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AS A NEWSPAPER.

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The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 14

APRIL 3, 1931

Twopence

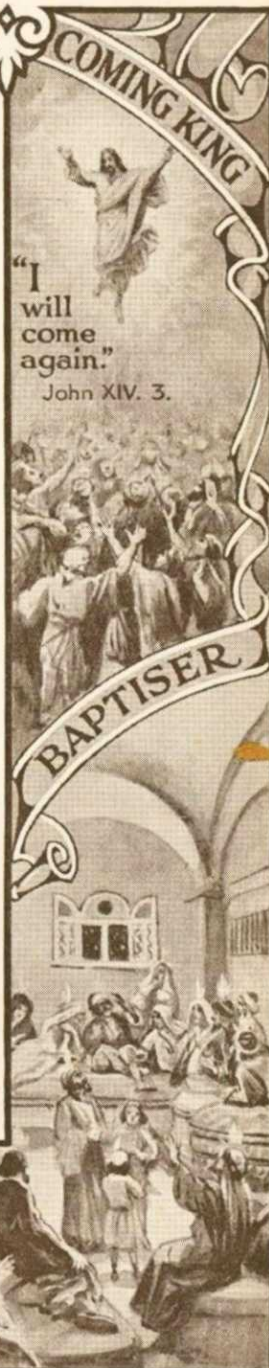


"I am
come
that
they
might
have
life."
John X.
10.

Come and Hear
Principal George Jeffreys

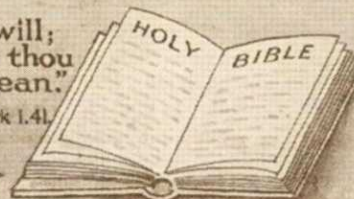


at the Royal Albert Hall
on Easter Monday



"I
will
come
again."
John XIV. 3.

"I will;
be thou
clean."
Mark I. 41.



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

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.
General Headquarters: 20, Clarence Road, Clapham Park, S.W.4

Vol. XII.

April 3, 1931

No. 14

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WATCH THESE DATES

ELIM WOODLANDS. Owing to the Easter Convention, the monthly gathering will be held on Sat., April 11, instead of on the first Saturday of the month.

LEICESTER. Commencing April 8. Elim Hall, New Walk. Campaign by Pastor P. Le Tissier and Evangelist C. Johnson.

WEST WICKHAM. Commencing March 29. Old Paths Mission Hall, Grosvenor Road. Campaign by Evangelists G. Bishop and J. Newsham.

CARLISLE. April 12—17. Elim Tabernacle, West Walls. Campaign by Pastor P. H. Hulbert.

ISLINGTON. April 12 at 6.30 p.m. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

LEIGH-ON-SEA. April 3-5. Elim Hall, Glendale Gardens, United Elim Convention of Essex Elim Churches. Special speakers.

This space is reserved for local announcements

LONDON Easter Convention AND Foursquare Gospel DEMONSTRATION

See full particulars opposite.

LONDON
WHITSUNTIDE CONVENTION
Watch this page for further particulars

BOOK SATURDAY, SEPT. 12th
for the

Crystal Palace

FOURSQUARE GOSPEL
DEMONSTRATION
to be conducted by Principal George Jeffreys

Principal GEORGE JEFFREYS
and Revival Party
REVIVAL & DIVINE HEALING
CAMPAIGNS

SOUTHPORT.—April 12-30. In the Cambridge Hall, Lord Street. Sundays, 3 and 6.30. Every week-night, 7.30. Wednesday afternoons, 3 o'clock. Frequent electric trains from Exchange Station, Liverpool.

BLACKPOOL.—Commencing July 18th and continuing throughout August.
Watch for further particulars.

NEW JOY IN BIBLE STUDY!

If you would like to receive this blessing, send for folder which will tell you how. Ten Bible Courses (altogether) at 10s. per year. Write for full and free particulars to the E.B.C.C.S. Secretary, Elim Woodlands, Clapham Park, London, S.W.4

EASTER CONVENTIONS IN PROVINCES

BIRMINGHAM. April 3-6. Ebenezer Congregational Church, Steelhouse Lane. Good Friday, 11, 3 and 6.30. Saturday, 7.30. Easter Sunday and Monday, 11, 3 and 6.30.

Speakers include: Pastor P. N. Corry, E. C. W. Boulton, and P. Le Tissier. Convener: Pastor R. Tweed.

GLASGOW. April 5-12. City Temple (opposite King's Theatre). Easter Sunday, 11, 3 and 6.30. Tuesday, Wednesday, Thursday and Saturday, 7.30, Sunday (12th), 11 and 6.30.

Speakers include: Pastors R. Mercer, and H. Kitching. Convener: Pastor S. Gorman.

BELFAST. April 5-9. Elim Tabernacle, Ravenhill Road. Easter Sunday, 11.30 and 7. Monday and Tuesday, 11.30, 3.30, and 7. Wednesday and Thursday, 8 (Baptismal service, Monday at 3.30).

Speakers include: Pastor Phil. H. Hulbert, Convener: Pastor J. Smith.

GARDIFF. April 3-9. Cory Hall. Good Friday, 11, 3 and 6.30. Easter Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

Speakers include: Principal P. G. Parker, Pastor W. Barton, and Miss N. Kennedy. Convener: Pastor A. Longley.

TELEPHONE NUMBERS:

General Headquarters, 20, Clarence Road: Brixton 2227.

Elim Woodlands, Clarence Road: Brixton 2668.

Easter Week in London

The Great Convention and Demonstration

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

EASTER CONVENTION

Services will be held simultaneously in four buildings

- Elm Tabernacle, Park Crescent, Clapham
- Elm Tabernacle, Stanley Road, Croydon
- Elm Tabernacle, Central Park Road, East Ham
- Elm Tabernacle, Fowler Road (off Hatton Road) Islington

Tuesday Wednesday and Thursday 7 30 p m
 Friday Closing meeting in Welsh Tabernacle, Pentonville Road 7 30 p m

THE SPEAKERS WILL INCLUDE

Principal George Jeffreys (Founder and Leader of the Elm Alliance), The Elm Revival Party, Pastors Wm Henderson (London), J Kelly (Hammersmith), J J Morgan (Brighton), J R Moore (Eastbourne), W H McWhinnie (Bangor), R J Jones, J P (South Wales), T Tetchner (Scarborough), Lemuel Morris (Knottingley), Pastor and Mrs George Kingston and Pastor and Mrs Charles Kingston (Leigh-on-Sea), and Mr and Mrs W Ll Bell (South Wales)

Special meetings will be arranged for those seeking healing for the body, and the Baptism in the Holy Ghost

TIMES OF SERVICES

Good Friday 11 a m, 3, 6 30 p m
 Saturday (Clapham and East Ham only) 7 30 p m
 Saturday Great Elm Crusader Rally to be conducted by Evangelist James McWhurter at Marble Arch, Hyde Park (weather permitting) 7 30 p m
 Easter Sunday 11 a m, 3, 6 30 p m
 Easter Monday, Royal Albert Hall (see below) 11 a m, 3, 6 30 p m

THE SIXTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

to be conducted by Principal George Jeffreys in the Royal Albert Hall, Easter Monday, April 6, 1931

- 11 a m - Divine Healing Service
- 3 p m - Communion Service
- 6 30 p m - Baptismal Service

Doors open one hour before each meeting

Special singing by Elm Crusader Choir half an hour before each meeting

All seats will be free except box seats and the strapped seats, which are private property. Tickets for the box seats are obtainable at the following reduced prices morning, 1/-, afternoon, 1/6, evening, 2/6. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S W 7 (Telephone Kensington 5360)

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

Part of the Balcony will be reserved for visitors by special day excursions

HELPS TO VISITORS

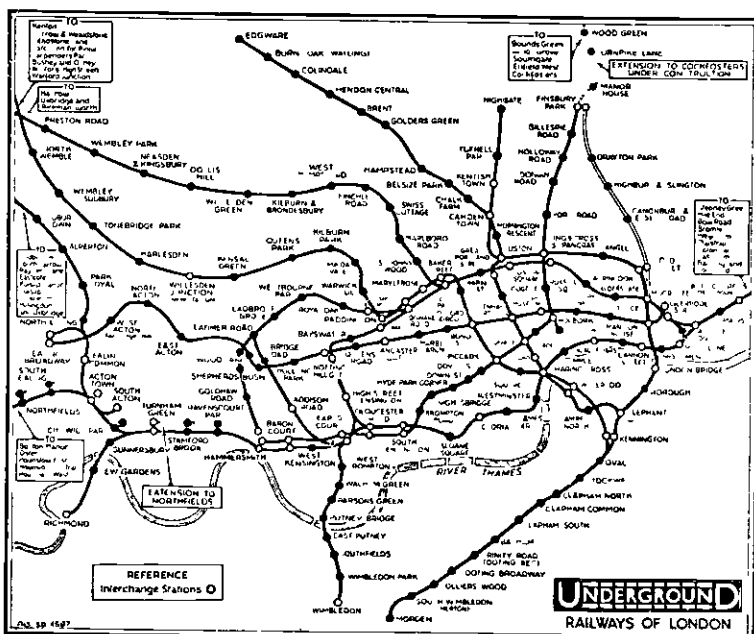
The following notes and the plan of the Underground railways will be helpful to visitors to London

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

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

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

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



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

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

REFRESHMENTS.

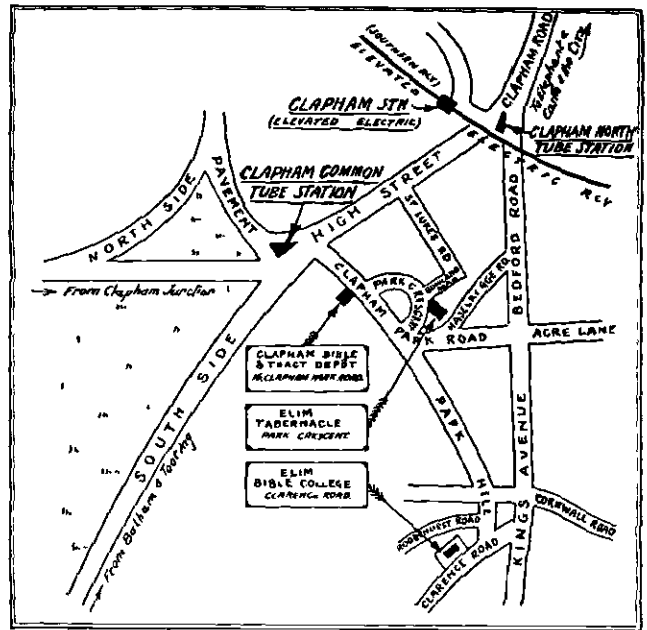
There are many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. At the Royal Albert Hall there are excellent catering arrangements, and a large number of buffets and tea rooms will be open on the premises between the services.

