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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. 14

APRIL 3, 1936.

Twopence



"I am come that they might have life."

John X. 10.

FOURSQUARE GOSPEL TRIUMPH IN BLACKPOOL

Principal Opens Jubilee Temple STIRRING SCENES IN HOLY GHOST REVIVAL

Blackpool, the place more than any other where the establishment of an Elim centre has been contested, has capitulated to the Foursquare Gospel message. Principal George Jeffreys and his Party are holding forth in a new and beautiful Temple where real Holy Ghost revival has broken out. During this first week one hundred and twenty-one have wept their way to Christ and many are testifying to bodily healing. The prayers of the faithful few who have kept the Elim flag flying amidst much tribulation have been marvellously answered and their faith amply rewarded. At the enthusiastic opening service it was evident that the Lord had clothed His servant with power, for the Sword of the Lord was wielded with grand results. Day after day the Spirit of God is falling in the Temple and the crowded congregations are held in the grip of this heaven-sent revival. The people are praising God from full hearts for what has already been done in these opening services, and they are looking to the Lord to continue to save souls, heal bodies and to bless on every hand as the campaign proceeds. The Jubilee Temple is a beautiful and artistic structure, centrally situated on one of the main junctions, and is a worthy edifice for the glorious Foursquare Gospel message. Thus another permanent testimony to Elim has been established for the glory of God. Readers will pray that the revival may spread.



"I will come again."

John XIV. 3.

"I will; be thou clean."
Mark I. 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 3, 1936

No. 14

CONTENTS

The Light of the World	209
Desperately Hungry	212
I Will not Fear	213
Is War Christian?	214
Music: Hidden in God	214
Bible Study Helps	214
Family Altar	215
What the Baptism in the Holy Ghost Means to Me	216
Editorial	218
Unmeasured and Unmerited Grace	218
Why I Believe in the Resurrection	219
Paul's Thorn	221
Prayers Wanted	222
London Easter Convention	222
The Crusader Page	223
The Rope that Failed	224

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

EAST HAM. April 5. Elim Tabernacle, Central Park Road. Visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. Open Saturday, March 28. Speaker: Mrs. Sutton Reid. 3.30—9 p.m. Come and see the spring flowers. Tickets 1/-. Tea inclusive.

GREENOCK. April 4—9. Elim Tabernacle, Belville Street. Spring Convention. Special speakers, Pastors P. Le Tissier and A. J. K. Magee.

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.

OTTERY ST. MARY. March 25—29. Special services conducted by Principal P. G. Parker.

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.

Principal GEORGE JEFFREYS

BLACKPOOL. Jubilee Temple, Waterloo Road (near Waterloo Road Station). Revival and Healing Campaign by the Principal and Party now proceeding. Sundays at 11 a.m. and 6.30 p.m. Every week-night (except Fridays) at 7.30. Wednesday afternoons at 3.

WINTON, BOURNEMOUTH. Opening of the Elim Tabernacle, Hawthorn Road. Good Friday, 10th April, at 11 a.m. The Principal will be the speaker at the Convention meetings at 11 a.m., 3 and 6.30 p.m. on Good Friday.

EASTER MONDAY, APRIL 13th, 1936. ELEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL (London)

when

Principal GEORGE JEFFREYS

WILL PREACH AT THREE GREAT GATHERINGS

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7 p.m. Communion Service

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COME, join the Testimony and share in the Festival!

FOURTEENTH ANNUAL

London Easter Convention

GOOD FRIDAY, April 10th to Friday, April 17th

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

(Full particulars on page 222)

FOR VISITORS TO LONDON

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

Cheap Railway Tickets. Monthly Return Tickets at cheap rates are now available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where 8 or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

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

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. Greenwood 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.

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. Special speakers. Convener: Pastor W. J. Patterson.

LEEDS. April 10—15. Foursquare Gospel Tabernacle, Bridge Street, Lady Lane. Speakers include: Pastor and Mrs. L. 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. 14

APRIL 3, 1936

Fridays, Twopence

The Light of the World

By the late W. H. GRIFFITH THOMAS, D.D.

I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.—John viii. 12.

THE foundation-stone of Christianity is the deity of Christ. If the question were asked, "What is the strongest proof that Jesus Christ is the Son of God?" the answer would probably be, "The resurrection." And this would be correct, for by the resurrection Christ was "declared to be the Son of God with power." But there are other and scarcely less striking proofs of His deity that demand our consideration, and one of these does not seem to receive the attention it should—namely, the words of Christ. Again and again do we find the Lord Jesus using language about Himself that can only be explained by believing that He was the Son of God or that He was a deceiver or one deceived. There are no other alternatives,—either He was what He claimed to be or He was (however we may shrink from saying it) an impostor.

We may thus consider the words of the text and the circumstances under which they were spoken. There was the Lord Jesus in the Temple with His disciples and saying, "I am the Light of the world." Imagine any mere man saying these words! What audacity! What absurdity! Put them in the lips of the greatest man that the world has seen and notice

HOW SUPREMELY RIDICULOUS

they appear! Imagine Socrates saying, "I am the light of the world"! Imagine Paul saying, "I am the light of the world"! Imagine Luther saying, "I am the light of the world"! Imagine one of the great minds of this century saying, "I am the light of the world"! The imagination can do a great many things, but it cannot stretch thus far. And yet a village Carpenter publicly said, "I am the Light of the world"! How truly therefore did the soldiers speak when they said, "Never man spake like this Man." As no one has ever dared for an instant to question the absolute goodness of this Man, and as the few who would urge that He was a mistaken enthusiast have no valid argument to back their claim,

we are compelled to fall back on the only other explanation—the Speaker was divine, the Son of the Living God.

This being so, we cannot, we dare not be indifferent to His words, for the words which He spoke must be our rule and guide through life and will judge us at the last day. Let us, therefore, consider these words of the Son of God, "I am the Light of the world," finding in them three points that demand our notice and attention.

I. A STRIKING STATEMENT.

"I am the Light of the world." In what ways can Christ be compared to light? Let us think of

1. THE MISSION HE CAME TO FULFIL. What does light do? It reveals things as they are and enables man to fulfil the necessary duties of life. So Christ came to illumine the world, to show the world four things.

(1) *He came to reveal God.* Through sin, God had been hidden from mankind, and before Christ came almost everything of practical value about God, outside Judaism, was

MERE GUESSWORK,

and even there the knowledge of Him was partial and crude. So true was it that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." And so, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Man needs God, man's soul cries out for God, and that need, that cry are satisfied only in Christ who is the Light to reveal God to man.

(2) *He came to reveal man as he is.* Before Christ's coming, there were very superficial views of man, his nature and condition. Through ages and ages of decline and sin men had formed ideas of themselves that were very far from truth, and it needed the light of Christ to show themselves as they really were,

—lost, ruined, and helpless sinners before God. Think of a room thoroughly cleaned and dusted and then closed for some weeks, or months, or years. Imagine the sight when the shutters are thrown back, the blinds drawn up, and when the light is flashing in upon every nook and corner. So Jesus Christ, by His perfect law, reaching down as it does to the inmost thought and feeling, reveals to man God's standard of life in contrast to his own superficial and imperfect ideas. Christ, by showing in Himself a picture of a perfect Man, revealed to man his own deep shortcomings and his very far distant wanderings from God. Then, for the first time, when Christ came, there stood out before man in all its filth, in all its hideousness, in all its guilt,

IN ALL ITS ENORMITY,

that concerning which man is only too indifferent—the awful fact of human sin, universal sin, personal sin, the sin of the world, your sin, my sin.

(3) *He came to reveal heaven.* Before His coming, the ideas about the future life were very vague. They were practically speculations and theories even among those who had the Old Testament. The future had become darkened and yet men yearned for some time when the wrongs of earth might be put right. Both Jew and Gentile cried out for this satisfaction, this crown of life, but it was only through Christ that it was made clear. He illuminated life and immortality through the gospel and pointed man to a place where he might and would find all his difficulties solved and all his yearnings realised.

But this is not all Christ came to do. To reveal God in all His purity, to reveal man in all his iniquity, to reveal heaven in all its felicity, is but to tantalise us, to mock us, to show our inability to rid ourselves of sin and find God and heaven.

(4) *So Christ came to reveal the way to God and heaven.* By His coming He chased the darkness of sin away. By His coming He drew back the curtain that veiled God from us and showed us the Father. By His coming He revealed the way whereby sinners may get rid of their sin, may walk on the way to the land of everlasting life and finally reach it.

So, in the mission, that Christ came to fulfil, He is the Light of the world. But now we notice

2. THE WORK HE ACTUALLY ACCOMPLISHED. We have seen what He came to do, we shall now see

WHAT HE REALLY DID.

We have seen what light does. It reveals; let us now see what it is.

(1) *Light is free.* There is a tax on a great many things we use, but there is none on this. Artificial lights of all kinds have to be paid for, but the light of the sun is absolutely free. So is it with the blessed light of the gospel—there is nothing to pay, no costly penance, no good works, no self-righteousness; it is perfectly free, free to each, free to all.

