastor E. J. Thompson.

YEOVIL. April 7. Elim Hall, Southville. Good Friday, 3, 7. Speakers: Evangelist E. C. Jones and Mrs. Moore (Merriott). Convener: Evangelist J. J. Way.

YORK. April 7—11. Elim Tabernacle, Swinegate. Good Friday, 11 (Communion). Saturday, 7.30. Sunday, 11, 6.30. Easter Monday, 11, 3.30, 7. Tuesday, 7.30. Speakers: Messrs. W. Uprichard and F. Carson. Convener: Pastor E. F. Cole.

London Easter Convention
and
Foursquare Gospel
DEMONSTRATION
in the Royal Albert Hall
(See full particulars on first two pages)

Make a point of seeing the
BOOKSTALLS
at the Royal Albert Hall
on Easter Monday.
ALL THE LATEST ELIM PUBLICATIONS ON VIEW.

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. XX., No. 14

APRIL 7th, 1939

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

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

SEVENTEENTH ANNUAL EASTER CONVENTION

Good Friday, April 7th to Friday, April 14th

Speakers include: Pastors J. C. Kennedy, J. Woodhead, W. W. Kelly, F. J. Slemming, W. Attwood, J. Williams, and Messrs. A. E. Carter, T. Terry, and others.

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. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Friday, April 14th, 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.

Convention services are also held at Elim Tabernacle, Fowler Road, off Halton Road, Islington, on Good Friday at 11 a.m., 3 and 6.30 p.m. Speakers: Pastor J. C. Kennedy and Miss E. Scarth.

THE FOURTEENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 10th

to be conducted by Principal GEORGE JEFFREYS

11 a.m. Divine Healing Service.

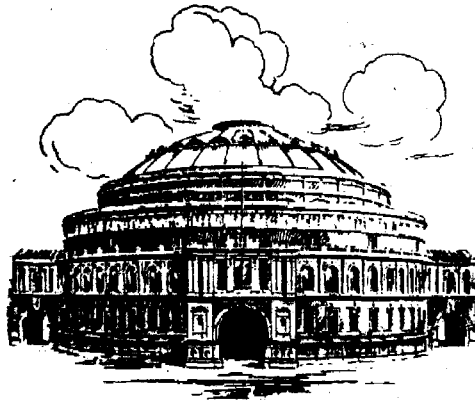
3 p.m. Baptismal Service.

7 p.m. Communion Service.

Doors open one hour before each meeting.

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

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



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

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

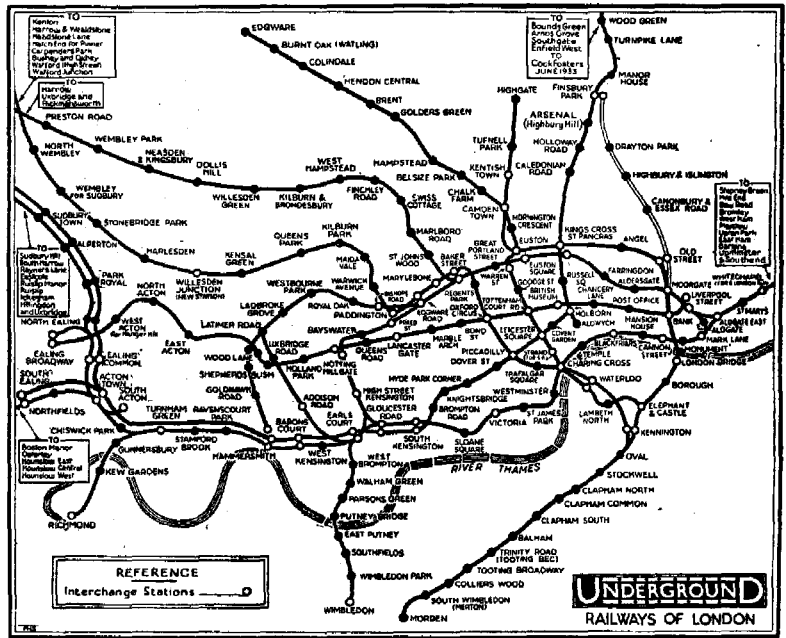
The following notes and the plan of the Underground railways will be helpful to visitors to London :

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

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

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

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



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

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

REFRESHMENTS

There are many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. At the Royal Albert Hall there are excellent catering arrangements, and a large number of buffets and tea room will be open on the premises between the services, and some of them after the evening service. A standard charge of 1/6 is made for teas in the tea room.

CHEAP RAILWAY TICKETS

Monthly return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for one month.

DAY VISITORS TO LONDON

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

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

The Aerial Photograph on this page is printed by kind permission of Mr. C. E. Maney. A white line shows the grounds of Elim Woodlands (the home of the Elim Bible College) in Clarence Road, now called Clarence Avenue. The position of the Elim Tabernacle and our Bible and Tract Depot in Clapham Crescent, off Clapham Park Road, are also indicated by a white line. The way from Clapham Common Tube Station, along Clapham Park Road and up Park Hill, is easily followed from this bird's eye view.

Life Out of Death

A Meditation at Eastertide

By ZELMA ARGUE

Go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone and setting a watch.—Matthew xxvii. 65, 66.

OH, the darkness of that night! Utter defeat; for alarm and dismay among the disciples' little band had soon turned to scattering and hiding, while only the very nearest had followed the carrying of the cross up the lonely hill, had witnessed its erection bearing up its precious Burden, and had heard the last lonely cry, "It is consummated!"

Only a few were there when the precious body, drained of every drop of life blood, was begged from Pilate, taken down and delivered, wrapped in a clean linen cloth, and laid in the new rock-hewn tomb.

Darkness. Defeat. Loneliness. Death. So the Prince of Glory lay dead, buried, most carefully entombed. The black forces of utter vindictiveness against the Son of God had wrought their worst. He lies buried. "Make it as sure as ye can!"

I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be!

Hark! the earth trembles and quakes. There is the flash of an angel's wing. Then, Hallelujah, the joyous cry, "He is not here, He is risen," and the resurrection morning had dawned.

THE SWEETEST SPRINGTIME

this world had ever known had dawned, and resurrection Life was poured out to heal the wounds of a benighted world.

Thus, we learn that death precedes Life. Breaking precedes blossoming. Miracle eternal. Paradox mys-

terious. Broken ice becomes spring's life-giving streams. Broken clods fall back to let appear tender shoots of green. Dry bulbs imprisoned in the dark earth fall into disintegration, but the life-germ springs forth into crocus, daffodil, or tulip.

Darkness precedes light. Evening precedes morning. Patience precedes the reward. The breaking of the costly alabaster box precedes the shedding forth of the fragrance of its yet more precious contents to sweeten a needy world.

The breaking of the Saviour's body, "holy, harmless, undefiled, separate from sinners," must needs take place before there is opened a fountain for the cleansing of the sins of all the world. The bursting open of

THE CAREFULLY GUARDED TOMB

must precede the shedding abroad of resurrection hope.

I know that my Redeemer liveth,
Because He lives, we too,
We too, WE TOO . . . shall LIVE!

Let the gross still fail to understand. Let them yet find fault with the breaking of costly alabaster boxes, saying sceptically, "To what purpose is this waste?" There is One who has submitted to the breaking, and has found the sweetness on the other side, and who waits to welcome to triumph those who follow in His way, who, having drunk His cup, shall share His throne.

Importance of Miracles

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

IT seems impossible to over-estimate the importance of miracles for the furtherance of the gospel. For example: "His fame spread through all Syria; and they brought all sick persons to Him, who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them. And great crowds followed Him" (Matt. iv. 24, 25, Weymouth). They followed Him because they saw the miracles wrought upon those who were sick. So that they not only verified His ministry as being sent from God, but also attracted vast multitudes of hearers. And it is just the same in our day. Mrs. Woodworth Etter, in America, was a very humble woman of no reputation for learning and with nothing to distinguish her from the most ordinary Christian worker, except her faith in, and entire devotion to God; but He was able to display through this weak instrument such tremendous miracles, that she had meetings in large tents holding 5,000 to 8,000 people; these were not only filled, but there would be thousands outside seeking admission, or listening nearby to catch any fragment of sight or

hearing that might be vouchsafed them. And such was the power of the Spirit generated in these meetings that it was felt for fifty miles around. Through this humble servant of the Lord, the gifts of the Spirit were imparted, through the laying-on of her hands, to ministers of the gospel and Christian workers of all denominations.

