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# Elim Evangel

Foursquare Revivalist

May 7th, 1937

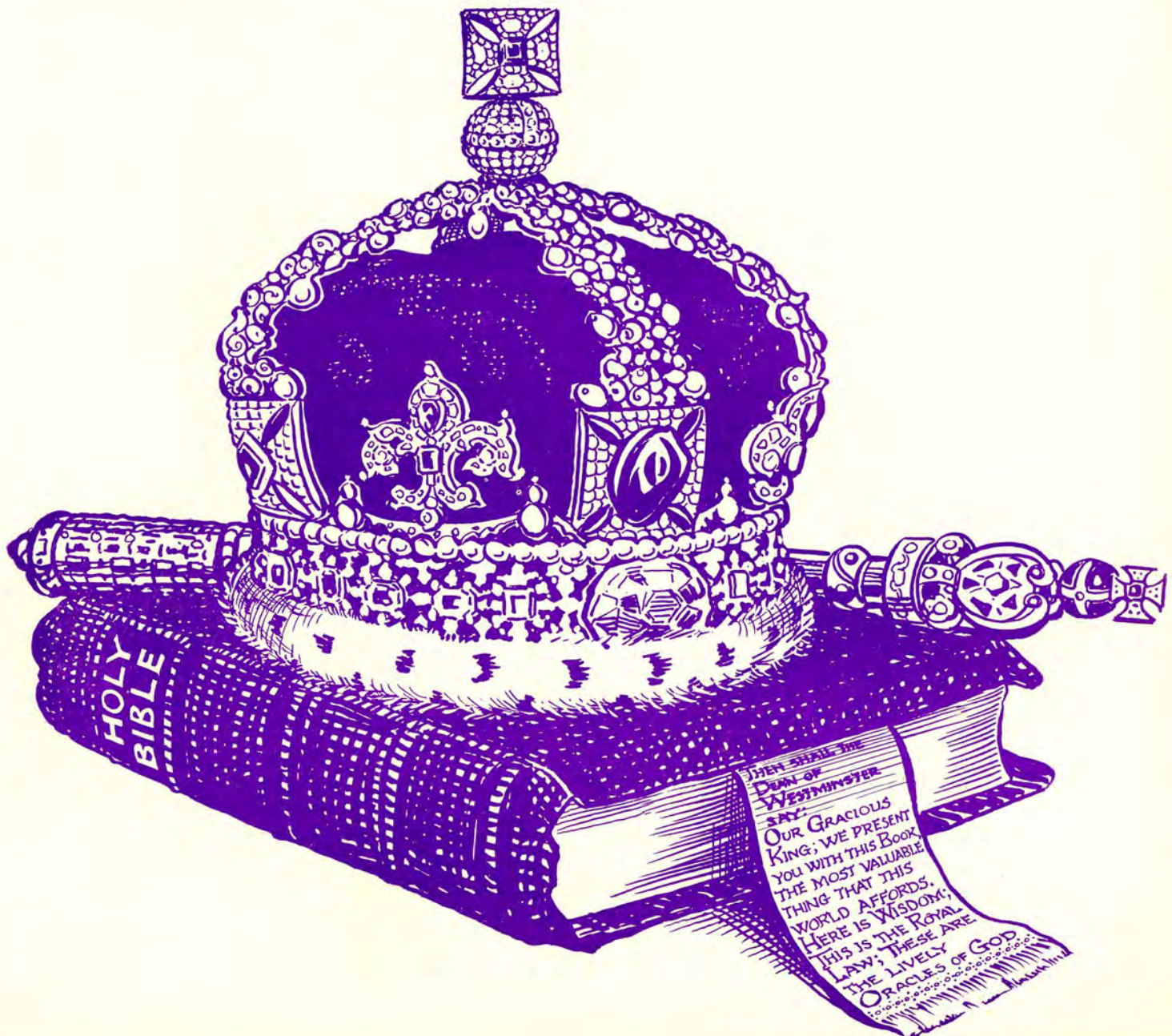
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No. 19.

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## Special CORONATION Number



## 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, W. G. Hathaway, C. J. E. Kingston, R. Mercer,  
J. Smith & R. Tweed

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

Vol. XVIII. May 7, 1937 No. 19

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## PRINCIPAL and Revival Party's ENGAGEMENTS

**CARDIFF.** The City Temple, Westbourne Place, Cowbridge Road. May 29th, 3.30 and 7.30 p.m. May 30th, 11 and 6.30 p.m.

**SOUTHAMPTON.** The Guildhall. May 23rd, 3 and 6.30 p.m. (with London Crusader Choir conducted by Pastor D. B. Gray).

The Elim Tabernacle, Park Road, Freemantle. May 24th at 7.30 p.m.

**SWITZERLAND—GAUX.** Convention June 5th—14th. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. (Further particulars later).

Particulars of the Party's engagements during June, July and August will appear as soon as possible.

## Coronation and Whitsuntide

For accommodation apply at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## 4 Coming Events 4

**BARKING.** May 9. Elim Hall, Ripple Road. Special visit of Pastor E. C. W. Boulton. 11 a.m. and 6.30 p.m.

**LEIGH-ON-SEA.** May 16. Elim Tabernacle, Glendale Gardens. Special visit of Pastor E. C. W. Boulton.

**REDHILL.** Now proceeding. Earlswood Methodist Church, Earlswood Road. Revival Campaign by Pastor W. E. Smith.

**SCARBOROUGH.** April 18—May 2. Elim Foursquare Gospel Church, Murray Street. Campaign by Evangelist D. Vanstone.

**STOCKPORT.** May 1—3. Elim Tabernacle, Swann Street. Convention meetings. Speakers: Pastor O. Perrett and Miss M. Currie. Convener: Pastor T. Burton Clarke.

**SWANSEA.** May 4—23. Elim Tabernacle, Alexandra Road. Evangelistic Campaign by Miss A. Kennedy.

**WIMBLEDON.** May 6, 13, 20, 27 and June 3. Elim Hall, Southey Rd., Series of lectures by Pastor P. N. Corry.

## London Whitsuntide Convention

WHIT-SUNDAY, MAY 16th, to THURSDAY, MAY 20th

**KENSINGTON.** Kensington Temple, Kensington Park Road (one minute from Notting Hill Gate Underground). Convened by Principal George Jeffreys and Revival Party. Whit-Sunday, 6.30 p.m. (Pastor Le Tissier). Whit-Monday, 3 and 6.30 p.m. (Pastors Mercer, Morgan, and Fardell). Tuesday, Wednesday and Thursday, 7.30 p.m. (Pastor Mercer). Five healing meetings, Sunday to Thursday, at 11 a.m., conducted by the Principal.

**CLAPHAM.** Elim Tabernacle, Park Crescent (3 minutes from Clapham Common Underground). Speaker: Pastor J. J. Morgan. Convener: Pastor C. J. E. Kingston. Whit-Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m.

**EAST HAM.** Elim Tabernacle, Central Park Road. Speaker: Pastor H. W. Fardell. Convener: Pastor J. C. Kennedy. Whit-Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

## Whitsuntide Conventions in the Provinces

**LETCHWORTH.** May 15—20. Elim Tabernacle, Norton Way North. Saturday, 8 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 11 a.m., 3 and 7.30 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers: Pastors P. N. Corry and Jack Moore, Miss A. Henderson and Miss Warburton-Booth. Convener: Pastor H. Burton Haynes.

**SCUNTHORPE.** May 16, 17. Elim Tabernacle, Ferry Road. Special speakers. Convener: Evangelist E. Dainton.

**SOUTHAMPTON.** May 16—18. Elim Tabernacle, Park Road, Freemantle. Special speakers. Convener: Pastor L. Morris.

**READING.** May 16, 17. Elim Tabernacle, Waylen Street. Speakers include Pastors H. A. Court and A. Longley. Convener: Pastor C. R. Cooper.

**BRIGHTON.** May 16—20. Elim Tabernacle, Union Street, The Lanes. Sunday, 11 a.m. and 6.30 p.m. Speaker: Pastor L. Newsham. Monday, Tuesday, Wednesday and Thursday at 7.30 p.m. Speaker: Pastor P. Le Tissier.

## Elim Seaside Holiday Homes

**EASTBOURNE.** July 30th to September 3rd. Beautiful house with its own grounds in a commanding position on the sea front. Comfortable bedrooms and dormitories. Bible Readings and special meetings. Games, picnics and outings organised by Mr. W. Snowdon and others. Miss Barbour and Miss Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**ST. ANNES-ON-SEA, near Blackpool.** 31st July to September 4th. Lovely house overlooking golf course. Tennis, garden, and playing field. Special meetings on the premises, for sanctification, the gifts, and prayer. Particulars and special teachers later. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 19.

MAY 7, 1937

Fridays, Twopence

## The Christian and the Coronation

The Most Priceless Gem in England's Crown

By Pastor T. A. CARVER

“I AM A FAITHFUL PROTESTANT.” Before His Royal Highness the Duke of York could become His Majesty King George VI. he had to make this declaration. The Royal Office was closed to him until the people had been assured of this. Again on 12th May he will make another solemn declaration. Amidst the pomp and pageantry of the Abbey Coronation service, there will be one scene which is the central part, not only of that service, but of the whole constitution and power of our mighty nation. Whilst the King kneels before the open Bible, the Archbishop of Canterbury will ask him: “Will you to the utmost of your power maintain the laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England?”

Then the King answers: “All this I promise to do.” Until the King has made this promise, the Archbishop will have no authority to place the crown upon his head.

Many people will be asking why such an oath should be extracted from the King, and so it will be well for us to recall the happenings of the past, and ponder over the events that led up to the framing of this Statute, that by the

### REMEMBRANCE OF THE PAST

we may be stirred to press the battle more loyally in the future; to preserve to the generations to come the glorious inheritance that has been bequeathed to us by the giants of former centuries. The Coronation Oath is 248 years old, having been passed by a Special Act of Parliament in 1689 and entitled “A Statute for the settlement of the Coronation Oath.” The previous 150 years had been the most critical in the history of our nation. In 1534, in the reign of Henry VIII. the political power of Rome had been

broken in this country by the passing of the Act of Supremacy. During the six years of Edward VI.'s reign (1548-54), the Religious Reformation had taken place. Then came the dark days of Mary, when the axe of Rome was laid to the root of the noble tree of Protestantism. Martyr fires were kindled in all parts of the country. Men, women and children witnessed a good confession, being faithful even unto death, until the army of martyrs reached nearly 400. The nation endured this for over four years, and then God heard the cry of His people and came down to deliver them. Death removed the papist Queen, and, kissing a Bible as a portent of the days that were about to be inaugurated, good Queen Bess ascended the throne. She outlived and outwitted four Popes, and in her great reign of 55 years, the Reformation was re-established in England.