CHEAP RAILWAY TICKETS.

Visitors are reminded that all those desiring cheap return tickets for the Easter Convention must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of booking the ordinary fare will be charged. Early application for vouchers (which are issued free) should be made to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W. 4. With these vouchers tickets may be purchased (at a single fare and a third for the double journey) from any station in Great Britain, and from many ports abroad, enabling visitors to come to London and return to their homes any day they choose from Wednesday, April 1st to Monday, April 13th, inclusive.

DAY VISITORS TO LONDON.

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



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

SINGING TO THE KING OF KINGS

Serve the Lord with gladness and come before His presence with singing—Psalm c 2

THREE GREAT SONG SERVICES

preceding the Demonstration meetings in the ROYAL ALBERT HALL
Easter Monday, at 10 30 a.m., 2 30 and 6 p.m., by the ELIM CRUSADER CHOIR

Organ Interspersions by
RONALD F COOPER at the Console

Pianoforte Accompanists -
Messrs A E Edsor and L W. Prentice

Musical Conductor DOUGLAS B GRAY

The Elim Crusader Choir will again this year render some beautiful and inspiring compositions. Each piece is entirely new and there is much variation in the hymns selected. They include a great chorus of praise and songs of worship which will without a doubt, captivate the souls of the thousands of hearers and bring blessing and inspiration to all God's

people privileged to attend these song services, as well as give forth the glorious news of salvation for soul and body. Pray for the Holy Spirit's anointing on all the meetings, and upon the efforts of this large company of consecrated youth who are serving the Lord Jesus Christ, the Saviour, Healer, Baptiser and Coming King.

Silence is requested during Crusader Singing, and no applause

OH FOR A THOUSAND TONGUES TO SING MY GREAT REDEEMER'S PRAISE!

ELIM CENTRES IN LONDON

We give below the addresses of a few of our centres in London. At each of these centres the following meetings are held:

Sunday Communion, 11 a.m. Gospel, 6 30 p.m. Tuesdays Prayer Meeting, 7 30 p.m. Thursdays Preaching Service, 7 30 p.m. The sick are ministered to at many of the meetings. Young people's meetings are also held—usually on Wednesday evenings.

CLAPHAM ELIM TABERNACLE, Park Crescent, Clapham Park Road

CROYDON ELIM TABERNACLE, Stanley Road (off London Road)

EAST HAM ELIM TABERNACLE, Central Park Road

BARKING ELIM HALL, Ripple Road

ILFORD ELIM HALL, Scafton Road

WIMBLEDON ELIM HALL, Southey Road

ISLINGTON ELIM TABERNACLE, Fowler Road (off Halton Road)

Addresses of other centres in London and further particulars about the work may be obtained by writing to the Secretary, 20, Clarence Road, Clapham Park, London, S.W. 4.

The Foursquare Revival in Ulster

By Pastor JOSEPH SMITH, Irish Divisional Superintendent

SCENES like those of the great sweeping revival of '59 have been daily witnessed during the past few weeks in Portadown. The name of the place means "The Hill Stronghold," but as in the case of Joshua, "There was not one city too strong for them," so it proved in the case of Principal George Jeffreys and his Revival Party. The report of glorious triumphs in Armagh had gone ahead of them and there was great expectation among the

HUNDREDS OF PRAYER-WARRIORS

Day after day with ever-increasing volume and power the revival swept on. It was a sight to see the Town Hall with platform, ground floor, and gallery packed with people, while as far as you could see out beyond the wide-open doors eager ears drank in the message of the Word, and in the minor halls adjoining the platform those whom you could not see were intently listening.

What a pity it was to have to leave that hungry, eager crowd! But there seemed nothing else for it, the hall was booked by other parties, and so the campaign must end. Then came a suggestion from the Town Clerk (who by the way, is a real live wife), "Why not take the Market Buildings?" The suggestion caught on like wild fire, and soon the Principal was besieged by all classes of people—leading business men, Council men, folk of every class in the town, to take the Market Buildings and continue the revival. Then we agreed to visit it—what a huge structure it looked, with no heating, and only a cement floor, and no seating. However, we felt that God was in it, and so decided to tackle it. It seemed that chairs and seating of all kinds flowed in from everywhere. The Town Hall, the Temperance Hall, the Salvation Army, business men, one leading evangelist who had conducted a campaign in the town previous to our coming, Elim halls, all offered to come to our aid. Then there was no piano in the place either. Soon seven pianos were at our disposal from which to choose. But what about the heating? Heating stoves were also soon brought to make the place comfortable. And then a councillor gave us a nice carpet for the platform, and another who could not buy a carpet for the entire floor of the market did the next best thing—he brought sawdust and spread it over the floor.

A revival in a market—something for nothing in the place where many a hard bargain was struck, shouts of praise in a place where there were posters all round the walls stating that any person guilty of shouting would be

FINED FIVE POUNDS

(this of course referring to the ware-mongers and stall-owners). From the very first the power of God was present to heal and to save.

Now for some first-hand testimonies regarding the healings. I will quote just a few from a pile of letters before me, giving exactly the writers' own words.

"Dear Mr. Jeffreys,—I thank the Lord from the

depths of my heart that through your Revival and Healing Campaign I have been enabled to stand out on the promises of God recorded in His Word in Matt. xxi 22, and John xiv 13, 14, accepting God at His Word and trusting Him for the healing of my body from drinking diabetes. I had to use insulin daily for the last three years, and for the last fifteen days I have used none, nor do I feel the need of any, and am enjoying as good health as ever before—Hallelujah!"

"I gladly give my testimony with praise to God for what He has done for me. Twelve years ago I underwent a severe operation in one of the best hospitals in Belfast. Since then I have been suffering from internal weakness and heart strain. I had been attending Principal Jeffreys' campaign both in the Town Hall, Portadown, and the new Market Place. I made up my mind after surrendering my life to the Lord on the 3rd March, 1931, that I would go and receive the Divine touch of healing. The Principal prayed for me, the power of God fell upon me, and I was instantly healed. Thank God I am enjoying perfect health. Praise the Lord for His goodness."

"I was prayed for on Tuesday, 24th instant, at the Town Hall, Portadown. I do praise God I am healed of hip disease, which has given pain in my hip since I was a boy of fourteen. I am now thirty-three. I was on my way home on Tuesday when

PAIN LEFT ME,

and my nights are spent with comfort."

"I have suffered this past ten years with catarrh. I went up on Wednesday, and was prayed for, and the power of God fell on me, and praise God I was completely healed. To God be all the glory."

"Some time ago I realised that the sight of my left eye was defective. After being prayed for by Principal Jeffreys I found that my sight was returning. Now, praise the Lord, I can see quite clearly. To God be the glory."

"I thank and praise the Lord for healing my eyesight. About twelve months ago I was suffering great pain in my head, so that I had to stop my work and go at once and see the doctor, who told me that my left eye was gone, and my right eye in danger. So I tried three other doctors, and they told me they could do nothing for me, so I was sent by the last doctor to see the optician, which I did, but all was of no use. I came to Principal Jeffreys' healing meeting at Portadown, and the Principal prayed for me, and I am wonderfully healed. Praise His wonderful Name."

For two weeks in this huge place, with snow on the ground outside, but the fire of God burning inside, the Revival swept on. But an end must come to all things down here, however much we enjoy them, and so the closing night of the Campaign was announced for March 12th. It was not yet time to start the meeting when I arrived at the place. I saw the crowd outside peeping in, and thought to

myself I expect they are just curious to see what is going on inside, but when I squeezed my way through I was surprised to see not only

ALL SEATS FILLED,

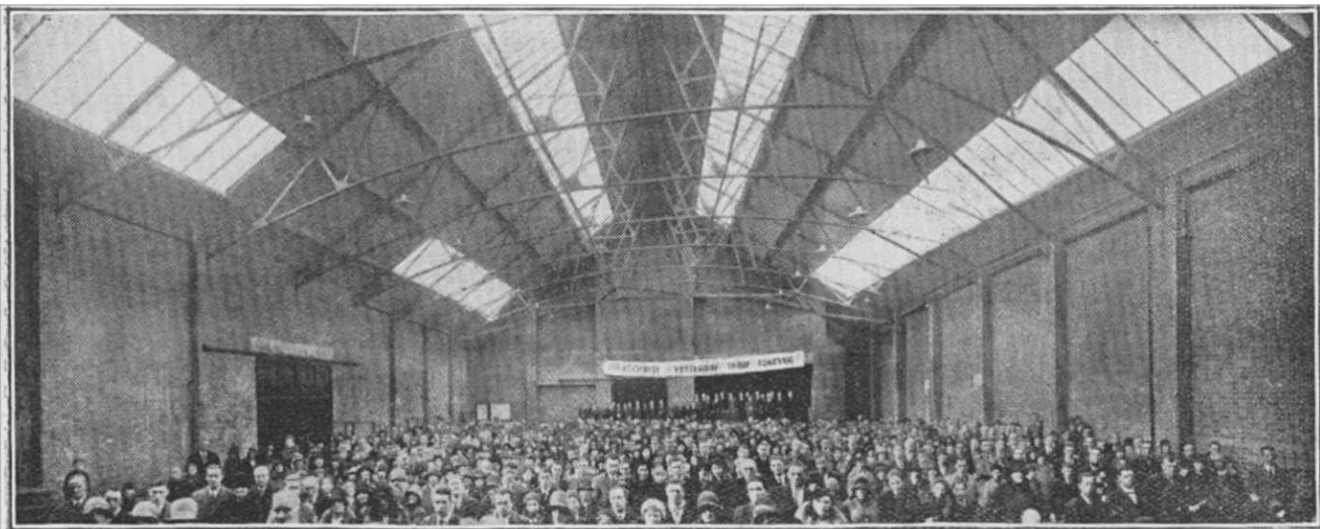
but the stalls which had been piled up at the back of the building covered with people, some standing, some sitting, and all around the place were people standing against the walls. What a pity I thought that the photographer could not have come in the evening to get a photo of this crowd for the *Evangel*.