(2) *Light is cheerful.* The wise man says, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. xi. 7). How much we are all affected by the presence or absence of sunshine! How thankful we are for sunshine and how different every one seems and feels on a bright, warm

day! If we were entirely debarred from the sight of sunshine for a long time we should more fully appreciate its return. Dr. Kane, the Arctic explorer, spent two winters in those regions where the sun is not seen for six months together. On the first occasion, when the six months were over, Dr. Kane climbed up a mountain to catch the first glimpses of the welcome beams, and speaking of it afterward he said, "I nestled in the sunshine and felt as though I were bathed in perfumed water." So is it with the Sun of Righteousness, for He scatters the beams of pardon, of peace, of comfort, of hope, filling us with joy unspeakable and full of glory.

(3) *Light is universal.* From east to west, from north to south, there is light, and there is no place on earth where the sun does not shine at some time or another,

UNLESS MAN HINDERS IT.

So it is with Christ. He is the Light of the world. He is "the true Light, which lighteth every man that cometh into the world" (John i. 9). He is for each and for all, and no one need be outside His warmth and brightness unless they choose so to be.

(4) *Light is indispensable.* The world could not do without it. Life depends on it. Vegetable, animal, human life, all need light for preservation. Growth depends on it. Flowers, plants, trees, all must have light in order to grow. Beauty depends on it. Compare a garden in summer at night and in the morning. Where would be the beauty but for the light? Safety depends on it. Without light man cannot travel, and if he tried it he would quickly come to grief. All this is true of things spiritual. Our spiritual life, our spiritual growth, our moral beauty, our daily safety, depend on Christ, the Light of the world.

Thus we see something of the meaning of this striking statement, "I am the Light of the world." In the work He came to do, in the work He has really done, it is really, it is fully, it is absolutely true,—Christ is the Light of the world.

II. A SPLENDID PROMISE.

"He that followeth Me shall not walk in darkness, but shall have the light of life."

1. DARKNESS. WHAT IS IT?

(1) *The darkness of sin.* This is what Isaiah meant when he spoke of darkness covering the earth "and gross darkness the people." This is what Matthew and Luke meant by "them that sit in darkness and in the shadow of death." This is what our Lord meant when He referred to the "power of darkness." Darkness is

A MOST FITTING EMBLEM

of sin, for it includes mental darkness,—not understanding God's truth, the god of this world having blinded man's mental eyes; moral darkness,—being unable to live and act aright; and spiritual darkness,—there being a black cloud between man and the most holy God.

(2) *The mists of sorrow.* Sorrow of all kinds and for all ages and stations of life, sorrow through sickness, through poverty, through death, arises from sin. Crossing the Atlantic on one occasion, I met a man who in the course of conversation said, pointing to

his beard: "Do you see these grey hairs? I did not have one three years ago, until I lost an only daughter, the pride of our life. She was happily married, had a beautiful home, and everything that promised a long and useful life, when, in an hour or so, she was stricken down and taken. My life and my wife's have not been the same since. Now," said he, "why is it that she should have been taken while there are scores of vile wretches in every city who would be only too glad to die?"

I could only answer: "I do not know yet. Our life here is often like groping our way through a dark tunnel, but there will be light at the end." Truly the mists of sorrow lie heavily on mankind.

(3) *The fogs of doubt.* Doubts and difficulties hang like fogs over many. They cannot understand this, they are perplexed about that. They ask why, and endeavour to fight their way through the darkness.

To those troubled by each of these three—sin, sorrow, and doubt—comes the promise of the text, that they shall have

2. THE LIGHT OF LIFE. Yes, whatever be the darkness of sin, Christ can chase it away. Whatever be the mists of sorrow, Christ

CAN PIERCE THROUGH THE GLOOM.

Whatever be the fogs of doubt, Christ can lift and disperse them and give to all the Light of life. We have already seen something of this Light, but for our help let us dwell on it a little more fully.

(1) *It is always available.* For many obvious reasons we cannot always have the sun, but we can always have Christ. We need not be in the dark unless we want to be, for He is ever near and ready to guide.

(2) *It is all-sufficient.* At every step of our journey in life there are difficulties and dark passages, but Christ will be found sufficient. There are no possible circumstances in which His grace is not sufficient for us.

(3) *It is inextinguishable.* Other lights pale and the sun itself will one day rise no more. But "this God is our God for ever and ever." "Jesus Christ the same yesterday, and to-day, and for ever." He who illumined the lives of Abel, Enoch, Moses, David, Paul, and John, lights up the lives of God's children now. Men may try, as they have tried in the past, to put out this Light, but they may as well try to dry up the ocean. Steadily through the centuries, this Light has been shining: brighter and brighter have been its beams, and to-day they are brighter than ever.

This, then, is the Light of our life, always available, all-sufficient and inextinguishable. Well may the apostle call it God's "marvellous light"! But we have not exhausted the teaching of the text. In addition to

ITS STRIKING STATEMENT

about Christ and its splendid promise from Him, we have

III. A SIMPLE CONDITION.

"He that followeth Me—" Although Christ is the Light of the world, it is not every one who enjoys that Light! it is only those who follow Christ. It

becomes us, therefore, to inquire what it means to follow Christ, so that we may not miss the blessing. It means to trust and obey.

1. We must believe in the Light.

"While ye have light, believe in the light, that ye may be the children of light" (John xii. 36). Just as in order to enjoy natural light we must put ourselves where the light is, so to enjoy Christ's spiritual light, we must turn our hearts toward Him. We must surrender ourselves to Him and by repentance unbolt the doors and open the shutters of our lives to Him. Then His light will soon penetrate into us and chase the darkness of sin away. Then shall we become in the apostle's expressive words, "children of light."

2. We must walk in the Light.

Not only by trusting must we once get into the Light, but we must go on trusting and go on obeying and thus keep in the Light. Thus we shall be following Christ fully, trusting in Him as our Saviour and obeying Him as our Master, and so have the "Light of life."

How, therefore, is it with us? Are we fulfilling this condition of following Christ? Are we believing and walking in Him? Mark how personal it is,— "he" and "Me." It is between the individual and Christ. It is not "he that followeth man" or "the Church," but "Christ." Is there anything in our lives that we are

AFRAID TO BRING TO THE LIGHT?

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 19, 20). "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (I. John i. 5, 6). There is no middle path. Just as in some lands there is no twilight, so it is in things spiritual. We are either in darkness or in the light. Are we, by some sin, shutting out the light and closing the door to Christ? Are we afraid that if He comes in He will show us something that we must clear away, just as a man who wants to sleep covers his windows with thick curtains to keep out the light? We may sleep on if we will, but there will come a terrible awakening soon, and it is to avoid that that we should heed the words of God, "Awake thou that sleepest, and . . . Christ shall give thee light" (Eph. v. 14).

Let us see to it, too, that we ever keep in the light and that nothing comes between us and it. A small speck in the eye may cause blindness; a small coin in front of the eye will hide the light of the sun. One sin will hide Christ from us, and therefore is it necessary for us to walk in the light as He is in the light, when we shall find the blood of Jesus ever cleansing from all sin. Then, whatever else comes, all will be well. Darkness may come, but we shall be able to

say, "When I sit in darkness, the Lord shall be a light unto me" (Micah vii. 8). Every cloud will have

ITS BOW OF HOPE,

and even though for a time "men see not the bright light which is in the clouds . . . the wind passeth, and cleanseth them" (Job xxxvii. 21). The man who shuts himself up in the darkness of sin and is indifferent to the Light of the world, does not know what he is missing. Amid all the shadows of life we may have the consciousness of the reality of Jesus Christ and His nearness and His sufficiency. Although the Christian has many things to oppress him, yet he goes on, saying, "The Lord is my light and my salvation; whom shall I fear?" (Psalm xxvii. 1). In spite of everything he finds it blessedly true that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). Then the Lord will be his "everlasting light" (Isaiah lx. 19), for he will enter the city of which it is said "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and

the Lamb is the light thereof" (Rev. xxi. 23). "Come ye, and let us walk in the light of the Lord" (Isaiah ii. 5).

Walk in the light and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined
In whom no darkness is.

Walk in the light and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone
In which is perfect day.

Walk in the light, so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light and e'en the tomb
No fearful shade shall wear,
Glory shall chase away its gloom
For Christ hath conquered there.

Walk in the light, thy path shall be
Peaceful, serene, and bright,
For God, by grace, shall dwell in thee
And God Himself is light.

Desperately Hungry

By Miss S. A. FOULKES

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matthew v. 6.

WE must be empty to be hungry. The more empty we are the keener our appetite and the more intense our craving for food. Hunger creates appetite and appetite makes for relish.

It is only when we are empty of self that we have a healthy, spiritual hunger. It is only as we become emptied of self that God can fill us with His Spirit.

In seeking the Baptism of the Holy Spirit, spiritual hunger, then, is the first pre-requisite. The keener our hunger for God and His righteousness, the more earnestly we seek Him, or desire Him.

Some tarry for the spiritual baptism because others wish them to be filled with the Spirit. They experience no real hunger in themselves. Consequently they tarry without receiving the Spirit because God has said we must first hunger, and then be filled.

In seeking to be filled with the Spirit, I was extremely self-conscious and timid. In the public tarrying services I could not forget myself. I tarried for weeks but did not appear to get anywhere. Some Christian workers said I was in a rut and gave me up as utterly hopeless.