### THE PRAYER BOOK

was produced with its beautiful services in the common tongue of the people. The 39 Articles were published as England's crushing answer to the blasphemies of the Council of Trent, and under the influence of the enlightenment that Protestantism brought with it, England forged ahead of the other European nations. The death of Elizabeth without any direct heir resulted in the accession of James VI. of Scotland, who became James I. of England, and thus the two lands were united. Now for 86 years, with the exception of the eleven years of the Commonwealth, England was ruled by the Stuarts, and a tragic time it proved to be.

JAMES I. was a type of some modern “Protestants.” He believed in being friendly with Rome, not realising that Rome is England's bitterest foe. He spared several priests from execution, and remitted several fines. Rome's thanks to him was the Gunpowder Plot, when they tried to blow up James and his Parliament.

CHARLES I. followed, and in spite of all the warnings of previous reigns, at 25 years of age he married a Roman Catholic princess, Henrietta, daughter of Henry IV. of France. Intrigues and confusion followed. Romanists were appointed in excessive num-

bers to the highest posts in the Civil Service and the Government, until, within a year, both Houses protested to the King against the growth of Romanism. Terrible

#### INTERNAL DISSENSION

followed, until the nation, sick of the policy of Charles, rose in rebellion under Oliver Cromwell. Seven years of civil war followed, ending in the defeat of Charles, he himself being beheaded. To-day in England we have the Legitimist League which every year commemorates the death of the King by laying a wreath on his statue in Trafalgar Square. The members of this league are nearly all Romanists, and call Charles a "martyr." When Queen Victoria died in 1901 there was posted on the walls of St. James's Palace a proclamation by the Legitimist League in which the Duchess Mary of Modena, the wife of the Roman Catholic Prince Louis of Bavaria, was proclaimed Queen of England as Mary III.

The Commonwealth helped to restore England to her place of honour amongst the nations, but on Cromwell's death there was no one capable of taking over the reins of government, and so the country reverted back to the Monarchy, and CHARLES II. succeeded to the throne in 1660. He was a secret Romanist all through his life. He immediately began intrigues with the Pope of Rome, for the latter's help in restoring him to the throne. He sent an agent on a secret mission to the Pope with terms for the submission of the three kingdoms to the Church of Rome, and professed his willingness to accept all the decrees of the Council of Trent. He married a papist, Catherine of Braganza. His worst act of treachery was the Treaty of Dover in 1670, by which Charles was to receive £200,000 a year from

#### THE KING OF FRANCE

and troops to be used in England to force popery upon the people. The terrible plague and the Fire of London occurred in His reign. The Covenanters of Scotland suffered terribly at his hands, 17,000 being put to death. The Court became the most immoral that has ever disgraced this country:—A fine example of the results of popery.

JAMES II. came to the throne in 1685. He was an open Romanist. He promised on his accession to uphold the Church of England, but he soon set out to crush it. He was secretly crowned by the Jesuit Father Manket, who used the holy oil brought over from Rheims (*Jesuits in England*, by Father Taunton, p. 444). The Jesuit Father Petrie became his secret adviser; he knelt publicly before the papal nuncio; he declared himself above the law; he filled the Civil Service and University offices with papists. The seven Protestant Bishops were imprisoned in the Tower. Judge Jeffreys conducted his Bloody Assizes, and finally James brought over several Irish regiments to crush the Protestant Party.

*What was the result?* The leading nobles and clergy called upon William of Orange to save the nation. James fled from the country on December 23rd, 1688.

William landed at Torbay on November 5th, and marched to London, with a banner at the head displaying the words, "The Protestant Religion and the

Liberties of England I will maintain." The Declaration of Rights and Act of Settlement was passed, which laid it down that "Every person that shall hold communion with the See or

#### CHURCH OF ROME,

or shall marry a papist, shall be excluded and for ever incapable to possess the Crown and Government of this Realm and Dominions."

The Coronation Oath was also passed, and William and Mary took this oath when they were crowned on April 11th, 1689. James afterwards raised an insurrection, but was defeated and crushed at the Battle of the Boyne, July 1st, 1690.

What a story of terrible conflict. Truly, Rome robbed of one of her dominions is like a bear robbed of her young. And how she will fight to recapture the lost gem! But the people had had more than enough. They realised that an honourable Throne and Court, a stable and progressive Government, and a peaceful nation were impossible whilst the power of Rome was exercised in high circles. And so, with strong insight, and wonderful foresight, they decreed that anyone who should henceforth ascend this noble throne, should give the people these confident assurances. "I am a faithful Protestant," and "The Protestant Reformed Religion I will maintain."

Our Protestant Oath, which we shall hear with no small thrill on May 12th from the lips of George VIth, is an instrument of God for the preservation of the religious and civil life of this nation, which was forged by brave men in the fires of intense persecution. And when the whole world will listen in and hear

#### THESE THRILLING WORDS,

we wonder how the tottering old man of the Vatican will feel as he hears them. How he will gnash with his teeth, and repeat the curses that his predecessors have issued against this "heretical" realm! If there is one place I should like to be in on Coronation day, it is the papal palace of St. Peter's, to watch the face of England's greatest enemy as he listens to the words that crush his hopes of bringing England beneath his feet.

May we Protestants realise the value of this oath, and may we stand firm against any tampering with it to please the ambitions of the Catholic hierarchy in this country.

GOD SAVE THE KING!

GOD BLESS OUR NATION!

---

## Training for Christ

A LADY was once talking with an archbishop (who loved the Lord Jesus) upon the subject of juvenile education in the things of God, and, after some time the lady said, "Well, my lord archbishop, as for myself, I have made up my mind never to put my child under religious instruction until he has arrived at the years of discretion." He replied, "If you neglect your child all that time, the *Devil will not!*"

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II. Tim. iii. 15).



### THE "ELIM EVANGEL"—PAST AND PRESENT

DEAR EDITOR,

Let "At Present Disappointed" consider, the "Elim Evangel" has never been intended for inside circulation only. It has a twofold mission: to build up its members, and to get more members. It would be a bad job to only let the folk appreciate the "Evangel" after they have been won. The "Evangel" helps to win them.

Even as our Lord, in the story of the Good Samaritan, "came where he was," so I think the "Elim Evangel" is following the correct line in attracting the lower to come up higher. How many of us have been lifted up higher by its pages. Yet the fact that some things may appear beneath some ought to make us rejoice in its larger appeal.

As a minister I have to preach simple things, and do various things in the name of the Lord, to win the outsider. When he is won he can stand stronger meat. I have to become as a Jew to the Jews, and as a Greek to the Greeks that I may win some. What about the "Evangel" I take to the hospital? If they were in the tone your correspondent wishes, no one would give a second glance at them, whereas now they can find something that will interest them as they turn over the pages, even idly, and we thank God that in such manner their interest in spiritual things is aroused.

I am very pleased with the present arrangement of the "Evangel," and I think that those who have a larger sphere of working will agree with me.  
*Romsey.* W. N. BRAMBLEBY (Pastor).

DEAR EDITOR,

Your correspondent, "At Present Disappointed," says that the old style of "Evangel" was in various ways better than the new. I am sure the great majority of your readers, like myself, must be in profound disagreement with him on this point. I will mention briefly three of the many ways in which the "Evangel" has greatly improved since the beginning of this year.

1: In the fact that we are now having many more articles and contributions from our own Elim ministers. I know that people would far sooner read articles by writers well known to them, than they would read the writings of entire strangers.

Also Elim ministers do possess the necessary knowledge of scripture and ability to give sound teaching on important Biblical topics. We now have teaching that not only is really scriptural, but is in accordance with Elim's teaching during the last 22 years. I am not suggesting that any articles of the past contained error, but for example, I remember reading an article on the subject of Sanctification which was an absolute contradiction of what I have always been taught during my fifteen years in Elim, and what is more, of what I am convinced from my own study of God's Word is the correct view of that subject.

It is a great advantage to have articles from men who spend hours in Bible study, and whose knowledge of the sacred Word is second to none.

2. The articles which have recently appeared exposing various errors which are so prevalent these days were excellent. A Christian magazine which never raises its voice against false doctrines is failing in its duty to God. Thank God for the faithfulness of our "Evangel" on this point.

3. The scraps of which your correspondent complains add to the educational and spiritual value of the paper. Features like "Stones that Speak," "Who and What?" etc., are all exceedingly helpful and instructive. Perhaps "At Present Disappointed" would prefer the "Evangel" to contain two articles only each week, and have all the other features cut out.

I notice, too, that our friend has taken advantage of one of the "scraps" which he so dislikes, to make known his views to your readers.

As regards the passing of the "Evangel" on to others: why, it is far more suited now for that purpose than ever it has been. In its present form the magazine could be placed in the hands of anybody.

Unlike our friend who has so little confidence in his opinion that he says, "I am quite prepared to find myself in a minority," I believe I voice the opinion of the great majority of your readers when I say, it would be nothing short of a calamity were you to alter your present policy. The "Evangel" was quite good before, but now it is jolly fine.

Go on with the good work, Mr. Editor. Sincerely yours,  
*Bermondsey.* J. NAYLOR

### THE SEVENTH DAY

DEAR EDITOR,

Before proceeding with this subject might it not be advisable to get "Seeker of the Truth" to define the terms used in the correspondence?

What does he mean by Sabbath? and what does he infer by "keeping" the Sabbath?

He writes of Exodus xx. 8-11, but will he admit this scripture in all its fulness as binding on the Church of God?

Does he light a fire or gather sticks on the Sabbath—if he does, what about Exodus xxxv. 3, and Numbers xv. 32?

Does he allow food to be prepared or gathered on the Sabbath—if so what about Exodus xvi. 22-31?

Does he travel or walk more than a mile on the Sabbath? If so what about Exodus xvi. 29, and the Sabbath day's journey as defined in Acts i. 12?

Does he keep the seventh year as well as the seventh day? (the one is as binding as the other) Leviticus xxv. 4 and 20. And does he keep the year of Jubilee with all its obligations regarding the return of property, land, etc. (Lev. xxv. 10-12)? It's all part of the law of the Sabbath. Is he willing to put into effect the law of the Sabbath as laid down in Deuteronomy xxxi. 15 and Numbers xv. 32? and if he is, does he believe he will be able to cast the first stone because of freedom from the like condemnation? (John viii. 1-9).