The text chosen by the Principal for the closing address was from Jude verse 3 "Earnestly con-

standing in the car the Principal called for his favourite Psalm "The Lord is my Shepherd." Men with their hats off, belonging to all professions and trades, of

ALL CLASSES AND CREEDS,

stood there singing as only men of Ulster (with the exception of the Scots) can sing that wonderful Psalm. Then a way was made for the car to pass, with hats and hands waving on either side the car moved slowly off, the policemen helping to clear the way, as on the night air the sweet strains of the Shepherd King's beautiful song died away, and soon the glimmering lights of the town were left behind.



REVIVAL IN IRISH MARKET PLACE (An Afternoon Service).

Scenes of religious fervour unparalleled since the great '59 Revival have been witnessed in Portadown during Principal George Jifreys' revival meetings. From the Town Hall the gatherings were transferred to the Central Market Buildings where glad marvellous signs confirmed the preaching of the Revivalist, hundreds of souls were saved and people were healed of all kinds of bodily ailments.

tend for the faith which was once delivered unto the saints." With power and unction the Word went forth, and at the close a large number signified their desire to accept the offer of salvation. But how the Christians were stirred to their very marrow, most being to stand loyal by the old flag which was raised by the Lord Jesus Christ Himself and His apostles, and was now committed to our charge.

Mr. George Johnson, a Councillor of Portadown, expressed his desire to pass on some words of appreciation on behalf of the town for the great work which had been done in their midst, which he did to the hearty response of the entire congregation. The closing hymn was sung, the closing prayer offered, many then coming forward seeking autographs by the Principal, but still the crowd remained. The rugs and baggage were placed into the car with much difficulty, for the street was jammed with people. The Principal and his party managed to squeeze through the crowd into the waiting car. Will the Portadown people ever forget it? "All hail the power of Jesus's name," how sweetly it echoed and re-echoed over the housetops. Then

Amongst those who helped in the campaign in Portadown was the Rev. T. Rowan, a Presbyterian minister of Benburb, who with his devoted wife were friends of the Principal. To this ancient and historic town nestling among the hills of County Tyrone, and one of the beauty spots of Northern Ireland, came the Principal and his party, and received a most hearty welcome from this saintly servant of Christ and the members of his church. To preach in a Presbyterian church was something new, although the Principal has conducted services in almost every other Protestant denomination, yet somehow it has not been his lot hitherto to labour among this staunch and worthy body who have in days gone by so nobly contended for the faith. What a sight it was when the Revival Party arrived at the church to see the road lined with motor cars, and scores of bicycles packed around the place. Two glorious services were the prescribed amount for this place, but how the people would have loved them to stay longer. But God worked wonders and twenty-five conversions were registered, many received healing, and with Jesus as King in the midst they could sing "Bless-

ings abound where'er He reigns" Never in the history of that church has such a crowd besieged that church building.

Just to think that where Principal George Jeffreys raised the flag of the Foursquare Gospel sixteen years ago, in this same land the masses of the people should be still stirred by his message at this return visit. The testimony of hundreds of people is that they have never before beheld such revival scenes. The Foursquare Revival has been the chief topic of the conversation in places of public business, and men of all classes and creeds are rallying around the Foursquare Gospel banner. It is more than the most optimistic could have hoped for.

Then there was another testimony, and this came from the lips of those who had stood by the Prin-

cipal in "the day of small things" I feel that I should give this as well, not in flattery, but in all fairness to him as a servant of Christ—that the same marked, genial, and humble spirit which characterized him when he moved among them, loving and being loved, in the days that are gone, was just as marked in him to-day, and this is one of the great secrets which has endeared him to thousands of new acquaintances at the present hour. We praise God for this grace which He has given to His servant. In these days of declension when so many are selling their birthright for the praise of men, when after a few successes you could hardly reach them with a flag pole, we are grateful for the Principal, who having reached the towering heights of evangelical triumph, still remains the same humble approachable servant of Christ.

Opening of Elim Tabernacle in Devonport

By Pastor A. S. THORNE (Pastor-in-Charge)

SUNDAY, 8th March, was a red letter day in the history of the Devonport church.

How we looked forward to it with eager, expectant hearts, and, praise God, we were not disappointed.

For the past few years the assembly has been plodding on under the faithful leadership of the various Elim ministers who have been in charge from time to time. The "going" was not always found to be easy. Many

STORMS WHICH THREATENED

to swamp it, and cause faith to lose its grip, were experienced, but "thanks be to God who causeth us to triumph," He had His hand upon His own work, and has now brought us out of the hall which was used as a spiritualist centre, and we have now taken possession of a Wesleyan chapel with sacred memories. The chapel in which John Wesley, Dr Adam Clarke, John Crowther, and other great Wesleyan preachers held up the lamp of evangelical truth, has now become an Elim Tabernacle.

Sunday was fixed as the opening day, and at 2.45 p.m. a great congregation of God's people had gathered for the opening service. Pastor H. T. D. Stoneham officiated. What a meeting it was! The memory of it will linger in our hearts for a long time. The presence and power of God was felt in a very wonderful way, and truly God set His seal on the very first meeting.

The Rev. A. G. Kick, M.C., Wesleyan minister of the Central Hall, brought us the first message, expressing his delight at the thought that the building was once again a place where

GOD'S HONOUR

dwelt. He said that he had sought information regarding the Foursquare Gospel movement, and all with one accord testified that, whatever they taught, the followers were people who knew the Lord, and who based their faith upon the Book. At the end of his much appreciated address he said that he was delighted to see the choir pews filled with young folk

so enthusiastic (needless to mention these were Elim Crusaders), and told a very amusing incident that happened during the ministry of Dr Adam Clarke. The choir had gone on strike, and announced that they would be in their places on the following Sunday, but would not sing. Dr Clarke rose at the beginning of the meeting, and announced the number of the hymn, saying that they would commence at the second verse, which he read out—

Let those refuse to sing
Who never knew our God,
But children of the heavenly King,
Must speak their joys abroad.

With the result that the choir sang!

Pastor F. E. H. Trevor gave the second message, taking for his text Hebrews xii 1, 2, "Seeing we also are compassed about with so great a cloud of witnesses let us run looking unto Jesus." He said that he was thrilled with the thought that from a pulpit

WHERE WESLEY STOOD

the Foursquare message would go forth, and that a church with such associations had been acquired, for it was in an adjoining room that Dr Adam Clarke had written his famous commentary. Pastor H. T. D. Stoneham also passed on an encouraging message expressing gratitude to God in opening such a grand church for the preaching of the Foursquare Gospel.

The Crusaders from Plymouth and Devonport rendered two anthems which were greatly appreciated, and all too soon the meeting came to an end.

A revival campaign conducted by Pastor F. Fulow is now in progress and already signs are following the preaching of the Word, many receiving the Lord Jesus into their hearts.

We gratefully acknowledge the following anonymous gifts: World Crusade Southampton, 10/-, Campaign work Hastings, 6/-, Foreign Missionary Fund Southampton, 10/-, Chiswick, £1, Bath, 6/-, Lwergool, 15/-

Children Healed at Principal George Jeffreys' Birmingham Campaign



MARJORY HELEY.

Marjory (left), suffered for two years with myloyd lukena, a hopeless case, now healed

Maureen (right), healed of infantile paralysis, now walking without irons after six years

Joan, healed of tubercular spine and fits resulting from it. Both instantaneous healings



MAUREEN AND JOAN TINMOUTH

Concise Comments & Interesting Items

Miss Eva Stuart Watt, the daughter of two well-known African missionaries, has written a beautiful article in the "Life of Faith." In it she refers to her present persuasion that the Lord Jesus does heal the physically sick. She confesses that once her attitude was frankly sceptical. But her scepticism turned into faith by getting into touch with one who had been miraculously healed. She says

"I was beginning to find out, anyway, that my Shepherd was greater than ever I imagined Him to be. I admit I had tried to believe that 'with God nothing shall be impossible', but although I had read now and again of His miraculous intervention in curing incurables of the twentieth century—physical as well as mental and spiritual incurables—yet from the bottom of my heart there always welled up three words, words which account for so much stagnation in the Church—three cold, human words. 'I doubt it'. Now, for the first time, I had seen and talked with a man whose testimony ring true as steel. I would sooner disbelieve myself than dis-

credit him. Jesus is able to save to the uttermost all that come unto God by Him. I do not deny the ministry of suffering, but I believe that He is able to mend our mortal frames, and to do it instantly down here, if through the healing they can better be used for His glory."

The "Record of Christian Work" asks the following question in verse form:

If I really, really trust Him,
Shall I ever fret?
If I really do expect Him,
Can I ever forget?
If by faith I really see Him,
Shall I doubt His aid?
If I really, really love Him,
Can I be afraid?

George Washington's two hundredth anniversary celebration began in America on February 22nd of this year. It is two hundred years since he was born. The name of George Washington is a great and noble one. It will do good for his name to come prominently before every citizen. He was a man who refused to tell a lie. But if the proclamation of his name will be a blessing,

how much more will a fuller and fuller proclamation of the Name of our Lord prove a blessing?

Mr and Mrs Seth Sykes are well-known to the Elim family. Their hymns and choruses have been a great blessing. A cutting concerning them from a contemporary will therefore be welcomed.

"A series of evangelistic meetings was held in the Zion Methodist Church, Priesthill, Northern Ireland, during February, by Mr and Mrs Seth Sykes, Scottish evangelists. There have been scenes similar to those of the '59 revival, the church being filled to its utmost capacity, and as many outside as inside, crowding round the doors, and climbing up to the windows by the aid of ladders, to hear the Gospel. Mr Sykes's messages were simple, and saturated with the Gospel, and the solos and duets sung each night by him and Mrs Sykes carried a strong appeal to the hearers. Large open-air lantern services were also held in Hillsborough on the Saturday evenings, the white-washed gable of a house being used as a screen and stories

such as 'The Prodigal Son,' were given with illustrated hymns and solos

The Keswick Convention speakers are already announced They will include Bishop Taylor-Smith, Rev W W Martin, Rev Preb Hinde, Rev Guy H King, Rev W H Aldis, Dr S D Gordon, Rev F W Anley, Rev John MacBeth, Rev Canon Warner, Rev B S W Green, Rev E L Langston, Mr A Lindsay Glegg

The date of the Convention is from

Saturday, July 11th, to Sunday, July 19th Dr S D Gordon, it will be noticed, is to be one of the speakers He is the well-known author of "Quiet Talks"

Forgiveness of our enemies has recently been beautifully illustrated in the English law courts Mr Otway Robinson of our land had bequeathed in his will £7,000 to the German Government for the benefit of German soldiers who had been disabled in the war The court was asked to state whether it was

a legal bequest The judge replied that the bequest could and must be carried out, and he added

"A trust for helping ex-enemy soldiers disabled in the war is more likely to tend toward peace in the future than it was to encourage people to adopt warlike ideas"

The comment of the "Children's Newspaper" is, "The law agrees with the Bible"

Set the World a-Smiling

Words and Mus.c by SETH SYKES

Humony by MRS SETH SYKES.

