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A table of contents for *Elim Evangel* can be found here:

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 15

APRIL 10th, 1936.

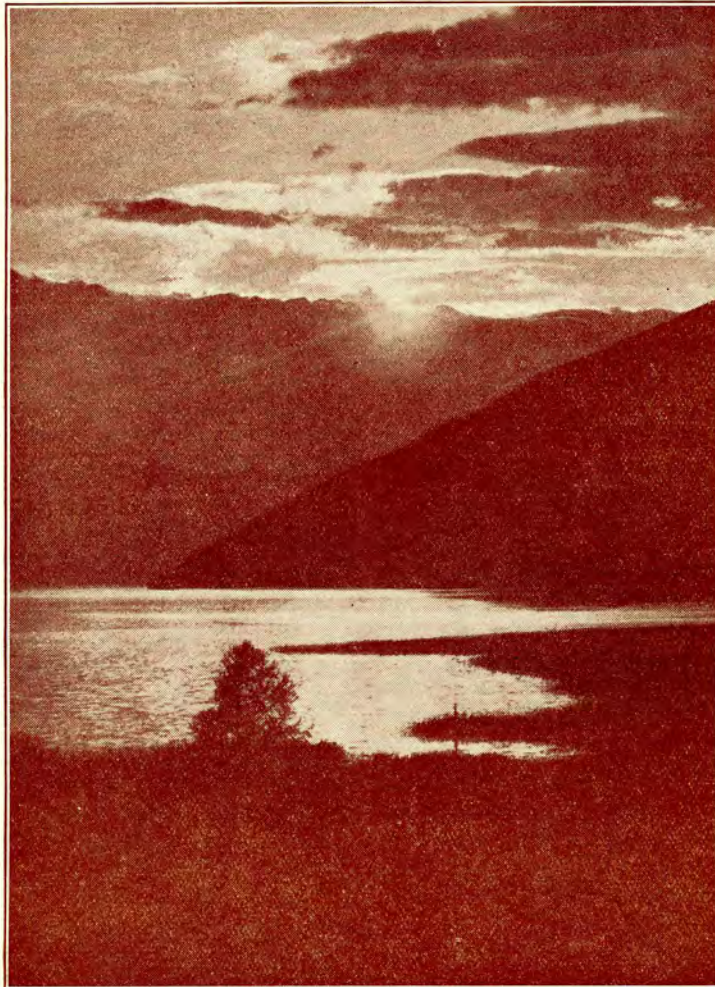
Twopence

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



SUNSHINE THROUGH THE CLOUDS

"Who maketh the clouds His chariot"—Psa. civ. 3.

COMING KING

"I  
will  
come  
again."

John XIV. 3.

BAPTISER

"I will;  
be thou  
clean."  
Mark 1.41.



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)  
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:  
Principal George Jeffreys (President)  
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,  
J. Smith & R. Tweed.

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

Vol. XVII. April 10th, 1936 No. 15

## CONTENTS

Easter Week in London ... ..	225
Elim Centres in London ... ..	226
Human Holiness ... ..	227
The Need of the Hour ... ..	228
Coming of Age Souvenir ... ..	230
Music: Oh, the Crowning Day is Coming! ... ..	230
Bible Study Helps ... ..	230
Family Altar ... ..	231
The Vision of Calvary ... ..	232
Editorial ... ..	234
In the Depths with God ... ..	234
News from Here and There in the British Isles ... ..	237
The Crusader Page ... ..	239
His Great Love ... ..	240
Revival Scenes in Blackpool ... ..	240
The Way of Life or Death ... ..	240

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**BELFAST.** Commencing March 29. Elim Tabernacle, Melbourne Street. Campaign by Miss A. Kennedy.

**BRIGHTON.** April 18—20 and 25—27. Elim Tabernacle, Union Street. Special Series of Bible Studies by Pastor P. N. Corry.

**CHELMSFORD.** Good Friday, April 10. Elim Tabernacle, Mildmay Road. Convention 11 a.m. 3 and 6.30 p.m. Speakers: Pastors H. A. Court and L. Morris. Convener: Evangelist G. Backhouse.

**KENSINGTON.** Kensington Temple, Kensington Park Road. Five Studies in the Acts of the Apostles by Pastor P. N. Corry. On Wednesdays March 25, April 1, 8, 22 and 29 at 7.30 p.m. Every morning 11—12 (noon) World Revival Crusade prayer meetings.

**LISNASHEA, Co. FERMANAGH.** Commencing April 5. Campaign by Pastor J. Martin.

**LURGAN.** Commencing March 29. Elim Tabernacle, Windsor Street. Campaign by Pastor F. A. Farlow.

**MONAGHAN.** Commencing March 29. Campaign by Mr. K. Mahood.

**SCARBOROUGH.** April 10—12. Elim Church, Murray Street. Special Easter Services. Special speakers expected.

**SOUTHEND-ON-SEA.** April 10. Christian Tabernacle, Seaview Road. Special services 3 and 7.30 p.m. Speakers include Pastor P. N. Corry.



Make a point of seeing  
**THE BOOKSTALLS**

at  
The Royal Albert Hall, on Easter Monday  
All the latest Elim Publications on view

# LONDON EASTER CONVENTION

AND FOURSQUARE GOSPEL DEMONSTRATION

(See full particulars on first two pages).

## Preliminary Announcements.

# Whit-Monday :

Royal Albert Hall, 11 a.m., 3 and 7 p.m.

## Great Pentecostal Gatherings

conducted by

## Principal GEORGE JEFFREYS

Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning 1/-; Afternoon 2/-; Evening 2/-. Apply Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7., enclosing stamped addressed envelope.

# September 5 :

Crystal Palace, 10 a.m. to 10 p.m. **Foursquare Gospel Rally**, convened by Principal George Jeffreys, with special Coming of Age features.

## Opening of new Elim Tabernacle

Principal George Jeffreys opens the new Elim Tabernacle in Hawthorn Road, Peter's Hill, Winton, Bournemouth, on Good Friday at 11 a.m., and speaks at the services at 11 a.m., 3 and 6.30 p.m.

## Jubilee Temple, Waterloo Road, Blackpool

The Principal has arranged for the continuation of the **Revival Meetings** over the Easter Holidays.

Speakers: Pastors T. W. Thomas and R. D. Bradley.  
Good Friday at 11 a.m. and 6.30 p.m. Saturday at 7.30 p.m. Easter Sunday at 11 a.m. and 6.30 p.m. Easter Monday at 11 a.m., 3 and 6.30 p.m.

Principal Jeffreys and his Revival Party will be back in Blackpool for the afternoon meeting in the Jubilee Temple on Wednesday, April 15th to continue the revival.

# Easter Conventions in the Provinces

**BELFAST.** April 12—16. City Temple, Ravenhill Road. Sunday 11.30 a.m. and 7 p.m.; Monday 11.30 a.m., 3.30 and 7 p.m.; Tuesday 3.30 and 7 p.m.; Wednesday and Thursday 8 p.m. Speakers include: Pastors F. Farlow, J. Smith, Pastor and Mrs. R. G. Tweed, and Miss A. Kennedy. Convener: Pastor H. Kitching.

**BIRMINGHAM.** April 10—13. Elim Tabernacle, Graham Street. Friday 11 a.m. and 7.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m., 3 and 6.30 p.m. Speakers include Pastors H. W. Greenway and P. S. Brewster. Convener: Pastor A. Longley.

**BOURNEMOUTH.** April 10—16. Elim Tabernacle, Victoria Road, Springbourne. Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m., 3 and 6.30 p.m.; Tuesday to Thursday, 7.30 p.m. Elim Tabernacle, Hawthorn Road, Winton. Friday 11 a.m., 3 and 6.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Tuesday to Thursday 7.30 p.m. Speakers include Mr. John Leech, K.C. and Pastor L. N. Knipe.

**BRIGHTON.** April 10—13. Elim Tabernacle, Union Street. Friday 11 a.m., 3 and 6.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m. (divine healing), 3 p.m. (baptismal service) and 6.30 p.m. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp and G. Stormont. Convener: Pastor H. W. Fielding.

**CARDIFF.** April 10—16. City Temple, Cowbridge Road. Friday 11 a.m., 3 and 7 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 3 and 7 p.m.; Tuesday, Wednesday and Thursday 7.30 p.m. Speakers include: Pastors J. T. Bradley and A. V. Gorton. Convener: Pastor J. R. Moore.

**CARLISLE.** April 10—13. Elim Tabernacle, West Walls. Friday 11 a.m. and 7.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m., 3 and 6.30 p.m.; Monday 7 p.m.; Tuesday 7.30 p.m. Speakers include: Messrs. F. Carson and W. Uprichard. Convener: Pastor J. Tetchner.

**DONCASTER.** April 10—12. Elim Hall, St. Sepulchre Gate. Speakers include Pastors W. J. Hilliard, D. Forsyth, J. Olivant and H. Coleman. Convener: Pastor A. E. Pike.

**DOWLAIS.** April 18—20. Elim Tabernacle, Ivor Street. Saturday 6.30 p.m. Sunday 2.30 and 6.30 p.m. Monday 7 p.m. Speakers include Pastor H. Entwisle. Convener: Pastor W. J. Patterson.

**LEEDS.** April 10—15. Foursquare Gospel Tabernacle, Bridge Street, Lady Lane. Speakers include: Pastor and Mrs. L. I. Bell, Pastors R. Mercer, W. Kelly, W. G. Hawkins and L. Morris.

**PORTSMOUTH.** April 10—16. Elim Tabernacle, Arundel Street. Friday 11 a.m. and 7 p.m.; Saturday 7 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m. and 7 p.m.; Tuesday, Wednesday, and Thursday, 7.30 p.m. Speakers include: Pastors W. G. Hathaway and W. Barton. Convener: Pastor S. Gorman.

**SOUTHPORT.** April 12—15. Temperance Institute, London Street. Sunday 3 and 6.30 p.m. Kingsway Cafe, Promenade. Monday 7.30 p.m.; Tuesday 3 and 7.30 p.m., Wednesday 7.30 p.m. Speakers include Pastor L. C. Quest. Convener: Pastor F. G. Cloke.

**VAZON.** April 9—16. Elim Foursquare Gospel Church. Speakers include Pastor T. A. Carver. Convener: Pastor J. Naylor.

**YEOVIL.** April 10, 12, 13. Elim Hall, Southville. Friday 3 and 6.30 p.m.; Sunday 11 a.m., 2.30 and 6.30 p.m.; Monday 3 and 6.30 p.m. Speakers include Pastor W. N. Brambleby.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 15

APRIL 10, 1936

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.

### FOURTEENTH ANNUAL EASTER CONVENTION

Good Friday, April 10th, to Friday, April 17th

Services will be held in five churches as follows: CLAPHAM. Elim Tabernacle, Park Crescent.

Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. 3 and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m.

Speakers include Pastors J. J. Morgan, J. A. Vanstone, W. Ll. Bell and Pastor and Mrs. George Kingston. Convener: Pastor C. J. E. Kingston.

KENSINGTON. Kensington Temple, Kensington Park Road.

Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m.

Speakers include Pastors J. J. Morgan, W. L. Taylor and J. A. Vanstone. Convener: Pastor Gowan Bishop. Friday, April 17th, Final Rally, 7.30 p.m. Special speakers.

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.

Speakers include Pastor H. Entwisle and Miss A. Henderson. Convener: Pastor H. T. D. Stoneham.

EAST HAM. Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m., 3 and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

Speakers include Pastors W. J. Hilliard and J. E. Shaw. Convener: Pastor J. C. Kennedy.

ISLINGTON. Elim Tabernacle, Fowler Road (off Halton 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.

Speakers include John Leech, Esq., K.C., Pastor W. L. Taylor and Miss A. Henderson. Convener: Pastor E. F. Cole.

SATURDAY, 11TH APRIL.

Elim Crusader Rally at Marble Arch, Hyde Park (weather permitting).

### THE ELEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 13th

to be conducted by Principal GEORGE JEFFREYS, who will preach at the three great gatherings

11 a.m. Divine Healing Service.

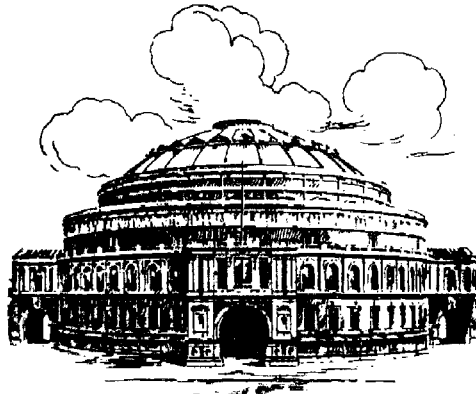
3 p.m. Baptismal Service.

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.



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

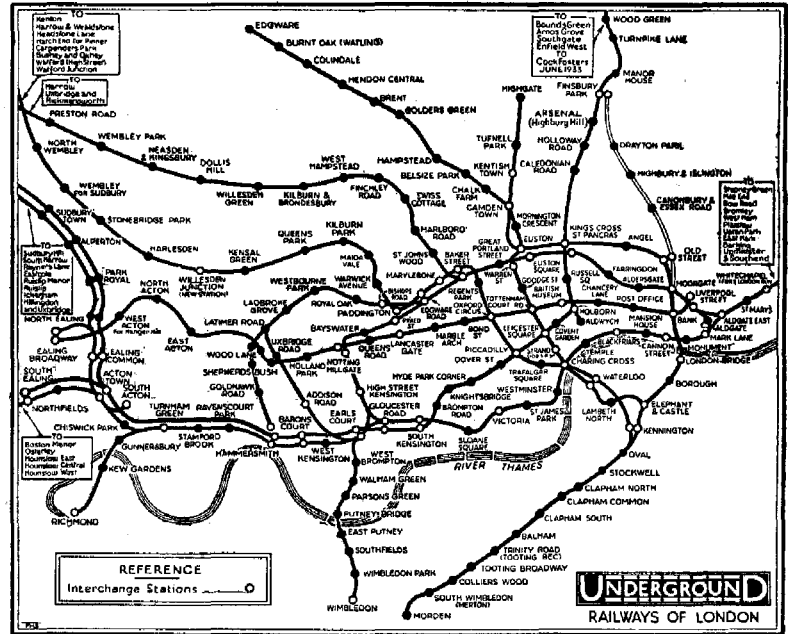
**Elim Tabernacle, Stanley Road, Croydon.** 'Bus and tram passengers alight at Mayday Road in London Road.

**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.

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

**REFRESHMENTS**

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



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

**CHEAP RAILWAY TICKETS**

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

**DAY VISITORS TO LONDON**

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

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

(For announcements re the great Crusader Choir see Crusader page)

**Elim Centres in London**

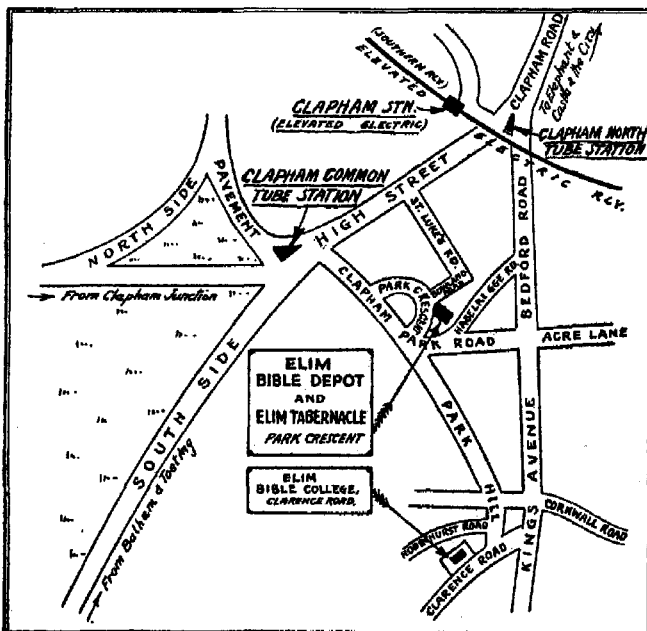
The nearest Elim Foursquare Gospel Church to the Royal Albert Hall is Kensington Temple, Kensington Park Road. It is only one minute from Notting Hill Gate Underground Station. Services are held here regularly on Sundays at 11 and 6.30, and on Wednesdays and Fridays at 7.30 p.m. A divine healing service is held every morning at 11 o'clock.

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

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

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

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



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

# Human Holiness

By G. D. WATSON, D.D.

**D**IVINE grace working in the soul has two directions—one upward through the spirit toward God, and the other downward through the soul toward nature and self. The human spirit, even though religious, has peculiar weaknesses which belong to it. Here are some of the manifestations of that holiness which belongs to the soulish part of a Christian :

1. The joy of the Holy Ghost is apt to be counterfeited by natural buoyancy and glee of human feeling, good health, social hilarity, or poetic thoughts, or the vivacity of a beautiful imagination. When we feel a sudden burst of joy and impatience of expression, we may suspect that it is more human than divine. The joy of the Holy Ghost is deep, serious, tranquil, and patient, and the movements are conformed to the great, pure character of God.

2. Human holiness frets over its own failures, and is greatly annoyed and disgusted with itself because it fails to measure up to some pretty ideal. You see, the soul draws a charming picture of what it wants to be, and then falls in love with its own beautiful ideal, and then pouts and grows disgusted with its faults in not filling the picture. Is there not some secret, refined self-love in this? The enlightened soul always remembers its own nothingness and weakness, and quietly looks at Jesus, and leaves all under His precious blood, not repining at its own defects, but spends the time in taking a fresh draught from the divine fountain.

3. Human holiness soon becomes wonderfully attached to its own zeal and good works and nice big enterprises for the Lord. Human holiness builds a church, and then makes a religious idol of it; writes a book, and thinks it is about infallible; runs a camp meeting, and esteems it the very best in all the world; starts an enterprise, and gets wedded to it, and will cry like a peevish child when the enterprise falls through, because it is so eagerly attached to its own good works. Divine holiness keeps detached, believes that Almighty God has entire charge of it, and will not see anything fall that ought to succeed, and that God is making the river flow toward the ocean, even when for a time it runs toward the interior. The human religion wants everything done square, without breaks or delays, but hurried through like an express train, and completed with a shout, and the word "Success" printed all over it. We must love God Himself instead of loving our own plans and works for Him.

4. Human holiness has a childish passion for clinging to religious forms, and habits, and tastes. Some cannot worship God with ease unless they have the same seat in church always, or always pray in one certain posture. Some can never believe a Bible doctrine unless it comes to them through their particular Church, or their holiness association, or their favourite preacher, or their pet author. With them the quality of the water always depends on the cup out of which they drink it. This obstinate attach-

ment to devotional practices is not divine, and **must** pass away with the other baby clothes of things earthly.

5. Human holiness is uneven and fluctuating, like the tide and the price of stocks. It gets easily **blessed** under certain circumstances, and then cast down by a sudden change in the moral weather and appearance of things. You cannot bank on a fussy, boisterous, slapdash sort of religion, which acts in a hurry and makes voluble promises and changes its mind; and just when you think it ought to be solid, then the bottom drops out. Divine holiness is slow, **solid**, counts the cost, steps on solid rock, is made for storms, without brag, and never impatient about success, but secretly laughs in faith, and knows it **will** come out ahead and on top at the last.—G.W.

Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart meditation. Give the soul communion with God; look up, there are blessings waiting for you. Listen: God speaks in His still small voice. Ask: God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the heavenly Father's face.

## JUST OFF THE PRESS

48 pages.

Illustrated.

### Elim Foursquare Gospel Alliance Coming of Age Souvenir

1/- (by post 1/2)

Obtainable at any Elim Church,  
at the Royal Albert Hall Bookstalls,  
or from the

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

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I. by purchasing a number of the  
Coming of Age Souvenirs and giving them  
to your friends,

II. by a gift addressed to the Organising  
Secretary, 20, Clarence Road, Clapham  
Park, London, S.W.4.

# The Need of the Hour

By Mrs GORTON

*Be filled with the Spirit.*—Ephesians v. 18.

**T**HAT Bath is famous for its mineral waters is common knowledge.

On visiting the Roman Baths, I received a spiritual lesson. Whilst we waited for the guide to conduct us around, everything looked so desolate and useless, but when he came and explained things, it all became so realistic. Old scenes lived again. The most interesting of all that we saw were the hot springs, and that is where I was taught this spiritual lesson.

The guide told us that throughout the year the water was the same degree of heat, and that there was a continual flow.

He further added, "Now we know the value of them, but it was not always so. Some time after the Romans left they were forgotten, and in time hidden and buried, buildings being erected above them. About the seventeenth century once again they were discovered, but ignored because their value was not realised. It was not until the end of last century that their true value was recognised, the debris removed, and they are as we have them to-day."

The spiritual application is obvious. The glorious truth of being filled with the Holy Spirit was a much emphasised aspect of the gospel in

## THE APOSTOLIC DAYS.

As the centuries passed it was buried beneath the accumulation of religious creeds and traditions. Now and again, the Church has realised that the springs of revival and blessing in the Holy Ghost are still flowing.

Praise God to-day the traditions, dogmas, etc., are being removed, and many of God's people are finding that the streams of Pentecostal blessing are still flowing as in the beginning of this, the dispensation of the Holy Ghost.

As I watched those hot springs gushing out of the rock, this scripture came as a challenge to me, "Be filled with the Spirit."