If he is not ready to keep the Sabbath as laid down by the "law of the Sabbath," then I do not see the need of further correspondence, because, though he may be a seeker for truth, he's not honest.

A LANCASHIRE LAD.

### AQUILA AND PRISCILLA

DEAR EDITOR,

From the many references to Aquila and Priscilla (Acts xviii. 1-11; Rom. xvi. 3-5; I. Cor. xvi. 19; and II. Tim. iv. 19) one is able to build up a fairly accurate knowledge of what their teaching would consist. They were Paul's fellow labourers in his work among the Gentiles, had charge of a church, and had lived with the Apostle of the Gentiles for over eighteen months. Their doctrinal stand would be that of the Apostle to the Gentiles, and would include not only the Baptism in the Holy Spirit, as Mr. A. Boudin has rightly judged, but also the great doctrine of justification by faith, apart from the deeds of the law.

The change in the teaching of Apollos, as noted in Acts xviii. 28, was undoubtedly brought about by his contact with Aquila and Priscilla. John's baptism has nothing whatever to do with the Christian. Believers' baptism, as shown in Romans vi., is something far greater in teaching and scope than a baptism of repentance. Water baptism may follow the believer's baptism in the Holy Ghost (Acts x. 44-48), or it may precede it (Acts ii. 38, 39; Acts xix. 5-7), but if any are inclined to resist the call to obedience, that in itself may constitute a stumbling block to the receiving of the Holy Spirit. Yours for the truth,

P. NEWTON.

# Bible Study Helps

## CHRISTIAN GIVING

1. It is a **grace**—"see that ye abound in this grace also" (II. Cor. viii. 7).
2. It should be **systematic**—"Upon the first day of the week" (I. Cor. xvi. 2).
3. It should be **individual**—"every one of you" (I. Cor. xvi. 2).
4. It should be **proportionate**—"as God hath prospered you" (I. Cor. xvi. 2).
5. It should be **cheerful**—"God loveth a cheerful giver" (II. Cor. ix. 7).
6. It **proves the sincerity of your love**—"prove the sincerity of your love" (II. Cor. viii. 8, 24).
7. It has the **great Example**—"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II. Cor. viii. 9).

## REALISING CHRIST'S PRESENCE IN THE SUPPER

(Matt. xviii. 20)  
(Read Matthew xxvi. 20-28)

It is the duty as well as an estimable privilege of—

**The Lord's people** (Matt. i. 21; II. Cor. vi. 16), linked together in—

**The Lord's name** (Matt. xviii. 20), and Spirit (I. Cor. vi. 17), on—

**The Lord's Day** (Acts xx. 7), to meet around—

**The Lord's table**, and to partake (I. Cor. x. 21) of—

**The Lord's supper** (I. Cor. xi. 20), remembering—

**The Lord's death for us** (v. 26), discerning—

**The Lord's body and blood** (vv. 25, 28), until—

**The Lord's coming** (v. 26).

## CONSECRATION

Who then is willing to consecrate his service this day unto the Lord? (I. Chron. xxix. 5).

1. Consecration must be **voluntary**.—"Who then is willing?"

2. Consecration is **practical**.—"Who then is willing to give?"

3. Consecration should be **immediate**.—"This day."

4. Consecration has value only as it is **"unto the Lord."**

# The Crowning Day

EL NATHAN.

JAMES McGRANAHAN.

1. Our Lord is now re-ject-ed, And by the world dis-own'd; By the  
2. The heav'ns shall glow with splen-dour; But bright-er far than they, The  
3. Our pain shall then be o-ver; We'll sin and sigh no more: Be-  
4. Let all that look for, hast-en The com-ing joy-ful day, By

ma-ny still neg-lect-ed, And by the few en-thron'd; But  
saints shall shine in glo-ry. As Christ shall them ar-ray: The  
hind us all of sor-row, And naught but joy be-fore—A  
earn-est con-se-cra-tion, To walk the nar-row way; By

soon He'll come in glo-ry! The hour is draw-ing nigh, For the  
beau-ty of the Sa-viour Shall daz-zle ev-'ry eye, In the  
joy in our Re-deem-er, As we to Him are nigh, In the  
gath-er-ing in the lost ones, For whom our Lord did die, For the

CHORUS.  
(v. 1.) crown-ing day is com-ing by-and-by. } Oh, the crown-ing day is  
(v. 2,3,4.) crown-ing day that's com-ing by-and-by. }

com-ing! Is com-ing by-and-by! When our Lord shall come in 'pow-er' And

# PRAYER, A PHYSICIAN'S PRESCRIPTION

DR. HYSLOP, speaking before the British Medical Association, once said: "The best medicine which my practice has discovered is prayer. The exercise of prayer, in those who habitually practise it, must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves.

"As one whose whole life has been concerned with the sufferings of the mind, I would state that, of all the hygienic measures to counteract disturbed sleep,

depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

"It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me."

**The Crowning Day (continued)**

'glo - ry' from on high! Oh, the glo - rious sight will glad - den Each  
 wait - ing, watchful eye, In the crowning day that's coming by - and - by.

[This hymn has been taken from Alexander's Hymns, No. 3 (Marshall, Morgan, & Scott, Ltd., publishers) and is printed here by permission of the Charles M. Alexander Copyrights Trust, owner.]

**Bible Study Helps (cont.)**

**THE RICH YOUNG RULER  
 (Luke xviii. 18-25)**

- I. He asked a supreme question (v. 18).**
  - 1. Jesus asserts His equality with God (v. 19).
  - 2. Jesus correctly interprets the law (v. 20).
  - 3. Mistaken testimony (v. 21).
- II. He received a severe answer (v. 22).**
  - 1. Guilty of breaking the first commandment.
  - 2. Put away the god of mammon.
  - 3. Follow after the God of righteousness.
- III. He heard a solemn truth (vv. 23-25).**
  - 1. Wrong value of spiritual and material wealth (v. 23).
  - 2. Impossible for those who trust in earthly riches to enter into life eternal (v. 24).
  - 3. An argument of comparison (v. 25).

**ROYAL TRADITION**

**T**HE other day one of our Elim Churches found out that many children in their district had no Bibles. An appeal was made and among a great number received was a New Testament published many years ago. It contained a message from Queen Victoria, chosen and written by her late Majesty, and inserted in 300,000 copies of the Penny Testament presented to State scholars in Australia in commemoration of the Royal Jubilee in 1887. We have great pleasure in reproducing the Queen's Text at this Coronation season as well as the letter from Lord

*"On Earth peace,  
 Good will toward Men."*  
*Victoria R. S.*  
*Windsor Castle - March 8. 1887*

Knollys regarding the daily habit of Bible reading by his late Majesty King George V.

Bale, the historian, relates that when the three swords emblematical of the three kingdoms were brought to be carried in the Coronation procession of Edward VI., that the King said there was one Sword yet wanting. The nobles inquiring what it was, the King answered, "The Sword of the Spirit which is the Word of God." He added:

"That Book is the Sword of the Spirit and to be preferred before these swords. Without that Sword we are nothing, we can do nothing, we have no power. From that we are what we are this day. He that rules without it is not to be called God's minister or a king. Under that we ought to live, to fight, to govern the people and to perform all our affairs. From that alone we obtain all power, grace, virtue and salvation, and whatsoever we have of divine strength."

May God grant to His Majesty King George VI.



WINDSOR CASTLE

November 18th 1912.

Dear Sir,

I have had the honour of submitting your letter of the 15th inst: to the King, and I am directed to inform you, in reply, It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.

Yours very truly,

Francis Brading Esq.

*Knollys*

[Facsimile of letter received in 1912 by the Secretary of the Scripture Gift Mission]

and his Consort a like regard for His Word, so that once again by Royal example, the Word of God may continue to be, not only the best seller among books, but the best loved by the people of this and all other lands.—P.N.C.



The Way of Salvation

# The Ransom Found

**W**ILLIAM BLACK was an upright young man, highly esteemed and respected by all who knew him. Though a church member and office bearer, a Sunday school teacher and tract distributor, a kind and affectionate son and true friend, he lacked the one thing needful—conversion to God. William had never experienced the great change which the Saviour declares is absolutely necessary to entering the kingdom of God (John iii. 3). William's "religion" did not make him happy; and how could it, seeing it was man's religion and not God's? Human "religions" may be divided into two kinds—the true and the false; the religion of two letters, DO, and the religion of four letters, DONE. William had been on the "doing" tack—working, praying, giving, renouncing, resolving, in order to merit the pardoning mercy of God. He had been trying to reach heaven on the ground of his own doings instead of on the ground of the finished work of Christ. Thank God, his false peace was disturbed. His sleep of death was broken in upon by the Holy Spirit producing conviction of sin in his soul. He ceased comparing himself with others, and as he saw himself, in the light of God's holiness, a guilty and hell-deserving sinner, he trembled. Such scriptures as the following were doubtless familiar to him: "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27); and "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment" (Eccles. xi. 9).

What was he to do? He discovered he was a sinner under the wrath and curse of God, hurrying to unending woe. His prayer-saying, almsgiving, ordinance observance, and church attendance appeared to him utterly worthless. His best deeds seemed stained with sin and criminal with rebellion. Not one of them could stand the burning, piercing eye of a righteous and holy God. William did not shelter in the fact that "God is merciful," as so many do. He knew that He was holy as well as merciful. The same scripture that proclaims His mercy and grace declares that He "will by no means clear the guilty" (Ex. xxxiv. 6, 7).

A friend hearing of William Black's soul trouble, sought to afford him comfort by talking of his morality, religiousness, etc. "Don't speak to me of these things," was his reply; "I need salvation. I am lost, undone. Tell me what I have to do to be saved. I want salvation. I am afraid to meet God with these rags of human righteousness clinging about me. I want salvation." His friend being unsaved himself, was powerless to help him to see the way of peace, and was glad enough to withdraw.

A young man, a new convert, on hearing of William's condition, visited him, and instead of trying to comfort him by reciting his goodnesses, read to him portions of scripture showing God's gracious and perfect provision for his deepest need. Among the scriptures read was the familiar one: "He [God] is gracious unto him, and saith, Deliver him from going down to the pit; I have found a Ransom." "Who says that? Who utters those blessed words?" exclaimed the anxious inquirer. "God," was the answer. "Turn to the thirty-third chapter of Job, verse 24, and you will find the very words." In a moment the light of the glorious gospel of God's matchless grace shone into William's darkened spirit. He saw that though he was unable to obtain salvation by his own deserts, God had provided "a Ransom," on the ground of which He could be just and the justifier of all who believe on Christ. The Lord Jesus was the "Ransom" of God's providing. "There is one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (I. Tim. ii. 6).