Smile and set the world a smil - ing, Cheer an - o - ther on life's way.

Smile and set the world a smil - ing, Smile for Je - sus ev - 'ry day

Copyright

Bible Study Helps

THE CHRISTIAN'S LIFE UNDER GRACE.

- 1 "Saved by grace" (Eph ii 8)
Salvation is God's gift
- 2 "Standing in grace" (Rom v 2)
This standing is enduring and unchangeable
- 3 Safe-keeping in grace (I Peter i 5)
Kept by the power of God
- 4 Schooled under grace (Titus ii 11, 12)
Taught to live godly in this present age
- 5 Scholarship by grace (II Peter iii 18, cf John xvii 3)
To know Jesus Christ
- 6 Speaking in grace (Col iv 6)
Giving a testimony to the unsaved
- 7 Stewards of grace (I Peter iv 10)
Serving one another

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, April 5th. Luke xxiv 1-12

"They found the stone rolled away" (verse 2)

Many times we have had the experience of finding stones rolled away. As we have gone forward in the path of duty, we have known that grave difficulties lay ahead. We thought of those difficulties until they burdened us. But then we remembered that we ought to cast our burden on the Lord. We did so—and, lo, when we came right up against our difficulty, to our intense joy, we found the stone rolled away. What stones has the Lord rolled away for us this past week? Financial stones? Friendship stones? Loneliness stones? Unemployment stones? Sickness stones? In looking back I know that God has rolled away so many stones that in looking forward I have not the slightest doubt that He will roll away every stone. Some of the happiest moments of our experience are when we gaze at the open way which God has intricately cleared for us.

Monday, April 6th Luke xxiv 13-24

"Jesus Himself drew near" (verse 15)

The resurrection of Christ has made possible the constant companionship of

Meditations by PERCY G PARKER

Christ He draws near to us each day because death could not hold Him. It is good to remember that His nearness does not depend on our feeling. We may have no consciousness of His nearness—yet He is near. No perplexity and no plan of ours is unobserved by Him. He enters into our perplexities. He equally enters into our plans. When we look inwards and say to ourselves, "I don't know what to do—that is our extremity. When we look upwards and say to Him, "Lord, Thou knowest what to do"—that is His opportunity. Our unseen Companion is always waiting to help us. Faith lets Him do it.

Tuesday, April 7th Luke xxiv 25-35

"He opened to us the Scriptures" (verse 32)

There are a number of opened things in this chapter—the opened tomb, opened eyes, opened heavens, and opened Scriptures. The Lord finds no pleasure in our ignorance. Man was not born to be ignorant, man was born to share intelligently the wisdom of God. The more we know, the more we sympathetically enter into the life of God. God wants us to have knowledge. His knowledge is mainly conveyed to us through Scripture. We talk about commentaries

on the Scriptures. Actually Scripture is the great commentary upon everything else. The Scriptures classify man's knowledge as right or wrong, good or evil. The best-educated are those who have sat longest at the feet of the Lord while He opens to them the Scriptures.

Wednesday, April 8th Luke xxiv 36-53

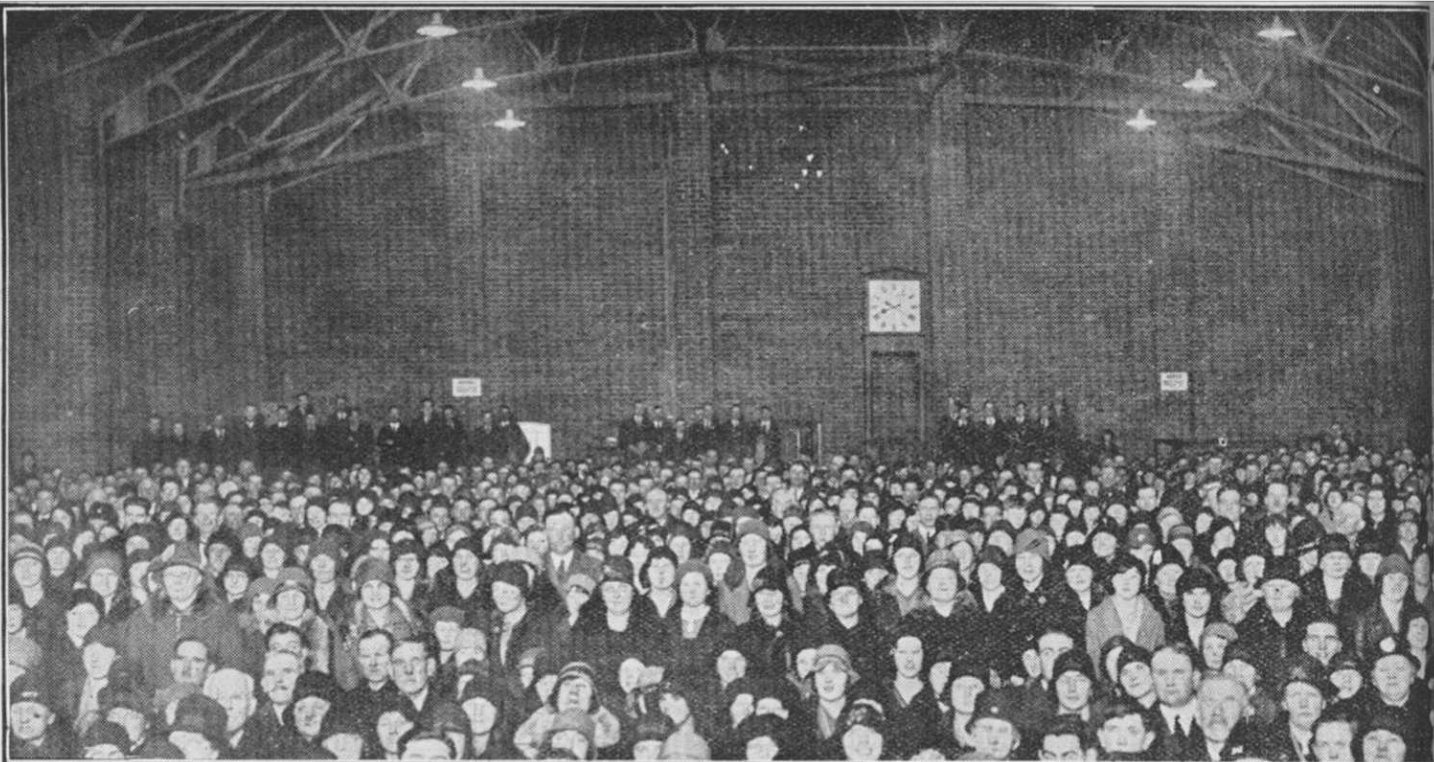
"He said unto them, Have ye any meat?" (verse 41)

Christ proved the reality of His resurrection by the reality of His person. He ate in the presence of the disciples. They then knew it was the Lord. Evidently there was some peculiar dignity about the Lord's eating that always enabled those who knew Him to recognize His presence. No one ate with quite the same dignity and reverence as He. Nothing that Christ did was out of keeping with His heavenly descent. Whether He spoke or slept, walked or wept, prayed or ate, there was that which was beautifully harmonious with His heavenly royalty. In the commonplace Christ revealed that He was uncommon. Most of us reveal ourselves in the brevity of a meal. Only one meal with us and the majority of people will be able to form a good idea of our character. Honour Christ in the little things.

Thursday, April 9th Lev i 1-14

"Let him offer a male without blemish" (verse 3)

The Lord Jesus Christ was the substance of which the burnt offering of Israel was the shadow. Christ was a male without blemish offered to God in His completion and perfection. The burnt offering was totally sacrificed to God. There was no restriction of any part. So the Lord Jesus offered Him-



(Rear View)

MARKET PLACE REVIVAL

self to God in the fulness and the delect of His life. The animal offered by Israel to God as a burnt offering was ignorant of the reason for its sacrifice. The Lord was not. He knew that the human race was blemished—blemished by wickedness from head to foot. But He loved our race. He therefore stood in our place, and offered Himself to God on our behalf, that we might offer ourselves to God in Him. A blemished race has an unblemished Substitute.

Friday, April 10th Lev. 1:1-13

"A meat offering unto the Lord" (verse 1)

The word "meat" should be rendered "meat." It is strange that the so-called meat offering is the only offering that has no suggestion of animal flesh about it. It consisted of fine flour in various forms of preparation. Flour is the product of man's hands. The grain grown by God through natural laws, is turned into flour by the efforts of man. The burnt offering typifies the offering to God of the principle of life. The meat offering typifies the offering to God of the products of life. "All that I am" is the burnt offering. "All that I hope to be" is the meat offering. We are to give to God not only what we are at the present moment, but we are also to give to Him that which will be produced by the use of our brains and the activities of our hands. We give Him what we have, but we also give Him what we shall have.

Saturday, April 11th Lev. 14:27-35

"If one of the common people sin through ignorance" (verse 27)

Four times in this chapter the sin of ignorance is mentioned. It is noteworthy that sin is sin whether we are conscious of it or not. As soon as it is recognized that a sin of ignorance had been committed it was necessary for the Israelite to offer a sin offering. Paul described himself to be the chief of sinners because in ignorance he persecuted Christ. Amotomist may have his rear-light go out. He does not know it. Yet it is an offence against the law. When Christ died for us on Calvary He died as our sin-offering. He exhausted in Himself not only the condemnation against deliberate sins, but also the penalty against ignorant sins. Calvary's Cross was sufficient to cover every conceivable future among men. Calvary went with the root, the trunk and the branches of sin.