Yes, the Pentecostal springs are still flowing. Should not every child of God obey this inspired injunction?

Perhaps a question is aroused in someone's mind, whether this refers to the Spirit of Christ or the Holy Spirit. The answer is found by taking our text in its setting. What does it say? "And be not drunk with wine wherein is excess, but *be filled with the Spirit.*"

Wine is a symbol of the Holy Spirit. In Matthew ix. 17 Jesus gives what I believe to be a clear illustration of regeneration, and also the primary condition of receiving the Holy Ghost (being filled with the Spirit).

"Neither do men put

## NEW WINE INTO OLD BOTTLES,

else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." The bottles were

the skins of kids, goats or bullocks, stripped off and sewed up so as to retain roughly the shape of the animal. When new wine is put in these skin bottles the process of fermentation is not quite complete, and so the bottles suffer a distension. Only new bottles therefore, could contain new wine, being able to expand without bursting.

Before we can receive the infilling of the Holy Spirit we must have a change of heart; we must become a new creation in Christ Jesus.

Notice in John xiv. 17, Jesus said, "Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." Here Jesus is telling His disciples that He will send to them the Comforter, even the Holy Ghost.

An unsaved person belongs to this world. At salvation he receives the Spirit of Christ, by the operation of the Holy Spirit.

Without a doubt the disciples were born again. This verse goes on to say, "But ye know Him; for He dwelleth with you, and shall be in you." First becoming a new vessel, thus ready to receive the wine, the Holy Spirit.

The need of the hour is for every Christian to be

## FILLED WITH THE SPIRIT.

It means *power* to witness for Christ (Acts i. 8). "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." This does not mean fanaticism, or extravagance in any way. It means, power to witness for the King of kings: power to glorify and exalt Him, power to testify of His saving grace. Hallelujah!

It is God's intention that every child of His should be filled with the Spirit. It is part of our inheritance. Satanic influences and powers are let loose in this cold, indifferent age. Hellish forces are rampant. There are more difficulties and discouragements in the work of Christ to-day than ever there has been.

The Devil knows what effect this would have upon his efforts, that is why he is doing his utmost to keep as many Christians as he can from this glorious conquering power, which comes from being filled with the Spirit.

Another rendering of this text is, "Be being filled with the Spirit," which means not merely to be filled once and for all, but continually filled. Those of you who have received the baptism of the Holy Ghost, how is it with you? Is it the memory of an initial filling or a continuous inflow? Christ's promise is

## RIVERS OF LIVING WATER,

and rivers are always flowing. Sometimes they are a rushing, whirling torrent, at other times they are calm and peaceful, yet they are always flowing.

To be filled with the Spirit does not always mean we must be demonstrative, or that we must be always calm and peaceful. It includes either or both, accord-

ing as the Holy Spirit Himself desires, and will be if a life is continually filled with the Spirit.

Jesus said, "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John vii. 37, 38).

This does not imply stagnation, but a continual outflowing of Holy Ghost blessing and refreshing.

It is not that you experienced an infilling of the Spirit yesterday, last week, last month, last year, or a few years ago, but that you should constantly be filled with the Spirit.

The mineral waters of Bath flow through an unobstructed channel. Nothing is allowed to block their course. Why? Because they have proved to be of physical benefit to sufferers.

Stephen was a man

**FULL OF FAITH**

and the Holy Ghost. He became a channel in God's hands through which the rivers of Holy Ghost blessing flowed.

Is your life a channel? And is that channel blocked so that instead of a steady flow of blessing reaching

the thirsty hearts around, stagnation prevails? Let the channel be cleansed and the hindrances removed.

Everything that is antagonistic to the will of God, in life, home or business, is impeding the way for the flowing of the spiritual springs.

"Emptied that Thou shouldest fill me,  
A clean vessel in Thine hand;  
With no pow'r but as Thou givest,  
Graciously with each command.  
Channels only, blessed Master,  
But with all Thy wondrous power  
Flowing through us, Thou canst use us,  
Ev'ry day, and ev'ry hour."

What a transformation there would be! "The desert shall rejoice and blossom as the rose. The parched ground shall become a pool, and the thirsty land springs of water," when the Comforter has come.

**ANONYMOUS GIFTS.**

We acknowledge with gratitude to God the following anonymous gifts:—

Jubilee Appeal Fund: Greetland sister (per Pastor Thorne), 10/-; Halifax sister (per Pastor Thorne), 2/6; Bramley, Yorks., 4/-; West Clandon, Surrey, 10/-; Hawick, Roxburghshire, £1; Ramsden Heath sisters, £3; Manchester, 10/-.

Foreign Missionary Fund: Bradford (G.), £5; Caterham brother (ZYX), 5/-; Plymouth (per Pastor Woodhead), 10/-.

World Crusade: Plaistow (A.W.C.), 10/-.

*A flashlight photograph of the opening of the Jubilee Temple, Blackpool.*

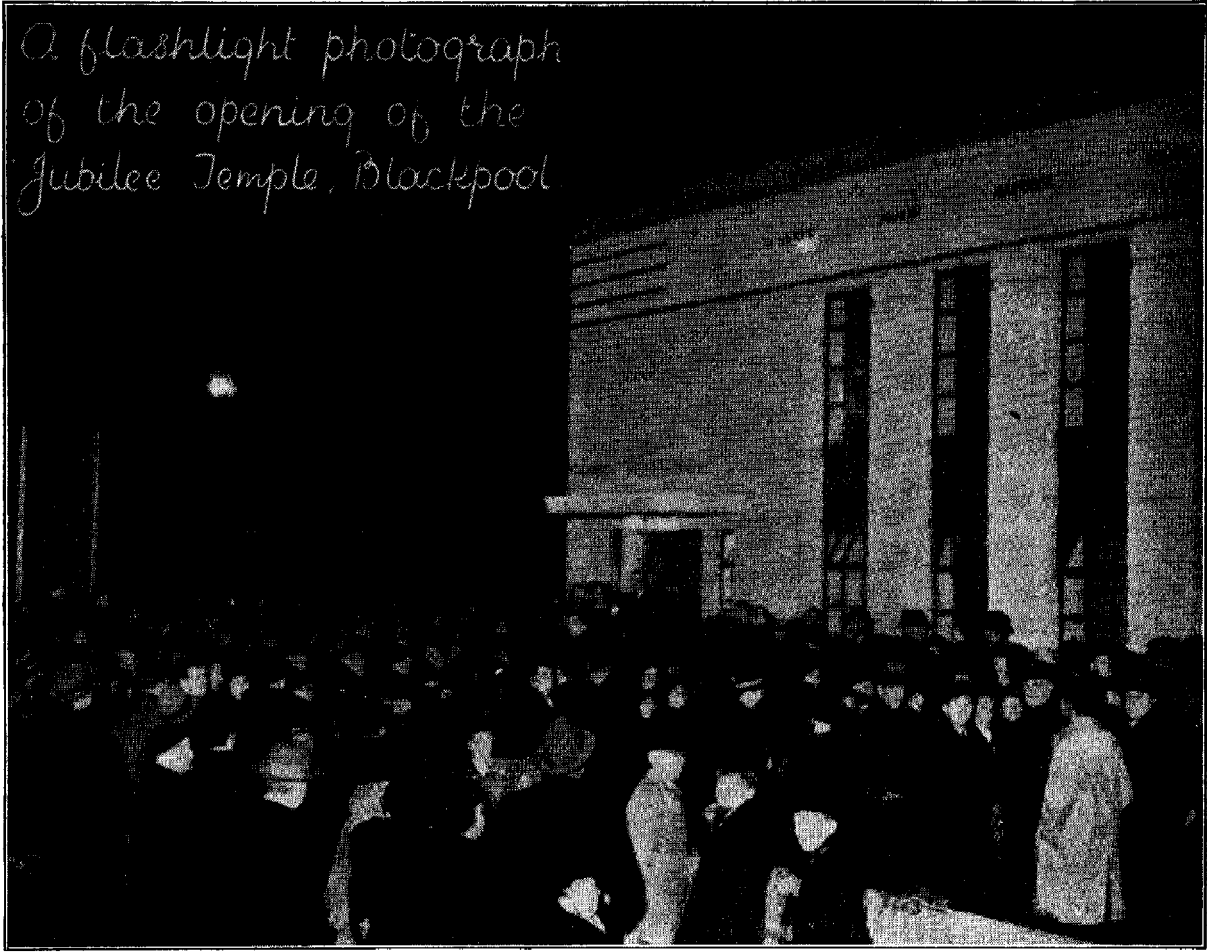


Photo by] [Evangelist H. M. Strange  
Some of the crowds waiting for admission to the new Jubilee Temple, Blackpool, where Principal George Jeffreys is conducting such a successful campaign (see page 240)



# Coming of Age Souvenir

## of the Elim Foursquare Gospel Alliance

**A**S 1936 marks the completion of twenty-one years of Elim history, it was felt that there would be a demand from many of our people for some suitable memento of the coming of age of this remarkable movement of God, and so in anticipation of this demand a tasteful souvenir has been prepared which will provide those who love the Elim work with a permanent record and reminder of those past twenty-one years of spiritual achievement.

Considerable trouble has been taken to produce something worthy of such an occasion. We venture to say that those responsible for the preparation and production of the souvenir have succeeded in placing a beautiful little work within reach of all our readers at the modest cost of 1/- per copy, an opportunity of which we are convinced thousands of our Elim friends will avail themselves without delay, especially when it is remembered that the whole of the proceeds of the sale of the above, after paying the bare cost of printing, will be devoted to the Elim Jubilee Fund.

A glance at the contents reveals what a wide area the souvenir covers. Every phase of Elim ministry comes into view in this panoramic picture of the past

years. The booklet is profusely illustrated, containing a characteristic pictorial study of Principal George Jeffreys together with an appropriate message from his own pen which will find a warm response in the hearts of the Lord's people.

In those twenty-one pages of graphic review, which form the latter portion of the souvenir, the reader is conducted year by year, from 1915 to 1936, through all the various and varying stages of development in this work of God. It is a remarkable story, ably written, which has lost none of its charm as a result of the condensed form in which it appears.

We believe that most of those who as a result of their contact with this movement have received new spiritual impulse and inspiration, will treasure this charming little booklet, which, should the Lord tarry, must become increasingly valuable to them through the future years.

Copies of the Souvenir may be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4; also from any Elim Minister, Price 1/- each (by post 1/2).

### Oh, the Crowning Day is Coming!

EL NATHAN.

J. McGRANAHAN.

Oh, the crowning day is coming, Is coming by and by! When our

Lord shall come in power, And glory from on high. Oh, the glorious sight will

gladden Each waiting, watchful eye, In the crowning day that's coming By and by.

Copyright.