To the unsaved reader we would say: Flee to Christ for refuge from the storm of God's fierce indignation against sin. Delay not a moment longer. Look to Christ who bore sin's penalty and paid the ransom with His precious blood. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). You may procrastinate once too often, and be cut down in your sins, and where, oh, where will you spend eternity? "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee" (Job xxxvi. 18). Like William Black, accept the God-provided "Ransom" even Jesus, and you will find it true: "To as many as received Him, to them gave He power to become the sons of God."—A.M.

HOWEVER LONG FROM MERCY  
I MAY HAVE TURNED AWAY,

THY BLOOD, O CHRIST, CAN CLEANSE ME,  
AND MAKE ME WHITE TO-DAY!

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

**Sunday, May 9th.** Acts ii. 14-21.

"Whosoever shall call upon the name of the Lord shall be saved" (verse 21).

So simple that many stumble and miss it. So profoundly deep that many are not prepared to take the plunge. "Whosoever shall call!" No mere shibboleth, no mere ripple of superficial sentimentality this, but a call wrung from the depths of the soul. The mad devotees of Baal put some of us to shame. Elijah, Peter, Bartimæus and Saul of Tarsus put all the strength of spirit, mind and body into their call on the name of the Lord. Luther, Wesley, Moody and Spurgeon all knew something of the soul travail from which springs the call to God. Cold, intellectual assent to the Word will never produce men and women on fire for God. Calvary love melts and moves, stirs and stimulates. Deeper conversions, the result of deep heart calls on the name of the Lord will alone give us the Christ-like stalwarts God and the Church and the world need so badly in these days of superficiality.

PRAYER TOPIC:

That the power of God may rest upon all forthcoming Revival Campaigns.

**Monday, May 10th.** Acts ii. 22-36.

"Thou hast made known to me the ways of life" (verse 28).

How wonderful! That the Almighty Himself should give the knowledge of the ways of life to one so unworthy as I. Yet, praise the Lord, it is not too wonderful to be true! It has happened! All we like sheep had gone astray, every one turned to his own way. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death. Self-willed in sin and nature's night, we were heading for destruction. Blindly we journeyed on till the searchlight of God's Holy Spirit, focused by the hand of Eternal Love, revealed our danger. Praise His name! He took me out of the miry clay, He placed my feet on the Rock to stay, He puts a song in my mouth always. The way of the cross is the way of life. Abundant life. Unsaved people only exist. The saved really live. We are not only forgiven, but are born again, given a new life, the life of God. Furthermore God is not only our Father, but our Teacher and Guide. He makes known to us the ways of life.

PRAYER TOPIC:

For blessing upon the work of Pastor and Mrs. Mullan in South Africa.

**Tuesday, May 11th.** Acts ii. 37-47.

"Continuing daily" (verse 46).

The effect of the outpouring and reception of the Holy Ghost was to endow the early Christians with that blessed grace of continuity. Intermittent zeal will not get the saint very far. The up

and down Christian is like the soldier "marking time." Spending a lot of energy, making no progress, and proving an easy mark for the enemy. But the valiant soldiers of the Cross down through the ages, have been those who, in spite of all odds, have continued to press on. The way was often difficult, but their eyes were not on their surroundings, but on their Saviour. That glorious warrior Paul said, "I press toward the mark." How we need this grace of continuity. Dear Lord, give me grace to continue in the unity of the Spirit. To continue in spite of every discouragement, to seek the lost, comfort the fallen, love the unlovable, to preach the Word in season and out of season. My natural love will tire, but the gift of Thy love will continue and endure.

PRAYER TOPIC:

For God's protecting hand to be with the full gospel saints who are suffering through the civil war in Spain.

**Wednesday, May 12th.** Acts iii. 1-10.

"He entered with them into the temple" (verse 8).

In other words God was in his heart as well as his feet! How should we treat a man who did as he did, to-day. His heart was overwhelmed with joyous gratitude, and the old walls of the temple, which so long had re-echoed the lifeless monotonous of priestcraft, now sent back the echo of superabundant joy. No doubt the priests were shocked. It was so unseemly! He was walking, and leaping, and praising God! It was so unorthodox. Why did he not go home and come again in a quieter frame of mind? Or why did not Peter and John sober him? Ah! methinks echoing in their hearts were the words of the One they loved, "If these should hold their peace the stones will cry out." Let him alone! He is giving his newborn strength and love to God. He is giving his testimony! He is putting God and His sanctuary before the calls of home and friends. Would to God that our sanctuaries next service would ring with the joy of praiseful hearts. If the power of God is in our midst the testimony meeting will never die.

PRAYER TOPIC:

That God's blessing may rest upon the King, Queen, and Royal Family this day.

**Thursday, May 13th.** Acts iii. 11-26.

"Sent Him to bless you" (verse 26).

The plans and purposes of the Divine are designed in love. "He sent His Son Jesus to bless you." What a marvellous wealth of loving condescension! "God spared not His Son, but freely delivered Him up for us all." The older we get in the spiritual life, the more our amazement at God's love towards us, and the consciousness of our unworthiness and need grows. He pardoned a rebel like

me. Bless His name! But Jesus was sent not only to save me from the perdition that my sins deserved, but God sent Him to be to me a continual source of blessing, in turning me away from my iniquities. He is with us always and the delight of His presence conquers the desire for sin. The old sights and sounds are often about us, but Jesus, the Light of the World, excels the sights that dazzle, and the sweet charm of His voice quells the tempting sounds. It is His doings, all glory to His name.

PRAYER TOPIC:

Thanksgiving for two new missionaries to India (Pastor and Mrs. Moore); also prayer that God may prepare His servants for future service.

**Friday, May 14th.** Acts iv. 1-12.

"By the name of Jesus Christ of Nazareth" (verse 10).

Yes, Hallelujah! The despised Carpenter of insignificant Nazareth was now the One who brought life and power, joy and liberty into sin-cursed lives and diseased bodies, by virtue of His finished redemptive work on Calvary. The High Priest, his fellows and friends had sought to rid themselves of One who had encroached on their rights, had sought to obliterate His name for ever by the shame of the cross. Nazareth should be a by-word. But they had failed ignominiously in their objective. The Man they thought they had killed was alive! The name of shame was now one of fame. Faithful Peter, led by the Spirit of Truth, gave Jesus all the glory. He magnified the name of Jesus. Priestcraft asked a straight question and received a straight answer. Inquisitorial methods provide a splendid opportunity to witness to the power of the Risen and Glorified Son of God, in whose name glorious signs and wonders have ever followed faithful Holy Ghost fellowship and service.

PRAYER TOPIC:

For much spiritual blessing in the forthcoming convention in Switzerland.

**Saturday, May 15th.** Acts iv. 13-22.

"The man which was healed standing with them" (verse 14).

A lot had happened since the previous day. That dear man must have been amazed to see the scowling faces of the Pharisees; pained to hear the criticism of the cavillers, and justly angry to witness their jealousy of those men of God, Peter and John, through whom God had been pleased to bestow such great blessing. But apart from the blessing of body, he had received new life in his soul. A life, which in spite of danger and unpopularity was steadfast and loyal to God and His servants. He had waited until they were released from prison and then boldly took his stand with them. God loved him for that. Alas, how many once on the fringe of things, have been brought into the priceless blessing of full salvation for spirit, mind and body, and yet when, for the Word's sake, persecution arises they are missing. God give us grace to so boldly stand with God and those through whom He has blessed us, that our enemies, beholding our unity and the permanence of God's work, shall be confounded.

PRAYER TOPIC:

That special anointing may rest upon all God's ministering servants as they prepare for the morrow's meetings.

**G**OD SAVE THE KING! LONG LIVE THE KING! It is Coronation Day in Britain. Flags and bunting decorate the streets. Huge grandstands line the processional route, and enthusiastic spectators occupy their privileged seats. London seems to be enjoying one long day, there is no night, for the floodlit buildings of the great Metropolis have turned the darkness of night into glorious day.

The subjects of the greatest Empire the world has ever known break forth into ecstatic praise — God save the King! Long live the King! Well might the inhabitants of these blessed Isles rejoice, for they live in the freest and happiest country in the world.

The rejoicings of the people find an echo in the far-flung fields of this loyal Commonwealth of Nations, for the Throne that binds them to us is strengthened this day. Our cousins in the great American Continent add their rejoicings to ours as they wish God's blessing upon the Royal House in the midst of their kith and kin. The sound of joy encircles the entire earth. What a mighty Empire! Other nations behold with increasing wonder and with profound respect, the Throne that is so firmly established in the hearts of a free and peace-loving British people. God save the King! Long live the King!

What will be the effects of this glorious Coronation Day? It will most assuredly react in at least three ways: it will bring cheer to countless multitudes, life to Bible scenes of long ago, and inspire visions of transcendent glory in a Coronation that is yet future. Its symbolism, so full of historical romance, so scriptural in its language and so striking in its significance, will bring to the minds of Bible lovers, names, places and scenes that are familiar. The Jerusalem Chamber, in which the Regalia, such as the Crowns and Sceptres, will repose the night before the Coronation, will remind one of the Holy City in which Kings were first crowned.

Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king (II. Chron. xxiii. 11).

The lined walls of this chamber will take us on the wings of flight to the lofty Lebanons of Syria and then backwards over the centuries to King Solomon's Temple. There will be a threefold link of remembrance between Westminster Abbey,

Solomon's Temple and the Lebanons, for the walls of the Jerusalem Chamber are lined with cedar - wood from the trees of Lebanon. The same kind of wood, taken from the same place, was used millenniums ago "to build a house unto the Lord" in Jerusalem.

# A MOMENTOUS DAY IN HISTORY

By Principal GEORGE JEFFREYS

M A Y

12

1937

And, behold, I purpose to build an house unto the name of the Lord my God. . . . Now, therefore, command thou that they hew me cedar trees out of Lebanon (I. Kings v. 5, 6).

The dignified procession slowly advancing up the Nave surely rolls back the ages. In it are their gracious Majesties, and with them the ordained Ministers of the Christian Religion carrying the Regalia. The choristers who lead sing an age-old anthem, the title of which is taken from the 122nd Psalm.

I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within Thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. . . . For there are set thrones of judgment, the thrones of the House of David. Pray for the peace of Jerusalem: they shall prosper that love thee.

