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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

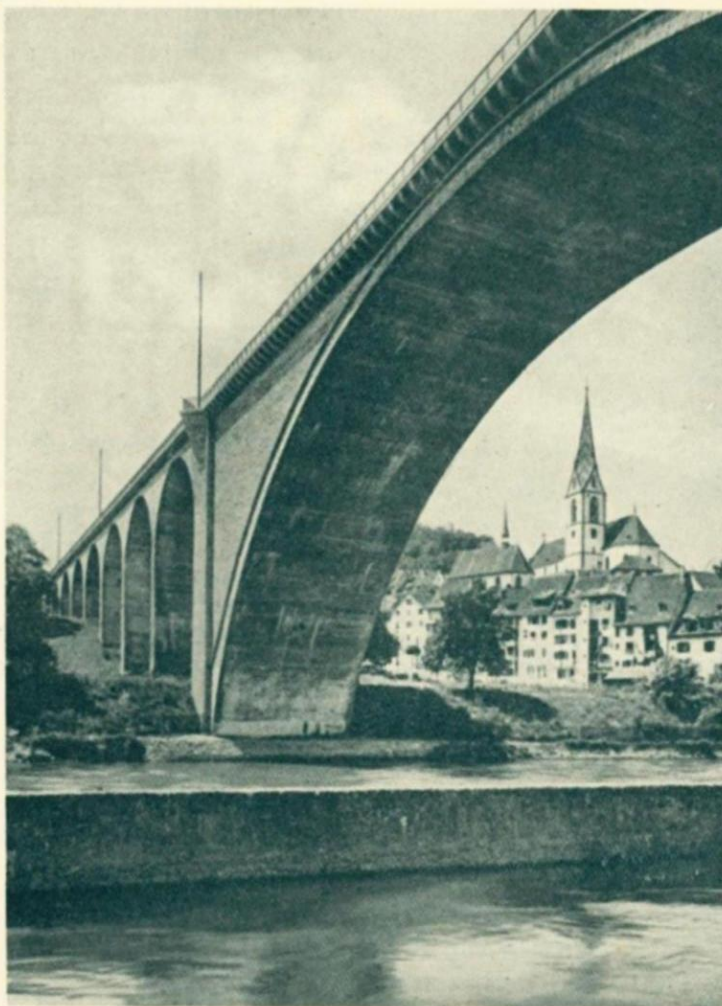
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APRIL 29, 1932

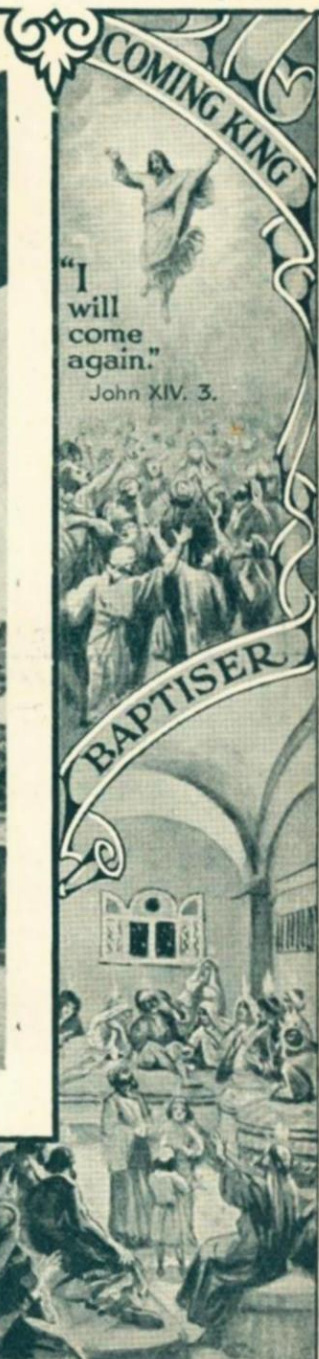
Twopence



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



THE NEW BRIDGE AT BADEN



"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, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

April 29, 1932

No. 18

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conducted by Pastor J. J. MORGAN

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WHIT-MONDAY, 1932

Foursquare Meetings for a great

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in the

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Principal GEORGE JEFFREYS

will speak on the Outpouring of the Holy Spirit & Miraculous Gifts of the Holy Spirit at the three services, 11, 3 and 6.30.

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BIRMINGHAM

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Whit-Monday, 11, 3 and 6.30.

Tuesday, Wednesday, Thursday, and Friday, 7.30 p.m.

Speakers include: Pastor and Mrs. G. KINGSTON

Special Visit of Principal GEORGE JEFFREYS, Whit-Sunday, 3 & 6.30

For further information, write to the Convention Secretary, Hermon, Norton Way, Letchworth.

# 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. XIII., No. 18

APRIL 29, 1932

Fridays, Twopence

## Pardon and Healing

By ANDREW MURRAY

**I**N man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side he is a son of God and on the other he is doomed to destruction because of the Fall, sin in his soul and sickness in his body bear witness to the right which death has over him. It is the two-fold nature which has been

### REDEEMED BY DIVINE GRACE.

When the psalmist calls upon all that is within him to bless the Lord for all His benefits, he cries, "Bless the Lord, O my soul, who . . . forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii. 3). When Isaiah foretells the deliverance of his people, he adds, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah xxxiii. 24).

The prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterwards by the commands which He left for His disciples, does He shew us clearly that the preaching of the Gospel and the healing of the sick went together in the salvation which He came to bring. Both are given as evident proof of His mission as the Messiah. "The blind receive their sight and the lame walk . . . and the poor have the Gospel preached to them" (Matt. xi. 5). Jesus, who took upon Him the soul and body of man, delivers both in equal measure from the consequences of sin. This truth is nowhere more evident or better demonstrated than in the story of the paralytic. The Lord begins by saying to him, "Thy sins be forgiven thee," after which He adds, "Arise and walk." The pardon of sin and

### THE HEALING OF SICKNESS

complete one the other, for in the eyes of God, who sees our entire nature, sin and sickness are united as closely as the body and the soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us

sin belongs to the spiritual domain; we recognise that it is under God's just displeasure, justly condemned by Him, while sickness, on the contrary, seems only a part of the present condition of our nature, and to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God!

But neither the Scripture nor yet Jesus Himself ever speaks of sickness in this light, nor do they ever present sickness as a blessing—as a proof of God's love which should be born with patience.

The Lord spoke to the disciples of divers sufferings which they should have to bear, but when He speaks of sickness it is always as of an evil caused by sin and Satan, and from which we should be delivered. Very solemnly He declared that every disciple of His would have to bear his own cross (Matt. xvi. 24), but He never taught one person to resign himself to be sick. Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the Devil" (I. John iii. 8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the

### WORK OF THE HOLY SPIRIT,

and finally in the words of the apostles, pardon and healing are always to be found together. Either one or the other may doubtless appear more in relief, according to the development, or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness, sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it. In the early part of His ministry Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as He who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that, which was

of greatest importance, after which came the healing, which put a seal on the pardon which had been accorded to him

We see, by the accounts given in the Gospels, that it was more difficult for the Jews of that time to believe in the pardon of their sins than in Divine healing. Now, it is just the contrary. The Christian Church has heard so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with Divine healing, it is rarely spoken of; the believers who have experienced it are not many (This refers, of course, to the days in which Andrew Murray lived—ED) It is true that healing is not given in this day, as in those times, to the multitudes, whom Christ healed without any previous conversion

In order to receive it, it is necessary to begin by confession of sin, and the purpose to

#### LIVE A HOLY LIFE.

This is without doubt the reason why people find more difficulty to believe in healing than forgiveness, and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united with the Lord Jesus and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Saviour, both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry, "Bless the Lord, O my soul. who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

## The Model Christian

Talk No. XIII.—The Baptism in the Holy Spirit

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

**T**HE model Christian must believe in and experience the Baptism in the Holy Spirit. It was one of the greatest experiences in connection with our Lord's first coming.

#### (a) John the Baptist predicted it

I [John] indeed baptise you with water unto repentance, but He [Christ] that cometh after me is mightier than I. HE SHALL BAPTISE YOU WITH THE HOLY GHOST, AND WITH FIRE (Matt iii 11)

#### (b) The risen Christ predicted it.

For John truly baptised with water, but YE SHALL BE BAPTISED WITH THE HOLY GHOST not many days hence (Acts i 5)

#### (c) The early Church experienced it

And they were all filled with the Holy Ghost (Acts ii 4) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He [Christ] hath shed forth this, which ye now see and hear (Acts ii 33)

#### (d) The experience was promised to all believers

Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL (Acts ii 38, 39)

There was evidently promised to the Church an experience that had not been known before. That experience was described as the

#### BAPTISM IN THE HOLY GHOST.

It obviously referred to a special outpouring of the Spirit, greater than had ever been previously experienced. There had been mighty fillings with the Holy Ghost in the Old Testament and in the early days of the New. The prophets had received big outpourings of the Spirit. Zacharias, Elizabeth, Mary, Simeon, Anna had also been filled with the Spirit. John the Baptist had been filled with the Holy Ghost from his mother's womb (Luke i. 15). What then was the difference between the Spirit's work before and after Pentecost?

We will seek to answer the question with a number of simple statements

#### (1). *There was a new heavenly-earthly Person upon the throne of God.*

When Christ ascended into heaven a Person ascended the Throne of God who, in His entirety, had never been there before. An old Latin statement put into the mouth of Jesus Christ will help us to understand what is meant: "I am what I was, that is God—I was not what I am, that is Man. I am now called both God and Man"

Some do not like the phrase God-Man applied to the Lord Jesus. It is the outcome of a commendable reverence which shrinks from speaking of the Lord in an irreverent or too familiar way. Yet such need have no hesitation upon this point. Christ is literally

#### THE GOD-MAN.

As the eternal second Person in the Trinity Christ was always God. As God He shared the throne of God. But in the fulness of time the eternal "God the Son" took unto Himself a human body, and was made of a woman, made under the law (Gal. iv. 4). The marginal reading of Hebrews x 5 is very clear: "Wherefore when Christ cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou fitted Me". Thus the eternal Son, who was spirit, was fitted with a human body of flesh, body, bones. One who was truly God was fitted with a body which was truly man.

Thus Christ became the God-Man. Thus He walked this earth—the God-Man. But His man-nature was natural not spiritual. Or in other words it had not been glorified. And until that nature had been glorified, the Baptism in the Holy Spirit could not be given. Notice very carefully the statement: "For the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John vii. 39).

Before the Holy Ghost could be given, the human nature of Christ had to be glorified. When was He thus glorified? I. Peter i. 20, 21 makes it very clear:

Christ verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him from the dead, and GAVE HIM GLORY

Note that it was from the time that God raised Christ from the dead that He gave Him glory Acts iii. 13-15 has the same thought.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, HATH GLORIFIED HIS SON JESUS Whom God hath raised from the dead

### CHRIST'S GLORIFICATION

therefore took place when God raised Him from the dead and caused Him to ascend to the throne of God Or as I Timothy iii 16 puts it, When Christ who was manifest in the flesh was *received up into glory*.