In China also the Lord has been pleased

TO MANIFEST HIS POWER

in the case of a humble woman named Sz Cham. This woman was fifty years old, blind, and dying of fever. Her husband was a gambler, and she had had sixteen children born to her, who had all been sold into slavery. But she heard people around her saying that Jesus would chase away fever demons, make the blind to see, and even raise the dead. "Oh, where could I find the temple of this great god?" was her first query. Later on, it was explained to her who Jesus was, and she fell asleep praying to Jesus. He graciously manifested Himself in a dream, telling her that her fever

was healed, and her sight restored. She awoke rejoicing in new-found health and sight. Later on, when her husband returned, he found for her a Christian assembly at the East Gate, Canton, and took her there to a meeting of which she became a regular attendant. She bought a hymn-book and took it with her always, although she did not know the meaning of a single character, and so while singing with the rest, used to hold the book upside down. People looked over her shoulder and laughed, which grieved her, but soon afterwards she obtained a Bible, and held that also upside down, and the people laughed still more. So she determined to end it, and being a woman of great faith, set apart some days for fasting and waiting upon God for the remedy. She prayed: "O God, Thou art a great King: you know I want to read your Holy Book, and have never had opportunity to learn." On the fourth day she was told to "open the Book." She opened at the 8th chapter of Romans, and found that she could read it. When her husband came home, she told him she could read the Bible. He said: "I always thought you a fool; now I know it." But she got the Bible and proved to him that she could read correctly.

HE WAS SO OVERCOME

with astonishment and conviction of sin, that he went down on his knees at once, and gave his heart to God. He afterwards became a colporteur and she a Bible-woman. God witnessed for her by raising a dying child in the name of Jesus. She was recognised as one used in healing, and one day in every week, people came from morning till night for the healing of their diseases: by the laying-on of her hands God used her, like an apostle. But she asked a missionary to pray that she might be kept humble and patient when so pressed that she had no time to prepare her meals, of which she had only two on any day, because God was so mightily using her. Through her ministry, it is said, more than 300 people received the Baptism in the Spirit.

It has been so from the beginning of the Christian dispensation—miracles have been the chief means of the spreading of the gospel.

At Pentecost the miracle of tongues, together with Peter's testimony, brought in 3,000 in one day, and the miracle of healing at the Gate of the Temple raised the number to 5,000 (Acts iv. 4).

Sometimes a single miracle was the means of the salvation of whole districts, as that of Æneas, paralysed for eight years, raised up in the name

of Jesus. "Peter said, Æneas, Jesus Christ heals you, rise and make your own bed. He rose immediately. Then all that dwelt at Lydda and Saron saw it, and turned to the Lord." Missionaries without miracles, though earnest men, have laboured for as much as fourteen years without making a single convert. But so great was the

FAITH GENERATED BY THE MIRACLES

wrought by the apostles that the "people held them in high honour, and more and more believers in the Lord joined them, including great numbers of men and women, so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter went by, at least his shadow might fall on one or other of them. The inhabitants also of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits; and they were cured, one and all" (Acts v. 13-16, Weymouth). Also of Philip the evangelist, it is witnessed that when he went down to Samaria, "crowds of people with one accord gave attention to what they heard from him, listening and witnessing the signs which he wrought, for with a loud cry foul spirits came out of many possessed by them, and many paralytics and lame persons were restored. And there was great joy in that city" (Acts viii. 6-8, Weymouth).

What is needed, therefore, for successful evangelism in these days of unbelief is that workers and sick-visitors, as well as preachers, should be endowed with gifts of the Spirit. These we are taught to covet, yea, to "desire earnestly the greater gifts" (I. Cor. xii. 31, R.V.).

Through these we can demonstrate our love, by relieving pain and sickness. Through these we are to "excel to the edifying (or building up) of the assembly": and to seek that we may abound therein for the good of all (I. Cor. xii. 7).

Through the gift of miracles (lit. : "the inward working of powers"), we can go about doing good, as the blessed Master did; healing all that are oppressed of the Devil. The free gifts (*charismata*) of healings are given us to use for His honour and glory, for the extension of His kingdom in the salvation of souls. They are called free gifts or gifts of grace, like that of salvation. These gifts are more precious than silver or gold, and those who possess them can bestow greater blessings on suffering ones than could be procured by all the world's wealth.

Paul's Letter to the Church at Philippi

No. 3—"Let this mind be in you, which was also in Christ Jesus."—Chapter ii. 5.

By J. A. VANSTONE

PAUL still continues his appeal to the Philippian Church for unity. He begged them to present an unbroken front to their adversaries. To do that successfully he besought them to avoid in their conduct towards one another everything that would mar in any way that oneness of purpose.

And now he goes to the very root of the matter by insisting that the motives behind their conduct must be those that moved their Lord, when, in ready sub-

mission to His Father's will, He humbled Himself to the very depths for them, and us.

What a standard to set! What a blow to our self-satisfaction, and our readiness to excuse ourselves. Nothing less than Christ-likeness. Paul makes no allowance for our temperament, for are we not "sons of God?" (ii. 15), and he certainly would have no patience with the modern excuses for sin—heredity, environment, or even defective glands. God forbid

that any of us should be content for any part of the old nature, which was "crucified with Christ," to dominate us and spoil our testimony.

Years ago I knew a young man who had a powerful ministry, but spoiled it by his hasty, arrogant temper. When remonstrated with, he always excused himself by saying, "Well, you see, I am a Peter, not a John." A flimsy excuse indeed for "a son of God." He ignored the fact that John at one time had been "a son of thunder," and Peter, in spite of his impetuosity, was not bad-tempered. I'm afraid he is still what he called "a Peter."

Let us accept this challenge, and the next time we sing, "Let the beauty of Jesus be seen in me," let it be the expression of the dominant desire in our lives.

Paul makes many statements about the mystery of the Incarnation, each of which might be the subject of a separate study, but we will summarize the step-after-step of His renunciation, as illustrating what Paul here calls "the mind of Christ," and offers to his hearers as their pattern.

Christ was "in the form of God"—not merely an outward form for the word means in essential nature—and was equal with God. Nevertheless He willingly "made Himself of no reputation," a beautiful paraphrase of the original wording, "He emptied Himself," and took upon Himself

THE POSITION OF A SERVANT.

To do the work His Father sent Him to perform, He was made in the likeness of men.

Mystery indeed; "God was manifest in the flesh" (I. Tim. 16); the "Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John i. 14). Then as if that were not humiliation enough, "He humbled Himself, and became obedient unto death, even the death of the Cross."

Stop and fill in the picture for yourself. From the many scriptures that will come crowding into your mind, try to conceive something of what He so readily gave up—for us. Then from His life story picture again the scenes of His humiliation, as He continually "endured the contradiction of sinners against Himself"; then remember Gethsemane, Calvary, the garden tomb.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

"Let this mind be in you." How far short we fall from this ideal. Are we willing to abate one little bit of our pride and self-interest for the sake of others? Sacrifice! Do we really know

THE MEANING OF THAT WORD?

Yet He "made Himself of no reputation," "He humbled Himself"; "He became obedient unto death"; not because of the glory that was to follow, but because "He loved us and gave Himself for us."

"Be we are human, so what is the good of setting up such impossible standards?" some may be saying.

If they are impossible, why does the Bible so often insist upon them?

What does Jesus say to the poor human disciples "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

What says Peter? "As He which hath called you is holy, so be ye holy in all manner of conversation" (I. Peter i. 15).

And Paul? "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers [R.V., imitators!] of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us."

These plain matter-of-fact statements should make us ask a very important question, "What is the extent of our salvation? Is it so vast that these seeming impossibilities can be glorious possibilities for each one of us—just ordinary Christians?" Yes, for though we are just ordinary Christians,

WE ARE EXTRAORDINARY PEOPLE

We are extraordinary by birth. We all know the many scriptures that state that we are "born of God," and "partake of the divine nature." We must quote one, that we may read and enjoy it again.

"Behold, what love the Father hath bestowed upon us that we should be called the sons of God [and such we are, R.V.], therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God."

We are extraordinary because God's purpose is that "He that hath begun a good work in you will perform [R.V., perfect] it until the day of Jesus Christ" (Phil. i. 6), and therefore "it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13). So in Romans viii. 28 we are told that "all things work together for good to them that love God," that is God is ordering their lives, and why? The answer is in the next verse: "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." That is God's purpose, that we should be Christlike, imitators of Christ, having the mind of Christ.

We are extraordinary because we have the full equipment to help us on our side to carry out God's purpose in our lives. We are

FREE FROM THE OLD BONDAGE:

"Sin shall not have dominion over you: for ye are not under law but under grace" (Rom. vi. 14). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. viii. 2).

Paul therefore does not say only, "Let this mind be in you which was also in Christ Jesus," but he goes on to urge them (notice the "wherefore" at the beginning of the verse), to "work out their own salvation with fear and trembling," meaning that they were to be in desperate earnestness to "live out" all the possibilities of their wonderful salvation; and they can do it for God is working in them to that very end. No wonder that Paul in the fourth chapter exclaims, "I can do all things through Christ which strengtheneth me" (iv. 13).

For the last time Paul returns to the cause of the

weakness in the Church, that which is not after the mind of Christ, that is (verse 14) the spirit of murmuring and disputing. If they indeed live out their own salvation those things will disappear, and they would

be able to give full expression of their sonship, being "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (v. 15).

The Principal Visits Birmingham

By Pastor D. J. RUDKIN

WEDNESDAY, March 8th, was a great occasion for the Birmingham Foursquare people. For some time we had anticipated that day with prayer and expectation—and we were not disappointed.