### Bible Study Helps

#### THE RESURRECTION OF OUR LORD

1. Called for by Old Testament scriptures. "According to the scriptures" I. Cor. xv. 4). David "spoke of the resurrection of Christ" (Acts ii. 31).
2. "All the prophets . . . these days . . . raised up . . . Jesus" (Acts iii. 24-26).
3. Vindicated the claims of Christ (Matt. xvi. 21; xxvii. 63; John ii. 19-21; Rom. i. 4).
4. God's answer to His enemies. "Whom God hath raised up" (Acts ii. 24; iii. 15; iv. 10; xiii. 30).
5. Fundamental to the gospel (Rom. iv. 25; I. Cor. xv. 12-19).
6. The heart of the apostolic testimony (Acts ii. 24; iii. 15; iv. 10, 33; x. 40; Rom. iv. 17, 23-25; vi. 9-11; viii. 11; I. Pet. i. 3; Rev. i. 5).
7. The foundation of the assembly (Eph. i. 19-23; Col. i. 18).
8. The hope of Israel (Acts ii. 30, 31; xxiii. 6-8; xxvi. 22, 23; xxvi. 6-8).
9. Guarantees the resurrection of all men (Acts xxiv. 15; I. Cor. xv. 22).
10. Identifies the judge of all men (Acts xvii. 31).

### SUBMISSION

God knows best what is best for me,  
Why should I worry—or anxious be,  
Trying to fathom the course I take,  
Grasping at bubbles that fade and break?  
One step is all I have need to see.  
God knows best what is best for me.

God knows best what is best for me  
Through all time and eternity.  
In my Father's house is goodly store  
Of all I need—for evermore.  
With Him I rest, for I know that He  
Always gives what is best for me.—Anon.

# FAMILY ALTAR



## The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

**Sunday, April 12th.** John xx. 1-18.

"Touch Me not, for I am not yet ascended to My Father" (verse 17).

We read in another place that when Jesus arose from the dead: "He led captivity captive." And again: "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Taking these together there is only one thing to conclude: that as Jesus was leading the multitude of Old Testament saints up from Paradise beneath (Abraham's bosom) He did not continue His upward flight direct, but paused by His garden tomb to have a little talk with one who was weeping her heart out over her missing Lord. No doubt it was during this time that these Old Testament saints, having a little time on their hands, decided to re-enter their bodies which had been thrown out of the graves by the earthquake, and have a look around some of the old familiar places. Just to think that the Lord held up that royal host of redeemed saints to speak a few words of comfort to a beloved disciple—and that one was Mary Magdalene.

### PRAYER TOPIC:

Easter Day. That this day be loaded with resurrection power and blessing for every believer, that bodies be quickened with His touch, and that many miracles of full salvation be witnessed in all our churches.

**Monday, April 13th.** John xx. 19-31.

"Whose soever sins ye remit, they are remitted unto them" (verse 23).

When we consider the class of people to whom these words were spoken, and compare them with those who dare place themselves in their standing, and appropriate to themselves this same commission. When we consider the manner in which this commission was carried out by those to whom it was directly given, and compare this with the distorted manner in which some in our day try to use these words of the Master to exalt themselves as lords over God's people, and supreme judges over the souls and consciences of their fellow-men. One of our Elim Pastors asked a Roman Catholic priest one night at Marble Arch, Hyde Park, who was bawling out this verse to his listeners, why he did not forgive all the sins of the people in the world if he had this power. The priest replied: "But there are conditions to be met." The Pastor asked: "What are the conditions?" "Repentance and faith," replied the priest. "Then," replied the Pastor, "You and I are one, for I can also pronounce a man's sins forgiven when he repents and believes." Of course this was how Peter and the others understood and afterwards used these words of the Master.

### PRAYER TOPIC:

Tens of thousands of voices uniting in one great cry to heaven to-day for God to be glorified in the Royal Albert Hall at every meeting, and for His chosen vessel to be anointed with power from on high as he ministers at each service.

**Tuesday, April 14th.** John xxi. 1-14.

"It is the Lord" (verse 7).

The results which followed that simple command fully convinced John. He knew the Lord well enough to need no further proof of who this stranger by the sea shore in the early morning was. He remembered the day, when He had said: "Fill the water pots with water," and how the water had turned to wine at His word. He remembered the day when He had broken the few loaves and the fishes and had fed the multitude. Such a tender act of kindness, such a bountiful supply, such simplicity of manner, such consideration marked Him out. We know Him by these same tender, considerate remembrances; how He comes to us when we are discouraged because we have caught nothing, and out of His own great storehouse fills our souls to overflowing.

### PRAYER TOPIC:

For all convention services in London, in the provinces in both England and Scotland, in Dowlais, Guernsey, and in Northern Ireland.

**Wednesday, April 15th.** John xxi. 15-25.

"I suppose" (verse 25).

This is the only time throughout his marvellous gospel that John uses these words. In all his narratives, in all the details he gives of the words and acts of Christ, this remark never occurs. Everything is direct, sure, emphatic. But now he has come to the end, and in the very closing verse he is left free to put down his own conclusions. But someone may ask, Was he inspired? Of course he was. He was just as much inspired to write down what he supposed, as he was inspired to write down what the Pharisees supposed. That is, he was inspired to make the record. No one believes that what the Pharisees said was true, yet the writers of the sacred accounts were inspired to put down on record their words. In these few words we are left to contrast the difference when even inspired men give us their own words and the words of the Lord. I personally believe that John supposed wrongly, but he does not say it is a fact, he simply says: "I suppose." How carefully God has guarded inspiration, and when a writer uses his own private judgment how careful he is to say so.

### PRAYER TOPIC:

That hungry hearts unable to get to special Easter meetings may receive a bountiful portion of blessing from the One who knoweth their deepest needs.

**Thursday, April 16th.** Lev. i. 1-14.

"He shall offer it of his own voluntary will" (verse 3).

There is no compulsion in the things of the Lord. God has made man a free moral agent, and He will ever have regard to that which He has instituted. How could God have pleasure in that which was forced? Our service to the Lord must be free to be acceptable. Even in heaven we will still be free moral agents. But we will have seen enough of the awful results of sin as to be heartily glad to have finished with it for all eternity. If our service was not free we would be like just so many machines. Therefore the utter absurdity of talking about anyone serving God acceptably in heaven who has no heart to serve Him on earth. If they use their liberty to live in sin down here, what proof have we that they would not similarly use it up there? Only voluntary service can merit a reward. Praise God for the many opportunities which He gives us to choose to sacrifice for Him, to prefer His service, and to choose to follow Him.

### PRAYER TOPIC:

Praise for God's gracious favour upon all Easter meetings and for well-spread tables at every service. May lives enriched thereby diligently seek to bear the blessing to others.

**Friday, April 17th.** Lev. ii. 1-13.

"His offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon" (verse 1).

In order to become fine flour it is necessary for the wheat to go through the mill: to be ground, bolted, sifted, winnowed and separated from every bit of husk or external covering. You can easily apply this spiritually. "And he shall pour oil upon it." When bringing your offering of praise or thanksgiving unto the Lord, or offering to God the meat of His Word; it is necessary to bring it with the oil of the Holy Spirit upon it. "And put frankincense thereon." That which fills the place with the very perfume of heaven; the sweetness of the presence of the Redeemer. In presenting ourselves before the Lord let these three typical things not be found lacking.

### PRAYER TOPIC:

That our beloved missionaries on the far-off fields upholding the Easter meetings in prayer be deeply blessed this week, receiving fresh fuel from God to kindle His love in darkened hearts.

**Saturday, April 18th.** Lev. iv. 27-35.

"And the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (verse 35).

If a sin of ignorance had to be atoned for before it could be forgiven, how much more does a sin which is committed willfully need atonement before it can be forgiven. The old Greek philosophers used to debate for hours if it were possible for God to forgive a sin, and in the main they concluded that it was not possible, that a perfect God must punish even the most trifling offence, or else He could not be perfect. But they had calculated apart from the Atonement. What a difference does a perfect atonement make in the sight of a perfect God. Then, and then alone, can He be "just, and the justifier of him that believeth in Jesus."

### PRAYER TOPIC:

That Bedford Prison again receive from God through Mr. Gray's choir to-morrow an awakening to righteousness, and may rivers of salvation flow through that needy house by the power of God's Holy Spirit.

“THEY shall look upon Me whom they have pierced” (Zech. xii. 10; John xix. 37). “Where there is no vision, the people perish.” By a vision here is not meant simply a dream or an imagination, which may come to anyone who does not really understand life at all: but the Hebrew word translated “vision” means a “revelation.” The revelation is that of God’s plan of redemption, which is the theme of the Word of God from Genesis iii. 15 to Revelation xxii. 17. The vision intended to be conveyed by the words of the text is suggested by the co-related text, as found in Zechariah xii. 10: “They shall look upon Me whom they have pierced.” This is confirmed by the Apostle John, who was an eye-witness of the crucifixion of the Lord Jesus Christ, the Holy Spirit calling to his memory this Old Testament passage, and declared by him (John xix. 37). By this vision, then, is meant a revelation of God’s plan of redemption, a glimpse of Calvary, of Christ on the Cross in its spiritual application.

The word translated “perish” does not mean destruction here, but in the Hebrew means literally—“to run wild.” The literal rendering of the text is, “Where there is no revelation the people run wild” (Prov. xxix. 18). That means if God and His plan of salvation as revealed in the Bible are set aside and especially if the Book is ignored as a divine revelation, every man becomes a law unto himself; or, as we find recorded in the Book of Judges, “every man did what was right in his own eyes,” and the result was chaos and confusion: and the nation of Israel would have perished, if God had not raised up judges to deliver them. We have beheld that very dangerous plan worked out in the last few years. Chaos and confusion are the result. “Where there is no vision of Calvary, the people run wild, they perish in their sins.”

The central vision of the Bible is that of Christ and His Cross.

During the Great War, it was Alfred Noyes, the British poet, who had a vision of Calvary, and saw what the perishing world, running wild in its horrible orgy of bloodshed needed, and penned these lines:

“Then once again we saw the Cross go by,  
The Cross that fell with all those glorious towers,  
Burnt black in France, or mocked on Calvary,  
Till in one night the crosses rose like flowers.

Legions of small white crosses, mile on mile,  
Pencilled with names that had outfought all pain,  
Where every shell-torn acre seemed to smile,  
Who shall destroy the cross that rose again?

Out of the world’s Walpurgis, where hope perished,  
Where all the forms of faith in ruin fell,  
Where every sign of heaven that earth had cherished,  
Shrivelled among the lava-floods of hell.

The Eternal Cross that conquers might with right—  
Rose like a star to lead us through the night.”