The tribes of Israel did the same thing in Bible days, and the words of this, King David's Psalm, are on the ether somewhere, for they were chanted by the people as they went regularly up to the house of the Lord.

As their Majesties are confronted by the representatives of the British Commonwealth of Nations, we think of the first King who was presented to a nation of different tribes nearly three thousand years ago. The stately old Abbey reverberates with the full-throated and full-hearted

shout, "God save the King," and we are reminded once again of the origin of our National Anthem.

And Samuel said to all the people, See ye him whom the Lord hath chosen. . . . And all the people shouted, and said, God save the King (I. Sam. x. 24).

This majestic scene takes us on the wings of faith to a future meeting between a King and His people, but it will be a gathering in the clouds. No auditorium on earth could possibly hold the congregation, neither could any building made with hands be a fitting background for the heavenly scene. Jesus, the King of kings, will advance through the veil of the heavens, and in a moment, in the twinkling of an eye, the redeemed of every tribe and every nation will leave this terrestrial ball for the heavenly courts, to meet Him in the air.

For the Lord Himself shall descend from heaven with

a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air (I. Thess. iv. 16, 17).

Grand as our National Anthem is to-day, the saints on that day will hear its notes fade out before the all-powerful, universal one of Moses and the Lamb.

Unto Him who hath loved us And washed us from sin,  
Unto Him be the glory For ever, Amen.

The anointing with oil, considered to be the most sacred and significant rite of the whole ceremony, reflects an Old Testament observance by Israel of old. Her kings, priests and prophets were inaugurated into their respective offices by the anointing with oil. Oil is a symbol of the Holy Spirit, and the act of anointing typifies the coming upon of the Holy Spirit. Thank God, multitudes of believer-priests, bearers of the prophetic Word and heirs of the King of kings, have been anointed by the Holy Spirit in our day as they have been inaugurated into their respective spiritual offices.

It will be interesting to note at this point that the Coronation of the King is not merely a civil ceremony, it means that he is set apart to a Holy Office as the "Lord's Anointed." Edward the Confessor, the religiously-minded Monarch, was so impressed with this feature of the Coronation service, that he claimed for all anointed Kings the miraculous power to heal sicknesses by the touch of the royal hand. A news representative, who reported our Plymouth Revival Campaign in 1926, alluded to faith-healing services in the days of King Charles the Second, as follows, "Not since Charles II. summoned his afflicted subjects to the old Church of St. Andrew's to be cured by the touch of his royal hands, has Plymouth witnessed such scenes as have occurred at the faith-healing mission. . . . Even sceptical policemen, whose duty it is to regulate the

throne, have been swept off their feet by what they have seen and heard. . . . The culminating point was reached at a meeting held in Plymouth's historic Guildhall, situated but a few yards from where Charles officiated as a faith-healer centuries ago." A counterpart to the taking of the Oath is found in the Coronation of Joash, the boy-King.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people (II. Chron. xxiii. 16).

The Coronation Oath of King George the Sixth is significant because of its clear and direct reference to Protestantism. The King, placing his right hand on the Gospel in the great Bible, affirms the Oath—

"I do solemnly and sincerely, in the presence of God, profess, testify and declare, that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will, according to the true enactments which secure the Protestant Succession to the Throne of my Realm, uphold and maintain the said enactments, to the best of my powers, according to law."

(continued on page 302).



Photo by]

THE ROYAL FAMILY

[Marcus Adams.



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.

## The Coronation.

THIS week the whole of the British Empire will be *en fete*, celebrating the Coronation of their Emperor and Empress, King George the Sixth and Queen Elizabeth. It is not too much to say that they come to the throne with the love and goodwill of the whole of this great fellowship of nations behind them. These people who form the British Commonwealth will vie with each other in the heartiness with which they will celebrate this great Empire event, and display their loyalty and devotion to the one called to assume the solemn and sacred responsibility of kingship at this time.

The British Throne stands as the symbol of unity and justice. Beneath its shadow dwells a people who love equity and freedom. We believe that our King and Queen will continue to uphold those splendid traditions of the past, and that their reign will be one of true greatness. We sincerely pray that in the coming days a new consciousness of God may be born within this realm; that a revival of righteousness and truth may break forth, making Christ a reality in thousands of lives and homes; that the gospel of Jesus Christ may increasingly become a vital force in every phase of the nation's life, purifying and purging from the things that degrade and defile, leading to national prosperity and progress.

## New Missionaries.

THE outgoing of four new missionaries, Pastor Jack Moore (well-known and appreciated in the Elim ministry for over ten years) with his wife and two children to labour in India as Elim missionaries, and Mr. and Mrs. W. A. Scott (members of the Brighton Church) to labour in Belgium under the auspices of the Elim Missionary Council, will create, we feel sure, a wider circle of prayer and practical interest in our growing overseas work.

We firmly believe that our loving, warm-hearted Elim family will share with our brethren on the foreign field the burden of responsibility which this work involves, and stand with them in prayer and in the supply of their temporal needs. The home and foreign mission fields provide wonderful opportunities of practical co-operation in the extension of the kingdom of God on earth.

There is something better than making a living—making a life.



## Gleanings from Other Fields

### **Dr. Martin Lloyd-Jones.**

Dr. Martin Lloyd-Jones, who is probably the most remarkable preacher in Wales to-day, has accepted an invitation to visit America. He is announced to preach at the Spring Association of the Presbyterian Church to be held at Columbus, Ohio.

### **Bible Day.**

The tenth National Bible Day is to be held at the Central Hall, Westminster, on May 8th. This event has usually taken place in the Crystal Palace. It is held under the auspices of the Bible Testimony Fellowship.

### **The King and the Bible.**

We are glad to learn that the King has been pleased to accept a Bible sent by the Trinitarian Bible Society. He expressed a wish that the Bible should be of such a size that he can conveniently use it.

### **The Salvation Army.**

Commissioner Mapp, the Chief of the Staff of the Salvation Army, has, owing to ill health, been obliged to relinquish his position. He has rendered nearly fifty years' faithful service in the S. A. His successor is Commissioner J. MacMillan of America.

### **Mr. Edwin Orr.**

We understand that Mr. Edwin Orr has, during his recent campaign in Kent, been made of much blessing to large numbers.

### **Lord Radstock.**

Lord Radstock, son of the late well-known and devoted Christian peer, has recently passed away at the age of seventy-seven. He gave considerable support to evangelism in this country.

### **Bible in New Language.**

The Gospel of Luke is now translated in Mbum. This is a language spoken by about 100,000 people in French Cameroon in Equatorial Africa.

### **Rev. Lax's Successor.**

Lax of Poplar is to be succeeded by Rev. W. E. Clapham as Superintendent of the Poplar Methodist Mission.

### **The Marechale in Australia.**

Much blessing has attended the campaigns conducted by the Marechale in New South Wales. At Dunedin, the Town Hall, seating 3,000, was packed, and large numbers were turned away. Her engagements have included missions at Inversargill, Ashburton and Wellington.

### **Bible Teacher and Expositor.**

Dr. A. C. Gaebelein, editor of the well-known American magazine, "Our Hope," will shortly be touring Europe. He expects to visit Germany, Czecho-Slovakia, Austria, Switzerland and Poland.

The fact that Christ led no army, that He wrote no book, built no church, spent no money, but that He loved and so conquered—this is beginning to strike men.—Drummond.



# The Ampulla and the Anointing

By Pastor P. N. CORRY

**I**F you were asked to name the oldest object in the Crown Regalia, I wonder which of the many precious things you would choose? So much of the plate and perhaps some of the jewels were sold or pawned to meet the necessities of Charles I. Then came the Commonwealth when by orders of Parliament the crowns and all emblems of royalty were broken up or destroyed. This was done and to-day the Sapphire of Edward the Confessor, the Black Prince's ruby, Queen Elizabeth's salt cellar and the Ampulla and Spoon, are all that we can be certain remain of the ancient regalia of England. The records of the Restoration expressly say, "All the Regalia except the Ampulla and Spoon, both of which were constantly kept in the Church of Westminster, were sacrilegiously plundered."

This Ampulla or Golden Eagle bears distinct trace

the Commonwealth makes mention of "One old combe of horne, worth nothing" with which no doubt the King's hair was rearranged after this ceremony. It is interesting to know that the service of anointing the King is the first act in the crowning of His Majesty. From whence does this come? It is one of the oldest rites of kingship, but in the Scriptures both prophets and priests were included as well as kings. You will remember that Elijah was commanded to anoint Elisha to be prophet (I. Kings xix. 16), and the details of the anointing of the priests in Exodus xxix. 7 and Leviticus viii. 23, 24, show the same fulness of detail that those privileged to be in the Collegiate Church of Saint Peter in Westminster will witness on 12th May, whilst the anointing of David to be King makes unforgettable reading (I. Samuel xvi. 1-13).

Much as these various anointings may interest us,

## "Honour the King" (I. Peter ii. 17)

THEIR MAJESTIES THE KING AND QUEEN  
WINDSOR CASTLE

CROWDED GATHERINGS AT THE  
TWELFTH ANNUAL FOURSQUARE GOSPEL  
DEMONSTRATION IN THE ROYAL ALBERT  
HALL THROUGHOUT THE DAY SEND  
LOYAL GREETINGS TO YOUR MAJESTIES  
THIS CORONATION YEAR. PRAYING  
GOD'S RICHEST BLESSING UPON YOU, OUR  
BELOVED QUEEN MARY, THE ROYAL  
FAMILY AND UPON THE THRONE SO  
FIRMLY ESTABLISHED IN THE AFFECTION  
OF YOUR SUBJECTS THROUGHOUT THIS  
GREAT EMPIRE.

GEORGE JEFFREYS, PRINCIPAL.

346 1.30 WINDSOR CASTLE O.H.M.S. 42  
PRINCIPAL FOURSQUARE GOSPEL  
DEMONSTRATION ROYAL ALBERT HALL  
S.W.7.

THE KING AND QUEEN, QUEEN MARY,  
AND MEMBERS OF THE ROYAL FAMILY,  
SINCERELY THANK ALL ASSEMBLED  
TO-DAY AT THEIR ANNUAL  
DEMONSTRATION, FOR THEIR KIND  
MESSAGE OF LOYAL GREETINGS, WHICH  
IS MUCH APPRECIATED.