The day opened with a morning service at Graham Street Tabernacle. Many of the Elim ministers from the district were present, and a good number of people. In an atmosphere that was devotional and impressive we were blessed from God's storehouse of inexhaustible liberality. Pastors Hathaway and J. T. Bradley ministered in a way which was both inspiring and instructive. The former emphasised what Christ—our High Priest—does for us; the latter, what we do for Him. So that two distinct aspects of truth were represented—balancing each other. That morning service was a most appropriate prelude to the great meetings that followed in the Town Hall.

Before the afternoon service there were queues lined up outside. These special services are for us great spiritual feasts; we anticipate them with joy; we leave them in strength. We longed to see our leader again, and his companions in travel. A great keynote of life and joy was struck in that service. God threw open

THE DOORS OF HIS TREASURY

again, and met our needs. Pastors Hathaway and C. J. Kingston addressing the meeting, respectively spoke of life and life more abundantly. Life by contact—life by obedience. By this ministry faith was created and quickened, and soon after we saw that faith making efficient contact with Jesus Christ—the source of all

life. The Principal prayed for the sick ones, and many touched Christ the Great Physician that day.

The evening service was only the continuation of the afternoon one. Our souls and minds received such an impetus in the afternoon service that made the interval short and sweet. The evening service was an inspiring sight. Behind that sea of upturned faces were human souls aglow with the incomparable joy of Christ. Pastor Darragh got the very best out of us that night and the resounding echoes of that mighty song of praise that God has put in our hearts, mingled with the shouts of intermittent praise, must have brought great joy to our blessed Redeemer.

The Principal, under a mighty unction of the Holy Spirit, preached the gospel. His powerful message was an honest and searching elucidation of the moral truths arising from the story of the Pharisee and Publican who went into the Temple to pray. By that mighty message, the thoughts of many hearts were revealed; religious hypocrisy

WAS UNSPARINGLY ATTACKED

and garments of self-righteousness were torn to shreds. It was no wonder that seventeen souls accepted salvation when the appeal was made.

That day of great joy and blessing was concluded with singing and rejoicing—a day so packed with its moments of blessing as to make it much too short. That day has gone; that oasis in the desert is passed; but its memories remain urging us ever to a deeper and better life in God. And so we lift up our hearts in thanks to God for His gracious visitation through the ministry of His servants.

Bible Study Helps

THE BLIND MAN WHO SAW (John ix.)

I. The Condition.

1. Born blind (v. 1).
2. Born in sin (v. 34a).
3. A beggar and an outcast (vv. 8, 34).

II. The Cause.

1. Not parents' sin, particularly (v. 3b).
2. Not his sin, particularly (vv. 2, 3a).
3. For the glory of God (v. 3c).

III. The Cure.

1. The clay (v. 6).
2. The command (v. 7a).
3. His obedience (v. 7b).

IV. The Conflict.

1. With the neighbours (v. 8).
2. With the Pharisees (vv. 15, 24, 34).
3. With his parents (vv. 18-23).

V. The Conqueror.

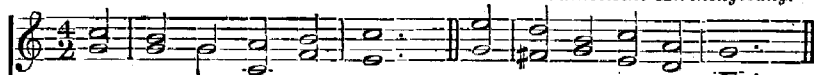
1. He had the proof (vv. 10, 25).
2. He was sure of his testimony (vv. 27, 30-33).
3. The Lord received him (vv. 35-38).

The Lord is Risen Indeed

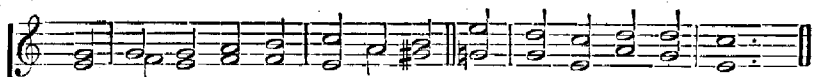
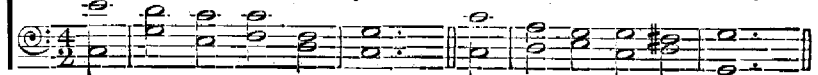
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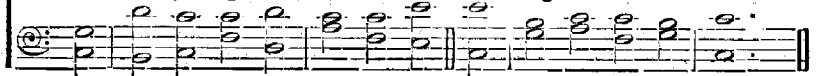
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- | | |
|------------------------------------|---------------------------------|
| 1. The Lord is ris'n in - deed; | Now is His work per-form'd; |
| 2. The Lord is ris'n in - deed; | Then Hell has lost his prey; |
| 3. The Lord is ris'n in - deed; | He lives, to die no more; |
| 4. The Lord is ris'n in - deed; | At - tend-ing an-gels, hear! |
| 5. Then take your gold - en lyres, | And strike each cheerful chord; |



- | | | | |
|-------------------------------------|-------------------|----------------------------|----------|
| Now is the might-y | Captive freed, | And death's strong cas-tle | storm'd. |
| With Him is ris'n the | ransom'd seed | To reign in end-less | day. |
| He lives, the sin-ner's | cause to plead, | Whose curse and shame | He bore. |
| Up to the courts of | heav'n with speed | The joy-ful tid-ings | bear. |
| Join, all ye bright ce - les - tial | choirs, | To sing our ri - sen | Lord. |





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

Sunday, April 9th. Luke xxiv. 1-12. "The stone rolled away" (verse 2).

In Mark's record this stone is seen to be a problem. It was a barrier between the women and their objective. But obstacles are not with God as they are with men. The entombed prisoner was "a quickening Spirit." A thousand stones would have been as effectively removed as this one. What are stones to the all-conquering One who is alive for evermore? Dwelling in His Church today He is still the living One, and through it He resists and overcomes all attempts to thwart His purposes. Let us not look upon Easter as something that happened, but as something that is constantly happening.

PRAYER TOPIC:

That all God's children may realise Christ's resurrection power in their lives.

Monday, April 10th. Luke xxiv. 13-24. "Jesus Himself drew near" (v. 15).

When we consider the intimacy that is possible between the Lord Jesus and His people, the word religion seems very cold and formal. The Emmaus walk can hardly be reckoned under the heading of religion. It seems too intimate, too friendly, too warm and cheery. Yet Christianity offers this Divine friendship and association to all its adherents. Could we have a better experience than heart-burning? Yet substitute Christianity would ask us to forgo this for a grovelling sacerdotalism. The Lord Jesus still desires to draw near. Let us be equally desirous of having Him.

PRAYER TOPIC:

For the presence and power of God to be manifested to-day at the Royal Albert Hall.

Tuesday, April 11th. Luke xxiv. 25-35. "Their eyes were opened" (verse 31).

There was an extraordinary fellowship between the Lord Jesus and His Father. This was revealed in the way the former addressed the latter. Was it this that led to the disciples having their eyes open? Did they recognise the divine characteristics in the giving of thanks? No one could make contact with heaven as He could. So they knew Him immediately He prayed. This sets me longing to have such a fellowship with Him that the eyes of those around may be opened. I would have such intercourse with the King of glory that it will be patent to all that I must be a child of God.

PRAYER TOPIC:

Blessing and protection for all missionaries preaching the Gospel in China.

Wednesday, April 12th. Luke xxiv. 36-53.

"Tarry . . . until" (verse 49).

The Lord Jesus had no intention of building His Church of human frailties.

He intended, of course, that they should be in His Church. But not as frailties. Power—real, Holy Ghost power—was His design. The whole Church, without exception, was to be a powerful force: human vessels filled with the power and presence of God. But there was to be a way of receiving that power. Men were to wait until they were filled. The Church has made a wide deviation. In her impotency she resorts to other means, and makes artificial converts. One course only is open to her if she would have revival: back to Pentecost.

PRAYER TOPIC:

That many hungry hearts may be reached by the message which the "Elim Evangel" contains.

Thursday, April 13th. II. Chron. viii. 1-11.

"The places are holy wherunto the ark of the Lord hath come" (verse 11).

The ark of the Lord signified the presence of the Lord. God sanctifies wherever He goes. Has He come to your heart? Then it is a special heart, and can be used for no unholy purpose. Has He come to your home? Then that home is His. He has impressed Himself upon it. Let it be safeguarded from all that defiles. Has He come to your business? Then let that business be conducted as under His examining eye: let no questionable transaction form part of its function. God has touched us with His presence that we might be His alone. His touch has made us holy.

PRAYER TOPIC:

That God's keeping power may be manifested in the lives of all new converts.

Friday, April 14th. II. Chron. viii. 12-18.

"So the house of the Lord was perfected" (verse 16).

It is good to look on an accomplished work. Labour is often its own reward. Solomon must have felt like that when he looked on the majestic pile he had erected for the glory of God. His heart must have rejoiced that he had seen the completion of the work on which he had set out seven years earlier. Seven years is a long time. But nineteen centuries is much longer. Yet that is how long the Lord Jesus has been building the present temple, and it is not yet completed. How much longer? we ask. Stones are daily added. Soon the last will be laid. Then there will be rejoicing such as Solomon never knew.

PRAYER TOPIC:

For Pastor Niemoller and all other Christians in German concentration camps.

Saturday, April 15th. II. Chron. ix. 1-12.

"A true report" (verse 5).

When the Queen of Sheba returned to

her own land she was not a disappointed woman. Solomon was all she had been led to suppose. The loveliness of his estate was indeed more than she had expected. Her problems, stored up for this special occasion, had all been solved. They who had testified of Solomon's wisdom had been fully justified in so doing. There is a greater than Solomon. Are we circulating a true report about Him? We cannot exaggerate His powers, but are we doing anything about them at all? Are men seeking the Lord Jesus because of the report we have been spreading about Him?