Thus when Christ was glorified a fact occurred which had never occurred before—*humanity was lifted on to the throne of God*

It should be particularly noticed that when Christ was glorified He did not simply take glorified humanity into heaven, but He took it right on to the throne of God. It would seem that Enoch and Elijah at the time of their translations had taken glorified humanity into the outer court of heaven. But Christ did much more—He took it right on to the throne of God. Revelation iii 21 makes it very clear that Christ, the God-Man, is now on the throne of God "Even as I [Christ] overcame, and am set down with My Father in His throne"

Thus Pentecost was made possible because there was a new heavenly-earthly Person upon the throne of God Jesus had been glorified. The God-Man was upon the heavenly throne. Such had never taken place before. It was an entirely new and unique fact. This entirely

### NEW AND UNIQUE FACT

made possible an entirely new and unique dispensation

(2) *The fact of a new heavenly-earthly Person made possible a new heavenly-earthly body*

That heavenly-earthly body was composed of God-men—those who should be unbrokenly linked with the God-Man upon the Throne. Not until the Head was in heaven could the body be formed upon earth. But when the Head was in heaven then men of earth who had been born again, and so made partakers of the Divine nature, could be baptised into one body with their Head

Ephesians i 20-23 speaks of this wonderful body of which Christ is the head in the words

Which He [God] wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and GAVE HIM TO BE THE HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY, THE FULNESS OF HIM THAT FILLETH ALL IN ALL

On the Day of Pentecost the separate members on earth were baptised into one body with their Head in heaven. To this agree the words of I Corinthians xii. 13.

For by one Spirit are we all baptised into one body, whether we be bond or free, and have been all made to drink into one Spirit (verse 13)

Thus on the Day of Pentecost a new heavenly-earthly body was formed. It should be noticed that

### PRIOR TO PENTECOST

this body, the Church, was always spoken of as future (Matt xvi. 18), but at Pentecost it began to be spoken about as present (Acts ii. 47).

(3) *There was a new heavenly-earthly praise*

On the Day of Pentecost there was given to the new heavenly-earthly body a new power with which to worship the new heavenly-earthly Head. To the early Church was given the power of declaring the wonderful works of God in tongues or languages unknown to those who expressed them. Speaking in tongues was a unique experience to meet a unique fact. When Christ—the God-Man—was glorified in heaven then there was given to His people on earth a new power to praise Him. The Old Testament knew nothing about such ecstatic worship. Before Pentecost there were prophecies through the Holy Ghost, there were signs and miracles through Him—but *no tongues!* But at Pentecost tongues were given

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts ii 4)

We do hear them speak in our tongues the wonderful works of God (Acts ii 11)

This power of speaking in tongues continued in the early Church

They heard them speak with tongues, and magnify God (Acts x 46)

And they spake with tongues and prophesied (Acts xix 6).

At times, after Pentecost, interpretation of tongues was added in order that the whole Church might be benefited (I Cor xiv 13, 27, 28)

Scripture makes it clear that

### THE MAIN USE.

of tongues is for praise. It is not even said that on the Day of Pentecost they preached in tongues. It simply says, "They declared the wonderful works of God." I Corinthians xiv 2 says, "He that speaketh in an unknown tongue speaketh not unto men, but unto God."

Tongues was therefore a wonderful gift sent down from heaven to be used mainly by the redeemed on earth in praising their Head in heaven. Thus either by direct utterance from the individual, or through the medium of interpretation of tongues, the whole Church was enabled to worship their glorified Head in an ecstatic manner hitherto unknown to any body of God's people on earth

(4) *A new heavenly-earthly power*

The power for service that began to be manifested at Pentecost was greater than any previous power in two ways. True, in past times, there had been wonderful manifestations of power through the Holy Ghost. One has only to think of the miracles of Moses and Elijah and the utterances of the prophets to be convinced of that. But at Pentecost something greater happened. Power became (1) inclusive, (2) unrestricted. In the Old Testament God's miracu-

lous power was almost entirely through the Israelitish nation. But the outpouring at Pentecost was

**FOR "ALL FLESH."**

But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out My Spirit upon ALL FLESH

Thus from Pentecost Gentiles as well as Jews have come under the privilege of being baptised in the Holy Spirit. Of course it was and is dependent upon the acceptance of Christ. But now believers of all nations—Chinese, Russians, Swedish, French, Turkish, American, Welsh, English, and so forth can receive power for service by the outpouring of the Holy Spirit.

Then again the blessing is *unrestricted*. Power through the gift of the Holy Spirit is not simply for a few individuals in the Church, as it was for the few in the Israelitish nation, but it is for every member of the body of Christ.

From whom the whole body firily joined together and compacted by that which EVERY JOINT supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love (Eph iv 16)

Thus Pentecost is associated with a new heavenly-earthly person, a new heavenly-earthly body, a new heavenly-earthly praise, and a new heavenly-earthly power.

The Baptism in the Spirit is therefore a bigger and fuller manifestation of an old experience, based upon a bigger and fuller heavenly fact—namely the glorification of

**THE GOD-MAN, CHRIST JESUS**

To save confusion of thought it should be remembered that in a sense the Son of God came to earth many times in the Old Testament. He appeared in the form (not was *made* in the form) of man, as the Angel-Jehovah. Yet these comings are never spoken of as His real coming. His true coming was when He was eternally united to a body, at His incarnation. So with the Holy Spirit. He came frequently before Pentecost, filling men with power for service, yet these comings are never spoken of as the real coming

of the Spirit. His real coming was when He made and was eternally united to a mystical body—the body of Christ—or to the Church at Pentecost.

The experience that came to redeemed man is spoken of as the Baptism in the Spirit. It seems that for clear thinking it is correct to think of one Baptism taking place in *two stages*. Ephesians distinctly says, "One Lord, one faith, *one baptism*." Obviously the Baptism in the Holy Spirit is referred to here. But in this one Baptism there are two stages, just as in the one second coming of our Lord there are two stages. At

**THE FIRST STAGE**

of the Baptism believers, *immediately* they become believers, are immersed or baptised into one body with all the redeemed. But then, sooner or later, the second stage of the Baptism takes place and believers are baptised with power for service. Firstly—redeemed by Blood. Secondly—baptised into one Body. Thirdly—specially clothed upon individually for power. The same three steps were typified in the Old Testament. First, redeemed by the blood of the Passover lamb (Exodus xii 13). Second, baptised (or separated) unto Moses in the cloud and the sea (I Cor x 2). Third, Individuals specially clothed with power (Numbers xi 25).

For convenience and clearness I prefer to speak about the first stage of the Baptism as the *Collective Baptism*, when all the redeemed are baptised into one Body, and the second stage of the Baptism as the *Individual Baptism*. All believers have participated in the first stage, the collective Baptism, but not all have participated in the second stage, the individual Baptism.

On the Day of Pentecost the collective and individual stages took place at the same time. No doubt, ideally, it has always been God's purpose that these two stages should be close together, but for various reasons, including lack of teaching, lack of faith, and lack of self-control, these stages are frequently separated.

If we are saved we rejoice in the collective baptism into the Body of Christ, but the great question is, Have we received the individual experience?

## Three Unclean Spirits like Frogs

By ARTHUR DINSDALE

*And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. —Revelation xvi 13*

ONE fundamental doctrine of the Church of our Lord Jesus Christ, founded on the day of Pentecost, is that of the Trinity of the Godhead. God has revealed Himself through His Word to the Church as Three in One—the Tri-Unity. The Son of God, manifest in flesh, commanded His Church to

**BAPTISE HER BELIEVERS**

into the Name of the Father, the Son, and the Holy Ghost. The Son has revealed the Father, the Son sent the Holy Ghost upon His waiting Church, and the Holy Ghost testifies to the Father and the Son in the heart of each born-again believer.

The arch-enemy of Christ's Church, Satan the accuser of the saints, is the great deceiver. Imitation is the kernel of deception. The arch-deceiver is the arch-imitator. He imitates the glorious Trinity of God in a cunningly deceptive trinity of evil. The old serpent has seven heads, and as the number seven indicates perfection, and heads stand for intellectual wisdom, so he manifests his perfection in wisdom (Ezek xxviii 12) in his perfection of deception wrought in an apparently perfect imitation. By his trinity of evil as dragon, beast, and false prophet, "he deceiveth them that dwell on the earth" (Rev, xiii 14), and calculates to deceive the very elect, if that were

possible (Matt. xxiv 24) Out of this trine deception there issue forth three unclean spirits like frogs

Those who are truly born again of God, begotten by the Word of Truth, know by teaching and experience that without shedding of blood there is no remission of sins "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and that which is not cleansed by this blood is unclean "All have sinned," and all are unclean until cleansed by the blood of Jesus But there is going forth to-day, even into the midst of professing Christendom, a trinity of teaching which denies the power of the blood of the Lamb to put away sin, and advocates instead a spurious soul-salvation, a healing of the body without the Atonement, and an imitative Spirit-baptism, all these being alleged to be the preparation for a millennium of unprecedented

#### HUMAN PROSPERITY AND HAPPINESS

What a deceptive imitation of the Foursquare Gospel! By His precious blood shed on Calvary's Cross, our Lord purchased for all, and offers free to all, salvation for our souls, healing for our bodies, the Baptism of the Holy Ghost for our spirit, by and through which He is preparing a people for His coming again, that they with Him shall rule over this earth in righteousness and peace for a millennium of years

These unclean spirits are like frogs in that they thrive and grow in the marshy bog-lands and stagnant pools of unregenerate human thought and reasoning. The true Christian builds on the Rock of Ages, and beside the living waters issuing forth from the throne of God and the Lamb; but these frog-like spirits inhabit the unsafe bogs and marshes of various religions which reject the Blood of the covenant Truly the earth is swallowing the flood of waters of deceit and trickery cast out of the mouth of the serpent (Rev. xii 16), and this mixture of earthly intellect with satanic deception makes marshy ground suitable for the habitation of unclean spirits like frogs

Out of the mouth of the dragon comes the unclean spirit of Modernism, with its satellites of Higher Criticism, New Theology, Unitarianism, and Free Thought These have a form of godliness, but deny the power thereof This unclean spirit of Modernism offers salvation for the soul by

#### "CULTIVATION OF THE DIVINE SPARK"

in every man, evolution of thought, progression of reason, and good works, etc., but rejects the teaching of the Blood that cleanseth, and regeneration by the Spirit of God, and the Baptism of the Holy Ghost Hence the spirit of Modernism is an unclean spirit, in that it comes not under the cleansing power of the blood of the Lamb