# The Vision

By CHARLES C

“Where there is no vision, the b

This vision of Calvary is declared to be “the light of the glorious gospel of Christ” (II. Cor. iv. 4); and the gospel is the fact that “Christ died for our sins according to the Scriptures, and that He was buried, and the third day He rose from the dead, according to the Scriptures” (I. Cor. xv. 3, 4). As the Lord Jesus Christ declared Himself to be the Light of the world, we may view His Cross as a prism revealing the heptad of the glorious light of the gospel of Christ. In other words, this vision of Calvary is sevenfold, and where there is not this sevenfold vision, the people perish. As we look upon Him whom they pierced, we behold the Light of the world split up into the seven colours or rays of light through the prism of the Cross. This means that there is a sevenfold vision of Calvary, and without this vision, the people perish in their sins. There are seven reasons why they perish.

1. Where there is no vision of Calvary, the people perish, because they do not see their sins condemned upon the Cross of Christ.

It is distinctly declared that sin was condemned upon the Cross of Christ. “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. viii. 3). It does not say that God sent His Son in sinful flesh, for there was no sin in Him. But God sent His Son in the likeness or resemblance of sinful flesh, for He was sinless, becoming the sinless Victim for our sins. To see sin as God sees it, and what it really means, we must behold the marred visage of Him whom our sins crucified: “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II. Cor. v. 21).

Sin condemns the sinner, and places him in the position of death and judgment. God condemns the sin upon the Cross of Christ for every believer, and forgives the sinner only on the ground of that condemnation which His only begotten Son bore on our behalf. As in the Old Testament the fire of judgment consumed the burnt sacrifice, or sin offering, so the wrath of God against our sins fell upon the Lord Jesus Christ upon Calvary, and we who behold that vision,

# n of Calvary

S. G. BAUR, B.D.

*the people perish.*"—Proverbs xxix. 18

and believe God's Word about it, know that judgment for sin can never fall upon us. The Cross of Jesus Christ is the starting point of life for us. Eternal life for us does not begin with the life of Jesus upon the earth, but it begins with His sacrificial death and resurrection. The Christian life begins with Calvary, and continues eternally with the risen Christ. We are crucified and risen with Him (Gal. ii. 20).

2. Where there is no vision of Calvary, the people perish, because they do not see the light of the love of God shed forth in the shedding of the precious blood of His only begotten Son.

Meditate upon these words of the Holy Spirit: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I. John iv. 9, 10).

The Greek word translated "propitiation" means a "sin offering." God's wrath against sin is seen on the Cross, but God's love for the sinner is set forth in the shed blood of His own blessed Son. Precious Blood? Yes, it is called the blood of God, with which He purchased us (Acts xx. 28). At Calvary man is seen at his worst, in the perpetration of the tragedy of the ages; while God is seen at His best in the manifestation of His divine love. The blood of that Cross is a flood of love to the human race.

3. Where there is not this vision of Calvary the people perish, because they do not see the Lord Jesus as He really is, unless they see Him in relation to His Cross. It is only in the light of Calvary that we can see the Lord Jesus Christ as He really is, that is as Saviour, Redeemer, and Lord.

There are multitudes attending nominal churches today, who are perishing, because the very truths which

are necessary for salvation are being denied from many pulpits. People are perishing, because there is no vision of the Deity and Divinity of our Lord Jesus Christ, and there is no revelation of His substitutionary atonement held up to them in much of the preaching of the hour. Dr. Chapman, speaking at a Bible Conference, said: "We have come to a time when men seek to limit the knowledge of the Lord Jesus, saying that there were many things of which He was ignorant. They purposely misinterpret His teachings. This is blasphemy." Without attempting to be harsh or critical, let me repeat the words of the Apostle Paul, as he was inspired by the Holy Spirit: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 9). "There is a disposition to rob Jesus of His Deity," continued Dr. Chapman. "Was Jesus divine?" was the question asked by one minister and he answered: "Yes, in the sense that Buddha is divine, or Confucius is divine." Our faces sometimes grow pale with fear when we hear such blasphemous statements in our days. This is already bringing in the Satanic delusion of the last days, and many are perishing because they are believing the lie of "the apostasy."

Do you see the Lord Jesus Christ as God atoning for your sins? Without this vision the people perish, they die in their sins. Listen to what Jesus said in revealing Himself as we must see Him in order to be saved: "When ye have lifted up the Son of Man, then shall ye know that I am" (John viii. 28). "This He said, signifying what death He should die" (John xii. 33). He declared that His lifting up upon the Cross was to prove His Deity: "Then shall ye know that I am," the "I am" is an ascription of Deity (Exodus iii. 14).

To get a vision of Christ in relation to His Cross, is to see Him as God atoning for human sin. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12).

There are some who see in Jesus only an example to emulate. A man approached a faithful preacher of the gospel, who had presented Christ as the Son of God atoning for sin upon Calvary, and said: "I do not believe in your kind of a Saviour; I believe in following Jesus as an example for salvation." The preacher said, "Can you follow Jesus as an Example?" He said, "Yes!" The preacher took his Bible and said, "Let us see," and he opened his Bible to where it was recorded of Jesus, "He did no sin," and read it to him. "Can you say that you never did any sin?" he asked the man. "No, I cannot say that," replied the man. Again he turned to another passage, "He knew no sin." "Can you say that?" "No, I cannot say that I never knew

(continued on page 235).





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.

### "Indisputable Evidence."

IN view of the opposition which the Foursquare Gospel Movement has encountered from various sections of the Christian Church it is encouraging to find here and there those who recognise the presence and power of God in the ministry of our leader, Principal George Jeffreys. Recently an Anglican Bishop writing on "The Problem of Suffering and Divine Healing" refers in his article to the work being accomplished in this and other movements in these days. He says: "Let us start with a few facts; first of all there are healers; expert healers who heal the sick. The evidence is indisputable. Pastor Jeffreys, for instance, of the Foursquare Gospel, does undoubtedly heal people. . . . The evidence is far too widespread, too attested, to be disputed." Whilst Principal Jeffreys would be the last to agree with the suggestion that he has healed anyone, yet the fact remains that through his ministry hundreds have been healed, and healed of diseases that were incurable by ordinary medical means. It is to God and to God alone that the glory belongs for what has been accomplished along these lines. It is no human power that has wrought the miraculous in his ministry. We rejoice that there are those prepared to acknowledge the power of God when they see it manifested, even though it is in connection with a religious body outside their own communion. There are signs that the day is at hand when many sections of the Christian Church which have in the past regarded the teaching of divine healing with anything but favour will incorporate this truth in their message.

### Elim Jubilee Fund.

READERS of the *Elim Evangel* who are to join with us at the Royal Albert Hall on Easter Monday will welcome an opportunity of giving to the Elim Jubilee Fund on this occasion as an expression of their gratitude to God for blessings received. It has been decided that the whole of the evening offering shall be devoted to the Jubilee Fund.

#### From the Editor's Postbag

"The *Elim Evangel* is a cause of joy, refreshment, help and strength to us. Right through its pages there is unction, life and light. There is edification and sound teaching in its leading articles. . . . We praise God for the ministry of the *Elim Evangel*."—  
M.E.D.

### Clusters of Camphire.

## In the Depths with God

By Pastor C. C. M. Boulton

"Treasures of darkness."—Isa. xlv. 3.

I knew not that the darkness  
Such treasure held for me,  
Nor that life's hardest places  
Could leave such legacy.

WHAT a strange expression, "treasures of darkness." Then the darkness which I dread and from which I have so often shrunk may actually prove to be a mine of spiritual wealth, it may hide and hold that which shall greatly enrich me. How foolish I have been to fear the darkness; is not my Saviour the Lord of the darkness as well as of the light? Can I not put my hand in His and trust Him to guide in the shadow as in the sunshine?

It is in the shadowed places of life that God allows some of the most beautiful spiritual designs to be woven into the character and experience of the believer. Traced upon the inmost experience is the handiwork of Jehovah; wrought into the warp and woof of life is the choice pattern of His perfect will.

Have we not wrought some of our most enduring work for God when treading the darksome path? When we have laboured under some heavy and threatening cloud, and our toil has been anointed with the tears of deep soul travail, has not the Lord made such ministry fruitful and fragrant, and enabled us to meet the longing of other hearts that trod the way of the Cross? Has not some of our choicest fruit been borne when staggering beneath a crushing sense of failure? Such ministry yields splendid harvests. We have come forth from the place of deep ploughing with golden spoil, which though it may have cost much to gather, has brought an unspeakable "afterward" of joy in the Holy Ghost.

I bless Thee for the place of shadows deep;  
'Tis here I learn how strong Thy hand to keep.

Blessed Lord, I thank Thee that Thou dost lead Thy chosen ones into the winepress with Thee. Thou dost bring them to the place where from the crushed and crucified life there flows the blood-red ministry of healing. Baptised into the fellowship of Thy stripes they pass out to touch with tender virtue the wounded and broken lives that lie upon life's highway. In this school have I learnt to partake of Thy compassions, and absorb Thy tender solicitude for the shepherdless souls of men. At Thy Cross have I caught the spirit which makes me one with Thee in Thy passion for the perishing.

Let me look upon Thy marred face, O Lord, until the courage that carried Thee through Calvary's bitter depths flows into my own heart, and like Thee I plunge into the depths of surrender, losing all fear in the fulness of that mighty tide.

'Tis from the deepest quarries  
His choicest stones God hews,  
And oft in midnight darkness  
There falls the sweetest dews.

# The Vision of Calvary

(Continued from page 233)

sin," he replied. He read again: "Neither was guile found in His mouth." The preacher asked again, "Can you follow Jesus in that?" The man lowered his head and said, "No, I cannot say that I can." The minister turned to him and said: "My friend, what you need is a Saviour, and not an Example. The man was convicted, got a vision of Calvary, and was saved.

4. Where there is no vision of Calvary, the people perish, because they do not look at the Bible in the light of the Cross of Christ.

When there is no vision of Calvary in our reading of the Word of God, it is meaningless to us. There are many folks who say: "I can get nothing out of the Bible; I cannot understand it; it does not mean anything to me." The reason is, they do not look at it in the light of Calvary. Let the light of the Cross of Christ shine upon the pages of the Book, and it will be wonderful in revelation to you. Its words will be all illuminated when Calvary's light floods them.

The Word of God is being irreverently criticised to-day. There is a reverent criticism that aids in the study of the Book; but there are many whose lives are not right with God, who attempt to tear it to pieces, and discredit its authenticity. This is a destructive criticism.