PRAYER TOPIC:

Blessing upon every effort to bring the lost to Christ.

Helpful Illustrations for Christian Workers

The Unsought Place

A young minister was preaching a sermon on Christ washing the disciples' feet, and in the midst of it he said: "Do you know, friends, we are all fighting for the top in the church, but there are so few fighting for the towel." This was a crude way of saying that there are very few willing to be the last, the lowest, and the least in the body of Christ.

Subpœnaed

"Ye shall be witnesses unto Me" (Acts i. 8). God hasn't retained many of us as lawyers, but He has subpœnaed all of us as witnesses.

Remembered on Calvary

When George Nixon Briggs was Governor of Massachusetts, three of his friends visited the Holy Land. While there, they climbed Golgotha's slope and cut from the summit a small stick to be used as a cane. On their return home, they presented it to the Governor, saying: "We wanted you to know that when we stood on Calvary we thought of you." Accepting the gift with all due courtesy and gratitude, the Governor tenderly added: "But I am still more thankful, gentlemen, that there was Another who thought of me there."

Not Clocks Only

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.

God is faithful

Onward, Christian soldiers! Marching as to war,
Looking unto Jesus who is gone before;
Christ our royal Master leads against the foe,
Forward into battle see His banners go!

BIBLE history in the Book of Daniel portrays four beasts emerging out of the sea, brutal and rapacious, representing four great world powers. Already these world powers have passed across the stage of time, but the sceptre they wielded so cruelly was seen by Daniel to be transferred to the hand of one "like the Son of man." The brute kingdom gave place

Praise: for the definite way God spoke to hearts in both Missionary Conference and Missionary Rally on 4th February at Clapham Tabernacle, and for increased interest resulting therefrom.

to His kingdom, and His sovereignty endures.

God's messengers in lands which are the habitation of cruelty and superstition are seeing something similar happening under their ministry, where men and women are under the influence and in the grip of bestial powers on every hand. Only the gospel of Jesus can conquer the government of the beast; His power can transmute men into His own likeness. This miracle is happening, as our missionaries boldly preach salvation through His Cross. "For He must reign till He hath put all enemies under His feet." One after another, the captains of Diabolus flee before the standard of Prince Emmanuel, and songs of



A meeting at Pilgrim's Rest, Transvaal, where Pastor Francis is using Gospel pictures.

**Whatever He saith
unto you, do it.**

FROM THE S

A Missionary Report by Miss A. HENDERSON

"For the battle is not yours, but

emancipation are breaking forth "from lips that once kissed idol stones," as you will read in the reports which follow. Over Satan's seat of war must fly at top mast the blood-stained banner of the Cross.

From Japan, the jewel cast in the Far East, so far as outward appearance goes, Miss Hoskins writes:

"It is a perfect winter afternoon, snowing fast and the north wind blowing a gale. The clitter-clatter of wooden shoes upon the icy ground tells how extremely cold Japan's short winter can be. It is a great problem to keep warm in a Japanese house, but I am very grateful to the Lord for the good amount of sunshine we often get through the day.

"Our Christmas and New Year meetings were times of blessing. A number of strangers came for the first time, and God's Spirit worked in many hearts through the preaching of His Word. What an inspiration it is to know that "the Word of our God shall stand for ever." These days the battle seems harder, but He is giving the 'increase' and all the while working in hearts and lives while we are 'going forward unafraid.' Praise His holy name!

"At our women's meeting this afternoon, one mother who was saved recently gave her testimony of how she was convicted through the message on Noah and the Flood. God's Spirit sent the message home, and she could not sleep; please pray that she may follow on to know the Lord and that she may find refuge in the Rock of Ages. Her two daughters are earnest members of our Sunday school; pray also for the father to be saved soon. God will bless you as you take this family upon your hearts for the triumph of His name.

"So many need our ministry these days, and we often find that sorrow and suffering have made a way for the gospel message to enter homes. We have had many answers to prayer lately on behalf of sick ones, also for the tempted and discouraged ones who are proving that 'Jesus is Victor all along the way.' Pray on for sweeping victories for these villages. Remember us in prayer as we go in and out amidst much darkness, super-

All designated gifts
the field without a
marked for the part
whom they h

Be thou faithful

EAT OF WAR

SON (Elim Foreign Missionary Secretary)

God's."—II.Chronicles xx. 15.

stitution, and idol worship. Only the light of God's Spirit can awaken hearts to the truth of Christ."

Many eyes have been focused of late on King Farouk of Egypt and his beautiful young Queen, for whom Miss Alice Marshall has asked our prayers. Miss Marshall has arrived safely back from furlough to her work at Port Said. She writes:—

"It seems almost too good to be true, that I am actually in Egypt once again. May He who has made a way in the sea, find me continually walking in His 'prepared paths' for His name's sake! My thoughts are with you all, and I do praise God for more prayer-helpers than ever before. We are already beginning to see the fruit of it, praise Him! Faint not, dear ones, God's Word is ever true: 'If you abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.' 'In due season we shall reap if we faint not.' Mercy drops round us are falling, but for the showers we plead! Thirsty souls are receiving heavenly blessing. Shall we not

are sent direct to
ny deduction, ear-
cular missionary for
ve been given.

believe for a mighty deluge of latter rain over this very needy land? The young Church here in Port Said asks your prayers that all its members may grow up into Him in all things, 'earnestly contending for the faith.'

"On the whole, the voyage out was without event, except perhaps that the boat by which I travelled called at Lisbon, which was new ground for me. A few things and places of interest in the town were visited, among them the Roman Catholic Church at St. Jeronymos, beautiful indeed from an architectural point of view, but ugly beyond words because of the idolatry it presents. Another Roman Catholic Church (whose name I have forgotten) presented a sadder sight still, for a service was being held, and utter despair, mingled with deep soul-hunger, seemed to be written over almost every worshipper. They looked as though they would give (and alas, perhaps were giving) their last earthly means for the vague hope of absolution of their sins in this life, and to gain some merit for the hereafter.

"These first days are extremely full, so I know you

will forgive only this short letter. It bears a very large portion of love in the Lord to each one, with heartiest thanks for all loving ministries shown in various ways. May His best blessings be your continual portion is my sincere wish and prayer for you all."

From Elim Hospital, North Transvaal—this hospital is in no way connected with our movement!—comes the happy news from Mrs. Mullan herself of little Maureen Mullan's safe arrival. She mentions a nice Swiss Mission Station where she had two weeks' rest, before entering the

Prayer bombardment: to claim definitely from God a mighty spiritual awakening at home and overseas in this year 1939, and for the world's sufferers in their great need at this hour.

hospital, with lovely people who made her very happy and cared for her very tenderly. Mr. Mullan also writes of open doors and forward moves at Tzaneen, and all around their station, but deplores the lack of native helpers to carry out this advance on their very extensive front.

Belgium and its King have been in trouble of late. From our missionaries there, Mr. and Mrs. Scott, we receive the following stimulating news of their unceasing efforts for extending Christ's kingdom in that land:—

"We are glad to say that in Haine St. Pierre one can see the hand of the Lord working, and
(continued on page 221)



Candidates for a recent baptismal service in Belgium, praising the Lord.

**Them that honour Me
I will honour.**



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.

A Miraculous Escape.

RETURNING from a Convention at Ballymena on Saturday, 18th March, a double-deck 'bus containing Elim members from Belfast crashed into a low bridge, crushing in most of the roof. A number of passengers—all members of the Ulster Crusader Choir—were taken to hospital, four being detained. It is only a miracle that some of the Crusaders on the top deck escaped with their lives. Particularly is this the case with those occupying two seats in the front of the 'bus and who are still in hospital. Two others who had narrow escapes were Pastor P. N. Corry who, on the return journey, felt he should travel below, and one who occupied the seat Mr. Corry had vacated, but was actually walking to speak with friends at the back when the impact occurred. Apart from that one vacant seat—a death trap—the top of the 'bus was crowded. To God be all the glory for thus protecting His own!

Revival at Hull.

GOD is still confirming His Word with a harvest of souls at Hull. On Sunday night the theme of Pastor Brewster's sermon was "Repentance," and for thirty-five minutes the 1,600 people at the Regal Theatre were held spellbound. The result was 50 converts. A convert instruction class has been commenced, and the Revival Party teach the converts the fundamentals of the faith. The total number of converts in two weeks is almost 200. Please continue to pray for Hull.

Old Gold, Jewellery, etc.

It has been suggested that many friends of Elim could greatly help forward our work by sending old gold rings, silver chains or necklaces, jewellery, watches, and even gold-rimmed spectacles. Lying away in drawers these old treasures are more or less wasted. Old gold and silver can now be sold at peak prices. Please send a covering letter with *your* treasure, which will be acknowledged immediately. If you prefer to remain anonymous, please use some initials or the name of a town for reference. You should also state for what department of our work you wish the proceeds to be allocated, for example: Debt Fund, Foreign Missionary Fund, Campaigns or Work in General. For an extra 3d. packages can be sent by registered post. Please send to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Why not spring-clean for God?