Out of the mouth of the Beast comes the unclean spirit of so-called Christian Science, the foremost amongst kindred cults, such as mind healing, Coucism, auto-suggestion, some psychological schools, and others They may have high standards of morality amongst them, but their uncleanness rests on the denial of the Son of God, and His Atonement on the Cross for sin and sickness Of our Lord Himself Isaiah's prophecy was quoted in Matthew viii 17 "Himself

took our infirmities, and bare our sicknesses," and we are made whole by faith in His Word and in Himself, believing that "by His stripes we are healed" This unclean spirit draws people away from the blood of the Cross, and causes them to seek for bodily health in the power of the human mind and will There being in it no cleansing by the Blood, this teaching is unclean

Out of the mouth of the false prophet there issues forth the unclean spirit of Spiritism,

#### A SPURIOUS IMITATION

of "being filled with the Spirit" Instead of being washed in the blood of the Lamb, regenerated and baptised in the Holy Ghost, the devotees of this cult reject the Cross of Calvary and all that it means to a true believer, remain in their sinful state and seek to be obsessed by the spirits of the dead Unclean spirits usurping for a time the human spirits of yielded human bodies! The truly regenerate man finds contact with the Most High through the Spirit, the water and the blood His privilege is to be in Christ in the heavens, "far above all principality, power, might or dominion, and every name that is named, not only in this world but also in that which is to come" (Eph. i 21, ii 6) But these uncleansed spirit-seekers cannot arrive at that place far above all, because they reject the blood that overcometh (Rev. xii 11) The unclean spirit of spiritism seeks to satisfy their aspirations for spirit-communion by bringing them into contact with those very principalities and powers which the true believer is exhorted to fight against and overcome (Eph. vi 12) True prophecy is given through the fulness and inspiration of the Holy Ghost (Acts ii 17), but this unclean false prophecy issues forth from

#### USURPATION OF THE FACULTIES

in men by the inspiration of evil spirits, or "spirits of devils, working miracles"

What is the end and aim of these activities of the three unclean spirits? They go forth unto the kings of the earth and of the whole world That means, their end and aim is universal dominion They inspire men to look and prepare for a time when man shall have all things under his own power and dominion They cause men to anticipate a man-made millennium when—

These things shall be,—a loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls,  
And light of knowledge in their eyes  
Men shall be gentle, brave, and strong  
To spill no drop of blood, but dare  
All that may make man's lordship firm  
In earth, and fire, and sea, and air

Truly this is a beautiful vision of a very desirable state of things, appealing strongly to the charitable, earnest reformer, who remains experimentally ignorant of the redemptive work of God's Son, by the blood of the Cross Their end and aim is world-rulership, but how does it culminate? Let us finish the verse, "They go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty"



**THE FINAL DECISION,**

the determining factor, depends on this final struggle. They come in contact with the Lamb. In despising His blood, they despise Him. "As many as receive Him" (John 1:12). But all shall see Him, whether receiving or rejecting Him. "These shall make war with the Lamb, and the Lamb shall overcome them" (Rev. xvii 14), for He is Lord of lords, and King of kings. His is the universal dominion. "And He shall reign for ever and ever."

And they that are with Him are called, and chosen, and faithful. They that are with Him have responded to the universal call, "Come unto Me," accepting the cleansing power of His shed blood. They are chosen because they believe on Him, and receive Him,

and are new creatures in Christ Jesus. They are the faithful ones who trust and obey Him at all costs, and follow Him under all circumstances.

"Blessed is he that watcheth, and keepeth his garments." "Washed in the blood of the Lamb" (Rev. vii 14, xvi. 15)

**ANONYMOUS GIFTS.**

We acknowledge with gratitude to God, the following amounts from anonymous donors

For the Work in General Greenock (a friend), £1, Bog. or Regis (Lord's portion), 10/-

For Foreign Missionary Work Albert Hall tickets, 10/-, Foursquare, Carlisle (designated), £5, Glasgow (designated), £1 5s

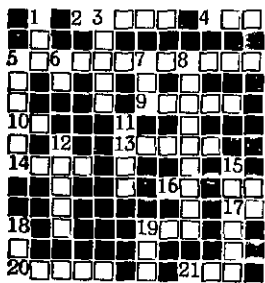
For Scottish Campaigns Glasgow, 25/-

**Children's Bible Educator**

We are giving a prize every month for the best answers.

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

**BIBLE CROSSWORD.** The crossword when filled in will give the words of a complete verse in the 8th chapter of Romans. You need not cut out the crossword. Draw the squares on your post card, filling in the blank ones with cross lines. Clues in inverted commas are the actual words. Below your solution add the number of the verse.



**CLUES DOWN.**

- 1 Personal pronoun [24]
- 3 What we are to crucify (Gal. v)
- 5 Title of Messiah (John 1:41)
- 6 The lie which Siseria asked Jael to tell (Judges iv 20)
- 7 Negative 8 Adverb
- 11 The godly man's progress (Psalm xxvi 11)
- 12 The name that means, "He shall save His people from their sins" (Matt 1:21)
- 15 The third Person of the Trinity (Gal iii 2)

- 18 The high time to awake to God (Rom xiii 11)
- 19 Definite article

**CLUES ACROSS.**

- 2 Where the disciple must follow with Jesus (Luke xxiii 26)
- 4 "Are" 5 Sentence of judgment (John iii 19)
- 9 Adverb 10 Preposition

- 13 The time too late for redeeming opportunity (Luke xiii 9)
- 14 Pronoun 16 Conjunction 17 "Is"
- 19 Definite article 20 Relative pronoun 21 Conjunction

Solutions should arrive by first post Monday, May 2nd

**SOLUTION TO BIBLE CHARADE, APRIL 15th.**

Answer. Lot Sodom

Correct solutions were received from Henry Adams, Ruby Atkins, Joan Bradford, Gladys Clark, Leonard E. Cook, Amy Gale, Hazel Greenwood, Joyce Gummer, Joan Hill, Brenda Hurst, Vera Joyce, David Johnston, Grace Martin, Beatrice Paul, Nellie Rabbage, Minnie Spence, Dorothy Stone, Muriel Thompson, Freda Turner, Elsie Walters, Joyce West, Gladys Whitney, Alfred Yardley

"As to 'perfectionism' and 'sinlessness,' I never did, and do not, hold either. But being kept from falling, kept from sins, is quite another thing, and the Bible seems to teem with commands and promises about it. I would distinctly state, however, that it is *only* as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin, that one moment's withdrawal from that power, and it is again actively because really sinning, and that it is *only* as and while kept by the power of God Himself that we are not sinning against Him, one instant of standing alone is fatal"—Frances Ridley Havergal.

**Jesus Never Fails**

Art. by W. G. HATHAWAY.

Anon

Copyright

**Bible Study Helps**

**THE HEAVENLY MENU.**

- 1 Abundant grace (Rom v 17, II Cor v 15)
- 2 Abundant mercy (I Peter 1:3)
- 3 Abundant life (John x 10)
- 4 Abundant help (Eph iii 20)
- 5 Abundant baptism (Titus iii 5b)
- 6 Abundant entrance (II Peter 1:11)

**HOW DO WE GROW IN GRACE?**

- 1 By maintaining our "first love" (Rev ii 4)
- 2 By the increase of knowledge (II Pet 1:2)
- 3 By the obedience of faith (Heb xi 8)
- 4 By perseverance in prayer (Phi iv 6, 7)
- 5 By the cultivation of fellowship with God (I John 1:3)

# FAMILY ALTAR



## The Scripture Union Daily Portions.

**Sunday, May 1st.** Psalm cvi 34-48

(They) learned their works Thus were they defiled with their own works" (verses 35 and 39)

Prayer Blessed Lord, we have seen from Thy Word that Thy people of old mingled with the ungodly They learned their ungodly works, and made the works of the heathen their own Save me from doing likewise In some ways I must use the world I must buy at its shops and walk its streets Yet I pray Thee grant that although I am in the world I may not be of it Keep my heart in tune with Thee all the time Grant that I may find all my pleasures in Thee Truly there is pleasure in Thy service more than all Yet there is something greater than finding my pleasure in Thy service I would find my chief pleasure in Thyself If I walk with Thee alone, if I do all things to please Thee, then I know that the charms of the world will not win me away from the charms I find in Thee

**Monday, May 2nd.** Psalm cvii 1-16

"He led them forth by the right way" (verse 7)

Our heavenly Father always leads us forth by the right way During the first few miles of the journey the right way frequently seems the wrong way, but before long we begin to see that God's way was right after all A break-up in business and a break-up in home life staggers us with sorrow We wonder why God has allowed it But as the years roll by we see that God has led us into a better business, and placed us in a more fruitful home From eternity God has been leading His creatures forth But not one celestial or terrestrial being can ever say that He has led them forth in the wrong way God is not going to spoil His perfect record over me So I know that every time and every day He will lead me forth in the right way

**Tuesday, May 3rd.** Psalm cvii 17-32

"He maketh the storm a calm" (verse 29)

What God does in the heart of the sea He also does in the heart of man God uses storms for different purposes Sometimes He raises a storm because we are getting self-confident and self-sufficient When our life rides at peace upon the waters of this world, we are apt to look around more and more and look up less and less God knows that man is only safe as He looks upward Therefore when we settle down to an outlook, God sets to work to turn the outlook into the uplook He sends the storm Fear enters into our hearts The things around cannot deliver us The thing around are simply waves of

## Meditations by PERCY G PARKER.

trouble that threaten to crush us Then we look upward We cry to heaven for help Then when the storm has done its work, God maketh the storm a calm

**Wednesday, May 4th.** Psalm cvii 33-43  
"He turneth rivers into a wilderness" (verse 33)

What a dry thirsty land it is! No trees, no flowers, no grass, no fruit But look! What is coming? Why, it is water! Streams and streams of water Whatever has happened? Why somebody has dammed the great river and turned the waters into the wilderness, and the wilderness begins to blossom as a rose God acts thus with us Our hearts were once a wilderness No trees of prayer and praise no flowers of Christian love and patience, no grass upon which wandering sheep could feed, no fruit brought forth unto God Then God turned the rivers of His grace into the wilderness of our hearts A miracle has happened! The parched land has become a pool, and the thirsty land springs of water No longer is the heart a wilderness God has turned it into a garden And frequently as Adam did in Eden we hear the voice of the Lord God walking in the garden

**Thursday, May 5th.** Acts i 1-14

"Ye shall receive power after the Holy Ghost is come upon you" (verse 8)

Whitsunide is approaching, and our readings are now designed to lead us to remember the blessed fact of Pentecost It was a tremendous fact when Christ died It was a triumphant fact when He rose And it was a crowning fact when He sent the Holy Ghost from heaven Many people who have welcomed Christ have been slow to welcome the Holy Ghost Yet the Lord Jesus has sent Him unto us He promised the Comforter should come He commanded His disciples to tarry for His coming And at last He came He came to the Church as a whole He also came to individuals Has He come to us? Have we received power to witness? Have we been made lion-like on behalf of the Lion of Judah? The Devil has power, and quite recently a spiritist has publicly claimed to be filled with a person named Power But if the Devil can fill with his Power and that power is a person how much more can God fill with His power in the Person of the Holy Ghost!