Missionary Zeal

David Bismard in his love for lost souls wrote "I exceedingly longed that God would get to Himself a name among the heathen, and I appealed to Him with the greatest freedom that He knew I preferred Him above my chief joy." Indeed, I had no notion of joy from this world, I cared not where or how I lived, or what hardships I went through so that I could but gain souls for Christ.

Bible Educator

A prize, and special mentions, monthly

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Lion Publishing Co., Ltd., Park Crescent, S.W. 4.

BIBLE CHARADE

My first half was David's grandsire,
And offspring of gentle Ruth,
My second was a hunter bold,
Who spurned God's promise in youth,
And took revolution's colour
For none, despising Christ's truth

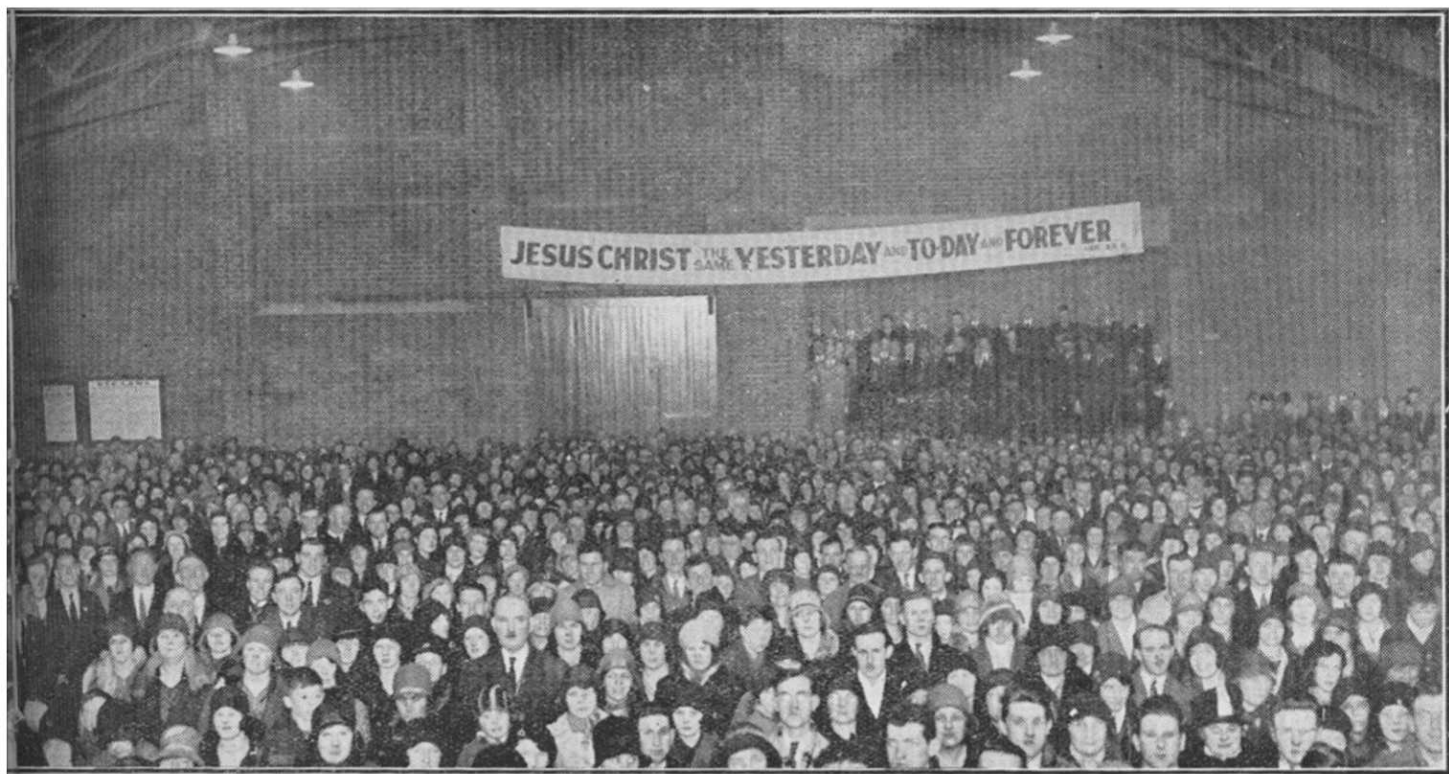
but my whole is good for God's Good News,

From Gath came he to burn
Mid dark Philistia's heathen gods
To Shiloh's light did turn
And to his home came Jib to dwell,
Sick man glow to burn.

O'er Lewis' ark by David feared
Nor yet did this C' with
Refuse its charge—in Israel's God
Beheld kind mercy's smile
Who blessed his house and all he had
That David's faith the while

Might see in God no race that fell
To turn men's ears from Gospel bell

(Cont. on d. of tool of next page)



SCENES IN PORTADOWN

(Front View)

Revival in Portadown

Impressions of a Salvationist

By SAMUEL HEWITT

NEVER in the history of Portadown since the great '59 revival, has this town on the banks of the Bann been so much stirred by the preaching of the Gospel.

Principal George Jeffreys has been in the town for three weeks. The first five days' meetings were conducted in the Town Hall. This hall being much too small, the meetings were transferred to the new Central Public Market Buildings. Every night this place was taxed to its full seating capacity to hear Mr. Jeffreys preach words which were with power. Many souls were saved, and over one hundred people stood up on the last night, and testified that they had received a touch of healing.

It was a sight never to be forgotten to have seen the sick folk brought by motor car from other towns. It would have put one in mind of the days of Jesus Himself and the apostles. At the close of the mission Mr. Jeffreys thanked all the friends from all the churches who had stood by and helped to make his visit such a spiritual success. On its being asked who would like the revivalist to return again soon, a sea of hands went up. As he boarded his car to leave, thousands of people stood outside the great market buildings and sang, "All hail the power of Jesus's Name," and, "The Lord is my Shepherd, I shall not want."

(Continued from previous page)

(Key—Scriptures to read on the charade—Kuth iv 13-22, Gen xxv 29-34, Psalm lxxviii 4)

Name the hero of the charade, and give the portion of Scripture describing the incident (four verses in II Sam vi)

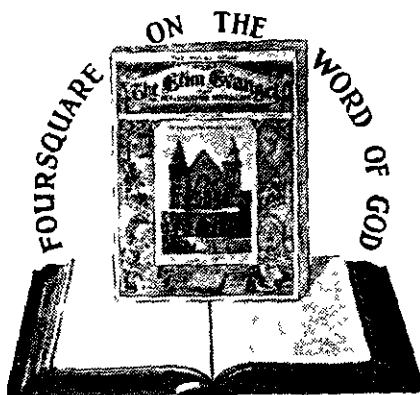
Answers should arrive first post, Monday, April 6th

Answer to March 20th Puzzle Joseph, counsellor, Armuthæa, spices, Pilate, sepulchre, Jesus, linen, women, body, ointments.

Correct solutions were received from the following Dorothy Buton, Chrisc Balchin, Doris Boston, Arthur Caldwell, Freda Chadd, Stella Chiff, David Crick, Walter Litcock, Fred Emmens, Herbert Esworth, Jack Fensom, Vera Gibbons, A Green, George Hesting, Joan Hill, Margaret Howard, Eric G

Hurst, Mary Hurst, Brenda Hurst, Doris A Isaacs, Olive Linnecar, Ella McClelland, Alice B McDougall, Barbara Mippin, Ronald S Mason, Winifred Moon, Ronald Morris, Margaret Morrison, William McBride, Mary Noble, Arthur North, Eric J Nunn, Peggy Osman, Mirda Shannon, Dorothy Stone, Ernest Taylor, Nancy Wainman, Constance Walker, Peggy Wales, Elsie Welbourne, Beryl White, Marjorie Wiltshire, Dennis Wilkinson, Phoebe Young.

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Company, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel, which is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.



EDITORIAL

May the glad dawn
Of Easter morn
Bring holy joy to thee!

May the calm eve
Of Easter leave
A peace Divine with thee!

May Easter day
To thine heart say,
" Christ died, and rose for
thee! "

May Easter night
On thine heart write,
' O Christ, I live to Thee! '

Eastertide.

EASTERTIDE in the Royal Albert Hall. How it sends a thrill of expectation through Foursquare-dom, expectation sharpened by the past five years. Year after year thousands of God's children have wended their way to this historical meeting-place to enjoy a day of fellowship with their risen Lord and Saviour, and with one another. They can see it all. The many doors thrown open. The stream of happy smiling folk pouring in filling the Arena, Amphitheatre, the three tiers of Boxes, the circular Balcony, the Galleries with their many arches through which

hundreds of eyes look down upon the huge congregation of praising people. The choir-seats all filled with young people from all stations in life, who are singing the praises of Him who hath called them out of darkness into His marvellous light, many of them also praising the Lord on instruments of music.

The stream of sick folk coming out to obey the precious Word of God. Then the great time of rejoicing as the place rocks with praise for His faithfulness to His trusting childer. The testimonies listened to from those who have proved that His touch has still its ancient power.

The table of the Lord set up round which thousands of His children will gather to remember His death and His glorious appearing. Tears and smiles will be seen, the outcome of deep heartfelt emotion.

Again the white-robed figures

falling into line as they come down over the grassy slopes, following in the footsteps of their absent Lord and Master—passing through the waters of baptism with the light of whole-hearted obedience upon their faces.

We can see it all.

Again we can hear Principal George Jeffreys proclaiming the old truths without fear, free from compromise, not shunning to declare the whole counsel of God. As he speaks we can hear the thundering *Hallelujahs* coming from those all over the building who love the precious Word of God, and who would gladly follow in the train of the martyrs, and die for it.

The family feeling which will be manifested between the services, all feeling the oneness of spirit brought about by the Foursquare Gospel.

Hasten on, days and hours we are longing for Easter Monday.

MISQUOTED SCRIPTURE

No. XII.—John xvi. 8.