A Foursquare Gospel Church.

[We print the following from the *Methodist Recorder* of March and. It appeared under "Leaves from a Diary," a weekly feature by "H. M."]:

"One night I paid a visit to a certain church which was a famous Methodist church at one time, but is in a back-water, away from houses, surrounded by business places which are empty on a Sunday. A dozen years ago or so I saw that chapel half filled. It was sold. Now when I arrived, a white-haired, friendly, and very happy official greeted me on the steps with, 'Our trouble here is not to get the people in, but to get them to go away!' There was a crowded congregation. Orchestra, chorus singing, not a single announcement of anything but devotional meetings. You may have guessed that our Foursquare friends took over the church. Well, every time I see them attracting crowds of young people I wonder. I have talked to many ministers about it, and I think they wonder, too. It is said so often that the young folk want social activity. Here—two hundred at a prayer meeting! I am not saying I should be at home there and should be satisfied; I simply note that in a sort of hidden *cul-de-sac* these good folk somehow draw the people, and satisfy them.

"By the way, I noticed during the service that the minister—one of those men who are so delightfully spontaneous—wanted the organist to halt in the middle of a hymn, and a red light thereupon appeared on the organ. That seemed to be a good idea, and would suit some evangelists—but would not be deemed necessary by those who think somehow that God has ordained that a service should follow a machine-like order, begin at a certain time (often an inconvenient time) and end at a given minute to prevent grumbling."

Gleanings from Other Fields

Dr. Northcote Deck.

After an absence of nearly four years in Australia, Dr. Northcote Deck is returning to this country in about three months' time.

Rev. W. Grist.

Rev. W. Grist of Tunbridge Wells is to succeed Rev. I. Siviter as Vicar of St. Philip and St. James, Ilfracombe.

Rev. L. T. Pearson.

Rev. and Mrs. L. T. Pearson expect shortly to return to Palestine. They have decided to loan their house and furniture as a home for ten Hebrew Christian children.

Dr. Douglas Brown.

Dr. Douglas Brown, who has been ill for some months, is still very weak, but can walk a little without assistance.

Rev. A. G. Leigh.

One of the victims of a recent Japanese air raid on Pingkiang, Hunan, China, was Rev. A. G. Leigh of the Methodist Missionary Society. His colleague, Rev. A. S. Clarke, escaped injury.

The Methodist Church.

During the past year fifty new Methodist Churches were built at a cost of nearly £200,000. Manses, schools, and alterations and improvements bring the total outlay on buildings during the year to over £400,000.

FORGIVE!

An Easter Message, by our late brother, Pastor LESLIE H. NEWSHAM

Then said Jesus, Father, forgive them; for they know not what they do.

IS it not a marvellous thought, that the very first cry which came from the lips of Jesus as He hung upon that murderous cross was a prayer for forgiveness for His murderers? Is it not a still more wonderful thought for us, as we once again approach the season when we especially remember the miracle of miracles, Calvary, and the seven cries that came from the lips of Jesus, that they should commence with forgiveness? This old world is sorely in need of such a message to-day, so is the Church universal.

Forgiveness must play a big part in the life of the Christian who would know the fulness of brotherly love and Christian living. We are continually exhorted to forgive in God's precious Holy Writ. "Be ye kind one to another, forgiving one another, even as God for Christ's sake has forgiven you." Forgiveness that goes as far as seventy times seven. Forgiveness that is real, and springs from a heart that has imbued the love of Calvary, the compassion of Christ; forgiveness that is operative not only in the moments of success when we feel that we can afford to be magnanimous, but also in the hour of stress and tremendous trial.

We find it so easy to speak of these things when we have no particular need to forgive someone, when we are

AT PEACE WITH THE WORLD,

and our souls have not felt the iron enter—the iron of injustice and ill-treatment: but God gives us the measure of forgiveness—"even as God for Christ's sake has forgiven you."

How has Christ forgiven us, you ask? Come with me to Calvary's hill, and see there the holy, spotless Lamb of God; see the faces of that motley throng which crowds around Him as He is lifted up on that cruel cross. See the fiery venom of unreasoning hatred that is in their eyes, hear the raucous shouts of those that with fanatical hatred and spittle frothing from their lips cry, "Crucify Him!" Hear the laughing, jeering crowd as they sneer at Him who claimed that God was His Father. He had no power to touch them now, He was "down," and could not touch them. They had listened to His words as He had condemned their commercialising of the Temple, and now they could heap upon Him all the hatred that they dared not do when He was free as they. How they had hated His words as He unveiled their hearts to themselves—"Whited sepulchres," He had said. But now here He was, and their fanatical hatred was fanned by the encouraging shouts of the multitude. "... He saved others, Himself He cannot save!"

The eyes of the Christ beheld them all, He knew their hearts, He comprehended all completely and yet—oh, wondrous power of all-conquering love—there was no answering challenge in His face, but serenity that reigned supreme when all around were convulsed with the feelings of mad, unreasoning mob hatred. A cry comes from His lips! Was it judgment upon

this hate-inspired mob? No! Perhaps a cry for mercy? No! Justification? No! Listen, *this* was the cry: "Father, forgive them, for they know not what they do!" Oh, Hallelujah! This is the

MEASURE OF CHRIST'S FORGIVENESS,

this is how Christ loved me, for I had taken my place amongst the mocking crowd. I, too, had shouted, "Away with Him!" I, too, had heaped invectives upon His noble brow, and yet, as with sin-clouded eyes I beheld Him, I heard the cry, "Father, forgive them, for they know not what they do!" Incredible, matchless love, that Christ should so love me! Even as He hung there, with every bone aquiver with the fire that surged through Him and racked every part of His precious body, He thought, not of Himself, not with thoughts of revenge for those who crucified Him, but with thoughts of love and forgiveness.

When I stand before Calvary and behold this scene again, it makes me realise how little I know of real love, and real forgiveness. I measure my spiritual stature by the Cross, and am confounded, for after all I am but a spiritual dwarf. I know but little of such love, and a cry springs to my lips, "Oh, Lord Jesus, teach me this love. Oh, teach me such forgiveness, for when I am hurt, the spirit of revenge so readily springs up; how I long to get my own back. I talk of justice and imagine that I am seeking my rights; and yet as I stand before Thy Cross, and hear those words again, I realise that I have no rights. Thou hast taken the lowest place—"Forgive them!" Wondrous words!

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.

I spat on Thy face, radiant with love for me; I pierced Thy hands and Thy side, I lifted Thee upon that tree, and

YET FOR ALL THAT,

I but called forth words of love and a prayer of forgiveness. Now I know what is meant by those words, "Even as God for Christ's sake has forgiven you."

We talk of the "deep things of God," and yet the nearer we get to Jesus we realise that the really deep things are found upon the threshold of the Christian life, at the door of our experience. The depth of our Christian life cannot be measured by the amount of our knowledge of the Scriptures from a theological standpoint, but by the amount of scriptural knowledge that has *altered our lives*, and been worked out. One scripture exhorts us to "work out our own salvation with fear and trembling," and that is what it means. We can never leave Calvary for long, for certainly we must learn this lesson of forgiveness, and methinks there has never yet been the man or woman, however holy and kind and true, who has so mastered them-

selves and become permeated by the love of Christ, that they can say in truth that they forgive even as God for Christ's sake has forgiven us.

Let us make this a goal to strive towards—it will make such a difference in our outlook, and in our uplook. Make this Easter not only a time for triumphant cries and choruses, that Christ has risen from the grave; but let us linger at the Cross, let us look upon His face as it was bruised and marred more than any man's; let us look, not with sickly sentiment, but with hearts that marvel at the wonder of it all, that Christ should suffer so for "me." Then, having

caught the spirit that radiates from Jesus as He dies, "the Just for the unjust," let us go out to the garden and look on the empty tomb, with its message of conquered death and eternal triumph. Then visit the upper room, and breathe in the breath that comes from the throne of God. O brethren, do not hastily pass by Calvary, but catch the throeb of divine compassion and the warmth of Christ's forgiveness. Then set forth in the might of the Spirit to challenge the world, not only with the message of power, but of redeeming *love and forgiveness*.

Mirror of World Events

By Pastor P. N. CORRY

Too Much of a Good Thing.

There is nothing helps a preacher so much as the knowledge that members of his congregation are praying for him while he is preaching, but I really wondered what was going to happen when a brother prayed: "Oh God, fill our Pastor this morning with live coals from off the altar!"

The New Cancer Bill.

This Bill at present before the House of Parliament forbids so-called unqualified persons to give advice in connection with the treatment of this disease. This will mean (if it becomes Law) that those who believe in praying for the sick, laying-on of hands, and anointing with oil according to Mark xvi. 18; and James v. 14, 15 will become Law-breakers.

Dr. Peters, M.P., Doctor of Laws, and Parliamentary Private Secretary to the Minister of Labour, has done great service to all who believe in the Word of God, in opposing this clause in the Bill. We feel sure that all who stand for a ministry of the miraculous will pray that this clause in the Bill will not go forward on to the Statute Book.