The trouble was, I was not experiencing spiritual hunger because I was not emptied of self. I was filled with pride and would not humble myself to the extent of giving God my voice and myself in glad, free abandonment. My pastor told me to "open my mouth wide" and

GOD WOULD FILL IT.

But pride kept me from opening my mouth wide enough for God to fill. I had thus tarried for weeks when a Christian worker came into the glory-filled prayer room and saw me tarrying before the Lord. A solicitous friend said to him, "Won't you help her

to pray through?" His answer astonished me. He said, "She is not hungry enough." Not hungry enough! "Why," I said, "I want this Baptism more than anything I know of. I feel hungry enough." "Well," he said tersely, "You must be desperately hungry!" Oh, that was it, then, *desperately* hungry.

As he said this there came to mind the picture of a famished tramp I had once seen. I saw this desperately hungry man reaching eagerly for food and ravenously devouring it. I saw now that I had not been seeking the Lord as He commanded, with my whole heart. So I, forgetting the things which were behind, and reaching forth for those things which were before, pressed toward the mark, confessing to the Lord Jesus that I had not sought Him as I ought and asking Him to impart to me that *desperate* hunger which He alone could satisfy.

The all-wise, all-loving, all-merciful, heavenly Father, heard that heart-plea, and I found myself reading the Bible with a relish of a hungry soul seeking substantial, spiritual sustenance. It was while studying the Topical Bible on the subject of the Holy Spirit that a real spiritual hunger took possession of me.

From Genesis to Revelation the Topical Bible opened before me

GOD'S DIRECT REVELATIONS

to us concerning the office and work of the Holy Spirit in the life of the believer. I saw the Spirit of God at work in Creation, a creative Spirit; I saw the Spirit of God revealing God to man—a revealing Spirit. I saw the Spirit speaking to men of God—a communing

Spirit. I saw Moses endued with this Spirit, possessing supernatural wisdom and power to lead the children of Israel out of bondage into liberty. I saw this Spirit touching the lips of Isaiah with the glowing words of divine revelation, saw it empowering Gideon's sword and making him a mighty man of valour; saw it resting upon Daniel and imparting to his words a wisdom and power that kings and counsellors could not gainsay. I saw Christ's humble disciples anointed and filled with this Spirit going forth to preach the Word to a heathen world, turning that world "upside down" because the Lord went with them and confirmed the Spirit-spoken Word with mighty signs following. . . .

On and on I read, the Scripture revealing to me the Spirit's ministry in and through the converted, consecrated child of God, instructing, teaching, anointing, filling, empowering, guarding, and guiding, a pillar of cloud by day and a pillar of fire by night. Throwing myself at the feet of the glorious, risen and resurrected Lord Jesus, the mighty Baptiser with the Holy Ghost and fire, I claimed the believer's Gift of the Spirit's fulness.

And thus, coming to Him, simply trusting, and yielding to Him my heart, mind, voice and my entire being in glad praise and submission, the Comforter came into my heart to abide,

BRINGING HEAVENLY PEACE

and blessedness in heavenly fulness and gladness. He that was with me to bring me to Christ, was now in me to make me Christlike.

How precious the promise, "He that is with you shall be in you." Food on the table is appetising for a hungry man to look at. But that same food inside the hungry man is not only appetising but satisfying. And so the incoming of the Spirit into the Blood-

washed heart of the believer is an experience that gives the fulness of joy and peace and blessing that for ever satisfies the soul's hunger for righteousness.

I once heard of a man who lived with his wife and children on a New England farm. He was unable on the farm to buy enough food and clothing for his family, and hearing of the gold strike in Alaska, he left his family and went into the far north to try and better his lot. Almost immediately he struck a rich vein of gold ore. The kind and loving father hastened to mail home large drafts of money. The family left the farm and moved to the city, bought a beautiful home, lovely clothes and expensive food. This went on for several years, the absent father lavishing upon his loved ones at home rich gifts of gold. At last the oldest daughter, craving for a sight of her beloved father wrote, "Father, we thank you for these lovely gifts of gold. They are precious. But father, we want you. We're hungry for a sight of you. Come home, father."

As soon as that urgent plea reached the father, he sold out his claim, closed up his business and started immediately for home. And the instant

THAT LOVING FATHER

entered the door of the home, he brought with him a joy and gladness, and a delight and satisfaction his gifts could never bring.

And so it is with the gifts of the heavenly Father's love. Peace and pardon through the shed blood of our blessed Redeemer are unspeakably precious. But into this Blood-redeemed heart the Father wants to send His Spirit to abide for ever, that our hearts might be spotless dwelling-places for God to live in and our prayers, altar stairs upon which we mount into the glorious presence of Him that filleth all in all.

I Will Not Fear

I will not fear
Though storm clouds gather fast,
Though kingdoms fall and mountains crumble
into dust.
When every ship comes home with broken mast,
And every doubt of earth and hell assails my
trust,
Then, whether heaven above be dark or clear,
My anchor chain will hold—
I will not fear.

I will not fear
When dearest friends turn back,
And earthly ties are snapped by unexpected
strain;
When those once dear now follow in my track
And rend me, then, though bleeding, I will
not complain,
I shall expect my Lord will then appear
To shield His trusting child—
I will not fear.

I will not fear
Though wrong ascends the throne,
And innocence with broken sceptre stands
aghast.
The right shall not for ever stand alone:
Justice will wear the royal robe and reign at
last.
Haman shall hang on gallows he did rear,
God's people shall be free—
I will not fear.

I will not fear
When everything goes wrong;
When losses, crosses, pains, and sorrows over-
whelm;
When days are dreary, nights are dark and long,
And storm-blasts hide from view the Master
at the helm.
I see Him not, but while His voice I hear,
Unflinching, I'll wait—
I will not fear.

Is War Christian?

"Is War Christian?" by Frederic B. Phillips [VICTORY PRESS, 1/-, by post 1/2.] Obtainable from Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

WAR clouds once again are scudding across the Continent. At the moment of writing the Great Powers of Europe are gathered at St. James' Palace, human hates and national prejudices are paramount and newspaper editors are busy writing articles to encourage recruiting. It is not a bit of good to close our eyes to the danger or to stop our ears to the clamour; we must have our minds made up before the panic starts and our resolve firmly rooted before the storm bursts upon us.

During the years following the war a good many books and pamphlets were published against war; some have treated the subject from the humanitarian standpoint, others from the view-point of wastefulness (and no one who knows anything of war will deny that these and many other aspects of war can make out a

very strong case against it) but the standpoint of the out-and-out Christian, the truly "born again" man has not yet received its full measure of publicity. This book by Mr. F. B. Phillips, the Managing Director of the Elim Publishing Company, sets out this side of the subject. Its arguments are those of the believer who is definitely "not of this world" and the case against war is lifted out of the mud and mire of politics on to the plain of Christian ethics. Read this book with a desire to know what is the will of God in Christ Jesus and I have not the slightest doubt that your line of conduct will be made perfectly clear and that you would rather be killed yourself than take the life of an unbelieving enemy. Every Christian young man should get this book and make its pages the subject of profound study and prayer before the next war begins. Young ladies will do well to study it as well, for by so doing they will be prevented from forcing the man they love, the brother they respect and the father they revere into the maelstrom of death by the distribution of "white feathers," etc.—P.N.C.

Hidden in God

E. C. W. BOULTON.
Andante.

CLAUDE C. SWIFT.

1. Hid-den in God, O blest re-treat, Where deep with deep doth
2. Hid-den in God, O let me be A conquer'd soul, yet
3. Hid-den in God, no tongue can tell, The bliss of those who
4. Hid-den in God, earth's joys grow dim, For here the heart's just
5. Hid-den in God, with gar-ments white, Each step leads on to
6. Hid-den in God, O life di-vine, This heart the Ho-ly

dai-ly meet; Life's high-est mount at Thy dear feet,
e-ver free, Whose life is drawn a-lone from Thee,
in Thee dwell, Who yield to Love's con-strain-ing spell,
filled with Him, And oft with praise o'er-flows the brim,
clear-er light, Whilst faith still keeps Love's goal in sight,
Spi-rit's shrine, All ful-ness now in Him is mine,

1.-6. Al-le-lu-ia! Al-le-lu-ia!

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Bible Study Helps

PALM BRANCHES AND REJOICING

I. God's People Rejoice in Him.

"And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Lev. xxiii. 40).

II. God's People Rejoice in His Habitation.

"And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written" (Neh. viii. 15).

III. God's People Rejoice in His Coming King.

"Took branches of palm trees, and went forth to meet Him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord" (John xii. 13).

GRACE

"Grace and truth came by Jesus Christ" (John i. 17).

"By grace are ye saved" (Eph. ii. 8).

"Grace of our Lord was exceeding abundant (I. Tim. i. 14).

"By the grace of God I am what I am" (I. Cor. xv. 10).

"Be strong in the grace" (II. Tim. ii. 1).

"My grace is sufficient for thee" (II. Cor. xii. 9).

"The grace of our Lord Jesus Christ be with you" (Rev. xxii. 21).

"The Lord will give grace and glory" (Psa. lxxxiv. 11).



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

ing justice and truth regardless of the opinions of others. Is it any wonder that Pilate lost both his job and the good opinion of not only the crowd but Cæsar as well, and finally the good opinion of the world. What a lesson this should be to those halting between two opinions.