THERE is considerable difference between the above verse and the rendering one often hears of it in Christian work. Here is a frequent misquotation, "And when He is come, He will convict the world of sin of righteousness, and of judgment to come." But the correct version is as follows. And when He is come He will *reprove* (or *convince*) the world of sin, and of righteousness, and of judgment' (not *judgment to come*)

Now in this case again we see the wrong version distinctly alters the truth of the passage. Firstly, by *convict* instead of *reprove*, the Holy Spirit is declared to be One who convicts of sin, whereas it is the Word of God which convicts of sin. The Christ-rejecter is already convicted and under sentence, but it is the work of the Spirit to bring that awful fact vividly before the convicted person, and thus lead him to repentance. Secondly, by adding the words, "judgment to come," the judgment is put off to the future, while the Scripture shews that the prince of this world is *judged* (verse 11) and he that believeth not is *condemned* (*judged*) *already* because he hath not believed in the Name of the only begotten Son of God (John iii 18).

The Resurrection Victory

By JAMES H. McCONKEY

Death is swallowed up in victory—I CORINTHIANS XV 54

SOMEWHERE I have read an Indian legend of a tribe which lived in a great forest at the foot of a lofty mountain peak. One day the old chief summoned the lads of the tribe to his side. He called upon them to clamber to the top of that lofty summit and win the renown of its conquest. It would test their mettle and prove their worth to the tribe, for it had been many a day since

A YOUNG BRAVE

had mastered that sky-piercing pinnacle. The lads started out to obey. Hours went by and they began slowly to return. One of them brought a tuft of moss which he had torn from the mountain side, as a token of the height to which he had climbed. Presently came another with the broken twig of a tree which stood still higher up the mountain, but yet not upon its summit. By and by came another grasping a beautiful flower which grew well up toward the summit of the peak, but still not upon its top. After a while all the lads were back save one. For hours he came not. Then as the gloom of the night began to fall they heard his voice calling in the distant forest. Nearer and nearer he came until he stepped into the fire-lit circle of the waiting camp. He had no token in his hand but when they saw his face they did not need to ask him if he had conquered the towering peak. For it was lighted with the glory of vision, and he cried aloud, "I have seen the crystal sea!"

Next to our Lord Jesus Christ probably no man who walked this earth knew the secret of victory better than the Apostle Paul. He knew the way of death, through union with his Lord Jesus Christ. He knew the way of life, for the law of the spirit of

LIFE IN CHRIST JESUS

thrilled and pulsed through his whole being, physical, mental, and spiritual. He knew, too, the way of consecration, for he was Jesus Christ's bondsman in an utter abandonment of devotion and obedience. He knew, too, the way of practical cleansing from the daily practice of sin, for the vision of the risen Christ in all His holiness was like a consuming fire in the purging of sin from his walk and life. But as he reaches this mountain peak of the resurrection victory he is like a man who has scaled the loftiest summit of vision, who has seen the splendour of the crystal sea, and whose face is radiant with the foregleams of coming glory. For with all his wondrous experience of victory, yet the sentence upon his mortal body is, "The body is dead because of sin." But now he sees the crystal sea of coming triumph over the death itself which is stamped upon these mortal bodies. It is the resurrection vision which now enthalls him. It is the resurrection shout of victory which breaks from his jubilant lips as he cries out, "Death is swallowed up in victory."

"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 and so shall we ever be with the Lord. Wherefore comfort one another with these words." "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Thess. iv 16-18, I Cor. xv 51-54)

*The Lord Jesus shall come again in glory
The dead in Christ shall be resurrected
The living in Christ shall be instantly glorified
Both shall be caught up to meet the Lord in the air
Both shall be for ever with the Lord
Thus is death "swallowed up" in victory*

Such is the wondrous resurrection story in all its scriptural clearness, simplicity, and certainty. It is the blessed hope of the Church, the consummation of this Gospel-age, the climax of God's great purpose of glorification, the long-awaited instant of all time when death shall be swallowed up in the supreme victory of the Lord Jesus Christ, Himself the "first-fruits" of that mighty miracle of God, and "they that are Christ's at His coming."

THE PLEDGE OF THE RESURRECTION

Many years ago we were travelling through a Southern State. It was the month of February and the time of the blossoming glory of the peach tree. By and by our train pulled by a great peach orchard. In it were one hundred thousand trees. Each individual tree was robed in the glory and splendour of its pink and white bloom. As the train slowly wheeled past the great orchard the south wind which blew into the car windows was heavily laden with the rich perfume of the vast orchard of peach trees. Suppose you had stood at the same spot in the dead of winter, a couple of months before. Those peach trees were all there in the same place, but how different. There was not a sign of life, nor bloom, nor beauty. There they were stretching their dead, bare, leafless limbs toward the winter sky as though in mute appeal for the life, beauty, and blossom to come, of which there was yet no sign. Suppose as you bent over those peach trees you were to whisper to them, "Peach trees, as you stand there so dead, and dry, and bloomless, what is your hope that you will some bright day be clothed with the splendour and glory of the spring blossom time?" If those peach

trees could answer you, they would call back as with one voice, "The peach life in us is our hope of glory."

Just so Paul tells the Colossians he has a wonderful mystery to reveal to them. It is a mystery which God had never before revealed—a mystery which was not made known to the prophets of old, a mystery which was the most wondrous truth that the great apostle could pass on to these children of God, it was "Christ in you the hope of glory" (Col 1:27).

That Christ who had come into them at regeneration, that Christ who, dwelling in them, was their

PROMISE AND POWER

of sanctification, that same Christ would in the resurrection moment be their glorification. For He Himself had said it while He walked the earth. Not simply, "I will some day bring you the resurrection", not merely "I am the power of that resurrection", but "I AM the Resurrection and the Life. And that same life of Christ within us will, in the striking figure of the prophetic Word some day "swallow up" death (I Cor xv. 54). As the swift-advancing prairie fire swallows up every tiny pool of water which lies in the fiery path of its advance, as the beautiful dawn of the breaking day swallows up every den and cavern of darkness before its swift march, as the music of a great symphony orchestra swallows up all the discords which have been filling the ears of the listening multitude, so Christ within us shall some day swallow up these dead bodies of His own in one marvellous moment of miracle and glory.

"The body is dead because of sin, but the Spirit is life because of righteousness" (Rom viii 10).

In these bodies which bear even now the hidden seeds of death there is also dwelling the hidden life of the resurrection Christ and—

"He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom viii 11).

Wherefore the pledge and the power of the coming resurrection of God's own children is the life of His own resurrected Son within them.

THE INSTANTANEOUSNESS OF THE RESURRECTION

Do you remember our Lord's wondrous statement about these resurrection bodies when the Sadducees tried to entrap Him by one of their foolish questions? They had supposed the case of a woman having seven husbands in succession, and then sought to bring Him to confusion before the multitude by asking Him whose wife she would be in the resurrection. Back came His marvellous teaching that in heaven there would be neither marrying nor giving in marriage, but that all of God's children would be "children of the resurrection." Do you note that striking phrase and its significance? Plainly it is this Marriage was given by God for the perpetuation of the race. Through its holy relationship children are born into the world with their natural bodies. The pangs of birth and the long, slow years of growth fashion these natural bodies of ours. But neither marriage, nor natural birth, nor the long progress of years will be needed to fashion the new, glorified bodies of His redeemed children. That body is fashioned in an instant, the glory-instant of the resurrection. It needs

no human union for its creation. It leaps into being at the supernatural touch of

GOD'S RESURRECTION POWER.

Heaven shall be filled with a new race of beings, who, as to the body, will flash into it in a second of time. "in a moment, in the twinkling of an eye." It shall be peopled with millions of glorious bodies of lock. Thus they are "children of the resurrection." And heaven itself is waiting for the blessed hope of the Lord's coming which shall bring to it myriads of its children whose bodies are swift-born by the Spirit of God from the womb of the resurrection of glory.

And how quickly will this mighty miracle of glorification be wrought! As swift as the passage of the lightning flash across the heavens shall be the coming of Christ (Matt xxiv. 27). And in the same instant, in lightning-like fulfilment of His Word, "in a moment, in the twinkling of an eye," shall follow the marvel of the resurrection of God's children. In that instant the Divine Artist's great masterpiece shall be unveiled, in that instant earth's graves shall burst asunder, and, ravaged of their contents, shall yield up in incorruptible glory the bodies which went down into them in corruption."

THE JOY OF THE RESURRECTION

We do not realise the joy of the resurrection victory as pictured in the Scriptures. We note the seeming paucity of statement concerning it, and are misled thereby. For do we not realise that the highest, deepest joy of the heart finds utterance in the fewest words? When that boy came home from the suffering, struggle and death of that awful world-conflict was your joy a voluble one, of much speaking and many sentences? Nay, you could only throw your arms about him and cry out with quivering heart, "Oh, my boy!" And you, strong-armed, stout-hearted lad could only take you in his arms, and with tearful voice and glad heart cry out, "Mother!" The deepest emotions of a true heart find vent in the fewest words. And is not this why we have failed to see the well-springs of joy in the resurrection forty days of Christ's presence with His own? Think of that morning when He stood in the garden in the dimness of dawn. When the weeping Mary began to speak to Him, how did He reveal Himself? By a single word. It was the word by which love most richly and deeply expresses its joy toward a loved one—the name of the loved one. "Mary!" That seems terse, and barrenly brief to us. But the thrill of resurrection joy and glory back of it must have been such as never vibrated through that single mention of Mary's name in all the years of her earthly life. And then when

DOUBTING THOMAS

reached forth his hand and touched the scarred side, how much did he say? Only "My Lord and My God!" But can any human imagination picture the joy that must have flooded Thomas' heart as he realised that Jesus Christ was really risen from the dead and that he was touching Him with his own hand! And when John, with spiritual instinct, was

the first to recognise the risen Lord upon the lake-shore in the faint light of that momentous morning what did he say? Only "It is the Lord!" Yet that little sentence sent headlong into the waiting sea the man whose heart had been broken by his denial of his Master, and opened the flood-gates of a joy so boundless and ecstatic that no human being could possibly picture it

And so may it be some glad, golden day with us. If, suddenly, radiant faces should swarm into our astounded presence, sweet familiar voices of long ago whisper our name as our Lord spoke Mary's, the thrill, uplift, and splendour of glorification sweep through our whole being in one jubilee instant of time, and then we should be "caught up together with them to meet the Lord in the air," resurrection joy would be no mere dream as it seems now to many, but the same marvellous, thrilling reality of bliss and glory that it was twenty centuries ago there on the quiet shore of Galilee

Only then it was "Christ the firstfruits," but for us it would be "they that are Christ's at His coming"

THE REUNION OF THE RESURRECTION

"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).