"The Braying Ass."

It is not often that one reads of ministers attacking the "clerical" voice; therefore it is all the more refreshing to read what Rev Brian Hession, vicar of Holy Trinity Church, Aylesbury, Bucks, writes in the church magazine for this month:—

"People expect the fellow to behave like a rational human being, alive to modern thought and ways of living, with voice normal and audible.

"For some reason one feels an intense desire to giggle in church when ludicrous things begin to happen.

"The parson starts reading the lesson about the braying ass and sounds exactly like one. Yet, looked at in a different light, it should make one angry that such blasphemy goes on in the name of public worship."

May we be saved from the affected airs and pompous tones that so often pass for religion.

Shishak, King of Egypt.

The excavators in Egypt have once more revealed some of the wonders of ages long past, and from all accounts we may expect further discoveries to follow, because other chambers have been discovered containing another royal sarcophagus, though yet unopened. That which was opened a few days ago by King Farouk himself, contained the bejewelled mummy of King Shishak. The excavators expected to find the mummy of King Peusennes II., the supposed father-in-law of King Solomon, but after the silver mummy case was removed, the golden covering of the sarcophagus proved it to be that of King Shishak. As this king took away the treasure of Solomon's Temple (see I. Kings xiv. 25, and II. Chron. xii. 9), it would not be strange if some memento of his victory is buried with him in his tomb. We may yet see brought to light the golden shields of King Solomon.

Safety First.

Life round our coasts is to be safer because of a remarkable invention by two members of the Stevenson family (the family which gave us Robert Louis Stevenson). It is in the form of a radio beacon which not only warns of danger, but will give the ship's navigation officers, slowly and distinctly, precise bearings and how far the ship is from the rocks. It works in unison with the fog signal: the instant you hear through the air the start of the second blast of the fog signal, your distance in cables from the lighthouse will be stated on the radio. You are warned in plenty of time, even as far as eight miles off.

Fog signals are not cheerful things to passengers, but to those in charge of the ship they bring immense relief. This new invention giving bearings and distance from danger must be a godsend—all doubt, all attempts to work out distance by your own judgment of sound are changed for certainty. So the sounding out of the Gospel in many an open air has struck the warning note to sinners, and pointed the way into port. Shall we, dare we, who know the dangers, keep our mouths shut, when all about us are people needing to learn their bearings and to know the only Pilot who can direct them safely to the heavenly harbour? Be a foghorn rather than a sunken rock (see Jude 12, Newberry margin). They don't sound pretty, but they do mean safety!

Who Shall Roll Us Away the Stone?

Our Difficulty is His Opportunity

HOW anxiously these women had grappled with the disturbing problem of their own weakness! They yearned to do the last love-service to the dear body of their Lord. "But who shall roll us away the stone? We shall not be able to move it! And no one will be about at that early hour! It will be still dark and the gardener will not have come to his work! We may take our spices to the grave, but the stone barrier will mock our weakness, and we shall have to turn home again!" They saw no way out of their difficulty. "And they found the stone rolled away from the sepulchre. For the angel of the Lord descended from heaven and came and rolled back the stone from the door."

That is only one example of countless others in which we trouble about things for which our Father has made ample provision. The angel has already received his commission, and at the appointed time he will remove the stone. If we leave the angel out of our thinking the stone will appear an overwhelming hindrance, but if we think of the angel, we can quietly believe that the stone will be rolled away.

From the Seat of War

(Continued from page 217)

one or two new people coming along. Last Sunday was the carnival, and yet you will be pleased to hear the hall was packed. This naturally rejoiced our hearts, for it is a huge temptation for these people. For a fortnight we have noticed that one of our families which was baptised the last time has been slacking off. When we had a talk with them, they frankly said they wished to follow the carnival instead of the Lord. You can imagine what pain that gave us. After all the time spent on them, then to lose them so seemingly easily. A good subject for prayer—there is a father, mother, and boy of sixteen.

“Last Monday one of our regular attenders passed into the presence of the Lord, and on Thursday I took my first official funeral. Now to give you some insight into this brother's case; he was Flemish and did not know a word of French. His life had been dominated by a love for money, wine, and women, and naturally the house has been anything but what it should be. Just twelve months ago he started coming to the meetings through the influence of his son. He could not understand any French, as I have said, and yet, through

THE INFLUENCE OF THE MEETINGS,

he has not touched drink and has been faithful to his wife from the day he first put his foot inside the hall. To me this is wonderful! A man 'as hard as nuts' with no time for God, and yet not by words but by the manifestation of the Spirit his life became transformed. Three weeks ago he was taken seriously ill. I spoke to him about his soul and it seemed to have no impression, but last Monday week at 6.30 a.m. there was a ring at the door and his daughter was standing there with a message, 'Father wants you as soon as possible.' When I got there, what a state he was in; his past was coming before him. What could he do? Praise God, it was not for me to plead with him to take the Saviour, but he was calling out for Jesus to take him. It was very wonderful. It seemed that God gave us the same mutual tongue, and in a good half hour he found his peace at Calvary and wanted to meet, not only my Jesus, but His Jesus.

This was not the end, for you never get blessing in Belgium without a host of difficulties. The Devil

spreads news more quickly than the wireless! As I left the house I came face to face with a nun who was coming in to see the old man. She wisely awaited



A group of Christians of the Giridih Church in India.

my departure and then returned. These nuns are not polite enough to knock: this one walked in and took possession of the house. When I say that, I mean it; cupboards were opened and drawers looked into. The son very politely told her that she was not wanted, but she quickly told him that he was not the head of the house, but the man who lay dying. After this two priests came along and remained until they were practically thrown out, but still they would persist in coming back. Never have I seen such impudence. If we were as much

ON FIRE FOR GOD

as they are for their Church, God's kingdom would be much more quickly extended through us. Anyhow, I had the great joy of seeing this brother go into the presence of the Lord in peace. Please pray for the son, as he works in a Catholic firm, and through his stand has been severely tested."

The Churches in India—Giridih, Madhupur, Telaiya, etc.—are going forward blessed of God. Miss Ching writes and covets prayer for the infant Church of Telaiya where she is joyously proclaiming the King in His glory, and where His salvation is being accepted, much to her joy. Do not miss Miss Ewens's tour of our Churches in the homeland after Easter. Her message of India's need and of her response to God's work is most helpful and truly beautiful. Get to hear Miss Ewens's message and you will be blessed. The Lord keep us all faithful to the sacred trust committed to us in these last and turbulent days. Amen!



Belgian street-dancers going to a café to drink beer.

NEXT WEEK :

"Jerusalem's Testimony to the Lord's Return."

COMING SHORTLY :

"I WAS THERE!"—

A series of gripping testimonies of eye-witnesses to the value of the Pentecostal experience.



Campaigns—Conventions—Regular Services

THIRTY-SIX CONVERTS

Blackheath, Birmingham (Pastor I. R. Moore). At Pastor Woodhead's campaign at Blackheath, attendances have been increasing night after night. During the first week thirty-six signed decision cards, this number including a few young people whose ages ranged from ten to fourteen. On the second Sunday evening there were fourteen converts, and the service created great expectancy for the second and final week of the campaign.

SPECIAL BIBLE STUDIES

Southport (Pastor F. G. Cloke). We have been richly blessed by a series of addresses on "The Divine Attributes." In each gospel service the revelation of God's omnipotence has sounded as a warning note in the ears of sinners. This same truth, backed home to believers in the week-night Bible study, has proved a ministry of valuable food for the soul.

Three souls have been saved in the past fortnight, and owing to increasing numbers, it has been necessary to form one more class in the Sunday school.

TWELVE NEW MEMBERS

Leyton (Pastor J. Dyke). The Annual Fellowship Meeting was a time of thanksgiving and joy as spiritual blessing and financial and numerical increase were made known through the reading of accounts and various reports. Twelve new members were received into fellowship by Pastor Dyke during this meeting.

Miss A. Wigglesworth (prospective missionary to Belgian Congo) recently visited us, and her testimony was an encouragement and quickened missionary interest.

At the Monthly Convention held here in February, the ministry of Pastors Hathaway, Kingston, Patterson, Packer, and Messrs. George and Mercer was doubly fruitful, believers enjoying afresh the water from various scriptural "wells," and the enriching food of the Word, and two accepting salvation.

The faithful preaching of the Word, and house-to-house distribution of the "Evangel" are bearing fruit; the gifts of the Holy Ghost are increasingly bestowed and graciously manifested, and several have been restored to health through prayer and obedience to James v. 14. To Him be thanks and praise!

MONTHLY CONVENTION

Islington (Pastor W. J. Patterson). Pentecostal blessing! Resounding hallelujahs! Radiantly happy faces! The second Monthly Convention of the North London Churches was held at Islington, and was Pentecostal in the truest sense. Pastor John Dyke spoke under the in-

spiration of the Holy Spirit, and his message will live long in the memory of those who heard it. Pastor F. C. Packer followed with a message on the heavenly Bridegroom and the Bride, taken from the story of Jacob and Rebekah in Genesis xxiv. His explanation of this grand type was rich with spiritual thought and inspiration. The Islington Choir rendered two anthems in praise of the name and person of Jesus.