PRAYER TOPIC:

Strong, loyal upholdings of the Principal for Easter Monday, that God's mighty power may again be manifest through His servant, and that eternity may be the richer for those three services.

Sunday, April 5th. John xvii. 13-26.
 "And the glory which Thou gavest Me I have given them" (verse 22).

The Lord Jesus Christ is not only willing to share with us the limitless and eternal riches of the universe, to which He is heir, but He is also willing to share with us that eternal glory which He had with the Father before the world was. That which marked Him out from all the other heavenly beings. That divine glory which outshone all the darkness of the powers of evil, which rose above the turmoil and strife of contending parties in that calm of heavenly peace. Those divine attributes of love, truth, holiness, justice, mercy and faith He is willing to share with you. And beside all this to give you the glory of helping to win the war between good and evil, between light and darkness, between the prince of this world and the Prince of Peace.

PRAYER TOPIC:

That sin in all its hideousness with its blighting influences may condemn those living selfish, pleasure-seeking, godless lives to-day, and that crimson Calvary may meet every need.

Monday, April 6th. John xviii. 1-14.
 "The cup which My Father hath given Me, shall I not drink it?" (verse 11).

How beautifully the poet has put it in the following words:

"Death and the curse were in our cup,
 O Christ, 'twas full for Thee!
 But Thou hast drained the last dark drop,
 'Tis empty now for me.
 That bitter cup, love drank it up,
 Now blessing's draught for me."

Although this cup was filled with bitter suffering for the Son of God, yet it was prepared by none other than a loving heavenly Father. There was no way out, the demands of justice must be met, someone must settle the account if the children of men were to have a free pardon. God's divine love considered the greatest and the highest good of mankind in this, and the Son willingly acquiesced. He is still considering the greatest and highest good of mankind, but can He find those who are as willing as Jesus to fall in with the divine plan even when it means suffering?

PRAYER TOPIC:

That the Easter Convention meetings may minister salvation to the unsaved, solace to the sufferers and the fulness of a floodtide Pentecost with endowment of power to eager, expectant, hungry hearts.

Tuesday, April 7th. John xviii. 15-27.
 "Immediately the cock crew" (v. 27).

Peter had denied the Lord on two occasions previous to this one, without manifesting any feeling of compunction or conscience whatever. He was simply left to himself, and Satan was not slow to take advantage of the occasion. It is only when the light shines upon us that

we see ourselves as God sees us; then is the time when we are in the place of being deeply convicted of our misdeeds and failings. Apart from this light we may go on in a wrong way for a considerable time without any very strong feelings about it, but let God come upon the scene, let us see ourselves in that heavenly light, and then like Peter we will seek a place away from everyone to weep our hearts out before God.

PRAYER TOPIC:

Elim's "set apart" day of prayer. Special concentration on Easter Monday's services in Royal Albert Hall, also for definite preparation in all our churches that hearts bringing blessing with them may charge the atmosphere with blessing.

Wednesday, April 8th. John xviii. 28-40.
 "My kingdom is not of this world" (verse 36).

The contest for kingdoms has ever been the dominant note in the history of the nations of the earth. It was hard for the great rulers of the world to understand anyone seeking any other kind of a kingdom. The jealousy of Herod to protect his kingdom was the cause of the slaughter of the infants at the time of our Lord's birth. In after years, in the time of the Apostle John, the Emperor Domitian hearing of the Christians seeking a kingdom, and thinking only of an earthly kingdom, had his own uncle Clemens, who was a Christian, slain. He also summoned the nearest surviving relatives of Him the Christians called their king, but in questioning with them, he found they were only poor men; and that it was a kingdom not of this world, so he dismissed them with contempt. Nevertheless the promise of God standeth sure: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

PRAYER TOPIC:

Praise for steady strides in Pastor and Mrs. Thomas's work in Spain where Roman Catholic opposition has been so intense. Our missionaries return thanks to God's remembrancers for prayers on their behalf.

Thursday, April 9th. John xix. 1-16.
 "Take ye Him, and crucify Him: for I find no fault in Him" (verse 6).

Did ever such a remark fall from the lips of any judge as he was giving sentence of death? Was there ever such a picture of vacillating weakness? Here was the official representative of the world's mightiest empire being swayed hither and thither by every cry which arose from the mob. What a calamity it is when the fear of man, fear of losing one's position, fear of losing the good opinion of the crowd, fill the heart instead of the fear of God; fear to fail in execut-

Friday, April 10th. John xix. 17-30.
 "They crucified Him, and two other with Him" (verse 18).

Three crosses were raised on that hill side. Each of these has a lesson for us. On the middle cross was One who was voluntarily suffering for the salvation of others, suffering the extreme penalty because there was no other way to procure their redemption. On one of the other crosses was a penitent thief. His cross was not a voluntary one, but it was a blessed cross for it lifted him to look into the face of Jesus and hear from His lips the words of life and pardon. The other cross held the impenitent thief. What a sad cross was this one: a cross but no crown, no heavenly outlook to compensate for the sufferings of earth. He looked only for salvation in this life, and because he did not find it he turned to rail on the Saviour. The lesson from these three crosses include the bulk of, if not the whole of, humanity.

PRAYER TOPIC:

Good Friday: That all convention services to-day be deeply anointed of the Spirit and that the Principal's three services at Winton bring spiritual quickening to Bournemouth.

Saturday, April 11th. John xix. 31-42.
 "That the scripture should be fulfilled" (verse 36).

What a marvellous array of fulfilment of scripture do we find around the cross. To watch the enemies of Jesus fulfilling every line of sacred scripture is surely a marvellous proof of the inspiration of the Bible, beside being a further proof that the One to whom they were doing all these things could be none other than the One foretold by these scriptures. Did the Roman soldier strike his spear into the side of Jesus to fulfil Zech. xii. 10? Did the other soldiers divide His clothes among them and cast lots for His seamless robe to fulfil Psa. xxii. 18? Did the Pharisees walk past His cross shaking their heads and casting sneering remarks at Him to fulfil Psa. xxii. 7? Did that one who gave Jesus the vinegar do so because it was foretold in Psa. lxix. 21 over a thousand years before? And although it was intended to bury Him along with the two thieves why was it not carried out? Isaiah liii. 9 tells us why. Surely these are written that we might put our trust in the Scriptures and in the Christ of the Scriptures.

PRAYER TOPIC:

Praise for help and spiritual uplift received by Miss Ewens through Miss Barbour's visit to India, and for increased prayer interest in India's great need as a result of Miss Barbour's missionary talks since her return.

Emptied — Empowered

TWENTY-THREE years ago a great sense of spiritual need swept over this heart, and to the cry which God Himself had created came Jehovah's abundant response. To describe the experience of that sacred hour is impossible. There had been the preparatory process of emptying the heart and stripping the life of many things which had hitherto deprived Christ of the throne of the being. And then He came! There had been the *overpowering*, now there was to be the *empowering* of the Holy Ghost. It was as though the human was being enveloped and immersed in the divine; God was wrapping His own wonderful sufficiency around the nakedness of my prostrate soul. It seemed that God was embracing the human and lovingly wooing and welcoming the soul into closest union with Himself. It was a moment rich in divine revelation and realisation.



With the advent of the Holy Ghost came a new vision of Jesus Christ, and a more intense passion to please Him and be like Him. A fresh adjustment of life was taking place, everything was being rightly related to Christ the great Centre of thought and experience. The wonder and rapture of that moment sheds an abiding glory o'er life. A perennial spring of radiant gladness together with a new capacity for worship was released within the soul.

Ernest C. Boulton

The Promise of the Father

FOR some time subsequent to conversion I came under the influence of holiness teaching, claiming what was described as "The Second Blessing." Though thoroughly in earnest my quest failed to yield the power which I sought. At this time I came into contact with Principal Jeffreys and his despised band of workers. At first I was fearful lest the work might not be sound. Finally I attended the meetings, and was delighted to realise the witness of the Spirit. At last I decided to approach one of the pastors. I asked him point blank whether it was possible to receive the Baptism in the Holy Ghost without speaking in other tongues. He opened his Bible at Acts x. 44, asking me to read the verses, and then to explain how the men who came with Peter knew that the Gentiles had received the Holy Spirit. Of course, I had to read "For they heard them speak with tongues and magnify



WHAT THE... BAPTISM IN THE HOLY GHOST

God." The matter was settled there and then for me, and three nights after I received a mighty baptism in the Holy Ghost. There was no question about it, and I have never doubted the reality of that experience from that hour. I thank God for opening my blind eyes and leading me into touch with those who believed that the Pentecostal fulness is for to-day. Pentecost has meant so much to me, and after eighteen years still means more than tongue can tell.

Robert L. Lacey

A Spiritual Revelation

RECEIVING the baptism in the Holy Spirit within one hour of my conversion, I realised not only a change of heart, but also absolute revolution of my whole life, natural and spiritual. Naturally I was very reserved, yet opposed and scorned the Pentecostal experience and regarded its adherents as fanatics. On the night of my conversion, God not only gave me the indescribable peace and joy of full salvation, but the baptism and power of His Spirit accompanied with speaking in other tongues as the Spirit gave utterance, the very experience I had ridiculed in others, thus convincing me in a very real way in my own life of the truth, that this blessing was for these last days. At once I felt that the Lord had some great purpose in giving me this wonderful blessing on the night of my conversion.