PRIVATE SECRETARY

of Byzantine origin and may be fourteen hundred years old. After the Commonwealth it was discovered much mutilated and with both wings broken off, in the Treasure House at Westminster Abbey, and restored for the Coronation of Charles II. to the form in which we now see it. It is almost solid gold hollowed just sufficiently to contain the quantity of oil necessary for the service. At the start of the Coronation ceremony, a small portion of oil is poured through the beak of the eagle into

### THE ANOINTING SPOON

which is divided longitudinally by a ridge and the Archbishop of Canterbury dips his first two fingers into oil resting in these compartments.

The King is anointed with the oil on the head, the bared breast and the palms of both hands and in olden days the oil was literally poured on the King's head. The inventory of the Crown Regalia disposed of by

surely for those who love the Lord Jesus, it is His anointing to which all others pointed. He, the Prophet who fulfils the Prophets, the Priest whose priesthood is eternal,

### THE KING WHO REIGNS

for ever, has been anointed and the name of glory—Christ—points to this more than to anything else. Christ is the name of exaltation, power and glory. As such Peter confessed Him (Matt. xvi. 15, 16); John wrote (John xx. 31) and the high priest condemned (Matt. xxvi. 63-66). No wonder the prophet David wrote, "The rulers take counsel together against Jehovah and against His anointed" (or His Christ. Cf. Psalm ii. 2 with John i. 41).

To those who desire to go further into the subject, if you will turn to your Bibles you will find that Christ was anointed to save through the preaching of the Word (Luke iv. 18, 19), to heal those oppressed of the Devil (Acts x. 38), to fill with the Holy Ghost (John

i. 33 and Acts ii. 33-39), and to reign as King with the oil of joy as His portion (Heb. i. 8, 9).

It is surely not by chance that this Foursquare aspect of Christ's anointing should be mentioned in the Word, for it is along these four avenues that the Lord's service must be fulfilled, and anointing seems to always refer to service in Scripture. So our gracious sovereign, King George VI., will be anointed to serve God and his subjects, and in this year of grace it is well for all who profess the name of Christian to ask themselves if they know anything of

#### THE NAME THEY BEAR.

Its plain meaning is not simply, as many suppose, a name given to those who follow the Lord Jesus Christ, but to those who are anointed by Him (Acts xi. 26). How thrilling it would be if every Christian was an "anointed one" and if we could all say not only that we have an anointing from the Holy One (I. John ii. 20), but that the anointing which we have received from Him abideth (I. John ii. 27).

In the priests' anointing and also in that of the cleansed leper, the ear, the thumb, the great toe as

well as the head were all anointed with oil, teaching us that our word, our work, our walk, as well as our whole life, must come under the unction of the Holy Ghost. Would God that all in the Coronation crowds and in every village and town and city in this land would yield themselves to God on Coronation Day, to be anointed by the Lord Jesus, just as our gracious Lord, the King, yields to the Archbishop. If that is too much to dream of, would to God that every born-again believer, every one professing the name of Christ, would do so and bare their hearts to the God of all grace as the King bares his breast to the anointing oil. Then would come such a

#### FLOOD OF SPIRITUAL UNCTION

from the Throne of God that would establish righteousness in the land, banish wrong, comfort sorrow and cure a great number of the ills that at present afflict the national life. Is it too much to hope for? Is it only a vision of the "might be"? Then get down on your knees and here and now make it a reality in your own life and heart and go out in the fulness of that anointing to bring others to the throne of grace that they and we may be Christians indeed.

## A Sight of the Crowned Christ

By S. D. GORDON

*Transfigured by a look.*

**N**O one ever had a sight of Christ's face and forgot. No one ever gets a sight of Him and gets over it. He is never the same man after that. He doesn't want to be the same.

A look into the face of Christ is transforming. You see Him; and you can never be the man you have been and be content. A change comes. You want a change. You must have it. This longing is the beginning of the deeper change. You can never be content again with being the man you have been. It has always been so. It always will be so. For this is the natural thing. In the dawning twilight of Eden God looked into the face of the man He had fashioned. He drew very close to him, close enough to breathe His own breath into his face. And the man looked into God's face and took on God's likeness. So he became his own real self, as originally planned.

But while man was yet young, sin looked him in the face. And the man looked at sin with an evil longing look. And in that look he took in some of what he saw. He was marred. The God image was hurt. He was not the same man. And he knew it. He felt it. His eyes were never the same after that exchange of looks with sin.

But God helped him. He didn't go away. He came closer for the sake of the sin-hurt eyes. And whenever man has looked into that wondrous God-face, even though seeing

#### DIMLY AND INDISTINCTLY,

something within him makes a great bound. He recognises the original of his own natural self. And he catches fire at the sight. A holy discontent springs up within.

Could'st thou in vision see  
Thyself the man God meant,  
Thou never more could'st be  
The man thou art—content.

But you have to see Jesus as He was in His humanity to see yourself the man God meant. And you have to see Jesus as He is now to see the God who meant you to be like Himself.

It has always been so. This has been God's simple method with men He would use. He has wooed and then wooed more and a bit longer, gently, persistently, up and away and apart until at last the man's eyes were trained away from the lower glare enough to see the real things.

Then, in some vision of the night, whose darkness helped hold back the lower earth lights, God has looked a man in the face again. Or, perhaps in the open day there came to him that which he could not describe. But in his inner spirit he knew there was One with him whom yet his outer eyes could not see, but who could not be more real if his outer eyes did see.

And in that presence there was a mingling of exquisite tenderness and of

#### LIMITLESS POWER

that was overawing. Inconceivable purity and yet such an unspeakable graciousness seemed blended in this presence. And the man seeing was melted in his innermost being with the sense of tenderness and bowed in awe to the lowest dust in the sense of overwhelming power. Those who have seen will understand how poor the words are to tell the story. And those who have not may wonder a bit until they too have seen.

*Christ as He is now.*

This new sight of Christ is the heart and soul of this crowning Book of Revelation—this end-book of the Book. It was out of this sight that this end-book grew. It is written wholly under the spell of this new

(continued on page 304).



**Conventions and Conversions—Uplifting and Unifying Ministry**

**HAMPSHIRE HAPPENINGS**

**Baptisms and Blessings**

**Romsey** (Pastor W. N. Brambleby). The church at Romsey was recently favoured with a visit from Pastor E. C. W. Boulton, whose ministry both in word and song brought no little blessing to God's people. The occasion was the completion of the renovation of the hall which has been completely transformed in appearance. The members of the church gave a splendid response to the pastor's appeal. The recent baptismal service was held in the Baptist Church, which was kindly lent for the occasion. The following is culled from the "Romsey Advertiser":

**ELIM FOURSQUARE CEREMONY**

**Baptism of Six Candidates at Romsey**

A most impressive ceremony was held at the Baptist Church on Monday evening when Pastor W. N. Brambleby, of the Elim Foursquare Gospel Church, conducted a baptismal service, six candidates being baptised. A congregation numbering about 100 witnessed the ceremony, which was made possible through the kindness of the Rev. E. F. M. Vokes and Deacons of the Baptist Church.

A participant writes: The singing of a few soul-stirring choruses marked the opening of the service, and this was followed by a hymn in which the congregation proved by their whole-hearted participation what joy could be found in the presence of the Master. The opening prayers were offered by Miss R. Stallard and Messrs. E. R. Hurst and D. Cox, and the address given by Pastor Brambleby was based upon an episode mentioned in Acts viii. 26-39—the baptism of the Ethiopian eunuch. The six candidates were then baptised by Pastor Brambleby, whilst the congregation sang "Following Jesus ever Day by Day," and "Follow, follow, I would follow Jesus," conducted by W. G. Cox. One could, within one's soul, visualise our Saviour passing through the waters of Jordan as each candidate, "clothed in His righteousness," passed through the waters in our midst.

**CLAPHAM CONVENTION**

**Speakers:** Pastors R. Mercer, Jack Moore, A. Longley, and A. Macaulagh, Mr. W. L. Bell, and Mrs. C. Price.

**Convener:** Pastor C. J. E. Kingston.

The Easter meetings at Clapham were times of spiritual refreshing as the Lord's servants gave forth the messages God had given them. Each address was given in the power of the Holy Ghost and hearts felt the touch of the Spirit as the Word went forth.

**FIFTY NEW MEMBERS**

**Remarkable Results**

**Croydon** (Pastor H. Kitching). The past weeks have been full of blessing. Men and women have been deciding for Christ in the services at most of the Sunday evening gatherings. In the midst of self-satisfaction and self-complacency God is at work. The urge to bring the lost to Christ is strong in the hearts of God's children. It is blessed to know that the children are deciding for Jesus. At a recent Sunshine Corner meeting fifteen youngsters gave themselves to the Master. A Building Fund has been launched in connection with the extension of the Tabernacle, and within the first week £250 had been received. Over fifty new members have been received into fellowship during the past eight months, and others are joining every week.



**Pastor H. Kitching**

**CARDIFF CONVENTION**

**Speaker:** Pastor C. Palmer.

**Convener:** Pastor J. J. Morgan

Owing to illness Pastor Entwisle was unable to be present as speaker at these special convention gatherings. However, the Lord graciously undertook and enabled other speakers to fill the gap thus made. The convention proved a very happy time of Christian fellowship. God's servants gave most helpful ministry from the Word which led to real blessing.

**ENTHUSIASTIC MEETINGS**

**Salvation Sunshine**

**Woolwich** (Pastor H. A. Court). God's smile continues to rest upon the work at Woolwich. Pastor Court's ministry has been blessed to the spiritual edification of the saints, resulting in greater enthusiasm in the meetings. The Crusaders week by week are boldly declaring the unsearchable riches. Recently the church was favoured with a visit from Mr. J. Leech, K.C., whose ministry of the Word was much enjoyed. A campaign by Evangelist T. Kemp was full of real salvation sunshine. Ten souls have yielded to Christ in these campaign meetings. Comfort was brought to many hearts by the inspiring character of the services.



**Pastor H. A. Court**

**HALLOWED TIMES OF FELLOWSHIP**

**Gifts in Operation**

**Eastleigh** (Evangelist E. J. Jones). The blessing of the Lord is manifest in the midst of God's people in this church. Hallowed times of fellowship with the risen Lord have been enjoyed around His table. The message of God through the gifts of the Holy Ghost has brought encouragement and help to the discouraged and tested ones. A recent visit from Pastor L. Morris of Southampton was much appreciated. The Sunday school work is progressing well. God's people are looking forward to greater things in the coming days.