Pastor E. J. Phillips preached on the following Sunday at the Gospel service, and it gave us joy to welcome him again. His message was much appreciated, and one soul surrendered to Christ.

STEADY PROGRESS

Penzance (Evangelist J. K. McGillivray). During the past three months the work here has made steady progress. In February a week of prayer was held, terminating on the Saturday with a half night of prayer, when God graciously outpoured His Spirit. Distribution of "Evangels" to most of the houses in the neighbourhood has been carried out when inclement weather has rendered the weekly open air service an impossibility. The Crusaders have a deepening desire to go on with the Lord, and much blessing has attended their activities, especially at the local Poor Law Institution where they recently rendered the Gospel in song and testimony. There has been deep conviction of sin on Sunday nights, and although not yielding to the Saviour in large numbers, sinners are, praise God, yielding in ones and twos.

ANNUAL FELLOWSHIP MEETING

Wells (Evangelist E. C. Jones). The report from the Sunday school at the recent Annual Fellowship Meeting was most encouraging. The Sunday school was commenced with but a few names on the register and during the year there has been a marked increase. Hallelujah! After the report, some of the Sunday school scholars sang a hymn and a chorus.

A brother Crusader then told how God had set His seal upon the work of the young people, and this was followed by four Crusaders testifying to Jesus as Saviour, Healer, Baptiser, and Coming King.

One of the sisters from the "Institution Band" then gave a review of the year's work, revealing how God had blessed the visits of the saints to the local Institution. She explained how the members of this band had been able to impart words of joy and comfort to those who were on beds of pain, and to bring a ray of sunshine into many a darkened life by telling of the love of Jesus.

SPECIAL SERVICES

Belfast (Ulster Temple) (Pastor P. N. Corry). The following is from the "Belfast Telegraph":

"The Trial of Jesus Christ" is the title of a series of four special addresses being given by Captain P. N. Corry (late of the Indian Army) in the Wellington Hall (Y.M.C.A.) on Sunday evenings under the auspices of the International Christian Police Association.

Last night Captain Corry, who has spent many years out East and has an extensive knowledge of Eastern customs and laws, held his audience spellbound. The speaker showed from Scripture how Christ was arrested on the day of the Passover, contrary to the Jewish arrangements, and proved that while the arrest was illegal, it was rendered competent by the sudden action of Peter, who smote off the ear of the High Priest's servant.

The effect of Captain Corry's address left his audience looking forward with interest to the remaining subjects, and the I.C.P.A. are to be congratulated on securing such a talented speaker.

As a singer Captain Corry is by no means a novice, and his rendering of "I Know a Fount" was perfect. The praise was led by the Ulster Crusader Choir, under the leadership of Mr. W. J. Bell, with Miss Janet Connolly at the piano. The anthem "Thou wilt keep him in perfect peace" was sung with great feeling. The solo was taken by Miss Mary Patterson, and the male duet by Messrs. A. M'Cord and J. Lindsay.

THE WAY TO HEAVEN

"Fine sermon, wasn't it?" asked one of Farmer Peter's friends, referring to a scholarly discourse with which the congregation had been favoured that morning by a city preacher. "Maybe," returned Farmer Peter. "Why," persisted the first speaker, "that man knows more about the Bible, and has made a deeper study of biblical history and geography, than almost any other minister in the country." "Has he now?" inquired Farmer Peter, mildly. "Well, then, I reckon the trouble must have been with me. You see, I'd calc'lated I sh'd hear somethin' about the way to heaven, and I only learned the way from Jerusalem to Jericho."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Some Interesting Coming Events

Make a Note, Crusaders!

At East Ham on April 22nd another Great Missionary and Youth Rally. Special speakers, International Missionary Broadcast, etc.

Saturday, April 29th, at Elim Woodlands, Holiday Home Reunion. Come and hear the excellent plans for this summer.

The first Crusader Rally at Stockport on Saturday, April 29th.

The Annual Young People's Leaders' Conference for London and the Home Counties at the Elim Bible College, London, on May 13th.

There is also to be a Young People's Leaders' Conference for the Midland and Northern branches, in Yorkshire, on May 20th.

Then the great Annual Midsummer Rally at Elim Woodlands, on Saturday, June 17th. Hundreds came last year. Plan to be present this year. A special programme under way, including visit of another famous broadcasting band.

Your summer holiday problem, Crusader, is solved. Join us at Hayling Island the first two weeks in August, or at other Elim Holiday centres.

Commencing Saturday, May 6th, monthly London Crusader afternoon rambles, starting from Clapham.

For further information concerning the above events, watch this page or write to the National Crusader Secretary.

North Lincolnshire and East Yorkshire Crusader Rally

By Mr. A. E. Carter (Crusader Sec.)

It seemed that the day appointed for our Youth Week-end at Grimsby would never come! March 11th and 12th will live long in our memory as days spent in the presence of God. A special platform was erected to house the enthusiastic visitors, including Crusaders from the City Temple, and Mason Street, Hull, with quite a large number from Lincoln. Notwithstanding the rain, all roads seemed to lead to Elim Tabernacle, Tunard Street. Pastor J. C. Cariss (Lincoln) led us to the throne of grace, after which the Hull City Temple Choir enraptured all our hearts with their anointed singing. This was followed by united singing from the combined choirs. What liberty our brother, Pastor Vanstone enjoyed as he led the afternoon service. His happy disposition won the hearts of all. We shall never forget the soul-stirring message by Pastor Douglas Gray.

After tea, provided by the assembly and directed by Pastor and Mrs. J. Tetchner, we returned to a hall packed with eager, happy, and expectant folks. Pastor D. B. Gray led the service, and the singing was again anointed by the Holy Ghost; a duet, testimony, and a recitation proved a great blessing to all, but what a climax to the day—Pastor Brewster ministered the Word and two souls responded to the call. Praise the Lord! Sunday also proved to be a day of great rejoicing. Pastors Gray and Vanstone took the services. Yes, Grimsby assembly, under the leadership of our beloved Pastor, and the guidance of the Holy Spirit, is going on from victory unto victory.

Fellowship Time

Another
Homeland
Link
in the
International
Chain



Mr. Ronald F. Cooper

This week we publish the photograph of a well-known Elim personality, Mr. Ronald F. Cooper. Mr. Cooper is the organist at Elim Tabernacle, Clapham, as well as leader of the Young People's Choir there. It was in February, 1918, that he accepted Christ, and he can testify to receiving the Baptism in the Holy Spirit in March, 1924. Mr. Cooper's marked ability as an organist is widely known, and his consecrated playing is greatly appreciated. He will again be presiding at the Grand Organ at the Royal Albert Hall, on Easter Monday, a position he has worthily occupied for fourteen consecutive years.

Royal Albert Hall Easter Monday

The musical programme will again include stirring and soulful melodies by the massed Crusader Choir. There will also be taking part Pastors R. E. Darragh and A. W. Edsor, Mr. James Sparrow, the London Crusader Choir and Male Chorus, together with other Crusader soloists.

Elim Gramophone Records for Prisons

Two more prisons—a convict prison, and one of London's largest prisons—have recently been supplied with further Elim Gramophone records, by request. The recorded melodies and songs are greatly valued at such places.

London Crusader Choir

conducted by

Pastor Douglas B. Gray
(National Crusader Secretary)

PLYMOUTH

STONEHOUSE TOWN HALL

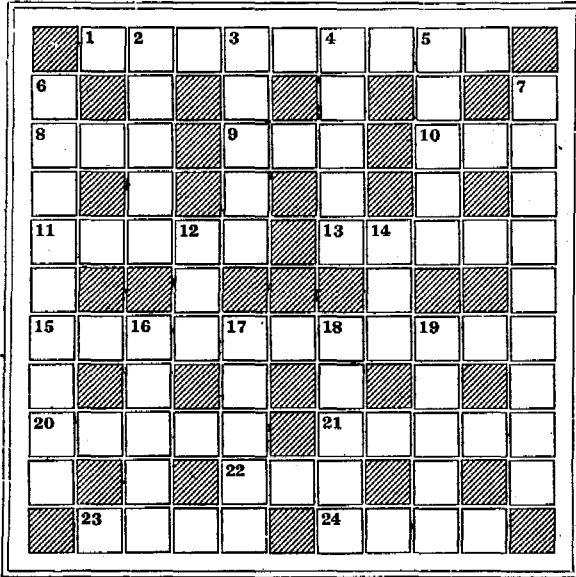
APRIL 7, 8 and 9.

Week-nights, - 7 p.m.
Sunday, 11 a.m., 3 and 7 p.m.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 22.



The solution will appear next week.

CLUES ACROSS:

1. The prince that wanteth understanding is this (Prov. 28).
8. Mariners handle this (Ezek. 27).
9. Tree mentioned in a parable.
10. This and the wheat were not smitten by hail (Exod. 9).
11. Brother of Aaron (Exod. 4).
13. Used in lifting live coal.
15. Reparation (Exod. 22: 6).
20. Caused by thunder.
21. "I go to prepare a — for you."
22. Some people stoop on account of this (2 Chron. 36: 17).
23. This provides water (2 Sam. 23).
24. A strong man rejoices to run this (Psa. 19).