Conversion gave me the desire for the salvation of others—baptism gave me the power to translate this desire into service. This occurring as it did in the midst of a successful business career, changed my whole outlook on life. I felt a call from God to carry the message which I had received.

I have found that the baptism, wonderful as it was, was not the climax of Christian experience, but the opening of a great door into yet fuller and deeper experiences and revelations. That one baptism has been followed by many fillings and wonderful anointings and "still there is more to follow."

J. Woodhead

HOLY GHOST MEANS TO ME.

My Credo

I BELIEVE in the Holy Ghost." This phrase in the Creed which I was taught when young, was meaningless to me until I came into touch with the Elim ministry. These people believed what others glibly repeated, and taught that this was a blessing to be sought.

In my personal experience, when but a young convert, I was encouraged to seek for this fulness, and God graciously sealed my life with the Holy Spirit of promise. My heart was filled with joy, my tongue with words of praise in my own and another language, my life received a new power and my soul was filled with glory.



Henceforth my life realised the impelling, compelling, and propelling power of the Spirit, especially in witnessing, which eventually led to the fuller service of the ministry.

To me the Holy Spirit is the driving force of the Christian life, Christ is the Captain on the bridge, the Holy Spirit is the power in the engine-room of the soul, which propels the life of the believer. Human effort fails to take us far along the highway of holiness, but bless God for the mighty driving power of the Spirit.

I believe in the Holy Ghost, for He has opened up the Word of Life, and revealed Christ in all His beauty and loveliness, and filled my heart with the desire to magnify the Lord by my life, and His is the power to accomplish this.

J. J. Morgan.

A Marvellous Experience

FRANKLY I cannot tell you what the baptism in the Holy Ghost means to me, in so few words as this article allows. For there is so much undiscovered ground to be searched out, and much land to be possessed, as well as the wonderful experience in one's possession. It is true I have had a marvellous Baptism, which I received in my own room, some eleven years ago, that caused me to magnify God in other tongues for two and a half hours. And since that glorious experience I have received some of those precious "gifts" of I. Corinthians xii. It is a fact

that I have received power both to witness and to minister the Word; and that the Lord Jesus has become more real to me: His Word now a living Book; prayer a vital force—a holy fellowship, a sweet communion, exultant in worship. Since my Baptism I have found a wonderful Guide into all truth, who reveals my Master in a way I thought was never possible. This experience has become the spirit and force of my Christian life: and all the Word says of this marvellous Baptism I am proving; and bless the Lord, "the end is not yet."



Have you felt the Spirit's power?
Still there's more to follow;
Falling like a gentle shower?
Still there's more to follow.

And like the hymn writer with all the experience we have had, and He has brought us into, "still there's more to follow."

F. Shadlock

A Fourfold Blessing

FIRSTLY, *Satisfaction.* I had at last found that which my soul so eagerly longed for. I had heard of this experience, I had seen it manifested in the lives of others, heard their glowing testimonies, and being convinced from the Word of God that it was for me, I had set my heart and soul upon it, and now at last my hopes had been realised and I had found it.

Secondly, *Assurance.* Now I had something with which I could meet all the arguments of men, and all the doubts which Satan might endeavour to put into my mind regarding my salvation. Had not God Himself witnessed to my faith by speaking through me in languages I had never learned nor heard? and did not the power of the Spirit within, ever abiding, and frequently speaking through me confirm my faith in the Lord as my own personal Saviour?



Thirdly, *Joy.* Of course, the disciples were filled with joy and with the Holy Ghost, and why should I not have this as well? Yes, it was there: "Joy unspeakable and full of glory."

Fourthly, *Power.* This was especially manifest in witnessing for Christ, in preaching His Word, and in prayer. Sometimes I would feel my soul so gripped with a sense of conviction, reality, and determination on some divine truth that I had to give expression to it with power in order to get an outlet for that which was welling up within.

Joseph Smith



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.

Lasting Things.

In an age when changes are taking place so rapidly one's heart turns for strength to the things that survive all changes—the enduring realities of life, that will outlast the relentless years. "Thou remainest" is a word with sweet comfort to those whose lives have suffered through the ravages of time. "The same yesterday, to-day and for ever." Hallelujah! An oft-repeated truth, but one which never loses its hold upon hearts redeemed by grace. We may always count upon the changelessness of the Everlasting Word. When all those glittering things in which the world now glories have passed away He will still reign on, King of kings and Lord of lords, God's redemptive answer to man's universal need. And amid all that disappoints in life our faith anchors firmly to the Eternal One, in whom all Christian hopes are centred and in whom they must find complete realisation.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young woman suffering from mental trouble that she may be completely delivered and led to know the Lord.

The son of a widow who is seeking healing for soul and body.

A man and wife that they may be brought into the light of salvation.—M.G.

Two believers who are estranged that the Lord may bring them together again.—L.L.

A believer who has been passing through very trying times that God will send complete deliverance.—A.B.

An unsaved son that he will not be influenced by an unworthy father.

A believer suffering from rupture, that he may be healed.—R.R.

ANONYMOUS GIFTS

During the past week we have received the following gifts from anonymous donors:

Foreign Missionary Fund: Birmingham (H.F.), per Miss Henderson, 10/-.

Work in General: Settrington, Yorks (S.H.L.), £2.

Jubilee Appeal Fund: Scunthorpe family, £1; Grateful Crusader, per Pastor Corry, £1.

Clusters of Camphire.

Unmeasured and Unmerited Grace

By Pastor E. C. M. Goulton

"The measureless overflowings . . . of the fountain of the grace of God."—Rom. v. (A. S. Way).

I cannot understand it,
This boundless grace of Thine,
I do not stop to reason,
But claim it now as mine.

THE divine power expressed in terms of grace and mercy. Nowhere does God's character stand more fully and truly revealed than against the dark background of human guilt. In the Cross we see Omnipotent grace pouring itself out in unmeasured fulness—the heart of Eternal Love breaking like some vast tidal wave upon the shores of human need, bearing on its mighty crest hope and health to the despairing sons of men.

"The measureless overflowings . . . of the fountain of the grace of God." Not the unwilling exercise of divine prerogative on behalf of a rebellious race—not the supreme effort of a creator who is yielding to the importunate cry of a prodigal creation, but the gushing forth of the very nature of Deity in redemption. Calvary simply means that God is being true to Himself; Golgotha shows the Godhead under the constraint of a dominant passion, yielding to the beneficent urge of salvation. Christ is the Creative Thought of God spoken in terms of humiliation, the longings of the Eternal Wooer and Lover of humanity becoming articulate—God reaching out and bursting through the self-erected barriers of mortal depravity.

Before such an overwhelming mystery of love and grace the soul is swept into surrender, carried on the bosom of that glorious sea of sacrificial love to the very heart of the Father, borne into the inner court of realised relationship with God.

Reason can never plumb these depths, nor can the finite scale such heights. There is no scribe or seer of earth that can pierce the veil of such infinite compassion. The wise and the prudent among men may not penetrate the secrets of this holy place. It is utterly beyond the compass of the creature.

Before this Fount of love and grace I sink,
A thirsty soul, eternally to drink
Of God's unmeasured and exhaustless Gift.

How I bless Thee for the outpouring of Thy grace, for the scope of Thy love, for the virtue of Thy Cross, for the power of Thy passion. Thy anguish hath awakened me; Thy sorrow hath enslaved me; Thy wounds have won me; Thy poverty hath prevailed; in Thy bonds I find benediction; out of Thy humiliation comes my healing; Thy stripping has brought me salvation; Thy loss has given me liberty; Thy rejection means my redemption.

Oh the eternal wonder of "love so amazing" that envelops this bankrupt soul in its healing depths; of grace so utterly unmerited that purifies the poisoned springs of my human nature; that turns my bitterness to blessing, my storm into a spiritual symphony, and my murmuring into ministry.

Unmeasured is the grace that gave
Its choicest Gift this soul to save.

Why I Believe in the Resurrection

He is not here. He is risen.—Matthew xxviii. 6.

Notes of an Eastertide address by Pastor J. C. CARISS



THE resurrection of Jesus Christ is the cornerstone of our faith. It is of no use quibbling about supposed biblical inaccuracies or alleged historical mis-statements. The vital question is, "Is Christ risen from the dead? If he is not, Paul himself says our faith is vain and we are still in our sins (I. Cor. xv. 17). But if He is, as we believe really risen, then Christianity is the real, vital force we claim it to be.

That the Resurrection is so necessary to our faith is proved by—

1. The fact that *it sets the seal upon our Lord's teaching and His claim to Messiahship*. During His earthly ministry the Lord repeatedly affirmed that He would rise from the dead (Matt. xvii. 9; xii. 40; xxvi. 32; John ii. 19, etc). That in fulfilment of these predictions He did actually rise from the dead, is most conclusive proof, not only of the infallibility of His doctrine, but of the divinity of His nature.