**Friday, May 6th** Acts i 15-26

"The reward of iniquity" (ver 18)

How foolish men are! The Devil gives rewards—and men blindly go in for them But the Devil's rewards are always after the nature of that which he gave to Judas Judas' reward was a field in

which to commit suicide We have lately read of the reward of iniquity given to noted men Swindling again and again has been rewarded with suicide The Devil takes life—Christ gives life The Devil has his reward with him Christ also has His reward with Him It pays to serve God Sin never pays—at least it never pays profitably Sin pays wages, but the wages of sin is death In the highest sense Christ does not pay wages He gives gifts Nothing we do can merit wages So the Lord graciously gives what we cannot earn And the greatest gift of all is eternal life

**Saturday, May 7th.** Acts ii 1-13

"And suddenly there came a sound from heaven" (verse 2)

There had been a lot of noise on earth The noisy cries of a wretched multitude as they cried out, "Crucify Him, crucify Him!" had not really died away Jerusalem was a babel of voices Sounds rose from the earth in every direction But suddenly there came a sound from heaven Earth had experienced a long day It was now heaven's time A sound from heaven! God was speaking And soon man was speaking God spoke as He had never spoken before And man spoke as he had never spoken before Man spoke in tongues The crowds listened amazed But the tongues had one purpose—they were to bear witness to Christ Soon the sound from heaven had brought about a revival It was noisy, emotional, dynamic But it was heavenly noise, heavenly emotion, heavenly dynamic Lord, send such a revival again—and let it begin in me

## BOOK REVIEW

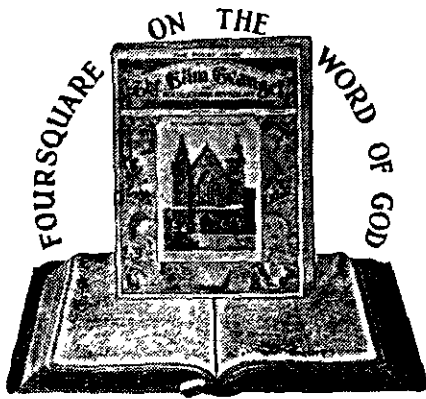
### *The Truth of Christianity*

We have recently been reading a much-discussed book, "The Truth of Christianity," by Lt-Col W H Turton On the whole it is a book containing much valuable material with which to meet the objections of those who deny the inspiration of the Scriptures The author appeals in the main to the reasonableness of the Bible record

For our part, however, we have one great objection to the book, and that is its pandering to the old worn-out theory of evolution The author takes the view that man evolved from the lower orders of creatures, and that he is nature's masterpiece Naturally, we disagree with him, and prefer the plain statement of the Word of God, that man was a definite and separate creation of God, distinct from all other creatures

The presentation of the evolutionary theory in this volume is the fly in what would otherwise be good ointment

Men of faith say by their conduct, "We are pilgrims, we worship an unseen God; we look for a country out of sight; we cannot conform to the motives, habits, and pleasures of this country"



## EDITORIAL

### Whitsuntide.

LIKE the steps of a ladder leading to the glorious realisation of the promises of God, come the three progressive stages necessary for all who would obtain. First, praying, second, believing, and third, experiencing. To have the last you must court the first two, and without prayer and faith there can be no experience. With prayer and faith there must be the resultant experience.

So prayer is ascending to God for showers of Latter Rain at the Royal Albert Hall on Whit-Monday. Mingled with prayer is the belief that God desires it more than we do, and that it will be to the glory of the Lord of Pentecost. To those who have progressed thus far, experience will follow as a matter of course. To be in that great company and to hear the inspiring words of the Principal on this all-important subject that is attracting so much attention to-day will be a spiritual feast worth looking forward to.

### Expectation & Realisation.

IN the Christian life, as in all other phases of our walk here among men, there are two outstanding joys—the joy of expectation and the more mature joy of realisation. We look forward to some experience that will bring joy to us, and in our anticipation of it we know the thrill of the expectant joy.

How true this is with regard to the Whitsuntide Demonstration at the Royal Albert Hall. We are anticipating such an outpouring of the Holy Spirit as will make this Whitsun another Pentecost—a day we shall look back upon with praise and gratitude to God. But meanwhile thousands of Foursquare Gossellers are experiencing the joy of anticipation preparatory to the more mature joy of realisation.

### The Master's Plans.

WATCH a gardener. He is busy in the garden. As he works his mind is active. He sees several things he would like to do. He would have a grass plot here and a flower bed there. He would change the direction of a path, and cause it to curve round and encircle a shady tree. Others come into the garden—visitors. Still others come—children of the master. Both the visitors and the children have their suggestions. They would do this and that. They would alter the position of the rose-bed and increase the number of the fruit trees. The gardener has his views and the views of others, yet he heeds them not. He plods on. He gladly digs and plants and arranges in ways which are not necessarily his own. What is he doing? He is carrying out the master's plans. Only occasionally does the master walk in the garden, only occasionally does he give commands. Others spend far more time talking and advising. But the gardener is unmoved. It is the master's garden and he gladly wills to carry out the master's will. At the end of the day the visitors look in again, and the children have their last peep, and all of them say, "Why, you have not done what we said!" The gardener just smiles and, when later, the master comes and heartily says, "Why, you have done just what I wished," the gardener smiles with a deep, glad smile.

Happy are we if we only carry out the Master-Gardener's plans in our lives. When the Master has spoken, let us keep on with His plan until He speaks again. He will never leave us without a plan.

### Wilfulness.

TO-DAY we passed a mother and her child. The child would be about five. As we passed we heard a peevish little voice saying, "If you don't come, I'm going on without you." It was the child speaking to its mother! We meditated, Do we ever speak to our heavenly Father like that? Sometimes God does not move as quickly as we would have Him. Do we petulantly say, "If you don't come, I'm going on without you?" Maybe we do. But trouble soon arises if we so act, and we are very glad to hurry back, and let the Divine Hand hold ours once more.

### Kensington Orchestra.

THE Kensington Temple Orchestra requires more instrumentalists. An appeal is now made, and a hearty invitation extended to those who can play an instrument to join the orchestra. The orchestra will play regularly in the services at the Temple. Will all those friends who are interested in this appeal and who can play an instrument, please communicate as early as possible with Mr. Douglas B. Gray, at General Headquarters, 20, Clarence Road, Clapham Park, S.W. 4, or, better still, make a point of seeing him at the Temple at any time, when he will be pleased to interview all such desiring to know more particulars concerning the orchestra? There may be those who can play an instrument, but have not one of their own. They too, should make an application.

### Shining Lights.

AT a rocky point on the coastline is a revolving lighthouse, three hundred and sixty feet high. It has six sides. The glass is polished every day by the keeper, and through the clean glass the light gleams out for miles on the ocean to guide the mariner. When you enter the room of that lighthouse, the first thing the keeper says is: "Don't touch the glass." Keep the lenses of your life clean, my brother. "Let your light so shine!"

# The Songsters and the Pharisee

A Sermon by Pastor V. Pritchard (Gloucester)

*He beheld the city and wept over it.—Luke xix 41*

**T**HE crowd was happy. A crowd is always happy with a hero! Their Hero was in the midst. He had formerly refused every inducement to make Him a King. But now of His own initiative He has secured a colt and encourages their efforts to stage a royal procession. He rides as a King amongst His courtiers.

The last recorded occasion when He had ridden was when, at the call of God, He came up out of Egypt. He had been taken down in haste a fugitive from a murderous king. He went down in haste. He came up in humility.

And now for the third time He is riding, but in state, as a King.

## ACCLAIMED BY HIS SUBJECTS

Surrounded by a multitude of disciples, and more immediately by the twelve who had suffered and triumphed with Him through three years of shade and sunshine, in His varied ministry and experiences.

Their hearts beat high with hope, they praised God with a loud voice and sang the song with which angels had heralded His advent. They were happy!

But not all. For among the happy faces were some scowling with hate and envy. The false-hearted joy-killers, the Pharisees, were there. They come pushing their way to the front with their miserable mandate "Master, rebuke Thy disciples." The Master smiles. Why should He? How could He? His followers had seen God in action in their midst, working signs and wonders.

In that crowd was a man shouting praises, once he was dumb, but Jesus loosed his tongue and now he is using it to the glory of God. The Master hears and smiles. He is happy. The once dumb man catches the Master's eye, and, reading approval, breaks forth afresh, "Glory to God! Hosanna!"

Over there a man who had had a withered hand, using it to good purpose waving a palm branch. Why shouldn't he use his new hand in the service of the One who gave it?

There a man leaping and praising God. Once he was lame. Jesus had given him new legs. Why shouldn't he jump for joy? He couldn't help it. Hallelujah!

There a man ruddy of cheek, sparkling of eye, the embodiment of exuberant life. Once sickness had laid him low, robbed his cheek of colour, and his pulse of strength. The giant spectre of death had laid him out, cold and stiff.

## THE PALL OF DEATH

robbed his limbs of their suppleness. Following in its train came mortification with all its attendant unsavoury horrors, necessitating the speedy disposal of a body once sweet, but now a menace to society, tainting the very air from which it once drew life, and defiling by its contact all who approached. Even his own sister had recoiled in terror at the bare thought

of unsealing the horrors of corruption.

But into the silence of death came the clarion call of the Giver of life. The command of the King beat back the forces of Satan. Death loosed his hold, corruption fled away, the Master hand put over the switch and the life-giving current of heaven, the dynamic Spirit, the breath of the living God filled and thrilled. Swept and surged through the marvellous mechanism of heart and nerve, brain and muscle—and Lazarus lived again! Now he is in the crowd, alive! alive! He is praising God! It is good to be alive! Stop him, Pharisee, if you can! Why, if he stopped praising, the old tombstone would start rolling out its testimony.

And the Master watches and smiles. There, not far from Him, He sees a woman looking up to Him. She is not watching where she is going. She had watched her step for eighteen years, bound and bowed by Satan. But into

## HER LAND OF SHADOWS,

came Jesus the Light of the World. Into the prison of her infirmity came the mighty Emancipator to preach deliverance to the captive, and the opening of the prison to them that were bound. "Woman, thou art loosed from thy infirmity." This His message! Her heart said Amen, and lo, crooked things were made straight, and there she is marching along upright of carriage, buoyant of step, singing praises to God all the way.

Stop her, Pharisee, if you can. All the do's and don'ts of your old catechisms never made her straight. Jesus did, and she knows it, and is grateful for it, and gives vent to her praise to great David's greater Son. And the Master hears and smiles. His vigilant eye sees all, His keen ear misses nothing.

There a face aglow with the joy of sins forgiven. There is a man full of sane and sober joy. A man who once was demon-possessed, but who now is controlled by the Spirit of the living God.

On they go a happy coronation procession. Vain the kill-joy Pharisee. The children of the Lord have a right to shout and sing. Hosanna!