Here is the inspired picture of the marvellous reunion of the resurrection. The dead in Christ are raised first. Then the living in Christ are instantly "changed," that is, glorified. And thus re-united the glorified living are caught up "together with them," that is, together with the glorified resurrected ones, and so shall they "ever be with the Lord." Whether we are dead or alive when Jesus comes, we must all be changed, for flesh and blood cannot inherit the Kingdom of God. Not carnal, natural bodies, but only glorified, spiritual ones, shall enter there. With but a breathless instant intervening, the glorification of God's living children shall accompany that of His dead ones. The corrupted ones will put on incorruption, but the mortal one shall immediately put on immortality without ever seeing corruption, and then, with this wondrous reunion brought to pass, as if by a rushing mighty wind, in one outflashing of supernatural glory, living, working, waiting men and women shall be whirled up to meet the Lord in the air. So sublime is the simple statement, "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air," that our feeble human imagination, striving to soar to this lofty height, falls back like a spent bird, gasping and breathless with its failure of the wing to reach the dazzling summit which the eye has scanned.

CAUGHT UP!

Who can picture it? While men and women walk the busy streets they shall be caught up! While they bow in the secret chamber of prayer they shall be caught up! While with burning hearts they ponder the Word that tells of His coming they shall be caught up! While patient, suffering ones lie in beds of pain they shall be caught up! While the living

stand by the open graves of the dead they shall be caught up!—and as the startled world wonders, the only record left shall be that of Enoch's—"And they walked with God, and were not, for God took them!"

From the pen of a missionary writer comes this beautiful story. A faithful missionary in distant Korea sat by the bedside of his dying wife. For fifteen years they had toiled together in the Gospel of Jesus Christ. And now her summons had come. The heart-broken husband sat waiting for the end. She knew what the parting meant to him. She realised the keenness of his suffering. So, with her last thought an unselfish one for him, she left him this last message of eternal comfort, "Do not grieve for me, my dear. You'll get me back, you'll get me back." A month passed and the grief-stricken husband sat by the same bedside watching the spirit of their only child, a little four-year-old boy, take its flight to the same Lord to whom his darling mother had gone. Again the father's heart was crushed. Again he faced a parting which meant untold anguish to him. But the little fellow had

THE SAME MESSAGE

as his mother for the sorrowing father. "Don't cry, daddy," said he. "Don't cry, Daddy, I see a great, shining light. It's coming nearer, daddy, it's coming nearer. And daddy, it's mudder, it's mudder." And I want to go, I want to go. But don't cry, daddy, don't cry. You'll get me back, you'll get me back!" A few days later the stricken father was riding in the funeral train behind the body of his dead boy. From behind the curtains of the chair in which he was being borne by the natives he heard the voice of a woman weeping. Presently the voice of another Korean woman spoke up and said, "Why are you weeping?" The sorrowing woman answered, "I am weeping for the foreigner who has lost his little boy." "Don't weep for the foreigner, weep for yourself, woman," came the answer. "You have lost a little girl, and you will never get her back. I have lost a little boy, and I shall never get him back. But let me tell you something. These foreigners have a strange way of getting back their dead!" Then as the stricken father laid the white lily upon the coffin of his little one, he bowed his head before his Lord and gave himself anew to Him to preach to these heathen people that blessed Gospel of Jesus Christ which would give back their dead to all who believed in Him as Saviour and Lord of the glory that is one day to come with Him. For he knew that if death came he would go to them, but if resurrection first, they would come to him.

These bodies were the bodies of the sons of God, yet they went down into the dust like the beasts of the field. These bodies, laid away in the darkness and night of the tomb shall some day "swarm up the steeps of light." These bodies, now crumbling to dust and ashes, shall some day, changed, sit down

WITH HIM ON HIS THRONE

These bodies, the prey of corruption and decay, shall live on, changed, through all the ages of eternity in deathlessness and incorruption. These bodies,

now chained to the narrow limits of a grave, shall some day, changed, sweep in an instant of time through the boundless spaces of the universe. Sown in dishonour indeed! But we shall get them back. For they shall be "raised in glory." Like the glory of the sun blazing in the midday heavens like the glory of the planets in their pathway through the midnight skies, like the glory of the seven-times-

heated furnace which fills the skies with the red glare of its presence so shall be the glory of these resurrected bodies. Sown in dishonour, forsooth, but we shall get them back in glory. For we, His children, are "in Christ Jesus" and "the dead in Christ shall rise" in the stupendous glory of that resurrection instant, clad in His beauty and perfect image.



FROM THE FRONT LINE

Interesting Items of Foursquare Activity

BAPTISMS AT WORTHING

Worthing (Pastor R. Smith) "God will do great things for us," is the motto of this centre for 1931, and indeed "the Lord hath done great things." Three months of 1931 have passed, and He has already fulfilled His promise—hardly a week passes without some precious soul being saved!

On February 25th, nine brothers and sisters obeyed their Lord, and passed through the waters of baptism, it was a most uplifting service to all present.

Recently the evening service was conducted by the Crusaders, and resulted in one sister finding eternal life. The saints here praise and thank God, and with faith and confidence press on into the future.

BIBLE STUDY SERIES

Ballymena (Pastor E. F. Cole) Following the visit of Principal George Jeffreys and Revival Party to Ballymena, the Lord has highly honoured the ministry of Pastor R. Tweed, who, accompanied by his wife, took charge of the assembly during the month of February. The Word was faithfully proclaimed by these two servants of God, and rich times of blessing were the result of their labours.



Pastor E. F. Cole

Special mention must be made of the series of lectures given by Pastor Tweed on "The Tabernacle in the Wilderness." These studies were conducted nightly for a period of three weeks, and proved to be a source of spiritual enlightenment to those present. The Word was proclaimed under the power of the Holy Ghost, and the fervent responses from the congregation bore ample proof that much blessing was being received.

Under the ministry of Pastor E. F. Cole the work of the Lord is still prospering in this centre.

FRUITFUL CAMPAIGN

Reading (Pastor J. Kennedy) Reading looks back on its three weeks' campaign with gratitude to the Lord of Hosts in whose hands are all the deep places of the earth, and who knows the hearts of all men.

The saints of God were refreshed and their love rekindled by Miss Kennedy's soul-stirring messages, and earnest appeals for a closer work with God, and it was indeed an old-time experience, to hear the old-fashioned Gospel preached in the old-fashioned way, with the old-fashioned fire and power (yes, and even with tears) by Mr. Farlow.

It was difficult to understand how any sinner could go out of such meetings unsaved (if they did). While we thank God for those who accepted Jesus Christ as their own personal Saviour, we also thank Him that conviction has been strong. Surely the seed had taken root, and some day must bear fruit to His glory.

The outlook band is doing fine work. As many as eleven were brought into one meeting recently, through personal invitation in the streets.

Saints have been quickened as a result of the campaign, and there broods over Reading the power of the Holy Spirit. Many homes are being affected, and many are under deep conviction, as a result of the Foursquare Gospel centre in Reading. We await God's time for the fulfilment of all His wonderful promises.

MISSION AT WRENTHORPE.

Wrenthorpe, Wakefield (Mr. W. Dearnley) A great time of blessing was experienced when a special mission was

conducted by Pastor J. Whitehouse. The attendance at these meetings has been very good, the hall has been almost full each night, in spite of the bad weather which prevailed.

Those who had left the old wells of salvation were found amongst the congregation and praise God have been restored.

People from the surrounding districts have been attracted and sinners have left the meetings with a knowledge of sins forgiven and the joy of eternal life. In all fifteen souls have been restored.

Many of the saints have experienced the fulfilment of the promised Holy Ghost, according to Acts ii 4.

Our brother's labours will long be remembered by the people of Wrenthorpe, for his powerful ministry of the Word, and untiring effort to bring in the people by door-to-door visiting.

SPREADING TO SOUTHWICK.

Hove (Pastor W. L. Kemp) As we look back over the past few weeks, hearts go out in praise and gratitude to God for all His manifold blessings.

We can say with the Psalmist, "What is man that Thou art mindful of him?"

Meetings have now been started at Southwick, and God has graciously set His seal on the work by the salvation of precious souls. Some of God's children have received a real touch of healing from the Lord.

One sister came to the meeting suffering from a blood-poisoned finger, and after being prayed for, all pain left, and she was able to move her hand freely. Another sister suffering from tuberculosis can also add her testimony to the healing power of God.

The meetings at the Tabernacle continue to be blessed, and the numbers are steadily increasing.



Pastor J. C. Kennedy.



Pastor W. L. Kemp

GOD-OWNED MINISTRIES.

Carlisle (Pastor and Mrs Mercer) Pastor and Mrs Tweed recently concluded their successful ministry in this border city, Pastor Tweed winding up with a splendid, edifying series of talks on the "Tabernacle in the Wilderness". The work in this historic citadel (since it capitulated to the onslaught of the Lord's messengers Principal George Jeffreys and Party, in 1926) has maintained steady progress under the God-owned labours of the various pastors, until today it stands as a mighty testimony to the unchanging Christ and His transforming power, not only in Carlisle but the surrounding district. Pastor and Mrs Mercer have now been welcomed here, and thank God, already their efforts have had the seal of the Lord upon them, no fewer than seven precious souls deciding for the Lord on successive Sunday nights, while backsliders have been restored to their first love. Hallelujah! Blessings are abounding, the tide is surely rising, revival is on the way, our eyes are heavenward. Praise the Lord, we know He is not a disappointment.

NINETEEN NEW MEMBERS

Rochester (Pastor H W Greenway) It is pleasing to report continued blessing in this assembly. At recent Gospel services souls have been saved, and the saints blessed by the preaching of the Word.

Since the last report, nineteen new members have been received into fellowship, a further cause for rejoicing for which we thank God.

The recent prevalence of influenza, and the very cold weather, have unfortunately affected the attendances at all the meetings, but those who have been able to attend have been amply rewarded.

The Sunday school winter treat was held this year on two days, one for the primary classes and the other for the older scholars, the latter being held on a Wednesday, when after an excellent tea they listened to one of the teachers who gave an illustrated lecture on St Paul's journeys. The grown-ups and Cadets were admitted to this, and during intervals both scholars and Cadets sang choruses, a very happy time being spent.

Continued interest is being shown in the Thursday evening Bible readings at which Pastor Greenway has been taking as his subject, "The Second Coming of the Lord Jesus Christ". These studies have been made the more interesting by the use of both chart and blackboard. Every meeting has proved a blessing, and emphasised the need for greater effort to be made in the Lord's work in view of His near return. He has said, "Surely I come quickly."