2. Again, the resurrection is the evidence of *completed redemption*. We remember how in Old Testament times on the day of atonement, the mediatorial work of the high priest was only completed when he had entered into the Holy of Holies, and presented the blood before the mercy-seat. We can imagine how on that day, the people of Israel would wait in solemn silence with hearts beating fast, as they saw their high priest disappear, the tinkling of the bells upon the borders of his garments growing fainter and fainter until it was not heard at all. For a few minutes they would wait in breathless suspense, and then hearing again the faint sound of the tinkling bells, and knowing that atonement had been made, they would break forth into

A GREAT SHOUT OF TRIUMPH.

Evidently when the Master met Mary in the graveyard and said to her, "Touch Me not, for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God" (John xx. 17), though having burst asunder the bars of death, He had not presented in the holiest place of highest heaven, His own blood. Some time after, however, when He appears to the disciples with the hitherto-doubting Thomas amongst them, He calls that apostle to Him and says, "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless but believing" (John xx. 27). Undoubtedly between the two incidents He had ascended to the Father's throne, and while all heaven worshipped, presented His own life-blood,

shed on the Cross of shame to make atonement for the world. Redemption was an accomplished fact. The Lamb had prevailed. Prophets had foretold it. Priests foreshadowed it, and patriarchs seen it with the eye of faith. And now it was done. Christ, "by His own blood had entered into the holy place and obtained eternal redemption for us" (Heb. ix. 12). The King passes on to the ascension mountain. We believe that Ephesians i. 21 tells us the inner story of what happened there. We are told that He was raised above "principalities and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." That such powers were not bright angels, but emissaries of hell, is made quite clear if we read Ephesians vi. 12. The suggestion is that Satan massed his forces on the ascension morning to seek to frustrate

CHRIST'S RE-ENTRY INTO GLORY.

If our Lord had been content to go back just as God, the arch-enemy of souls would not have troubled Him, for God must go back to God. But Christ took man in Him. He was man—the triumphant, risen, glorified, ascending Man—the Last Adam; and all hell strove to prevent Christ taking man to the throne of God. He may go as God, but He must not go as the representative of men; or else, just as in the first man the race came out of Paradise, so in the second man, all who believe in Him will re-enter Paradise. But they may as well have sought to hold down a cork by throwing sea-water over it, as to arrest Christ's progress by their demon power. He burst through them all. And now He sits at the Father's right hand, assuring us not only of a finished work, but of perpetual salvation; for in Him the creature for the first time in the history of the universe has been taken into union with the eternal God at the very throne of God. Well may we rejoice in such a blessed truth, but let us remember that had Christ not risen from the tomb, such rejoicing would have been impossible.

3. Once more: in the resurrection of our blessed Lord we have the authority for believing that the saints will rise from the dead. True He promised to return for His disciples (John xiv. 3), but such a promise would contain precious little of real comfort was it not substantiated by the glorious truth of His triumph over death. To the natural mind the thought of His coming back again seems somewhat of a fantasy, and we as His own children should find great difficulty in accepting it, if it had not been that Christ Himself arose. But now, though there are problems with regard to it which we have not been able fully to comprehend, we

simply rest in faith, knowing that He who became the "firstfruits from the dead" will, by

HIS OWN UNCHANGING POWER

that neither man nor devil can withstand, raise the dead from age-long dust, and catch away the living saints to meet Him in the air.

Seeing then that the resurrection is so vital to all that we as Christians hold dear, can we be absolutely sure that it is beyond the shadow of a doubt, a proven fact? Certainly we can. A master-mind of a past generation once said, "The resurrection is the best proved fact in history." We all believe that Julius Cæsar came to Britain, or that Christopher Columbus discovered America, and yet there is more evidence to substantiate the truth of the Resurrection than even these universally accepted events.

Apart from Scripture which tells us that, "in the mouth of two or three witnesses shall every word be established," we know that in our Law Courts every day important cases are decided on such evidence. If, therefore we could discover two trustworthy witnesses to the fact of the Resurrection, we should have sufficient grounds for accepting it. But we are not dependent only on such evidence, for God has provided us with a veritable "cloud of witnesses." Let us think for a moment of those who actually saw Jesus after He had torn away the bars of death. There was Mary and Peter, and the two on their way to Emmaus, the disciples in the room where the doors were barred against any intrusion, once when Thomas was with them, once when he was not, and then at Tiberias He granted a manifestation of Himself to the men who had followed Him so faithfully through the eventful years of His earthly ministry. Paul tells us that over five hundred at one and the same occasion saw the Lord after His resurrection, and of course he himself as

ONE BORN OUT OF DUE TIME

was permitted to behold Him as he lay face downward on the Damascus road (I. Cor. xv. 5-8). Surely such overwhelming evidence cannot but convince any unprejudiced mind.

In the days when Deism was sweeping England, two eminent legal authorities, Gilbert West and Lord Lyttleton, were put forward to crush belief in the supernatural in the Bible. In order to accomplish this, Lyttleton undertook to write a book proving the conversion of Paul to be a myth, while West said he would write one to refute the Resurrection. When the books were completed the two men met. "You have written your book?" asked West of Lyttleton. He said he had, but added, "West, as I have studied the evidence and weighed it by the recognised laws of legal evidence, I have become satisfied that Saul of Tarsus *was* converted, as stated in the Acts of the Apostles, and that Christianity is true, and I have written my book on that side." "Well," replied West, "As I have studied the evidence for the resurrection of Jesus Christ, and weighed it according to the acknowledged laws of evidence, I have become satisfied that *Jesus really rose from the dead*, as recorded in the Gospels, and have written my book on that side. Both these books may be found in many libraries to-day.

Lord Salisbury was sure of his ground when he said, "I believe in the resurrection because of two

things, (1) *Testimony*, (2) *Effect*," for besides the testimony of history, the cogent argument we can draw from the effect the Resurrection has had during the nineteen centuries that have rolled by since it took place, cannot be adequately refuted. We look around us and see churches on every hand. Christian institutions are found to-day in almost

EVERY PART OF THE GLOBE

We sometimes get so used to their presence that we forget they are each a silent witness to the Resurrection of the Saviour in whose name they have been erected. Down through the ages march the ever-increasing host of noble martyrs. Some wasting away in filthy dungeons, some tortured unmercifully as their limbs are stretched upon the rack, some torn asunder by wild beasts, every tier of a Roman amphitheatre reverberating with thunderous cheers as the people watch their bodies being destroyed, others giving themselves to be burnt at the stake, or executed at the block that the torch of testimony may the brighter burn, and they a better resurrection gain. Out to the ends of the earth go the eager heralds of the Cross, planting the blood-red banner of Calvary beside the mighty waters of the Amazon, beneath the gloom of Congo forests, or where eternal snow and ice hold everything within their unrelenting grip. Severed, sometimes for ever, are the bonds that unite them to the dear ones they have loved, that bind them to their childhood's home and native land, as they step out into the vast unknown with God alone to guide. Sometimes they meet an early death. A mound of earth, away on some sun-scorched desert, or beside a silent stream, marks perhaps the place where their body lies "in sure and certain hope of the resurrection." Sometimes, like Livingstone, C. T. Studd, and Hudson Taylor, they spend long, strenuous years of toil beneath a burning sun that they might win the lost to Christ. Wet with the dew, by sleeping out under the open canopy of heaven, burning with fever in some insect-ridden native hut, weary with arduous itinerations, often persecuted by the very ones they seek to save—so they spend their lives, and

LAYING DOWN THEIR SWORDS

pass in to see the King. What, we ask ourselves is the secret of such noble self-denying lives as these? Is it strength of will, or burning zeal to achieve some noble feat which shall give immortality to their name? From humble homes, from lonely widows, whose cross though heavy, is outweighed by that sweet peace of God, which many in a higher place in life would give a fortune to possess—from well-kept homes in trim Suburbia, where Christians kneel in prayer at start and close of every day—from east and west and north and south, from millions of lips comes loud and clear the ringing answer of the Blood-washed throng—

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives for ever in our hearts to reign.
He arose, He arose;
Hallelujah, Christ arose."

"Up from the grave He arose." This they thunder out in glad accord, "is the bulwark on which our fathers leaned, and this is our sure anchor."

Indeed, we cannot account for the dauntless courage,

the grand heroism of Christians of bygone days, or of this present generation, where persecution's cruel hand has fallen heavily upon them, except that the One they worship lies not beneath the soil, but lives, and animates them with His Spirit. But this is not all. We know He lives because we've seen Him gather up the shattered fragments of vessels marred upon the wheel of time and make them new again, we've watched Him lay His nail-pierced hand upon the fevered brow, we've seen Him touch the sick and make them whole again, we've bowed in wonder as before our eyes we saw Him sweep the silent chords of lives with harmony divine. And best of all, we know He lives because within our hearts from day to day we feel the throbbings of

HIS RESURRECTION LIFE.

Yes! He lives. He lives within our hearts by faith. He is "Christ in us the hope of glory." Shout the

news to all the world. To sinners, say that Christ, who gave Himself upon the tree, is still alive. Tell them the Saviour they have slighted lives in the power of an endless life, and will surely call the Christ-rejectors to the Judgment Bar one day. To Christians, herald forth the news that the resurrection of their Lord means victory for them. There is no need to be defeated, no need to be sad. Christ lives to set us free. Whatever the circumstances—even if they are such that in the natural they would trouble us sore, Christ living in us is sufficient to meet and overcome them. It is simply for us to count upon the mighty power of the living Christ within our hearts, and as we do so, He who burst in triumph from the tomb, and tore away the bars of death, will snap the bands that bind to the earthy things, and catch us up in spirit, that even while we dwell down here the freedom of His more abundant life we shall enjoy.