**NEW MEMBERS**

**Prevailing Prayer**

**Birmingham (Lodge Road)**. (Pastor R. A. Gordon). Blessing has followed the importunate prayers of the saints in this church. Some interesting talks on Africa, Arabia and Palestine have been given recently, resulting in the conversion of five adults and several children. Two new members have been received into fellowship. The Crusaders continue to press on, labouring for the Master they love. One sister has recently received the Baptism in the Holy Ghost. The church is anxious to continue in the apostles' doctrine and prayer, as in the early church.



**Pastor R. A. Gordon**

**BLESSING AT BATH**

**Edifying Ministry**

**Bath** (Pastor A. V. Gorton). A series of addresses on the Baptism in the Holy Ghost, delivered by Pastor Gorton, has brought real edification to the Lord's children. Two souls recently gave themselves to Christ and are now enjoying fellowship with the One who has come into their lives. These decisions gave joy to the fellowship of the saints, proving again that God's Word is able to give life to those who are dead in trespasses and sins.

**EASTER CONVENTION**

**AT BOURNEMOUTH**

**Speakers:** Pastor and Mrs. G. Kingston, Mr. G. Chandler (Essex) and Miss A. Henderson.

Great blessing was experienced throughout this Convention. God's servants ministered in the power of the Holy Spirit, and their messages brought home the possibilities of a consecrated and Spirit-filled life. A word on "Lost

Opportunities" led to four souls accepting Christ. An invigorating message to young people, and the final word of the convention on "Pentecost" were direct challenges to those who have received a pentecostal experience to manifest Christ-likeness in character and in service.

#### CONVENTION AT ISLINGTON

**Speakers: Pastors J. Kelly and T. Tetchner.**

**Convener: Pastor W. J. Patterson.**

The convention more than realised the expectations of the people of God. Under the anointing of the Holy Spirit the two speakers ministered the Word to hungry

souls. Good Friday was a day of splendid inspiration. The communion service on Easter Sunday morning was particularly hallowed as the Spirit of God moved in the midst, and the gifts of the Holy Ghost were in operation. A visit from Pastor W. G. Hathaway was deeply appreciated, providing an opportunity for renewed fellowship.

#### KENSINGTON CONVENTION BLESSINGS

**Speakers: Pastors A. Longley, P. S. Brewster and A. C. Coffin.**

**Convener: Pastor P. Le Tissier.**

Gladness prevailed throughout the

whole of the week's convention gatherings at the Kensington Temple. The meetings were made memorable by the inspiring ministry of God's servants. Hearts burned with holy passion as they gathered around the table of the Lord. A deep consciousness of the Divine presence rested upon the services, the praises of the saints resounding through the spacious sanctuary. Space will not permit of reference to the many uplifting messages given, but each and all led in thought and desire Godward and heavenward.

## A Momentous Day in History

(continued from page 297)

The taking of the Oath will make us think of another King who laid, not one but both hands on a Cross, to execute an Oath He had made concerning fallen mankind. It will surely speak to one and all of a Covenant that has been made with the children of men.

Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah (Heb. viii. 8).

The Coronation Chair with its Stone of Destiny, claim to be the oldest and most valued possessions of the British race, comes into use once again. Irish, Scottish, and English Sovereigns throughout the centuries, have been crowned on this stone, and following in their trail, George the Sixth, in the long line of Kingly Succession, will receive his crown in the same manner. In its history of long and seemingly miraculous journeyings, the Coronation Stone has found a resting place in Westminster Abbey for over six hundred years. If it could only speak, what secrets it would reveal!

Singularly enough, the Bible speaks of a pillar near which Kings stood on Coronation days. Athaliah, who thought she had destroyed all the seed royal, was terrified when she saw her grandson stand by the pillar. It was a sure sign to her that Joash, of the seed royal had escaped and that he was now crowned the undoubted King of Israel.

And when Athaliah heard the noise of the guard and of the people, she came to the people into the Temple of the Lord. And when she looked, behold, the King stood by a pillar as the manner was (II. Kings xi. 13, 14).

Last, but not least, I wish to refer to the presentation of the Bible. Through British Kings, the Bible has been translated and spread throughout the world. It was a British King, namely, James the First, who in 1604, appointed the forty-seven learned men to prepare our beloved Authorised Version. In its Epistle Dedicatory we read of his zeal in the undertaking: "Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened."

In 1849 Queen Victoria, of blessed memory, who attributed the secret of England's greatness to the Bible, sent two Bibles to an African chief named Saguba.

Her Majesty had received a letter concerning the slave traffic, and in her reply, sent with the sacred Scriptures, she made the following statement:—

"The Queen and people of England are very glad to hear that Saguba and the people think as they do on the subject of commerce. But commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is therefore very glad to hear that the Chief has so kindly received the missionaries who carry with them the Word of God, and that so many of the people are willing to hear it."

Throughout his glorious reign King George the Fifth, the illustrious father of our present King, read a portion of Scripture every day. The people over which British Kings reign have been chiefly responsible for preaching the message of the Bible to the whole world. It is therefore fitting that the Bible should hold so prominent a place in the Coronation service. The Book of the Law has from early days been conspicuous in Coronation services. God's instructions to Moses concerning the place it should hold at such times is clearly given in Deuteronomy. Looking forward to the line of earthly Kings in Israel, God said,

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests and Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them (Deut. xvii. 18, 19).

On this day, May 12th, King George the Sixth is presented with the whole Bible, the Bible that is the greatest treasure of the Foursquare Gospeller, and the Archbishop speaks in deliberate tones: "Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom, this is the Royal Law, these are the lively Oracles of God."

GOD SAVE THE KING!



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## London Crusader Choir Visits Ireland

By Connie Collins

To those choir members who were privileged to visit Northern Ireland this Easter, the memories of the happy week-end with the Irish members of our great Elim family will live long in our hearts.

We had prayed much for this visit and from the outset we were conscious of the presence of God in our midst. Leaving Euston on Thursday evening, we were to be found in Ulster Temple for breakfast on Good Friday morning, after a very pleasant, but memorable journey. Breakfast over, we were introduced by Pastor W. L. Taylor to those who had undertaken to entertain us during our stay in Belfast, and soon we were on our way to the homes of our new-found friends, who welcomed us in the way typical of the Irish saints.

The afternoon, which was free, was spent exploring the city, and in the evening we assembled in the Orange Hall, Lisburn. This was thronged with Elim friends and many strangers, too, and although our expectations were high, the blessing which crowned the service far exceeded all we had thought. After a brief introduction by Pastor W. L. Taylor, who graciously accompanied us during the week-end, the Choir sang "Deep Harmony" as the opening chorus. The programme, which was in keeping with the cross, passed all too quickly, and already we were wondering how God would bless the other meetings as the blessing in the first one was so great.

Saturday morning found the Choir away on a coach trip, kindly arranged by the Irish friends. This was most enjoyable, especially as the day was so bright, and we felt strangely moved as we passed through Newtownards, Millisle, and Bangor—places which had hitherto been

only names to us through the "Evangel." Many thanks to those who planned such an outing for us.

Back in Belfast for a hurried lunch, and then off to Lurgan for the Town Hall Rally. Elim truly invaded Lurgan that afternoon, and the hall was packed.

A unique feature of all the week-end services was the absence of sermons and the place given to up-to-date testimonies by various choir members. In the afternoon service God graciously blessed the witness of several sisters who told what Christ means to them. Tea was kindly provided by Pastor W. Martin and friends of the Lurgan Church, and who amongst us will ever forget that happy hour? Back again in the Town Hall to minister to another crowded gathering! More testimonies telling of the power of Christ in the business life, instrumental items and choral singing, and then, with very full hearts, we bade farewell to the friends in Lurgan and left for Belfast.

Easter Sunday in Ulster Temple was a great day—the morning communion service being a time of real refreshing to all present. It was our joy to hear the inspiring word of Mr. J. Strachan of Ballymena, and we all rejoiced with him that our "names are written in the Lamb's Book of Life." God's blessing crowned the afternoon and evening services and the final word was given by Mr. W. Snowdon. Other speakers during the week-end included Dr. F. Weston and Evangelist D. Vanstone who made a strong appeal to the unsaved.

We were loth to leave the friends who had made us so very welcome, but the steamer left the quayside at 9.45 p.m., and as we passed, the words of that great hymn "Blest be the tie that binds Our hearts in Christian love" rang in our ears. The tie seemed very strong and as faces faded into shadow, the song "Ireland for Christ" reached us on the steamer. May God answer the prayers of His people in that land!

Our journey to Euston was very pleasant for we had much to say of the goodness of God, and all agreed that His blessings

had proved superabundant. Praise His name!

The evening service in the Royal Albert Hall made a fitting conclusion to such a happy week-end, and as we gathered around the Lord's table, we knew that we had "found our bit of heaven, and we call it being saved," for there is pleasure in His service more than all.

### CHRISTCHURCH

Although we are not a great number, yet the Christchurch Crusader meetings have proved very interesting of late. The programme has included a visit from Miss Watts of the Springbourne Church, Favourite Hymn Night, Fundamental Night, and Question and Object Nights, and on March 25th we had a visit from a Salvationist friend. Recently Crusaders who have never done so before have witnessed for God in word and song, and the Lord has blessed their united efforts in song-ministry.

The Crusaders recently visited Winton Church to be present at a baptismal service, when two of their number passed through the waters of baptism. The visit of the Wimborne Crusaders to our church was greatly blessed, and from the beginning to the end of the service we were conscious of the presence of the Lord.

### CORONATION STRAINS

A new hymn specially written by Pastor  
**E. C. W. BOULTON**

and music by

**AUDREY R. G. WITTS**

(Licentiate of the London College of Music)  
Printed in leaflet form, 1/6. (Including postage)  
from the Elim Publishing Co., Ltd.

Secure your copy—A song for Coronation  
A stirring piece suitable for Crusader Choirs

### SPECIAL VISIT TO SOUTHAMPTON

in the magnificent

**GUILDHALL**

of

Principal **GEORGE JEFFREYS**  
and Revival Party

accompanied by

**THE LONDON CRUSADER CHOIR**  
(directed by Pastor Douglas B. Gray)

on  
**SUNDAY, MAY 23rd**  
at 3 and 6.30 p.m.

### WELSH CRUSADER RALLY

in the

**CITY TEMPLE, CARDIFF**

May 29th at 3.30 and 7.30 p.m.

conducted by

Principal **GEORGE JEFFREYS**  
and Revival Party

On Sunday, May 30th at 11 a.m. and 6.30 p.m.  
the Principal will preach in the City Temple.