The reason for this tendency is because they have neither been redeemed by the precious blood of Christ, nor born again by the Holy Spirit and the Word of God. They do not understand it, and seek to destroy what does not appeal to human reason. Long ago the prophet Hosea said that "the people are destroyed for the lack of knowledge," i.e., for a lack of knowledge of the Word of God. What is needed for the spiritual understanding of the Bible is declared in John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Also in I. Peter i. 23, 25, it is declared that we are born again by the Word of God, "and this is the Word which by the gospel is preached unto you." There could be no gospel without the Cross of Christ. Accept the Lord Jesus Christ in relation to His Cross and Resurrection; then read the Word of God in Calvary's light, and the darkness disappears, and there is life in that Word. Our Lord Jesus Christ on one occasion said to His inquisitors, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). God is raising up scholars to-day, however, who are making a thorough study of the Bible, and the Liberals and so-called Modernists are being completely discredited. Thomas Newberry, a devout English student, spent fifty years in study, to give to the world his *Newberry Bible*. This is what he said: "I accept the theory of the plenary inspiration of the Scriptures. I have studied every 'jot and tittle' of the Word of God, and

after these fifty years I see no reason for changing my position."

The Bible is the very Word of God, because it touches human life; and this is because of the way of salvation it reveals upon its pages, revealed in Calvary's light. It has a different touch than any other book. There was a blind girl, of whom I read, who was told that she could learn to read by the sense of touch, passing her fingers over the raised letters of a book prepared for the blind. She soon learned to read fluently. One day, unknown to her, there was brought into her room a Bible with raised letters, and without telling her what the Book was, it was opened to John xiv., and she was asked to read it by the sense of touch. She had no sooner touched the page, and her fingers began to read, "Let not your heart be troubled, ye believe in God, believe also in Me," than with radiant face she exclaimed: "Why, this is God's Word; the very touch of it is different." She could not see with physical eyes; but what a vision of Calvary she had; when the light of Calvary's vision flooded her soul, and the page she was reading. Yes; "Where there is no vision of Calvary, the Bible is incomprehensible to the perishing soul: but when we see the light of the glorious gospel of Christ revealed in that Word, it is due to a vision of the Cross of Christ."

5. Where there is no vision of Calvary, the people perish, because—without Christ and His Cross there is no hope of glory.

"Christ in you, the hope of glory" (Col. i. 27). "When Christ who is our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). This hope of glory for us is founded upon His crucifixion and resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him" (I. Thess. iv. 14). Oh, that we might see the perishing condition of those without Christ, and present to them a vision of Christ crucified and risen again, so that they shall be saved!

Fanny Crosby, the blind hymn writer, was once telling to an audience how she had written some of her hymns. In the midst of her remarks, she asked if there was a youth there who was away from home, and would come down and let her kiss him for his mother. A young man came forward, and she kissed him for his mother. Then she went home and wrote, "Rescue the perishing, care for the dying." "Tell them of Jesus, the mighty to save." Years later she was in a city in the Middle West, and related the story, and a man rose, and said that he was the youth she had kissed that night for his mother, and he was so impressed that he accepted Christ as his Saviour. It was because Fanny Crosby had such a vision of Calvary and His Cross, that the young man was moved to receive Him that night.

6. Where there is no vision of Calvary the people perish, because they are spending and being spent for that which does not satisfy the soul.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" is the condition of multitudes in the world to-day, according to the prophecy of Isaiah lv. 2.

The divine exhortation is: "Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

The things of the world do not satisfy the soul; they only create a greater thirst, and a more famishing hunger which are never satisfied. The Lord Jesus Christ as the living Bread from heaven and the Water of life can alone satisfy the souls of men. "He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst" (John vi. 35). And again, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread which I give is My flesh, which I will give for the life of the world" (Jn. vi. 51). There was only one way that He could do it, and that was by His Cross. "Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 53). The thirty-fifth verse of the same chapter explains the method by which we eat His flesh and drink His blood; it is not by any magic of transubstantiation, but by simply coming to Christ crucified and risen again that we shall never hunger, and by believing on Him that we shall never thirst. These eternal verities of truth can and will satisfy the soul. Do not spend and be spent by the things which can never satisfy your immortal soul; but come, and receive from the Christ of Calvary the wine of salvation and the milk of God's Word for eternal satisfaction of soul.

Paul says, "I will gladly spend and be spent for you": meaning, that for the sake of preaching the gospel and serving his Lord and Saviour Jesus Christ, he is willing to wear out. What a glorious contrast.

The worldling is spending all for the gratification of the flesh, while the apostle of Christ spends all for the spiritual and eternal satisfaction of the soul. Take up the "spent-alls" of Scriptures, and see what a tragic story could be written of those who spent and were spent for the things which cannot satisfy the soul, and would have perished if they had not come to the Lord Jesus Christ for eternal satisfaction. There was the prodigal son who had spent all in riotous living, and when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger" (Luke xv. 14, 17). His resolution to return to his father saved him; and how gladly he was received. His confession that he had sinned against heaven and in his father's sight brought forth forgiveness and the feast. And so it always is to those who come by way of the Christ of Calvary. "The way of the Cross leads home," to heaven and satisfaction.

There was the case of the woman who was diseased, and after spending all upon physicians with no benefit, she finally came to the Great Physician, and was healed of her infirmity. Then she was satisfied in spirit. In the Epistle of James, chapter iv., and verse 3, the word "spend" is rendered "consume." "Spent" means "to be consumed." "The Passion of Christ" means that He was "consumed," or "spent" upon the Cross for our sins. He literally spent and was spent for our redemption and salvation as well as for our eternal satisfaction. He was consumed as a divine Sacrifice for us and our sins. God could not forgive us our sins without demanding the just penalty for sin paid by His Son, without violating His righteousness, holiness and justice. This is the vision of Calvary that saves; and His resurrection from among the dead sealed His victory over Satan, sin and death. It was no wonder that Paul had such a passion for souls, inspired by such sacrifice, when he said, "I will gladly spend and be spent for you." Henry Martin said: "I desire to burn out for God." The meaning of Calvary may be stated in these words: "The agony of Gethsemane in prayer, the Gabbatha of purpose in patience, and the Golgotha of love in compassion." Think of the words of Bishop Moule: "Oh, for a passionate passion for souls." This is our vision of Calvary as disciples of Jesus Christ.

Not all the blood of beasts,  
On Jewish altars slain,  
Can give the guilty conscience peace,  
Or wash away a stain.

But Christ the Heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler Name,  
And holier Blood than they.

7. Finally, and let me say this with grace and in love; Where there is no vision of Calvary in us, the professed followers of the Lord Jesus Christ, the people perish, because they do not see Christ and Him crucified in us.

The people perish when they do not see the light of the Cross in us. Let us consider the words of doubting Thomas: "Except I shall see in His hands the print of the nails, and put my finger into the prints of the nails and thrust my hand into His side, I will not believe" (John xx. 25). Thomas, who had not been with the disciples when the risen Christ had appeared to them, would not believe He had risen from the dead until he had seen the prints of the nails in His hands. A week later, when he saw his risen Lord, with the nail prints, in His hands, he was convinced and believed. But the Lord said: "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

Now, the world is saying that to the Christian, to the Church: "Except I see in you the print of the nails, I will not believe." Is the world perishing to-day because the Church is not exhibiting the marks of Christ's sacrifice in her hands? Paul said, "I bear in my body the marks of the Lord Jesus" (Gal. vi.

(concluded at foot of page 238).



## Labouring for the Lord in Whiten'd Harvest Fields

### MANY STRANGERS ATTRACTED Campaign Enthusiasm

**Huddersfield** (Pastor W. B. Kelly). Great interest has been aroused in the church here by a series of talks given by the Pastor; subjects of such import as "The Baptism in the Holy Spirit," and "The Second Advent," being presented mostly clearly and from many view-points.



**Pastor  
W. B. Kelly**

Many strangers have lately been welcomed to the Sunday evening gospel meetings.

The visit of Evangelist D. Vanstone created some enthusiasm, especially amongst the young folks (Sunday school and Cadets), and the simple and striking way in which he presented the gospel

will be remembered by all; and particularly by those who were led to make a decision for Christ.

The Crusader Choir recently paid a visit to the local Poor Law Institution and Hospital, where hymns were sung and short services were held in two wards. These visits seemed to be much appreciated and there were requests from many of the inmates for a return visit. "Evangels" were distributed amongst the patients, and prayer made that life and joy might be manifested through the ministry of these young people.

### REVIVAL FIRE STILL BURNING God Moving Among His People

**Dunfermline** (Evangelist H. E. Ward). The church in Dunfermline has much to praise God for in these days. The campaign conducted by Pastors Newsham and Johnson has left a definite impression, preceded as it was by Principal Jeffreys' week-end visit.

The revival fire is still burning, and the souls that were saved during that fortnight are going on and showing by their light that God has given the witness in their hearts that they are indeed born of Him.

The saints were indeed blessed as a series of studies on the Cross was given. Much blessing rested on the meeting, the night Pastor Newsham related all that God had done for him.

Pastor Johnson in his ministry showed something of that holiness without which no man shall see the Lord.

On the two Sunday nights of the campaign the Y.M.C.A. hall was taken and each time it was well filled.

Praise God for the interest shown on the last Sunday night, when a special

divine healing service was held, and Pastor Newsham dealt with the different kinds of healing as taught by Christian Science and other so-called faith healers, and then expounded the truth of divine healing.

Although the campaign is over and His servants have gone to new spheres of labour, God remains and His blessings are still being showered upon His people.

### FRUITFUL CAMPAIGN AT PLYMOUTH Inspiring Services

**Plymouth** (Pastor J. Woodhead). Plymouth has just concluded a real blessed Foursquare Campaign. Twenty-six souls were saved, seven believers were baptised in the Holy Ghost in the old-fashioned way, and quite a number have testified to divine healing. Right from the commencement of the campaign the blessing of God was upon the meetings. Pastor Barton's ministry has been a blessing to all who have attended.

Recently a special baptismal service was held when twenty-two members of the Penzance Elim Church came up to the campaign, and a number of them were baptised by their own Pastor, Mr. G. W. Gilpin. In spite of the heavy fall of snow and the terrific cold weather, they were determined to follow their Master through the waters. During the last week of the campaign, Pastor Barton gave a series of Advent addresses. These were a great attraction, inasmuch that strangers who had never been to a Foursquare meeting before came and were blessed and in some cases declared their desire to become members.

The meetings were convened by Pastor J. Woodhead, and were exceedingly bright and happy, the singing was uplifting and a great blessing to all; it was in fact this part of the services that attracted many to the meetings. Mrs. Woodhead was at her best during this campaign, and gave freely of her ministry in song.

During the second week of the campaign Mrs. Barton ministered at the three afternoon services. The messages from our sister were rich in blessing. The church is grateful to God for bringing His servants to Plymouth.

The Plymouth church has also been privileged to have a visit from Pastor Boulton. What a joy it has been to the Plymouth church after another year to have again the blessed ministry of this servant of the Lord. God's people gathered much inspiration from the deep and inspiring ministry of this brief week-end visit. The three services passed all too quickly.

It was so fitting on this occasion to enjoy the ministry in song by Mrs. Woodhead, who sang several of the songs composed by Pastor Boulton.