PAUL'S THORN

By Pastor T. BURTON CLARKE

THERE are very good reasons why, for the sake of defending a Bible doctrine, and encouraging those whose faith for healing is weak, that we look into the matter of Paul's thorn, seeking further light. The account may be found in II. Cor. xii. 1-10. Here is the problem set for us: What was Paul's thorn? Did he get deliverance from it? Having read what others have written on this matter, I have no desire to follow them unless conviction carries me in the same direction. The generality of expositors leave Paul with his poor old thorn, a poor testimony to divine healing. I shall be bold and if I err it will be on the other side. If you say the Scriptures do not conclusively tell of his deliverance, I must retaliate and say they do not tell conclusively of his non-deliverance. One writer said Paul had no definite revelation from God that He would not deliver him, and that he gloried in his infirmity; this is scarcely true to the Scriptures. Let us look at the context. Paul had had a definite revelation from God fourteen years previous: you may read it in Acts xiv. 19, 20. He was caught up to the third heaven. Note at this time his sufferings were in the will of God.

He had the vision at the time of his stoning, when left for dead outside the city walls of Lystra. He speaks of the thorn given to

KEEP HIM HUMBLE,

and then whatever it was, he gloried in it. We must consider why he gloried in it, not as a Romanist who afflicts his body in the belief that such penance will produce pardon. His glory was that thereby the power of God might rest upon him.

Paul's thorn did not cripple his usefulness. He underwent very trying experiences, the summary of them may be found in II. Corinthians xi. 22, 33. Having read the bare outline, what must have been the actual experiences? These for us are not given.

Paul's thorn did not kill him. Tradition says he was martyred by beheading.

What was Paul's thorn? We may make many guesses, but from contemporary passages may we not

gather help. It was a thorn, which means a sharp spike or stake. Such penetration would produce pain. It was painful and in the flesh, note that. Not a spiritual conflict with reaction in the body, but a bodily infirmity that caused him to triumph through abundant grace. Did he feel it and suffer from it? Oh yes! Of course Christian Science would say no, it was just a disease of the mind, and thus with a healthy mind the thorn would cease to be. Paul says in Galatians iv. 13, 14, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as

AN ANGEL OF GOD,

even as Christ Jesus." Was Paul's physical weakness ophthalmia? This certainly is a common ailment in eastern countries, and the inspired word furnishes us with good ground for believing this. Paul's amanuensis Tertius wrote at his dictation. Why? There may be more reasons than one, but one was surely the great apostle's failing vision. Two other verses in Galatians throw the weight of opinion strongly in favour of eye-weakness. Chapter vi. 11, "Observe the size of the characters in which I write to you with my own hand," that is near the original rendering by Conybeare and Howson. Then in chapter iv. 15, "For I bear you record that if it had been possible, ye would have plucked out your own eyes, and have given them to me." These verses seem well-nigh conclusive as to his thorn. Read carefully verse 7 in account of the thorn and you will learn that God did not definitely and deliberately give him it. He just allowed it; it was a messenger of Satan, Satan's angel to buffet him. That is a fighting word. God does not arbitrarily smite us with consumption, cancer, or some other thorn. Some treat sickness as if it were Jehovah's chief business to mete out doses of disease to keep them humble and holy.

PAUL'S MANY EXPERIENCES

would try a man of the most robust constitution, and tradition speaks of him to the contrary. Paul may

have been a physical creaking gate, for we read his bodily presence was weak and his speech contemptible. Paul had no flesh to glory in, neither have we.

Was Paul's thorn removed? You may be anxious to know what the writer believes. He is more anxious for his readers to know what the Word says. Read verses 8 and 9. Did he receive healing? He asked and the Word says, "Ask and ye shall receive," "My grace is." Do we require anything more hopeful or convincing than that? Strength made perfect in weakness. Here is more truth than face value suggests. There can be a definite answer I believe. The first thing is for Paul to get deliverance in his trial, then deliverance from it. If we hold tenaciously to the fact that the thorn was not God-given, only allowed, we shall find ourselves asking the question, Does the abundant grace and the thorn fit? Had we better have the thorn and thereby not miss the grace? Is it not better to lose the thorn in the grace? This I think was Paul's experience, although there may have been a recurrence. God said, "Here is thy healing, Paul, take it,

ACCORDING TO THY FAITH

be it done unto thee." He did not say, "Paul, I am giving thee grace to bear that old thorn," neither is it according to the teaching of the Word that strength

is promised merely to bear a pain of which Satan is the author. I believe Paul got relief and deliverance as he realised the purpose and power of the more grace and strength. Look closely at God's answer to him. "My grace is sufficient, . . . My strength is made perfect in weakness." There is no weakness in strength, and here we have an instance of God's strength being made perfect. Think you, Is Christ's strength made perfect in suffering? We will admit that perhaps *through* suffering, but not necessarily *in* physical pain. What is the purpose of grace? Is it not given to conquer? Grace to suffer according to the will of God I know. But was Paul's thorn according to that will? If you say yes, then the main plank of divine healing goes; besides, I believe Paul knew the will of God, and yet sought its removal. "I take pleasure in infirmities," he said, But what for? "When I am weak, then am I strong." Here I think is the Cross viewed from the Easter morn. Paul. sees the value of the thorn his cross, in the light of the abundant grace and perfect strength. Paul perhaps did not always live in victory. Do we? In that sense the thorn is not removed. Our thought is tempered by remembering this body is not the resurrection body. Would God let Paul down? Never. Paul lived to labour, and said, "I always triumph in Christ."

Prayers Wanted

By J. HUDSON TAYLOR

A YOUNG man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God—and going one day to a friend, he said: "I don't know how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray; there are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God. To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how to be saved?" Or from some distant place another would call, saying, "I heard you would tell us here how we might find heart-rest." Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along.

Mark this: if all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way against which we have

been beating with our puny human wisdom and power in vain. The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxiii. 3).

London 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. L. Bell and Pastor and Mrs. George 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 and J. A. Vanstone. 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.

East Ham. Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30. 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.

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.

AND REMEMBER:

Saturday, April 11th, at 7.30 p.m.—Elim Crusader Rally at Marble Arch, Hyde Park.

Easter Monday, April 13th, at 11 a.m., 3 and 7 p.m.—Royal Albert Hall.

Don't Miss the Great Foursquare
Gospel Demonstration at the Royal
Albert Hall, on Easter Monday



(Conducted by Pastor DOUGLAS B. GRAY)

**Southport
SPECIAL SERVICES**

We praise God for continued blessing on our Crusader meetings. At present we are completing a five months' programme, covering a large variety of meetings, wherein all have the opportunity to take part. Apart from our monthly Prayer Meeting—when we expect and receive special blessing—we have had a "Treasure Hunt," when hidden truths were brought to light as we delved into the Word of God. "Trade Night" was also a time of blessing, as those taking part likened their particular type of employment to the Christian experience. Another evening we brought our Bible problems along and found illumination on many perplexing thoughts. On "Literary Night," books that had proved a blessing to the readers were commented upon and recommended. "Missionary Night" revealed once more to us the great need of the gospel in foreign lands. "Veterans' Night" and "Beginners' Night" both proved a blessing, and we praise God for the Living Word proclaimed by word and song on both occasions to the glory of His name. "Shipwreck Night" found us proving Him all sufficient without even Bible or Hymn Book. We do indeed praise God for His great Salvation which satisfies us continually. And the end is not yet, praise the Lord!

Sunday in Prison

Sunday, March 15th again found the London Crusader Choir in Brixton Prison.

The service was probably the best ever held there, for there was rapt attention and keen interest to every item in word and song.

Miss Joan Holman accompanied and contributed vocal and instrumental items, especially appealing was the song, "Christ is not a Disappointment." Pastor E. C. W. Boulton also was present at this service.

From the Prison the Choir journeyed to Battersea for the evening gospel service, when a splendid congregation gathered in the Unity Hall. Miss Q. F. Slemming preached a stirring gospel message and challenge. The service was coloured with several unique and edifying musical and vocal items, exhibiting some gratifying consecrated God-given talent.

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.