SHOWERS OF BLESSING

Forest Hill (Pastor A V Gorton) The showers are falling at Forest Hill. The ground was hard to plough but the litter rain is descending, and souls are being washed in the water of regeneration and the seed of the Word is growing.

The week-night meetings are well-attended, each meeting bringing its own blessing. For several Thursdays past

Pastor Gorton has delivered some helpful messages on the work and gifts of the Holy Spirit, making clear to all the difference between the gifts and the fruit of the Spirit, but the keynote of each message has been, "Love never faileth."

The open-air workers are still busy delivering the gracious Gospel message, despite the coldness of the weather.

Recently Pastor Gorton gave the hand of fellowship to eleven new members.

What a glorious time it was when the old and new members gathered around the table of the Lord, and remembered again the sacrifice which makes all "one in Christ Jesus."

The sick were afterwards prayed for and God honoured their faith. Glory to God. His touch has still its ancient power.

SIXTY-SEVEN NEW MEMBERS

Greenock (Pastors W Kelly and F Byatt) Blessing continues to be poured out upon the saints in Greenock, and in all departments the work continues to progress.

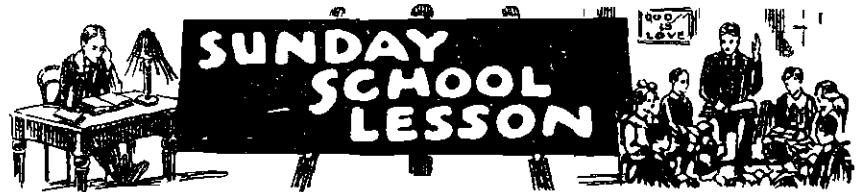
The number of children receiving instruction in the Sunday school now exceeds 200, these having the Gospel faithfully instilled into their young hearts by an enthusiastic band of teachers. The Crusaders recently conducted a nine days' campaign which gave them ample opportunity of showing their zeal for

their Lord, both in the open-air and in the pulpit. Under the power of the Holy Spirit these meetings proved an inspiration and blessing, the messages being very helpful both to those who listened and also to those who ministered. On the Wednesday of the campaign, the church was favoured with a visit from the Glasgow Crusaders, accompanied by Pastor and Mrs Gorman, the building on this occasion being filled. Here again much spiritual good was accomplished.

Large crowds still attend the other meetings, when Pastors Kelly and Byatt minister the Word, through which numbers continue to be added to the Church of Christ. The Pastors have been here for one year now, and recently celebrated the anniversary of their work when both pastors spoke to a crowded congregation on from subjects suitable to the occasion. The saints here thank God for sending these two young men into the midst, and looking back on the number of souls that have been saved, and the wonderful feasting, that have been experienced, hearts are filled with love and gratitude to God.

Open-air are now being held each Saturday evening and attract no little attention.

On a recent Sunday a receiving-in meeting was held, at which another sixty-seven names were added to the church roll. To God be all the glory.



By Pastor P N CORRY

Sunday, April 12th, 1931
READING Mark v. 22-43

THE CROWD AND THE CHRIST

MEMORY TEXT. "As many as touched Him were made whole"—Mark vi 56

TEACHER'S NOTES

To understand this lesson you will need to take your class for a walk down an Eastern street, so let us start right away. We turn off from the European highway at this first corner. You have probably left a very ordinary English street of forty feet wide or so, and as you enter this narrow alley you are inclined to think with great disdain that you are walking down a back entry, but such is not the case, it is the main business thoroughfare, the Bond Street of Jerusalem, Damascus or Baghdad. The street is so narrow that only two or three can walk abreast, and even when they have been adapted to Mr Ford's motor cars and to modern traffic, as was the one in Basra whose picture is reproduced, when a car comes down the road you have to crush into a doorway or flatten yourself as thin as a shadow against the wall, and even then you may get scraped off. The overhanging windows of the houses on either side nearly meet about your head, and I have lived

in an Eastern house where you could shake hands there with your opposite neighbour. In most of these streets wheeled traffic is impossible, and the patient donkey as he comes along with his load on either side fills the main road. Why are the streets so narrow? In the first place the sun is so fierce for the greater part of the year that these streets which always seem to be full of shade help to keep the roadway and the houses on either side cool. Secondly, most towns in the East have and sometimes are now surrounded by walls for safety, therefore the whole of the city must crush in somehow and the roads become simply winding paths about two yards wide. The street called Straight at Damascus was so called obviously because it was such an unusual feature in an Eastern city, and as such could be easily recognised. In Zechariah viii 5 when he foresees the city of Jerusalem in the future, he says, "The streets of the city shall be full of boys and girls playing in the streets thereof." That was never true in his day—they went to the market place to play their games (Luke vii 32). The streets are too narrow to admit of such pastimes, but in the new city the prophet sees plenty of wide places, where it will be safe for children to play.

As you take your class down one of

these narrow streets I want you to imagine that you are transplanted to the city of Capernaum, and that as you walk about you meet a crowd with the Lord Jesus in the centre, walking along with Jairus, one of the rulers of the synagogue. The Lord is going to his house because his little daughter is very sick, and as He goes along, multitudes of interested folk, disciples and ordinary passers-by who are drawn by the crowd, throng Him and press upon Him (Luke viii 45). Get the picture of this Eastern street, crowded with all sorts and conditions of folk rubbing shoulders with the Lord, so that it was almost impossible to move, into your mind's eye, for much depends upon it.

The Woman (Mark v 25-34)

Let us find out her medical history so that we know more about her. She had been sick for twelve years with a disease that was not only incurable but which was slowly and surely sapping away her strength. All that the medical science of that day could do had been tried, and she had suffered many things of many physicians. You can in those words not only see the keen anxiety with which this poor woman had gone from one physician to another, but also the variety of treatments of the crudest kind to which she had been subjected. No treatment had been too severe for her. With the patience and hardihood of a stoic she was prepared to suffer much so long as there was a chance of improvement, but all had failed, and now the great calamity of poverty was added to her other afflictions. She had no longer the wherewithal to pay for fresh treatments, and therefore was "discharged medically unfit." In spite of many doctors, many treatments, and a stream of money poured out, she was nothing bettered but rather grew worse.

You can imagine with what joy this woman heard of Jesus. Many in Capernaum and district could tell her of the wonderful way in which the Lord had healed them, and her one desire was to get near to the Lord. But there was a great hindrance. Her disease according to Jewish Law rendered her unclean (Lev xv 25-27), so that she must be separated from her friends, and from

contact with the ordinary life of her countrymen. She saw in the crowd a way of approaching the Lord in the press behind Him where she would not be



The Bazaar, Basra.

seen, nor recognised, and where her uncleanness would not be a bar to approaching Him. Not only so, but the hope that was born in her heart made her faith so strong that she said, "If I may touch but His clothes I shall be whole." Can you not see that frail woman in the crowd stooping down, forcing her way nearer and nearer until she is just able to put her hand through the crowded disciples gathered around the Christ of God, and touch His garment? She knew at once that her desire was granted, she felt in her body that she was healed.

The Touch

The touch of faith had performed her

heart's desire—she was healed of that plague. Then the Lord turned Him about in the press (cannot you see that picture of the Lord turning amid the crowd), and said, "Who touched My clothes?" Luke tells us that all denied, and that Peter and they that were with Him said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" The note of astonishment that the Lord should ask such a question in a crowded Eastern street cannot be concealed. It was just like saying, "Lord, how can You ask such a question?" the multitudes are thronging Thee—why ask, Who touched Me?" but He knew the difference between the idle jostling of a crowd, and the touch of faith. Among all that crowd there was but one that stretched forth the hand of real desire and confidence in a touch of faith and as the Lord looked about to "see her" (note that He knew who to look for), the woman fell at His feet and told Him all—and went away healed.

Now before that Eastern crowd has time to melt from your imagination and thought, turn them into the modern crowd that in our day throng the Christ—the idly curious, the professing follower, the devout Pharisee, the proud Pharisee, the carping critic, the shallow sceptic, the ignorant and the interested, the follower of signs, and the critic of actions—oh what a crowd throng the narrow street of time, and press upon the Christ of God. Religions of all kinds, and all shapes and all sizes, all forms and all ceremonies, gather about the Lord Jesus. Hardly a man or woman, a boy or girl in this land but claims to be in the crowd following Him, or in the multitude crowding Him. Hands of all sizes, colour and culture are stretching out to touch Him, but that is not enough. We must know our utter need of life and power, healing and virtue, and then with the hand of faith touch Him for ourselves. Get through the crowd and the press, touch Him with living faith, and life will be for ever different.

Ask yourselves the question, "Am I one of the crowd or one of the cured?—a hinderer of life, or a receiver of it?"

Can God Pardon Sin?

THERE is only one answer if we have not a Divine revelation. When a governor pardons a man who has been convicted of a crime it is evident that there is something the matter with the governor, or there is something the matter with the law, or there is something the matter with the execution of the law. There cannot be pardon in a perfect state.

In Paul's day, as in our own, the most terrible and obtrusive fact in the world was the fact of sin. It was doing its deadly work on every hand. What an appalling picture of the unspeakable and hideous ruin wrought by sin we have in the first of Romans! It polluted men's bodies, it defiled men's minds, it destroyed their souls. It made the past a very nightmare, it made the present a sheer misery, it filled the future with a nameless and terrible dread.

The world is no better to-day. The whole creation

groans and travails beneath the burden of sin. It is the source of all the world's woe and wretchedness and pain. The vision of the world's sin would have driven Paul as it drove some contemporary moralists, into bitter and angry despair, but for one thing—God has provided a way to pardon sin. He sent His Son, co-equal with Himself, and the Son suffered the penalty of our sin. And when we accept the Son, we accept the pardon which God bestows through Him without violating justice or lowering the standard of His holy law.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. "Herein is love not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

On the Cross He sealed my pardon, paid the debt and made me free."

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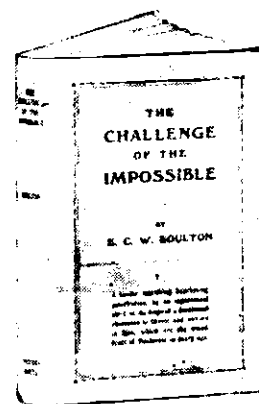
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