Bethany is left behind, Jerusalem looms in sight—Jerusalem with its beauty and its Temple. The crowd shout a louder praise for the throne of David, and look to their King to lead them again with

## A LOUDER HOSANNA.

But over the face of infinite majestic love there passes a shade of sorrow, which deepens, and deepens, till up from the limitless depths of the eternal heart of love, there well the tears of heart-break over a Christ-rejecting city.

Doomed to die by their rejection of God's gift of eternal life. He beheld the city, knew its doom, and wept. The King still weeps over rebellious Christ-rejectors. He's weeping now over the doom which is hanging over you, my unsaved brother and sister. List to His pleading voice. Why will ye die? He

laid down His life for you. He pleads with you, Let Him conquer your will, cleanse your heart, equip you for His service. Enlist in His ranks right now. Ease His aching heart, give Him joy. And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Come, He waits. The crucified King calls. The risen King calls.

Come out of the city of the Christ-rejectors, the city of crucifiers. List to His pleading voice, warn-

ing you of judgment and doom ahead. Your rejection wounds His heart. What a spectacle—a King weeping over a rebellious sinner. Such is the limitless love of God.

Yield to His tearful entreating and step over into the ranks of the redeemed. So shall the weeping Christ be gladdened by your acceptance, and the tears of His sorrow be changed to the tears of the joy of the Shepherd King, who rejoices over the rebellious, wayward one's homecoming into His heart of eternal love.

### Recent Research in Bible Lands.

## Glimpses of early Palestine at Beth Zur

A Bone Engraving, Greek Coins and a large Reservoir recently found by Archæologists

By MELVIN GROVE KYLE, D.D., LL.D.

**A**MERICAN archæology is more frequently coming to the public notice, as at Casa Grande, in Arizona (the Gila River district now figuring so much in reclamation projects of the United States), and more especially among the marvellous ruins of the Mayan civilisation of Yucatan, Mexico. I couple these two locations together because it is not at all impossible that the Casa Grande people were of the Mayan folk. At any rate it becomes more and more manifest that the white man did not introduce civilisation in America. The archæologists at work in these ruins claim positive evidence of a high civilisation in Yucatan before the birth of Christ, and even in the Gila district before the sailing of Columbus. Oliver Ricketson, Jr., under the Carnegie Institution of Washington has been exploring enormous ruins at Uxactun, and has found great buildings as always among the Mayas, and bone implements, red pottery, and small, polished, black clay pots. The city was well laid out, with garden plots for all the dwelling houses. The explorer believes that the Mayas inhabited that site for 2,500 years. It is even hinted that the Yucatan ruins may be antediluvian. The conclusion announced, that the Mayas were certainly the first inhabitants because their remains are upon the rock bottom, is not conclusive. It only shews that such are the oldest remains still there. Earlier remains may have been cleared away, and certainly at other points there may have been occupation at an earlier time.

### WHERE WAS TIRZAH THE BEAUTIFUL?

The beauty of Tirzah, the first capital of the Northern Kingdom of Israel, is celebrated in the Song of Solomon (vi 4). Baasha the king was buried there, so that royal tombs might now be found there. Until Samaria was established as the capital, Tirzah continued to be the seat of Jeroboam's kingdom and that of his successors. Tirzah the beautiful; yet no one knows where Tirzah was located. Dr. Albright and Dr. Alt, those indefatigable searchers of Palestinian sites, have tried in vain to determine certainly where this charming city was. In a very technical discussion, Dr. Albright considers what evidence there

is of the location of this city. The potsherds from Ahab's palace, his wine and oil cellars, in fact, at Samaria, make it certain that Tirzah was to the north-east of Samaria. The Song implies that it was a choice place among the palaces, shall we say or summer resorts, of Solomon, and those potsherds indicate that the old administrative provinces or districts of Solomon were still continued under the Northern Kingdom.

Little by little sites are being determined and many corrections in identification made. After a time we shall be able to have maps of the Bible land much more correct than at present. But—it will be some time before the mapmakers will be willing to destroy their plates and make new ones.

### THE MYSTERIOUS RUINS OF PETRA.

Efforts are being made to get full and cordial permission to excavate the famous ruins at Petra. They have been repeatedly explored, but there has always been too much of a turbulent spirit among the Arabs of that community for reasonable safety in undertaking to excavate. Recent attempts had to be discontinued because of the opposition of the natives. But much survey work has been done, and a rather unseemly controversy has arisen between Dr. Dalman and Dr. Nielsen. Dr. Dalman, like many another archæologist, has been quite disposed to see religious significance in nearly every construction or cutting in the rocks. Though religion did enter into daily life in a way that rather puts to shame the so imperfect application of Christian faith to daily life, much to our discredit, yet certainly not everything they did in the olden time was religious; there must have been an ordinary life also lived by the people. On the other hand Dr. Nielsen reduces Dr. Dalman's identification almost to the vanishing point. Perhaps Dr. Robinson's view, as shewn in "The Sarcophagus of an Ancient Civilisation," which regards many of the ruins at Petra as sanctuaries, but yet reserves a large number for the ordinary uses of life, is more nearly correct. We shall all await with renewed interest the complete excavation of the Rock-cut City of Edom.

**EARLY GREEK INFLUENCE IN PALESTINE**

There is the important excavation at Beth Zur, a little north of Hebron. This was by an expedition organised by the Presbyterian Seminary of Chicago under the leadership of Professor O R Sellers, a member of our Kirjath-sepher staff, with Dr Albright also as adviser. A vast amount of material of historical value was obtained. To mention the most important first, there is the strong evidence of prevalent Greek influence in Palestine long before the time of Alexander and his Greek conquest of the East. Dr Sellers says "at least a century and a half" before Alexander. He adds that this thought is "not new to historians and archæologists," which is quite true. Professor W. Max Muller in his Egyptological Researches for the Carnegie Institute in 1906 found indubitable evidence of Greek influence in Egypt (around by Palestine) as early as 2,500 years B C. However, this idea, so well known to archæologists is slow in reaching critics who still argue against apparent Greek influence in the Book of Daniel until after the conquests of Alexander. Again an archæological fact is able to settle a critical wrangle.

**THE CANCEROUS CANAANITE RELIGION**

Beth Zur has also produced another Canaanite cult object, or rather an engraving on bone revealing a cult, it is of a Canaanite of about 1600 B C, standing in a ceremonial attitude. This may now be added to the incense altar of Taanach, and the snake goddess, and the lioness and table for libations from Kirjath-sepher. Little by little the religion of the Canaanites comes to light. It is not commendable; more and more the reason for the mandate of extermination of the Canaanites is elucidated. Cancerous growths have to be removed.

**COINS THAT HELP THE HISTORIAN.**

A seal reading, "To Gaalyahu, the son of the king," is curious, but not intelligible. The form seems rather Aramaic than Hebrew and may point to the time of Nehemiah. The report of stamped jar handles of the Middle Bronze Age strikes me as

rather surprising; the latter ones of the time of the Judæan kings, from Hezekiah onward, are quite familiar. Besides these earlier relics, there are an unusual number of coins of the Hellenistic influence, 279 in all. These are for the most part Palestinian imitations of Athenian coins. These coins are of the utmost value in arranging history in correct order.

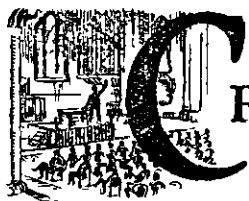
**WERE THERE BATH-TUBS AT BETH ZUR?**

A few tombs were found, but, as so often, they were disappointing. The cemetery was not found, as we have not yet found it at Kirjath-sepher.

A great reservoir, thirty-five feet in diameter and twenty-five feet deep, was of unusual interest, doubtless intended for a water supply, but with some suggestion of a secret passage-way out of the city. A cement-lined room with fixtures suggesting a bathroom (which may more probably be for industrial purposes, though a bath was found) is still to be seen, at a watch tower in the wall of Hezekiah at Jerusalem. So these at Beth Zur may after all be bath-tubs.

**A NEW EXPEDITION TO KIRJATH-SEPHER.**

Plans for the fourth campaign at Tell Beit Mersim, Kirjath-sepher, are now about completed. We expect to work in the summer time, beginning about the middle of June and ending in August. It will be pleasant news to all those interested in this work to hear that we are to have the same unusual staff of experts in various Old Testament work that we had in 1930. I think only one finds it impossible to be with us. The results at Kirjath-sepher have been so helpful in Bible studies in the culture of Palestine that much attention is now given to it by all writers on that subject; the results of our work and its exact stratification make it in some respects a standard. But that which is of most interest to all lovers of the Bible is that results here, in comparison with those at other places, furnish so many parallels to Bible narratives. Indeed, wherever we touch the Bible story, we find the same story in the potsherds and other relics—*Sel*



**CROWDED CONVENTION**

**CENTRES**



The Lord Christ Exalted—Inspiring Messages—Mounting Revival

**GLASGOW CONVENTION.**

Speakers: Pastors W Barton, and W Nolan. Convener: Pastor Le Tisier.

The Easter Convention meetings held in the City Temple, Elmbank Street, were times of pleasure and profit to those who were privileged to be present.

At the Sunday morning service Pastor Barton spoke on Prayer, which message must prove to be a stimulus to encourage

all to continue in prayer remembering that "Prayer changes things."

The afternoon and evening service also were times of blessing. At the evening service one young man decided for Jesus.

Many precious souls have been led to God in the City Temple, and the good work continues. On Tuesday Pastor Barton was again the preacher, and the Bible study given by him was much appreciated.

Pastor Nolan addressed the meetings

on Wednesday and Thursday, and the saints very much enjoyed his messages, the closing discourse being upon the old-fashioned text, John iii 16.

The musical part of the programme was also much enjoyed.

Glasgow saints rejoice that the Foursquare Gospel message is being proclaimed in other parts of Scotland, and are trusting that Scotland will again be set on fire, and that the revival shall be such as will go on until Jesus comes.

**CARDIFF CONVENTION**

**Speakers: Pastors E. C. W. Boulton, and H. W. Fardell. Convener: Pastor A. Longley**

Wales has been often termed in the past "The Land of Sermon and Song," and our Easter Convention proved that even in this modern age the Welsh saints have the same love of the Lord's ways as their forefathers. The people are still hungering for more of the unadulterated Word of God, and it seems that nothing can quench their desire for sermons and songs when these contain the life-giving message of the Gospel of Christ.

The special series of meetings at the Cory Memorial Hall opened on Good Friday morning with a communion service, and through the saints were commemorating the death of our Lord, they were conscious that it was "until He come," for right from the commencement of the Convention to the last meeting, Christ manifested Himself in glorious risen power and majesty. Pastor Fardell of Swansea and Pastor Cooper of Dowlais addressed a crowded gathering in the evening, the former taking as his theme the ever lovely Pass-over Lamb, and the latter speaking upon the Judgment which follows death. Thus the many strangers present were privileged to hear the Gospel from two distinct and separate viewpoints.