MASSED CRUSADER CHOIR

NATIONAL CRUSADER TOUR

May 6th to 17th

By Pastor **DOUGLAS B. GRAY**

Evangelist **DAVID VANSTONE**

and

LONDON CRUSADER CHOIR

QUARTETTE PARTY

(Watch for further particulars)

Belfast Crusaders

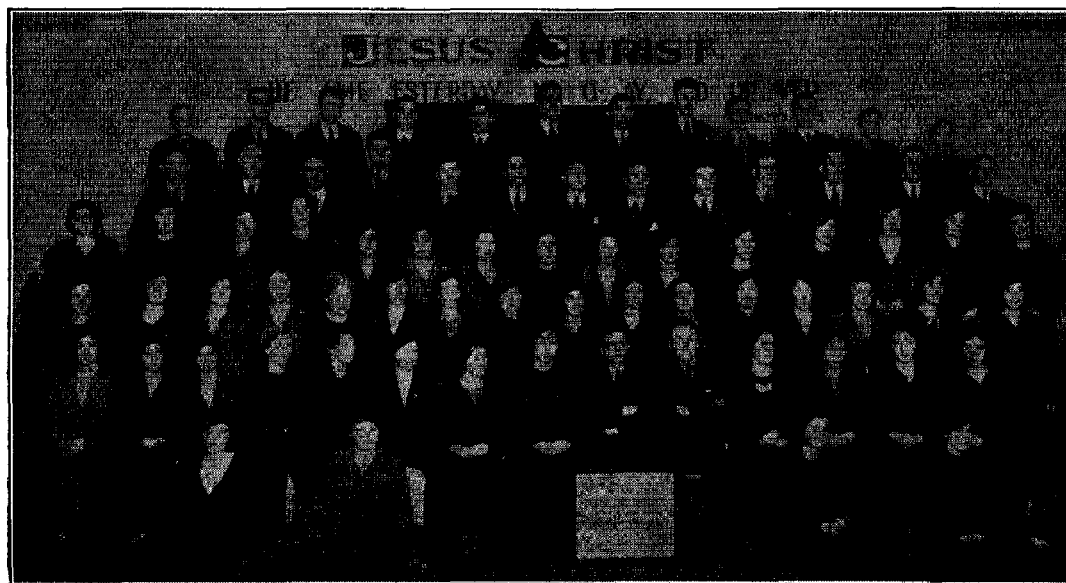
Thank God for His continued goodness to His saints worshipping at Melbourne Street Tabernacle, Belfast, many of whom can say with Bunyan "It is heaven on the way to heaven," and add "The end is not yet, Praise the Lord!"

During the third week in January a season of sustained prayer was held which paved the way for a divine healing service announced in the press to be held at the close of the Sunday evening gospel meeting. From early on the Friday morning, for about twenty-four hours, the saints interceded for souls and sick bodies, and were ultimately rewarded with a glorious consciousness that prayer had not only been heard but was already answered.

With liberty and power Pastor A. J. Chuter preached at night on the "Double Cure for the Double Curse," and five precious souls stepped into the light, praise the Lord! His power was also present to heal and at least four sufferers were freed from pain. One of these had suffered much from acute head pains, which for long had made sleep impossible apart from medicine. She was healed instantaneously. To Him be all the glory!

One important outcome of this effort is that some have realised its transforming effect. For them Anna's ministry of serving the Lord with fastings and prayers has become one of mighty possibilities, and much lasting joy has been found in its exercise, so that through it several dear ones have recently passed from death unto life.

In Crusaderlike fashion the young people rallied round the standard and gloried in meeting the demands made upon consecrated health and strength. God grant that fruit of those hours spent with Him will be an intensified desire to give the best to Him from whom His best is being received.



**A fine
Representative
Irish
Crusader
Branch,
Belfast
(Melbourne
Street),
with
Evangelist
A. J. Chuter.**

The Rope That Failed?

By G. GOODMAN

THE Alps of Switzerland present a magnificent exhibition of the skill of a Creator God, whether viewed from afar off or near at hand. In the distance you note peak after peak rising in the background, and see the sun beautifully gilding their snowy tops; if standing at the foot of such as the Eiger or Jung-Frau you gaze at huge masses of shapely rock crowned with ice, the top of which at times cannot be seen, being lost in the clouds. In places you look at beds of ice that have been unmelted beneath the suns of many generations, and close beside sea green grass, flowers and aromatic herbs clothing the rocks as with a mantle. Little wonder that thousands of tourists repair thither every year, especially during the summer.

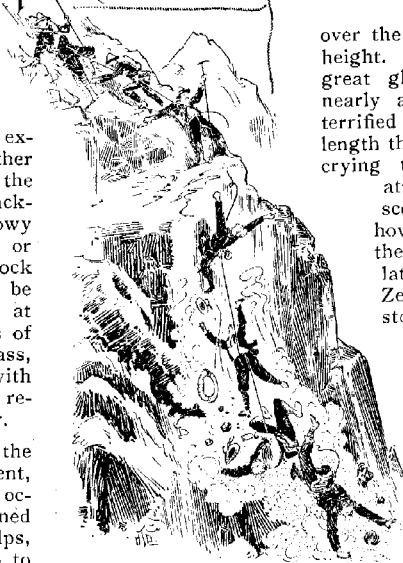
As is to be expected, these dangerous heights are the scene of many terrible accidents. One such accident, prominent in the annals of Alpine mountaineering, occurred during the summer of 1865. It was concerned with the conquest of that great giant among the Alps, called the Matterhorn—a grand peak which many go to Zermatt to see, and some to climb. It towers 14,780 feet high, and is perhaps the most striking mountain point in the world.

Edward Whymper, a famous wood engraver and Alpine climber, had for several years been ambitious to scale its dizzy height, but though many times reaching the great shoulder which can be seen from the Italian side, he had never got to the top. On the 14th July he started again, the more eagerly because he learned that Carrel of Breuil and a party of Italians were also attempting to scale the summit.

His party consisted of four climbers, with three guides, as follows: Mr. Whymper, Mr. Hadow, an English clergyman named Hudson, and a young enthusiastic climber, Lord Francis Douglas. The guides were two brothers, named Tangwalder, and a famous, daring guide, Michel Croz. All went well till the top was reached, and for the first time man stood on the dizzy peak enjoying a wonderful view, and having, as Whymper described it, "One crowded hour of glorious life," while 1,800 feet below them they could see the Italian party—just beaten in the race for the summit.

Then they re-roped themselves to descend in the following order: Michel, the guide, first; Mr. Hadow next, then Hudson and Lord Francis Douglas; the senior Tangwalder in front of Whymper and the younger Tangwalder in the rear. Carefully they let themselves over the fearful precipice, Michel Croz, out of sight of the rear members, helping Hadow to find a footing over the yawning abyss.

A startled cry, and Hadow fell on to Michel Croz, hurling him off his slender foothold. Hudson and Lord Douglas were dragged after them, but the experienced climbers above tightened the rope between them and stood firm, and bore the shock as one man. There was still hope of salvation if the rope would hold. The rope ran out and the blow came, and the cord snapped like a thread. The horrified climbers above saw their friends spreading their arms and legs in a hopeless attempt to stop their slide to the edge, and then saw them plunge



over the precipice, 4,000 feet in height. They fell on to the great glacier far below. For nearly an hour they stood in terrified silence, petrified. At length the guides began to weep, crying that they could never attempt that fearful descent. Mr. Whymper, however, nerved them to the effort, and hours later they arrived in Zermatt to tell their sad story.

The broken rope was examined. Why had it not held? Alas! it was only a sash cord! It lies now in the little museum at Zermatt, where I recently looked at it with great interest. Alpine Club ropes are distinguished by a red

cord running through them. I have spent many an hour climbing with a sense of security, begotten of confidence in that red-corded rope. But how came the guide Tangwalder to use a mere sash cord on such an important occasion? The mystery has never been cleared up. He was tried before a French tribunal for breach of his duty, but was acquitted. Some thought that knowing the risk he purposely chose a thin rope, so that he might not be dragged down in case of a fall—such as actually happened. He, however, strenuously denied that he had any ignoble purpose. But the lesson lies on the surface. It was the wrong rope! It failed when the crisis came, and four precious lives were lost. There was a red-corded rope, but, unfortunately, it was not used.

It has often been said that the truth as to the precious blood of Christ runs like a red cord through the Bible. Certain it is that the Word of God makes it abundantly clear that there is no salvation for sinners except through the Blood of Jesus. It is written, "Without shedding of blood is no remission" (Heb. ix. 22), and if sin is not remitted or put away and we die in our sins, we are certainly lost and must fall into the abyss—the blackness of darkness, the bottomless pit. But it is clear, too, that Jesus said, "This is My blood, . . . shed for many for the remission of sins" (Matt. xxvi. 28). Then, "to Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43).

Is this the red-corded rope you are relying on? Are you joined to the Lord by this unbreakable cord? Or have you merely some sash line to which you cling? Is it law-keeping? If so take warning, for it is written, "By the works of the law shall no flesh be justified" (Gal. ii. 16). That sash-line will break when the strain comes. Or is it some religious ceremony, some good deeds, or some priestly work of man? Such will not avail. Faith must be in the Man of Calvary if it is to be sure, in that One who loved and died, whose Blood cleanses from all sin; from whom, if once we are joined to Him, nothing can separate us, nor strain break the three-fold cord of Grace—Blood—Faith that binds us to Him.

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Parrott.—On March 4th, Mrs. Sarah Ann Parrott, of Glossop, aged 79. Funeral conducted by Rev. C. G. A. Preston and Pastor W. L. Taylor.

Warrington.—On March 7th, Mrs. Elizabeth Warrington, of Elim Church, Glossop, aged 59. Funeral conducted by Pastor W. L. Taylor.

Wherry.—On March 10th, Joan Wherry, Elim Crusader and member of Elim Church, Saunders Street, Belfast. Funeral conducted by Pastor S. J. Cooper.

Woods.—On March 8th, Mrs. Agnes Woods, member of Elim Church, Saunders Street, Belfast. Funeral conducted by Pastor S. J. Cooper.

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