### SPIRIT-FILLED WARFARE Proclaiming the Glad Tidings

**Sheffield** (Pastor W. J. Hilliard). Helpful encouragement from the Word of God, ably ministered by Pastor W. J. Hilliard, resulting in definite blessings from a Spirit-filled ministry. Engaged in a warfare against Satan and his hosts, the work of those who proclaim the glad tidings in the open air is a feature of the work here in Sheffield. Fainting not, but enduring hardness as good soldiers of Jesus Christ, ever alert to witness for the Risen Christ and Lord, telling the lost of Jesus Christ the Saviour, "the same yesterday, and to-day, and for ever.



**Pastor  
W. J. Hilliard**

Much blessing experienced by visits of Mr. J. E. Shaw, a real Foursquare stalwart, and Mr. John Leech, K.C., who paid his first visit to the Sheffield church.

Intercession preceding Sunday evening gospel service at which God is the unseen Guest who delights to hear and answer the prayers of His children.

Enthusiasm kindled by wonderful testimony of God's power in the life of Mr. James E. Shaw, whose life-story entitled "From Bookmaker to Evangelist," brought a splendid congregation together on a recent Saturday evening.

Looking unto Jesus the author and finisher of our faith that He will seal every gathering of Elim saints with the power of the Holy Ghost, praying that the purse-strings of every saint shall be loosened in a great endeavour to free the work from every financial obligation.

Deliverance the portion of many sick and afflicted according to James v. 14.

### SPIRITUAL OUTPOURING Souls Surrendering

**Smethwick** (Evangelist J. Frame). There has recently been an outpouring of the Holy Spirit at West Smethwick and blessings abound on every hand. Week after week souls are surrendering to the claims of Jesus Christ, and on a recent Sunday evening nine souls were led from the darkness of sin into the glorious light of the gospel. Among these was a lady who had decided to take her own life and that of her little girl, but instead she found new life in Jesus Christ. A



fortnight after this her husband accompanied her to the gospel service and he, too, found shelter in the Rock of Ages.

With souls coming to the Saviour, it has been necessary to hold another baptismal service, and six sisters and two brothers, among whom were a mother and son, followed their Master through the waters and in doing so received much blessing.

Several members of the church have recently been healed, among them being a lady who received her hearing a week after conversion.

The Lord has also set His seal to many believers by baptising them in the Holy Spirit according to Acts ii. 4.

All this proves what a wonderful God we have, changing lives and homes that have been wrecked by sin and disease, giving life and health, joy and peace in their place.

All the services are well attended, the prayer meeting on Tuesday evening and the Worship and Communion service on Sunday morning especially, being times of much blessing from the bountiful hand of a living and loving Saviour.

To God be the glory, great things He hath done!

#### TWO SUCCESSFUL CAMPAIGNS Deepened Spiritual Life

**Dundee** (Pastor J. J. Morgan). Dundee saints have been privileged to have two Evangelistic campaigns during the past two months. The first conducted by Pastor Horace Kitching (a previous minister of the Church) was indeed a time of rich blessing. The saints had for a long time looked forward to his visit and were by no means disappointed, for their expectations were realised to the full. Large congregations gathered at all the services and many souls decided for Christ. Those services were indeed a real uplift and encouragement to all. Praise the Lord!

The second campaign was conducted by Evangelist David Vanstone, and was likewise a time of salvation, uplift and blessing. The final service brought the campaign to a great climax when five souls decided for Christ. The origin-

ality of Mr. Vanstone's addresses appealed greatly to the young people for whom this campaign was primarily arranged.

The ministry of Pastor Morgan has meant a deepening of spiritual life to all, and his series of addresses on "The Coming of Christ and After," gave everyone much food for thought.

#### TWENTY-FIVE NEW MEMBERS Splendid Progress

**Penzance** (Evangelist G. W. Gilpin). What a scene! Surely, "this is the Lord's doing and it is marvellous in our eyes." The Rechabite Hall which in days past has been the scene of worldly amuse-



The Penzance Foursquare Gospel Saints at their first Fellowship Gathering

ments and godless pleasures has now become the Elim Tabernacle. On a recent Friday evening the church held its first fellowship gathering, when 100 persons sat down to an enjoyable tea provided by the members and friends. Following this the Crusaders resolutely rendered two choir pieces—"On to Pentecost," and "Cornwall for Christ," the determined desire and heartfelt prayer of those present. Solos and duets were also effectively sung by members and friends.

As a charge to those who were about to become members of the church the Pastor gave a brief address on "Earnestly contend for the faith which was once delivered to the saints," after which he gave the right hand of fellowship to twenty-five new members.

In taking a retrospect of the work here there is much to praise God for during the past few months. In addition

to souls being saved, seven believers have followed the Lord through the waters of baptism, an active Crusader branch has been commenced, and the work is being consolidated.

Throughout the service there was a deep sense of the presence of the Lord and the Christian fellowship of the evening was a contribution to unity and a source of encouragement to God's people.

What an inspiring scene to see the stage which for so long had yielded to the dancers' step and echoed with the artistes' voice, now supporting a company of worthy brethren in the faith, who gratefully spoke of blessing received and expressed heartfelt appreciation of the work accomplished by the church.

#### SPECIAL CRUSADER RALLY Sixteen Souls Decide for Christ

**Ledbury** (Evangelist I. R. Moore). The joy of God's people at Ledbury was full when in the recent special services, conducted by Pastor L. N. Knipe, chairs had to be placed in the aisles to accommodate those who assembled to hear the message of the Living Christ.

The heartiness of the singing was sufficient to prove that the joy was real and deep, and there was no doubt of the fact that Christ truly satisfies those who seek Him.

Sixteen young lives were given to the Lord (ages ranging from 9 to 14) during the eight days, and, praise God, they are showing signs of being anxious to follow Him faithfully.

The messages, which were based on the feasts of Jehovah, were both inspiring and instructive.

Recently a special Rally was held, which was attended by friends from the Gloucester, Malvern and Worcester churches, the Gloucester Crusaders ministering in song.

A feature of the campaign was the singing of the chorus:

"Such love, such wondrous love,  
Such love, such wondrous love,  
That God should love a sinner such as I,  
How wonderful is love like this."

The special meetings are over, but Christ abides; praise His name!

## THE VISION OF CALVARY (Continued from page 236)

17). The Greek word for "print" is the word *tupos*, "type." It means "a type, or stamp for imitation." The great challenge to the Church of the Lord Jesus Christ is, that she should exhibit the marks of her Saviour's sacrifice to the world (Gal. ii. 20; vi. 14). The world has the right to say to the Church, professed followers of Christ: "Except I see in you the pattern of Christ's crucifixion and resurrection (i.e., your identification with Him in crucifixion and resurrection, your death to the world and your being alive to God in Christ), I will not believe." There is a fourfold relationship that stamped the print of the nails in Christ.

1. A relationship to His Father. He came into the world, and went to Calvary to do His Father's will (Heb. x. 7; Phil. ii. 6, 8).

2. A relationship to the world. His marvellous sympathy and love for the world is expressed in His sacrifice. A Japanese convert to Christ said: "The dif-

ference between the Lord Jesus Christ and all the religions of the world was, that He alone touched humanity."

3. A relationship to sin, and that made the nail prints necessary. This is a pattern for our lives, that means freedom from the bondage of sin, and victory over sin (II. Cor. v. 21).

4. A relationship to Satan. The temptation of Satan to Christ was to shun the Cross. "Save Thyself, and come down from the cross." That is our temptation, to shun the sacrifice.

Can the world see Christ and Him crucified and risen in us? Where there is no vision or revelation of Calvary in us, the people run wild, and perish in their sins. Where there is a revelation of Calvary, there the people have "righteousness, peace and joy in the Holy Spirit." They are saved, and satisfied, and sure of heaven.



(Conducted by Pastor DOUGLAS B. GRAY)

**God's Best for Us—Our Best for God.**

**Rayleigh.** A special meeting was arranged for the consideration of the best methods of service that would demand the prayer, interest, enthusiasm and determination of each Crusader, thus making a united testimony and witness for our Lord and Master Jesus Christ.

Preceding this gathering a Fellowship tea was provided, for which thanks is due to the sisters who so tastefully prepared this tea. This proved a very happy time together, and it was a great pleasure to have the Cadets present, several Cadets being welcomed into the Crusader band.

After this time of fellowship the Crusaders settled down for the evening's programme. The keynote of the proceedings was struck in the opening hymn, "On for Jesus! this shall be the battle-cry." The Pastor followed in prayer, asking God's blessing upon the activities that would be in progress in 1936.

The President's stirring "call to arms," based on II. Timothy ii. 3, proved a magnetic urge to "arise and put our armour on." The exhortation was to awaken a sense of responsibility, the foremost thought being, to satisfy our Conquering Leader, Christ Jesus, who has summoned us to serve.

As Crusaders we were reminded of our "Military Expedition" under the Banner of the Cross, and the need for organised warfare against an organised foe. The essentials of a soldier were

(Continued on next page)

**Manchester Crusaders.**

The Manchester branch which has been formed over twelve months, as a result of Principal George Jeffreys' campaign in the city, still continues to be a source of great blessing. Many who had never heard of the Foursquare Gospel before, have now joined the ranks of the Elim Crusaders, and are enthusiastic in their service for the King of kings.

Much could be said about the activities of this movement, but one would stop and consider the instructive and inspiring studies which have been given by Pastor R. G. Tweed, such topics as "The Twelve Beautiful Thoughts About God," and "The Judgments of God," which have given much food for thought—resulting in a desire for a closer communion with the Master Himself, and a deeper hunger to study the Word of God which liveth and abideth for ever.

The open air meetings are proving a great success, and we are believing for a greater soul-saving time this year.

The Crusader Choir is under the leadership of Mr. Reed. The choir's singing on Sunday evenings brings much blessing to all.

At the time of writing Pastor and Mrs. Tweed have gone to take over their duties in Ireland, and we would ever remember their fruitful and faithful ministry.

**ROYAL ALBERT HALL**

**Easter Monday**

Once again the great Elim Crusader Choir is ready for its soul-stirring ministry in gospel song and melody. The choir pieces this year are very popular and varied, so that the ministry in song will, we are confident, contribute no little to the day's great meetings. Lovers of gospel music who are not in the choir should procure the pieces and follow the singing. The following are the pieces to be sung :

- No. 61. Hail the Day.
- No. 62. Thy Healing Touch.
- No. 63. Wonderful Day.
- No. 64. Lord Keep me True.
- No. 65. Keep the Touch of God, etc.
- No. 66. Wonderful Love,

also "King of Kings" (No. 67), the hymn specially written for Elim's Coming of Age.

The London Crusader Choir, whose National activities are closely followed, Pastor P. N. Corry, and Miss Joan Holman will also be singing during the day.