CLUES DOWN:

2. The people of Israel were divided into two.
3. Son of Simon the Cyrenian (Mark 15).
4. "For we walk by faith, not by —" (2 Cor. 5).
5. Prince of the children of Asher (Num. 7: 72).
6. A large sea bird.
7. "A thorn in the flesh, the — of Satan to buffet me."
12. What a hungry person should do.
14. "They were astonished — of measure" (Mark 10).
16. What the sun and moon do.
17. Son of Shemaiah (1 Chron. 3: 22).
18. In this room the Passover was made ready.
19. Abraham's son.

SOLUTION TO NO. 21 CROSSWORD

Across: 1. Zealously (Gal. 4: 18). 8. Hoham (Josh. 10: 3). 9. Under (John 1: 48). 10. Bar (Judg. 16: 3). 11. Lords (Mark 6: 21). 13. Years (Prov. 10: 27). 15. Skins (Gen. 27: 16). 18. Stall (Luke 13: 15). 20. Asp (Isa. 11: 8). 21. Music (Luke 15: 25). 22. Afoot (Acts 20: 13). 23. Messenger (Hag. 1: 13).

Down: 2. Ether (Josh. 15: 42). 3. Lambs (2 Chron. 35: 7). 4. Usury (Jer. 15: 10). 5. Lydda (Acts 9: 32). 6. Wholesome (Prov. 15: 4). 7. Proselyte (Acts 6: 5). 12. Dan (Deut. 34: 1). 14. Eat (1 Sam. 28: 22). 16. Issue (Isa. 22: 24). 17. Sacks (Gen. 42: 25). 18. Spain (Rom. 15: 24). 19. Alone (Matt. 4: 4).

The Way of Salvation.

The Way to Heaven

By Rev. C. C. CLUCK

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jer. vi. 16).

ALL human beings are travellers. Life is the way in which they are journeying. Eternity is the termination to which all are daily hastening. Most of these travellers are only anxious about the way and utterly thoughtless about the end. They live as if there were no future. Some think of the end, but are not prepared to forego present enjoyments, and thus to secure unending felicity. Some few are living according to the revealed will of heaven and are ever looking onward to the blissful goal of eternal life. The gospel reveals and offers everlasting glory. It is the business of the Christian ministry to urge upon men the blessing of immortality. To-day, then, let us hold a little conversation on this important subject. God addresses you all, "Thus saith the Lord."

Notice:

1. The way specified. The way is, doubtless, the way of genuine godliness, of true religion. We cannot enlarge and particularise on everything connected with this way, but that we may not err we shall notice:

(a) Its essential characteristics. It is the way of faith. We place this first. "For he that cometh to God must believe. Without faith it is impossible to please Him." The Word of God must be believed before it can produce any saving effect. Christ demands this. The apostles urged this. The three thousand believed this. The jailer accepted this. The people in Samaria sought this.

(b) It is the way of repentance, which includes a knowledge of sin, a confession of sin, and turning from sin to

God." "God . . . now commandeth all men everywhere to repent." This repentance is connected with the believing reception of Christ and the gospel.

(c) It is the way of pardon. Christ must be put on. We must depart from the visible broad way of sin and death, and enter the narrow road of life. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

(d) It is the way of sanctification and obedience—the obedience of the heart and life to God, humbly doing the will of our Father who is in heaven. To be religious is to serve Christ with your whole heart; to hearken to Christ, to follow Christ; to walk so as to please Christ. These are essential to religion and these things are to be kept up and displayed to the end of our lives—faith, repentance, profession, and obedience.

2. The description of this way. In the text we are referred:

(a) To its antiquity. "Old paths." Old as the days of the Protestant reformation; of the primitive fathers; of the holy prophets; of Moses; of the patriarchs; of Abel. We have a new dispensation, New Testament, but it is the religion of the beginning of the world; same object of worship; same Mediator; same holiness requisite.

(b) To its excellency. "Good way." Morally good; that which is fit and just and right; that which is the result of divine goodness to us, and for us, and in us; that which produces good to ourselves, peace, joy, hope, safety, and eternal life.

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.**

Bognor Regis.—Holidays are Jollidays with Mr. and Mrs. Hollyman at Nyetimber House, Nyetimber, Bognor. Elim friends are welcomed at any time of the year. Terms are reasonable. Book yours now! C777
Bournemouth.—Christian guest house, board-residence or bed and breakfast; every comfort, excellent catering; highly recommended by pastors and Christian workers; ten minutes from sea. "Glenorchy," 2, Borthwick Road, Bournemouth. C771

Brighton.—From 3/6 per day, bedroom and breakfast; Easter bookings; five minutes from Elim Church, sea, station and shops. Robinson, "Upper Maisonette," 78a, Dyke Road. C755

Brighton.—Bedroom and breakfast, 18/6 per week sharing; £1 single. Pleasant outlook, opposite the Level, central to all parts of the town. Stamp. "Shalom," 83, Ditchling Road. C779

Cornwall, Newquay.—Spend Easter at the picturesque Christian Guest House; sheltered secluded position, comfortable, homely; excellent Cornish cooking; personal supervision; electric light (h. & c.); tennis, garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C784

Elim Bible College.—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, 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. C723

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. C724

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergelle Road. C768

**HOUSES, FLATS, ETC.,
For Sale, to Let and Wanted**

London.—Furnished bedroom and sitting room, use of kitchenette; suit two young ladies; rent 12/-. Call between 6 and 8 p.m. Monday to Friday. Albury, 15, Holwood Place, Clapham, S.W.4. C773

BIRTH

Hodges.—On March 11th, to Mr. and Mrs. C. J. Hodges (Wells), the gift of a daughter.

WITH CHRIST

Doughty.—On March 16th, Charlotte Jane Doughty, aged 80, of Birmingham. Funeral conducted by Pastor R. A. Gordon.

McMillan.—On March 23rd, Thomas McMillan, of the City Temple, Glasgow. Funeral conducted by Pastor W. Leslie Taylor.

Steer.—On March 24th, suddenly, in St. Bartholomew's Hospital; George, the beloved husband of Caroline Steer, 180, Icknield Way, Leichworth, aged 63.

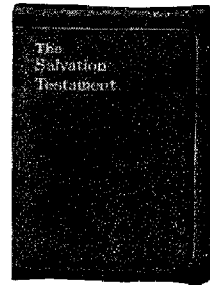
Recent Publications

WHICH SHOULD NOT BE MISSED

- ANTICHRISTIAN SPIRITISM.** By J. Naylor. 2/6, by post 2/9.
- BAPTISMAL REGENERATION.** By C. H. Spurgeon. 2d., by post 2½d.
- VICTORY CHORUSES for Young People.** By W. G. Hathaway. 6d., by post 7d.
- MADE ACCORDING TO PATTERN.** By C. W. Slemming. 2/6, by post 2/9.
- ROMANCE OF THE BIBLE.** By C. J. E. Kingston. 2/6, by post 2/9.
- CHRIST AND THE CREATED.** By S. Gorman. 2/6, by post 2/9.
- THE VOICE OF MELODY.** Songs and Choruses by W. and M. Dillon. 6d., by post 7d.
- JEWELS OF THE KING.** By E. C. W. Boulton. 2/6, by post 2/9.
- THROUGH THE LAND OF BABYLONIA.** By L. T. Pearson. 1/6, by post 1/8.

ELIM PUBLISHING COMPANY, LTD.,
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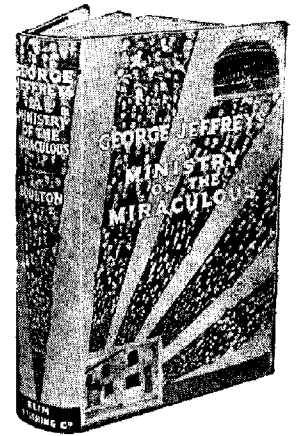
ELIM PUBLISHING COMPANY, LTD.,
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SPECIAL GIFT OFFER

During April

GEORGE JEFFREYS—A MINISTRY OF THE MIRACULOUS

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- Over 400 illustrations
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To purchasers of the set of four books illustrated on this page.

THE MIRACULOUS FOURSQUARE GOSPEL, By George Jeffreys.

A MODERN PENTECOST, By Charles E. Robinson.

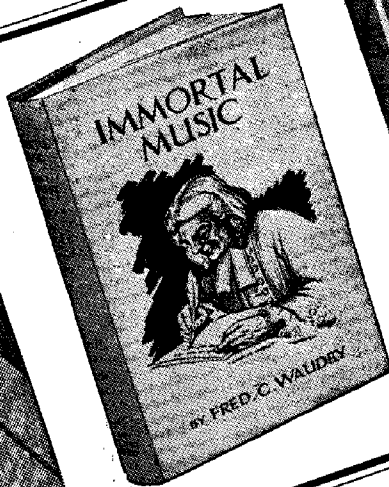
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