On Sunday the atmosphere throughout the day was that of eager anticipation and no one was disappointed. Pastor Boulton ministered at each service, and as the Holy Spirit spoke through the lips of God's servant we were brought to a deeper consciousness of the greatness of our Lord. The hall seemed to take on a different aspect, the platform being transformed by the beautiful flowers which had been arranged by willing helpers, and the large crowd of Crusaders with their happy faces all helped to make the congregation realise that Christ had indeed risen to-day. The evening service was one which will be long remembered by all. Pastor Boulton gave a God-inspired message from Isaiah III 6, and in a new way emphasised the depths and heights of the love of God poured out at Calvary. The message brought many to a greater realisation of the anguish and pain of the Cross, and at the close of the service five souls found cleansing and life in Christ.

Two services with Pastor Boulton and Pastor Fardell ministering were held on Monday. There was present an influx of visitors from the Dowlais and Swansea assemblies, and a real time of blessing and conquest was experienced. The singing of the Crusaders at each service was a great attraction, for these young people were telling forth the deep experience of their own hearts and lives.

With the blessing of God resting upon each meeting the Convention continued until Thursday evening, when the saints were again privileged to hear Pastor Cooper and also Pastor Knipe of Ledbury. The service closed amidst rejoicing and praise, for all had been receiving of God's best, souls had been saved, and though the speakers were leaving, the Lord Jehovah was remaining and in the

midst. And so Easter, 1932, passed, the Convention at Cardiff leaving behind a fragrant and fruitful memory.

**SOUTHPORT CONVENTION.**

**Speakers: Pastors W. L. Taylor, G. Bishop, L. H. Newsham, and R. Knox. Convener: Pastor W. J. Hilliard.**

During Easter week-end the first annual Easter Convention was held here. Every service brought renewed blessing, simply times of heaven on earth, every soul joining wholeheartedly in the "bright and breezy" choruses until the whole building echoed again. Imagine a sea of fluttering hymn sheets, happy smiling faces radiant with the joy that full salvation brings, "Hallelujah what a Saviour." Every message rang forth with mighty power as it fell on the many listening ears. Saints were refreshed and strengthened, and, praise God, at the Sunday evening meeting six precious souls yielded all to Jesus. Monday, the last day of the Convention proved to be another wonderful day of spiritual blessing. Hundreds of people thronging in to hear the grand old Gospel Anthem rendered by the Southport and Liverpool Crusaders, and although it is true the Convention has passed, praise the Lord, the saints still have the fire burning deep down in their hearts, spurring them on to work for the Master until the blessed day when they will see Him face to face.

**BIRMINGHAM CONVENTION**

**Speakers: Pastors R. Mercer, J. J. Morgan, and Pastor and Mrs. George Kingston. Convener: Pastor R. Tweed**

The saints at Elim Tabernacle, Graham Street, having just concluded the four days' Easter Convention, "My cup's full and running over," is heard on every hand. The windows of heaven were opened and God poured out His blessing. It was a foretaste of the great convention which will take place in the air when Christ shall come. The cloud rested upon the tabernacle, with the glory in the midst, from the very commencement rising higher until the great climax on Monday evening, when the very walls seemed to shake with the praises from hundreds of Blood-bought saints. The place was packed to overflowing even to the people sitting on the steps and window sills, but Jesus had compassion on the multitude, and brake to us the bread of life through His ministering servants. The anointing of the Holy Ghost was upon each preacher, shewing through Mrs. Kingston's beautiful messages that the glorifying of Jesus can only come by the dying to self, as expounded by Pastor Kingston. The Cross of Christ was uplifted in his preaching. The glorious message of Resurrection, one of the great fundamentals of salvation was delivered in power by Pastor Mercer. Because Christ rose from the dead, the believer will rise also, as proved in Pastor Morgan's message on The Resurrection Body. Praise God, "it doth not yet appear what we shall be but we know that when He shall appear, we shall be like Him." Hallelujah!

The singing of the large Crusader Choir was a blessing to all who were

privileged to be present. Signs and wonders were witnessed at the Sunday evening healing service, many bodies being quickened with resurrection life.

The spoils of the Convention were in evidence in precious souls saved and backsliders restored.

**BELFAST CONVENTION.**

**Speakers: Pastors J. McAvoy, D. Rudkin, E. F. Cole, J. Hill and W. Uprichard. Convener: Pastor W. L. Kemp**

To-day we hear almost at every turn that the churches are losing their power of attraction, especially for the young of our land, and there is a call on every hand for amalgamation and concentration of forces to try and combat the moral decay creeping in all around. While this may be lamentably true in many cases, it cannot be said, praise God, of the Foursquare Gospel movement, as was amply demonstrated at the Easter Convention in the Ulster Temple, Ravenhill Road.

The old-time Gospel, preached with the old-time power, still has attraction for the masses, both old and young. Where are all those tram-loads of people going, up the Ravenhill Road, "buses, motor cars and bicycles as well as hundreds of pedestrians?" Is it to the Rugby football ground at the upper end of the road? No, it is the great Easter Convention that is the centre of attraction in the Ulster Temple, and what a time they have all enjoyed. No worldly pleasure could compare with it, truly it was heaven on the way to heaven.

The keynote during the Convention was a drawing nearer to and a closer walk with God, this dominating every message throughout the Convention. The first note was struck by Pastor Cole in the morning, followed by Mr. Uprichard in the afternoon, continued by Pastors Rudkin and Kemp at the evening service, and kept up by Pastors Hill and McAvoy at succeeding meetings right to the close. The Holy Ghost signifying the same theme in messages, tongues, and interpretations.

The preaching was not the only feature of attraction at our Convention. To many it was the lesser part. The times of prayer and the waiting meetings between the services were eagerly looked forward to by those expecting to be filled with the Holy Ghost, and others who had received this great blessing seeking for more of the outpouring of His Spirit to enable and fit them for that closer walk with God which is the Christian's privilege. Praise God, they were not disappointed.

At the baptismal service fifty believers obeyed their Lord and Master in following Him through the waters of baptism, Pastor Kemp officiating.

The Divine healing service on Wednesday afternoon was well attended, a great number coming out to the front to be anointed and prayed with for the healing of their bodies. The power of God was mightily manifested in our midst, but time alone will reveal the wonderful results of this meeting.

There may be those of the older adherents who like to tell us that Pentecost in the Ulster capital is not what it used to be. Perhaps they have got used

to it, or have lost a little of their first love. But those who have come out from cold formalism within the last few years say it is growing better and better as the days go by.

**CHELMSFORD CONVENTION.**

The testimony of the Chelmsford people is that Easter, 1932, is the most blessed Easter they have ever experienced. Truly it has been a wonderful time. The presence of God has been in every service.

The services commenced on Good Friday when Evangelist Eaton of Colchester ministered the word with much liberty. At 3 p.m. a large company had congregated, together with friends from Colchester and Maldon. The word was given in the afternoon by Evangelists G. Dunk and A. Wright, great blessing attended the ministry of these two servants of God, their messages calling forth the praises of the people of God. At the close of this service tea was provided by the members of the Chelmsford assembly.

In the evening service Evangelist G. Dunk led the singing of choruses, owing to the fact that long before service time the people were waiting. "How heartily these Foursquare people sing," was the expression of a visitor. The preachers for the evening were Messrs G. Dunk and N. Eaton. The subjects taken during the day were summed up in Mr. Eaton's evening message, "The Inevitable Cross."

On Saturday the Foursquare cycle corps of Chelmsford assembly cycled to Ingatestone, and gave out tracts and handbills announcing the Revival and Healing Campaign to be conducted there, commencing April 4th, by Pastor and Mrs. Woodhead, assisted by Evangelist G. Dunk. In the evening an open-air rally took place in Chelmsford, which was attended by a record crowd of members, and each speaker had a good hearing.

Three services were held again on Easter Sunday, the speakers being the Pastor, and Messrs S. Alexandra and E. Flack. This again was a wonderful day.

Easter Monday began with a prayer meeting at 7.30 a.m., when seventy members gathered for prayer before journeying to the Royal Albert Hall for the Elim Foursquare Demonstration.

**YEOVIL CONVENTION.**

The third Easter Convention has been held at Elim Hall, Southville. For Good Friday a praise meeting for the saints was held in the morning, and in the afternoon great blessing resulted from the Word ministered by Pastors W. Timbrell, and J. R. Knight of Salisbury. Mr. Knight was a wonderful help with his address on Pentecost for To-day, and received a warm welcome among the members, to whom he had ministered for two weeks last summer. Following the family tea, a full church listened in the evening to Mrs. Moore, who ministered the Word, and again to Pastor Knight. At the close the baptismal ceremony took place, the church being beautifully decorated for the occasion. The services were continued on Easter Day. The evening Gospel service was

carried through entirely by young men and women. One cannot but praise God for such evidence of the power of the Spirit to see and hear these Foursquare young people. An address by the Pastor on Easter Monday concluded a very blessed time of fellowship and reunion.

**CROYDON CONVENTION.**

Speakers: Pastors J. T. Bradley, F. A. Farlow, R. J. Jones, J.P., George Lampard, J. J. Morgan, T. Tetchner, Frank Horner, Mrs. Walslow, Mrs. Saxon Walslow, and Pastor and Mrs. Charles Kingston.

"Hallelujah, Christ arose!" What a glorious theme for an Easter Convention—were it not for this fact there would have been no Convention but hundreds in the Elim Tabernacle, Stanley Road, can testify to the power of Christ in their lives, and in the transforming of homes through the power of the risen Lord.

The Convention meetings right from the commencement were mightily blessed.



Elim Tabernacle, Croydon.

of God, and the saints have indeed been feasting on the living bread, while one soul yielded to the claims of Christ Hallelujah!

The showers of blessing started to fall on Good Friday morning, when Pastor Smith opened the Convention with a message on "The Jubilee Trumpet," and continued right through the Convention. The Word was wonderfully opened up by Pastor and Mrs. Kingston on Sunday morning, and Pastors Lampard, Tetchner, and Jones led us into the deep waters of God's Word. The final meeting of the Convention was taken by Mrs. Walslow, and Mrs. Saxon Walslow, who gave bright messages in typical Yorkshire fashion, and it was with much regret that the last meeting of the Convention was brought to a close.

**LEEDS CONVENTION.**

The first Convention to be held in the new and beautiful Foursquare Gospel Tabernacle, is one that will never be forgotten by those who were privileged to attend.

To see 950 people crammed into a building that normally accommodates 750, all eager for more of the Christ of the Foursquare Gospel was indeed an impressive sight.

From the very first meeting on Good Friday morning, when Mrs. Bell so beautifully unveiled Calvary, the brood-

ing presence of the Holy Spirit was felt. During the afternoon and evening the tide rose higher and higher, as the Word of the Lord was preached in Holy Ghost power by Pastors W. Barton and H. W. Fielding. Again on Saturday the saints gathered together to listen to the truth expounded by Pastors H. Court and W. J. Hilliard, and truly God answered our prayers by sending the fire. "I have never heard such singing in my life," said one visitor, as he listened to God's people singing, "Rolled away," and "Trust in the Lord Surely," he said, "the old Methodist fire has come back."