**HANTS AND DORSET RALLY**

The Town Hall, Bournemouth

April 29th at 7.30 p.m.

conducted by Pastors

**JAMES McWHIRTER**

**DOUGLAS B. GRAY**

and

**J. D. CRAIG, Esq.**

Musical Items by

**MISS JOAN HOLMAN**

**MASSED CRUSADER CHOIR**

**NATIONAL CRUSADER TOUR**

May 6th to 17th

By Pastor **DOUGLAS B. GRAY**

Evangelist **DAVID VANSTONE**

and

**LONDON CRUSADER CHOIR**

**QUARTETTE PARTY**

It is expected special services will be conducted as under :

- May \*6. Gloucester.
- „ \*7. Swansea.
- „ \*8. Dowlais.
- „ 10. Cardiff.
- „ 11. Bath.
- „ 12. Yeovil.
- „ 13. Exeter.
- „ 14. Plymouth.
- „ 16. Salisbury.
- „ 17. Southampton.

\* (Douglas B. Gray and D. Vanstone only)

**CRUSADER CAMPS**

**Preliminary Announcements**

At Brighton, July 25 to August 15.

At Glossop, August 1 to 15.

Further details will appear shortly; meantime plan to camp this "Year of Jubilee."



**MANCHESTER CRUSADERS**

with Pastor and Mrs. R. G. Tweed and Mr. J. T. Glass, Secretary

**Crusader Report (continued)**

studied, namely, Self-Sacrifice, Endurance, Discipline, Implicit Obedience, Co-operation, Hearty Service, Careful Training. A glance at the Crusaders in history revealed deeds which rendered them unworthy of their motto,—“The Will of God,” and as those who have been marked with the Cross, our ardent desire is to “walk worthy of the vocation wherewith we are called.”

After partaking of supper which had been prepared, the close of a happy and profitable time of fellowship had arrived, and so each Crusader separated, with one aim in life—to be a channel of blessing—realising God had spoken.

A photograph of the Rayleigh Crusader Band will appear shortly.

**HIS GREAT LOVE**

By Dr. W. H. Griffith Thomas

We have four aspects of the divine love which we are to be strong to grasp. Its “breadth” means that there is no barrier to it, reminding us of the extent of the divine counsels; its “length” tells us of the divine foreknowledge and His thought of us through the ages; its “height” points to our Lord in heaven as the goal for the penitent believer; its “depth” declares the possibility of love descending to the lowest abyss of human misery for the purpose of redemption. And the ability to grasp the divine love in this fourfold way is to be experienced with “all the saints.” It is impossible to accomplish it alone.

**REVIVAL SCENES IN BLACKPOOL****Crowded Jubilee Temple—Over 200 Converts—Miracles of Healing—Baptisms in the Spirit****OPERA HOUSE TAKEN FOR SUNDAYS**

**THE REVIVAL FIRE CONTINUES TO BURN IN ELIM'S NEW AND BEAUTIFUL JUBILEE TEMPLE, BLACKPOOL, WHERE PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY ARE CONTENDING FOR THE FAITH. A GLORIOUS ATMOSPHERE PREVAILS AS THE CROWDED CONGREGATIONS POUR OUT THEIR HEARTS IN ADORATION AND PRAISE TO GOD, AND A SHOUT OF THE KING IS HEARD IN THE CAMP WHEN THE SOULS COME IN AT EVERY MEETING—TEN, TWENTY, THIRTY, FORTY, FIFTY, UNTIL WELL OVER TWO HUNDRED HAVE ACCEPTED THE SAVIOUR. PRAISE HIS MATCHLESS NAME! THE INSPIRED MESSAGES OF THE PRINCIPAL GIVEN UNDER THE UNCTION OF THE SPIRIT, ARE BEING CONFIRMED WITH MIRACULOUS SIGNS. TESTIMONIES OF BODILY HEALING ARE GIVEN ON EVERY HAND, AND SOME BELIEVERS ARE REJOICING IN AN ACTS X. BAPTISM OF THE HOLY GHOST. NOT ONLY IS THE POWER OF A RISEN CHRIST PRESENT TO QUICKEN MORTAL BODIES AT THE DIVINE HEALING SERVICES, BUT HIS POWER IS PRESENT IN A VERY REAL SENSE ON SUNDAY MORNING WHEN THE SAINTS OF GOD GATHER TOGETHER FOR THE HALLOWED COMMUNION SERVICE. AS SOME HAVE BEEN UNABLE TO GAIN ADMISSION TO THE TEMPLE OWING TO THE BUILDING BEING PACKED TO OVERFLOWING, THE FAMOUS H.M. OPERA HOUSE HAS BEEN TAKEN FOR SUNDAYS. WHILST THANKING OUR READERS FOR THEIR PRAYERS WE WOULD URGE THEM TO PRAY ON FOR THE REVIVAL FIRE TO SPREAD.**

**The Way of Life or Death****(Jer. xxi. 8; Deut. xxx. 19)**

**I**T is either the one or the other, both here and hereafter: life is in Christ, not in Christ all is death. This is life eternal, to know the only True God, even Jesus Christ, whom He hath sent. The free gift of God is eternal life. He gives unto all who receive Him eternal life, and they can never perish. He that believeth on the Son, that is, receiveth Him, hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. He that hath the Son hath life; and he that hath not the Son of God hath not life (John iii. 36; John i. 12; I. John v. 11, 12). All who are not in Christ are children of wrath and dead in sins; those who live in pleasure are dead while they live; and if such die in their sins, where Christ is they never can come (Eph. ii. 3-5; John viii. 21, 24; I. Tim. v. 6). When those who are in Christ die, it is their gain, they depart to be with Christ, which is far better, they are absent from the body, present with the Lord, in perfect health, and bliss indescribable; but when those not in Christ die they go out into torment, there to await the second death, which is the lake of fire (Phil. i. 21, 23; II. Cor. v. 8;

Luke xvi. 22, 23; Rev. xx. 14, 15).

What folly and madness it is to listen to the conclusions of science, so-called, rather than to the infallible testimony of the Living God, who speaks by His Spirit in His Word to all who have ears to hear, revealing Himself to us in Jesus Christ, who is the Way, the Truth and the Life, the Creator of all things, the only Saviour of sinners, the Judge of all mankind, the Great Head of the Church, the Messiah of Israel, the Prince of the kings of the earth, the King of kings and Lord of lords, soon to be the one King over all the earth, who will rule the world in righteousness and bring peace on earth when He shall come in His glory to set up His Kingdom, with Jerusalem as His earthly throne, and Israel the first righteous nation on earth.

Oh, dear reader of these lines, whoever you may be, give earnest heed to the words of God the Father, who is lovingly saying to you concerning Jesus Christ, “This is My beloved Son, in whom I am well pleased; hear ye Him” (Matt. xvii. 5).—D. M. S.

# Classified Advertisements

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

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

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

## BOARD-RESIDENCE, ETC.

### Holiday Apartments, etc.

**Bexhill-on-Sea.**—Sunny south resort, homely, comfortable board-residence; facing park, minute sea; good table, highly recommended, personal supervision; Foursquare members heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2293

**Blackpool.**—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2296

**Blackpool.**—Comfortable apartments, with or without board; Christian fellowship; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Brook, 68, Crossland Road. Late of Bradford. B2297

**Bognor.**—Everybody knows holidays are jollidays with Mr. and Mrs. Hollyman. House right on sea front, marvellous sands; reasonable terms; good fellowship. Canonbury House, Esplanade. Telephone 1029. B2294

**Bournemouth, Winton.**—Holiday accommodation, bed and breakfast 3/- night; near buses, sea and town. 208, Malvern Road. B2299

**Bournemouth, Winton.**—Holiday; 2 bedrooms, 1 sitting-room, board if required; children not objected to; bed-breakfast 3/- night; near shops. Mrs. Whitaker, 70, Acland Road. B2281

**Bournemouth.**—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central station, assembly; buses to all parts. Mrs. Sims, 86, Avon Road. B2286

**Canvey Island.**—Private bed-sitting rooms, or apartments arranged suitably for restful holidays; Convention Elim Hall in May; fellowship in home and assembly. Write, Nurse H. C. Spencer, "The Chimes," Bramble Road. B2288

**Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject: "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

**Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1½ acres; tennis, putting; 10 minutes' walk various beaches, on bus route lovely North Cornwall coast; comfortable, homely, Christian fellowship; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. and c.), garage. Book for Easter; special offer until May 30th, 35/- weekly; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

**Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

**Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

**Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2292

**London.**—Easter greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; phone Mountview 7069. B2264

**London.**—Christian home, select district; garden; full board 25/-, without midday meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2260

**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. B2261

**London.**—Lady recommends quiet, south, divan sitting-room, double or single; present occupant nearly four years; h. & c. water; close to Kensington Temple; Telephone: Park 7858. 139, Holland Park Avenue, W.11. B2305

**Maldon, Essex.**—Christian guest house, sunny aspect; all home comforts; garden, garage; near sea and shops. Terms from 30/- per week. Apply, Miss May, "High View," 44, Wantz Road. B2303

**Morecambe.**—For Easter holidays; board-residence 6/- daily, 4 meals; bed and attendance 3/6 two persons; highly recommended; week-end parties welcome. Mrs. Raw, 55, Brentlea Crescent, Heysham Road, Morecambe, Lancs. B2291

**North Wales.**—Comfortable apartments, Christian home; quiet, close to station, two minutes from sea; terms moderate, small party. Mrs. Wynn Jones, "Shalom," Marine Road, Old Colwyn. B2292

**Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2256

**Old Colwyn.**—Holiday Home; board-residence, all home comforts, 3 minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2254

**Shanklin, I.O.W.**—"Gem of Island" guest house; ideal position, 2 minutes from cliffs; recommended by pastors and Christian workers; reduction for numbers. Miss Fyfe, "Thornbury," Alexandra Road. Telephone 230. B2304

**Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

**Southend-on-Sea.**—Homely apartments, bed and breakfast; terms very moderate, central, near assembly; Elim sister. Mrs. Buck, 9, Guildford Road. B2290

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

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## SITUATION VACANT

**Mr. and Mrs. Hollyman** require a maid in their delightful guest house on the sea front at Bognor. See above "Holidays." Canonbury House, Esplanade, Bognor Regis. B2301

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**Le Page.**—On March 10th, to Mr. and Mrs. A. Le Page, of Guernsey, the gift of a son, Ronald David.

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By FREDERIC B. PHILLIPS

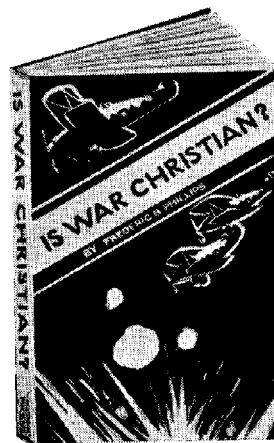
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