### LONDON CRUSADER CHOIR ENGAGEMENTS MAY—JUNE

- May 1. Camberwell (Missionary Rally)
- May 2. Brixton Prison, 2.45 p.m.
- Coulson, 6.30 p.m.
- May 9. Holloway Prison, 3 p.m.
- Kingston-on-Thames, 6.30 p.m. (St. James's Hall).
- May 23. Southampton, the Guildhall, 3 and 6.30 p.m.
- June 6. Maidstone Prison, 2.30 p.m.
- Rochester, 6.30 p.m.
- June 13. Wandsworth Prison, 2.30 and 5.30 p.m.
- June 20. Winchester Prison, 2.30 p.m.
- Romsey, the Town Hall, 6.30 p.m.
- June 27. Ventnor (I.O.W.), Royal National Sanatorium, 2.30 p.m.
- Campbell (I.O.W.), H.M. Borstal Institution, 5.30 p.m.



"OFF DUTY"  
Some of the members  
of the  
**London Crusader Choir**  
snapped at Donaghadee  
Harbour.  
(Photo by Miss A. Simmons).



## A Sight of the Crowned Christ (contd. from p. 300)

sight of Christ. It is a revelation of Jesus Christ and by Jesus Christ; first of, then by.

John begins his story by telling that he had gotten such a revelation, and of the special blessing attached to reading and fitting one's life to it. Then follows his salutation to those for whom the revelation was given, and the book written. It is peculiarly a *Church* book. Its message is not peculiarly for individual followers, but for groups of believers gathered together as churches.

The salutation is absorbed with the One whom he has seen in the vision, what He has done for us in shedding His blood and that He is

### ACTUALLY COMING AGAIN.

"Behold He cometh with clouds; and every eye shall see Him, and they that pierced Him." The Jew is specifically designated; the coming has special significance for the Jewish nation. And all the people of the earth shall penitently mourn as they see Him. And then like an endorsing signature from the One of whom he is writing comes the sentence: "I am the Alpha and the Omega, saith the Lord God, who is and who was and who cometh, the Almighty One."

Then comes the new sight of the crowned Christ. It was on a Lord's day. John was on the lonely seagirt Isle of Patmos. He was alone, brooding probably over some bit of the Word of God, and about the Jesus of whom he had been so earnestly testifying. It was these that had brought him to his lonely island prison. These ever burned within him, the wondrous written Word, the immensely more wondrous Word made flesh, of whom he had written, the Word that was God and became a Man and walked in the will of God.

And as he brooded he became conscious of the Spirit of God overshadowing him, gentle as the soft breeze, noiseless as the fragrant dew, mighty as an enveloping presence that filled his being and had possession of him.

Then a voice spake and the tone of authority in it was unmistakable. "What thou seest, write." He was to see something. He was to tell what he saw. There's a delightful touch of the simplicity of natural speech here. He turned to *see* the *voice*. And he saw Him who was

### THE VOICE OF GOD

to him. Then the sight is told in the same simplicity of speech.

There is a group of candlesticks, light-holders, made of gold. And in the midst of the group there is some One standing. He is in outer form like a *man*. But there is such an overpowering sense of divine glory that John falls on his face as one dead. Yet through all this overwhelming experience the impression of a man stands unmistakably out.

With keen, quick glance John takes in head and hair, eyes and feet, voice and hands, mouth and face. A simple, natural man in every outer particular like himself, a brother man, wearing man's garb and girdle. This is the first impression indelibly stamped on John's mind.

But there's more, ah, much more than a man in this man! This is the stupendous part. There is some One, other than man, and more than man, possessing this man. The divine fills the human. It is this sense of the glory filling the man that is so overpowering to John.

A glorious presence overshadows the man and shines out of Him, but never obliterates nor makes the man less. That indescribable glory within shining out through the man magnifies every part of His human being. The head and hair are white, not like a pale or painted white, but a transparent whiteness,

### AN INTENSE SEARCHING,

glowing light shining out from Him through the human head and hair.

The eyes are as a flame of pure fire, the feet like melting metal glowing in fire. And the whole countenance was as the sun in its noontime strength shining out of a rainless, cloudless sky. Humanity enveloped in deity, yet remaining true, full humanity. God within man, immeasurably more than man, yet not overwhelming, not disturbing nor obliterating any part of his humanity, rather making every part stand out more distinctly.

Is this incidentally a kind of parable? Is it something like this on an immensely humbler scale that was meant for us men? God the Holy Spirit dwelling in a man. He the chief One, the divine One, yet expressing Himself *through* the man, and doing it fully to meet the need of the hour. His presence magnifying, vitalising and using every human power, yet Himself the dominant personality.

[The foregoing is taken from S. D. Gordon's book, "Quiet Talks on the Crowned Christ," published at 5/- (by post 5/4) by Messrs. Revell, New York, who have kindly given permission for its publication in the "Elim Evangel." The book is obtainable from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.]

## A Word to Preachers

We are all apt to get into grooves of favourite thoughts, and to teach but part of the whole gospel. If we do not seek to widen our minds to take in, and our utterances to give forth, all the will of God as seen by us, our limitations and repetitions will repel some from the truth who might have been won by a completer presentation of it, and their blood will be required at our hands. None of us can reach to the apprehension, in its full extent and due proportion of its parts, of that great gospel; but we may at least seek to come nearer the ideal completeness of a teacher, and try to remember that we are "pure from the blood of all men," only when we have not "shrunk from declaring all God's counsel." We are not required to know it completely, but we are required not to shrink from declaring it as far as we know it.—*Alex. Maclaren.*

**CLASSIFIED ADVERTISEMENTS**

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

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

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

**SPECIAL NOTICE**

Owing to the Coronation and Whitsun holidays, advertisements for the "Evangel" dated May 21st (Published May 14th) cannot be accepted for insertion in that issue later than first post, Friday morning, May 7th.

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

**BOARD-RESIDENCE, ETC.  
Holiday Apartments, etc.**

\* **Bangor, Ireland.**—Why not visit Ireland this year? Write at once to the Misses Troughton, "Armachia," 32, Seacliffe Road. House beautifully situated on sea front, commanding exquisite view of Lough and Irish Channel. C293

\* **Blackpool.**—Christian home, comforts, modern conveniences; apartments or board if required, or bed and breakfast; near Jubilee Temple; terms moderate. Mrs. Allison, "St. Brelades," 10, Hudson Road, S.S. C283

\* **Blackpool.**—Superior residence, home from home, every comfort and convenience; near shops, trams, buses; five minutes Jubilee Temple; full board or apartments. Mrs. Clark and Mrs. Brook, "Clark Dene," 3, Branston Road, S.S. C307

\* **Bognor.**—Arrange a holiday together from your meeting this year! Parties of half-a-dozen received at specially reduced terms. For many of God's people with slender incomes, small amounts received and booked to your holiday expense; fullest particulars (stamp); right on the sea front. Canonbury House. Mr. and Mrs. Hollyman; Phone 1029. C256

\* **Bournemouth, Boscombe.** "Salaam," Campbell Road. Bright, homely Christian guest house; select, peaceful surroundings; near sea, chines, churches; separate tables, good catering; terms according to season. Book early for holidays. Cavill. C294

\* **Bournemouth.**—Board-residence, apartments, bed and breakfast; bath, indoor sanitation; good cooking; electric light, garage; near buses and assembly. Crusaders specially catered for; every comfort. Mrs. Sims, 66, Avon Road. C295

\* **Brighton.**—Board-residence from 30/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C259

\* **Brighton.**—Bed and breakfast 3/- each per night; opposite Preston Assembly; buses pass the door for sea front. Gobey, 65, Balfour Road, Brighton 6. C264

\* **Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C241

\* **Cornwall, Penzance.**—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275

\* **Christian Workers' Holiday Home (Devon).**—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244

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

\* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3904

\* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire. C296

\* **Guernsey.**—Why not come to Guernsey for your holidays? board-residence; five minutes from sea and Vazon Foursquare Assembly; good catering; terms moderate. Mrs. Mauger, Le Camp, Castel. C296

\* **Guernsey, C.I.**—Sunny board-residence, home comforts, good catering; near sea front and buses; terms moderate. Mrs. T. C. Parrott, "Fairhaven," Coutanchez, St. Sampson's. C310

\* **Hove.**—Bright, comfortable, homely board-residence; Christian home; convenient for sea, shops, buses, etc.; full or partial board; from 30/- to 40/-; every convenience (stamp). Miss Conway, 41, Clarendon Villas. C285

\* **London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C228

\* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C235

\* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C231

\* **London.**—Christian home, quiet select neighbourhood; full board 25/-, bed and breakfast, or would let furnished, large room, suit friends, single beds; one minute station. Madgwick, 29, Quernmore Road, Stroud Green, N.4. C308

\* **Morecambe.**—Sea-mountain air; within easy reach lake district; board optional; garage, garden; healthiest part of Morecambe; moderate terms. Mrs. Raw, 55, Brentlea Crescent, Heysham Road. C304

\* **Old Colwyn.**—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C252

\* **Old Colwyn.**—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269

\* **Scarborough.**—Holidays! "Queen of Watering Places." Bed and breakfast, apartments or board-residence; Christian fellowship in home and Elim church, Murray Street. Mrs. Tetchner, 3, Murray Street (off Londesborough Road). C292

\* **Shanklin, I.O.W.**—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C286

\* **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road; select position, 2 minutes from cliffs; quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe, Tel. 230. C297

\* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C291

\* **Southend-on-Sea.**—Furnished apartments, bed and breakfast; terms very moderate; central, near station and Elim Tabernacle; Elim sister; Mrs. Buck, 9, Guildford Road. C305

\* **Southport.**—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287

\* **Weston-Super-Mare.**—Christian home for spiritual and physical refreshment; close to sea and shops. Special terms to Crusaders. Apply, Mrs. Grundy, 31, Langport Road. C288

\* **Worthing.**—Board-residence; good food, every comfort; several sharing large rooms, 30/- each (July and August 35/-); bed-breakfast 17/6; central, near station and assembly. Steed, "Southwood," 41, Broadwater Rd. C303

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\* **Maynard Hardiman.**—On April 3rd, at Elim Tabernacle, Southend-on-Sea; by Pastor Harold A. Mason; Leslie Maynard to Evelyn Hardiman.

**WITH CHRIST**

\* **Claxton.**—On April 8th, Mrs. A. E. Claxton, wife of Barking Church Secretary, passed into the presence of the Lord. Funeral conducted by Pastors J. McAvoy and J. W. Foster.

\* **Maidment.**—On April 17th, Mr. and Mrs. Maidment, friends of the Elim Church, Clapham. Funeral conducted by Pastor C. J. E. Kingston.

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