Sunday, Resurrection Day, was a glorious time. How near the Lord came as the saints gathered around His table, indeed the heart did burn within as the Master talked with His people by the way. In the evening the Gospel was faithfully preached by Mrs. Bell, and four precious souls responded to the altar call.

Monday was another full day. The messages of Pastors P. H. Hulbert and L. Morris were indeed owned of God, and His people were feasting on the finest of the wheat. On Tuesday afternoon hearts were stirred under the story of the great work God is doing in India, told by two of His servants who have been labouring in that country, Pastor and Mrs. A. Stewart. Thank God it is not only in enlightened England He is working, but in the dark lands too. Pastor Bell carried many hearts to heaven as he sang the Gospel again and again so beautifully, and also gave his message on "The Axe Head." Mrs. Bell again ministered in the evening, giving a heart-stirring message on Lazarus and the Rich Man, when again a number of souls accepted the Lord Jesus Christ as their own personal Saviour.

Wednesday was the last great day of the feast, and it was felt that God had preserved the best wine until last. In the afternoon the meeting took the form of a Divine healing service. Pastor Hulbert, before announcing a great company of sick folk, passed on a grand message on "The Lord's Greatest Miracle," also Miss Munday read a number of testimonies of folk who had been miraculously healed in Halifax. One lady only the day before had been instantly healed of a terrible cancer, to God be all the glory. During the afternoon service twenty-five people raised their hands to signify their desire to accept Jesus as Saviour. Then came the last meeting, the hall being packed to its utmost capacity. Mrs. Bell was the first speaker. Her message was unforgettable. Then after Pastor Hulbert had ministered, he tested the meeting, and nineteen more souls turned to the Lord Jesus. Praise His Name!

During the Convention over fifty souls have been saved, quite a number testifying to a touch of healing, and the people of God having their cups filled to overflowing. To God we give the praise and glory!

Stillest streams oft water fairest meadows, and the bird that flutters least is longest on the wing.



# Studies in The Acts

By P. N. CONRY

## THE STRANGE HAPPENING AT JOPPA

### Acts x. 1-18.

The account of the conversion of Cornelius occupies a considerable portion of the Acts of the Apostles (x 1 to x 18). It is also referred to on other occasions, and appeal to this event ends the argument between the circumcision and the uncircumcision (in chapter xv 7-11) which threatened to divide the early Church into two permanent factions. Three divisions will be noticed (1) the preparation at Joppa, (2) the conversion at Cæsarea, and (3) the disputation at Jerusalem. This week we will content ourselves with

#### The Preparation at Joppa.

Peter's journey had brought him as far as Joppa, which at this time was an all-important port on the Mediterranean sea coast of Palestine. Look at your maps and notice how poorly served Palestine is with any seaports. It was the place to which the wood of the Temple was brought from Tyre (II Chron ii 11-16), and was the natural port of Jerusalem. Cæsarea, built by Herod, had supplanted it for a time until that artificial port fell into disuse, and Joppa once again became the door into Palestine. Its religious history had not been calm by any means. The town had twice been captured by the Syrians, and twice retaken by the Maccabees. Then came the Romans, and Joppa once more became Jewish, but the Hellenistic population fought strongly against the strict Judaism which characterised the Jewish inhabitants of the seaport. One authority states that "nowhere in Palestine was a place to be found more zealous for the Law and more hostile to the Gentile population. Nowhere was the law concerning things clean and unclean more rigorously upheld by the Jews." The streets of this town had over and over again run with the blood of those slain in racial conflict, and in such an atmosphere the Jewish race would hold most tenaciously to those things which marked them out as separate from the heathen that surrounded them. In reading Acts x remember the difference between Joppa (more Jewish if possible than Jerusalem) and Cæsarea, the latter as heathen a city as could be found in all the land, and it will shew you more than anything else the miracle that happened, and explain why the Holy Spirit took such charge of the proceedings.

#### The Tannery.

Many readers may never have inspected a tannery. My advice is, Don't. Not unless you are provided with a gas mask or something very strong to counteract the varied smells that you will meet in your journey. Tanners were not allowed by Jewish law to marry unless they first

informed their prospective brides of their trade, and concealment of this was considered a valid reason for the lady to obtain a divorce. Nor were tanneries allowed in the town, they must be at least fifty cubits from any dwelling. Simon's house was by the seaside (Acts x 6). Peter was living with Simon as his guest, and it helps us to see the class of people among whom the Gospel was making itself felt that you find one of a trade looked upon with disgust by the Jews becoming the host of the Apostle.

Eastern folks generally have two meals a day, breakfast and supper (Luke xiv 12), there is no such thing as the mid-day meal as with us, and for Peter to become very hungry at this time was most unusual, and would account for the delay "while they made ready" (Acts x 10).

#### The Vision.

During the time that they prepared the meal Peter fell into a trance, and "his heaven opened and a certain vessel descending unto him knelt at the four corners and let down to the earth, wherein were all manner of fourfooted beasts of the earth, and wild beasts and creeping things, and fowls of the air." Obviously there was a great mixture both of clean and unclean. Turn to Leviticus xi and you will there see the prohibited animals which no Jew would touch. Imagine then Peter's astonishment at the wholesale command, "Rise, Peter, kill and eat," without any difference being made in the heavenly command. Peter's answer shews us that the Jewish believers were still holding rigorously to the Levitical ritual and to the Law. His firm "Not so, Lord, for I have never eaten anything that is common or unclean" was the answer of a true son of the Law, zealous for the traditions of his race, and not deviating in the slightest degree regarding all its prohibitions. He might live in the house of a tanner (a thing many of his race would hardly bring themselves to do), but to eat unclean flesh was something he had not done and would not do. How strange then must the word have sounded, "What God hath cleansed that call not thou common." We can have little conception what Peter's feelings must have been like when heavenly visions and Divine voices order him to do something directly contrary to the law, and for the command and the vision to be repeated three times must have in itself impressed Peter with the importance of what he had seen and heard.

In the meantime the Roman soldier and the two household servants (the Gentiles) from the house of Cornelius had been making inquiry for Simon's house. Their very dress, especially that of the soldier, would mark them out to all as belonging to the hated Romans,

yet beneath his Roman vesture was a heart that was devout, and the command he brought was to mean the opening of the door of faith to the Gentiles. Peter on the flat housetop was doubting in himself what the threefold vision could mean, while down at the door the three couriers were seeking him. They called and asked if "Simon Peter were lodging there," and at once in his heart the Spirit of God fitted these strangers to the strange vision that he could not understand. They were sent of God, so in obedience Peter gets down from the roof top and utters to the wonderful story of another vision—that of Cornelius—and after entertaining them, prepares for the journey which was to mean so much to us.

Many folks in our day are very fond of visions, but these more often than not do not lead to anything or coincide with any movement of the Spirit of God toward sinners. The visions recorded in Acts x were rather different. The two visions brought together the messenger of the Gospel and a new set of people to whom he would never have dreamed of preaching the Gospel. They were definitely constructive and fitting into the Lord's scheme for the going forth of His Word. Peter did not remain on the roof top but was soon marching along the sandy beach toward Cæsarea. His vision led him somewhere to preach the Gospel, see to it that yours does the same, because far too many who have visions seem to get left on the roof.

## CALM ME

Calm me and keep me calm my God  
While these hot breezes blow,  
Be like the night-dew's cooling balm  
Upon earth's fever'd brow.

Calm me, my God, and keep me calm,  
So on Thy loving breast,  
Soothe me with holy hymn and psalm,  
And bid my spirit rest.

Calm me, my God, and keep me calm,  
Let thine outstretched wing  
Be like the shade of Elm's palm,  
Beside her desert spring.

Yes, keep me calm, tho' loud and rude  
The sounds my ear thro' greet,  
Calm in the closet's solitude,  
Calm in the bustling street,

Calm in the hour of buoyant health,  
Calm in my hour of pain,  
Calm in my poverty and wealth,  
Calm in my loss or gain,

Calm in the sufferance of wrong,  
Like Him who bore my shame,  
Calm 'mid the threatening, taunting throng,  
Who hate thy holy name.

Calm when the great worlds, new with power,  
My listening spirit stir,  
Let not the tidings of the hour  
E'er find a troubled ear.

Calm as the ray of sun or star  
Which storms assail in vain,  
Moving unruffled thro' earth's war,  
The eternal calm to gain.

Dr Bonar.



# ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



**Portadown.** The following is a report of special Crusader services taken from a local paper

A very large congregation gathered in the Temperance Hall on Wednesday night at the first anniversary service of the Elim Crusaders of Portadown

The meeting was convened by the minister, Pastor F J Stemming, who was supported by Elim ministers and Crusaders from Armagh, Lisburn, Banbridge and Bangor

The meeting was full of interest from the beginning to the end, and the items rendered by the young people were very much appreciated

Pastor F J Stemming, in his remarks, explained that the Elim Crusaders were a branch of the Elim Foursquare Gospel Alliance, and consisted of young people who were saved and therefore desired to serve, and this movement gave them opportunities of serving the Lord whom they love

Helpful addresses were given by the young people and the singing by them was most inspiring. The meeting was marked with sincerity and fervency, and closed in a wave of real religious fervour

**Plymouth.** The Lord is blessing His work, through the ministry of Pastor and Mrs Lees here in Plymouth. On a recent Sunday, the Crusaders conducted the evening service. There was an extraordinary sense of freedom, and variety of items rendered. We were led to the throne of grace by one of our sisters, and two brothers and one sister delivered the messages, which were so naturally in harmony with the spirit of the Gospel. A sister who is our youngest member, fearlessly read the Scripture. We were also favoured with a solo, a quartette, a choir piece and a duet in which Mrs Lees took part. It is a joy to know that God can use to the full every talent we possess. The whole meeting from beginning to end was as a breath from God, and has left lasting impressions on all present. "To God be the glory!" —U R

**Belfast, Saunders Street.** As we look back over the past few months of Crusader activity in this corner of the vineyard, it is with hearts full of praise and thankfulness unto the Lord for the way in which His blessing has rested upon us

One of the first essentials to effective Christian work is earnestness. This quality we are happy to say, characterises the young people of this assembly. There is evident on every side a

real desire to do something for the Lord, however small it may be, to have some part in the great conflict against the forces of the evil one, and to lend a hand to rescue perishing souls from the mire of sin. In the open-air meetings especially this note of sincerity and earnestness has been dominant, and of late these meetings have been very encouraging. Good numbers have listened to the Word, in spite of the often inclement weather, and conviction has gone forth as one after another of the Crusaders has stepped out, and with radiant face and ringing voice told of the Gospel's wonder-working power. We have reason to believe that the Lord has been working through these testimonies, for on one or two occasions within the last few weeks there have been those who have stayed behind after the meeting for the purpose of enquiring about the way of salvation. We are praising God for the encouragement given to us in this way and we are continuing to pray that each one of these enquirers may be led to a definite knowledge of sins forgiven. Then in addition to the blessing upon the open-air witness we have recently had the joy of welcoming a number of new Crusaders into our midst, so that now with encouraged hearts and augmented forces we are determined, through the sovereign grace of our risen and glorified Lord to work as never before for the extension of His kingdom

## JESUS

The Answer to our doubts, the Spring of our courage, the Earnest of our hopes, the Charm omnipotent against our foes, the Remedy for weakness, the Supply of our wants, the Fulness of our desires—Jesus! at the mention of whose name every knee shall bow and every tongue confess

Jesus! our Power. Jesus! our Righteousness, our Sanctification, our Redemption. Jesus! our Elder Brother, our Lord and Redeemer. Thy Name shall ever be the richest chord in the harmony of heaven, while the angels and the redeemed unite their exalting, adoring song around the Throne of God

The Bible is like a telescope. If a man looks through his telescope, then he sees worlds beyond, but if he looks at his telescope, then he does not see anything but that. The Bible is a thing to be looked through to see that which is beyond, but most people only look at it, and so they see only the dead letter

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible—Faber

## STIR ME, LORD

Stir me, O stir me, Lord—I care not how,  
But stir my heart in passion for the world,  
Till Thy compelling "must" drives me to pray,  
Till Thy constraining love reach to the poles,  
Far north and south, in burning deep desires,  
Till east and west are caught in love's great fires

Stir me, O stir me, Lord, Thy heart was stirred  
By love's intensest fire, till Thou didst give  
Thine only Son, Thy best beloved One,  
E'en to the dreadful cross, that I might live  
Stir me to give myself so back to Thee  
That Thou canst give Thyself again through me

Stir me, O stir me, Lord, for I can see  
Thy glorious triumph day begin to break,  
The dawn already gilds the eastern sky,  
O Church of Christ, awake! awake!  
O stir us, Lord, as heralds of that day,  
For night is past—the King is on His way.

—Author Unknown

## RAYS OF REVELATION. THE REPEATED NAME

- "Saul, Saul"—the call of conviction (Acts ix 4)
- "Samuel, Samuel"—to service (I Samuel iii 10)
- "Moses, Moses"—to reverence (Ex. iii 4)
- "Abraham, Abraham"—for deliverance (Gen xxii 11)
- "Simon, Simon"—of warning (Luke xxii 31)
- "Martha, Martha"—of reproof (Luke x 41)
- Jacob, Jacob"—for blessing (Gen xlvii 2)
- "Jerusalem, Jerusalem"—compassionate reproach (Matt xxiii 37)

There is more brightness in the dark side of Christ than in the brightest side of this poor world—C H Spurgeon

Prayer  
is  
Doing Business  
for God

# Concise Comments & Interesting Items

Colonel Lindbergh's anxiety and loss has grieved the world. Parental hearts all over the earth have beaten in sympathy with the Lindberghs at the brutal kidnapping of their baby. But we were sorry to see this heading in a well-known daily paper "Lindbergh consults a Crystal-Gazer." According to the papers—we say this to shew that we are only depending upon uncertain paper reports—Colonel Lindbergh after a month's anxiety has given way to this unscriptural way of trying to settle his tragic problem. It was for such an act as this that Saul lost his throne. The witch of Endor was simply an earlier form of the modern spiritist medium. The obvious limitations of spiritist mediums should be clearly seen by even the most ignorant. If these crystal-gazers could always reveal the unknown, then horse racing, football coupons, prize competitions would become farcical. For crystal-gazers would be able to reveal the winner of the race, the winners of matches, and correct solutions before these things were known. The mystery of crystal-gazers and mediums sometimes accurately foretelling the future can be easily understood. Demons, through mediums, predict that certain things will take place. Then they bend all their energies toward bringing those to pass in order to justify themselves and drag more lives into the satanic system. But God and even the actions of strong-minded men and women will frustrate the attempts of demons to bring to pass that which the evil powers have predicted. Crystal-gazing is of the Devil, and Christians should keep away from it.

A writer in "The Times" comments upon modernism in the Methodist Church. Dr. T. R. Glover has been shewing how a changed attitude toward the Bible has gradually arisen among the Baptists. Then Mr. Harrison writing in "The Times," shews that the same change of attitude has taken place among the Methodists. He declares that it has taken place with only a few ripples on the surface of church life. But we are glad to know that among the Baptists and Methodists there are those who strongly repudiate this change of view, and hold fast to the Bible as the inspired Word of God from cover to cover. Dr. Glover has recently raised a storm by speaking slightly of C. H. Spurgeon and his work. We would simply say that it is not C. H. Spurgeon who is on trial, but Dr. Glover. In criticising Spurgeon the doctor has simply judged himself.

The King and Queen graciously invited the famous Regent Hall Band of the Salvation Army to play to them at Buckingham Palace. Princess Elizabeth and little Princess Margaret Rose were also among the listeners. The King asked for the inclusion of "O Love that will not let me go," in the programme. The Queen asked the Band to play, "Jesu, Lover of my soul," to the tune "Aberystwyth." Other items played were "The Old Hundredth," "King of Kings," "Abide with me." Bandmaster Twitchin was afterwards spoken to by their Majesties and heartily congratulated. The Bandmaster was able to tell the King that there are 1,000

Army bands in the British Isles and 35,000 unpaid bandsmen. It is beautiful for us to know that the Name of Christ is honoured in the palace of our earthly King.

Gethsemane and Calvary are sometimes used lightly in common speech. We speak about men and women enduring their Gethsemane and Calvary. We recall a book entitled "The Crucifixion of Philip Strong." But we have just read some lines which aptly answer the light use of such sacred names. Here they are:

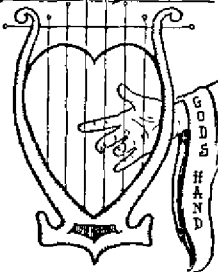
## GETHSEMANE

Dark days and hours must come to men,  
And friends have said to me,  
"This day or that I lived again  
Gethsemane."

Oh, no! For He was infinite,  
And infinite His woe,  
Our finite pain Gethsemane?  
Oh, no! No! No!

The English of the Bible should be known by all English-speaking people, so says Dr. Sclater. There are at present 402,000 words in the English speech. There were only 26,000 words in Johnson's dictionary. So we have increased by 376,000. Shakespeare used 24,000 words. If these calculations are correct, Shakespeare used 98 per cent of the English of his own time. Milton used 16,000, Shelley about 16,000, Tennyson about 14,000. Woodrow Wilson is said to have used 53,000.

## The Disused Harp



A DISUSED harp had long lain in a front room of an old house in Kentucky. No one in the family could play it, but seeing it was a family relic, care was bestowed upon it, and its parts were kept bright and clean.

Sometimes, indeed, it had been deemed in the way, and there had been talk of throwing it out on the dust heap. But still it remained in its place, no one liking to do the deed of destruction.

A weary man on his journey, stopped at the house and was granted hospitality for the night.

Supper was over, and he found his way with others into the front room. There he noticed the old instrument, and taking it up looked carefully upon it. At once he became deeply interested, and began with mastery skill to tune its strings. Then, most lovingly he swept his hands across them and produced the kindest music

All who heard were entranced with the sweet sounds, and for a long time he kept them silent and absorbed with the rapturous strains. When at last he ceased, and all were expectant that he would say something about it, he remarked,

"This was my grandfather's harp. His mark is inside. He gave it to me as a little boy, and taught me to play it. My grandfather played for the king in the old country. During the great civil war the enemy raided our home, and the harp was never seen again."

That instrument, made for a musician, had been silent for years. At last it was found by its owner and used with great effect.

You were made for God's glory. You were designed that upon you might be played the music of the praise of God. Is this music being played in your life, or are you silent?

Oh, put yourself in His hands. Powerless in yourself to produce a single note aright, He is all-powerful and can make you of use for His glory far and wide.

Sing unto the Lord, bless His Name, shew forth His salvation from day to day. For the Lord is great, and greatly to be praised." (Psalm xcvi: 2-4)

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**HOVE**, Brighton.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. B1003

**ISLE OF WIGHT**, Shanklin.—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

**LEIGH-ON-SEA**.—Apartments; bed and breakfast, 51 per week; full board if desired. Foursquare fellowship. Mrs. Cutmore, Bethany, St. Clement's Drive. B989

**LONDON**.—Large furnished front bedroom, with breakfast; week-end meals if required; would suit friends; near park; easy access to all parts. Recommended. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E. B999

**LONDON**.—Hostel for students, workers, and visitors; comfortable lounge; all bed-sitting rooms have gas fires, and hot and cold water; moderate terms. Miss Volckman, 27, Cambridge Terrace, Hyde Park. B996

**LONDON**.—Comfortable bed-sitting room; suit business gentleman; moderate terms; near railway station and Elim assemblies. Stanton, 137, Parchmore Road, Thornton Heath. B1004

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**STREATHAM**.—Bedroom or bed-sitting room; board or attendance; Terms moderate; near trains or trams to all parts. Mrs. Kelly, 105, Glen-eagle Road. B983

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WANTED, a strong, willing, reliable general maid, for apartment house; having some knowledge of parlour work; good home for suitable girl; good references necessary. Mrs. Adlam, 13, Russell Street, Bath. B1005

## SITUATION WANTED.

YOUNG man, educated; called give up worldly occupation; experienced chauffeur and mechanic. Delivery-driver suitable; market garden, poultry experience; adaptable, handy, willing; highest references; moderate. Foursquare. Box 214, "Elim Evangel" office. B1006

## FOR SALE.

ORGAN (Mason & Hamlin) as new; 13 full stops, 2 swells, good volume and tone; modern model; price £18 or offer; worth £40. Apply Box 213, "Elim Evangel" office. B1000

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HOUSE PURCHASE.—Surveys and valuations made by Foursquare Surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Moderate fees to Foursquare clients; provincial work by arrangement. Walter H. Petersen, F.A.L.P.A., 62, Cranbrook Rise, Ilford, Essex. (Telephone Valentine 4374).

## BIRTH.

HATHAWAY.—On April 17th, to Pastor and Mrs. W. G. Hathaway, twin boys.

## WITH CHRIST.

HAYDEN.—On April 1st, Mrs. M. J. Hayden, age 59, member of Elim Church, Swansea, fell asleep in Christ. Funeral service conducted by Pastor H. W. Fardell and Rev. W. J. Bromham.

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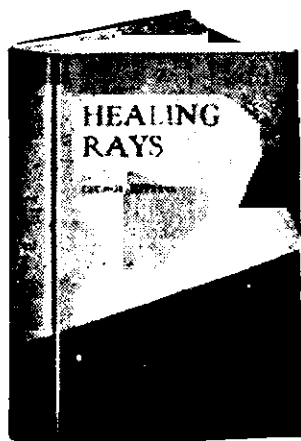
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