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SUBSCRIPTION PRICE 10/-
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 15

APRIL 14, 1933

Twopence

Outbreak of Revival at Bradford

Crowds witness Conversions and Healings Southend Hall Besieged

Glorious revival has broken out in the industrial city of Bradford under the ministry of Principal George Jeffreys and his Revival Party. The district around the large Southend Hall has been suddenly stirred to life by the extraordinary awakening of religious fervour. The hall into which over eleven hundred people are packed has become inadequate to accommodate the eager crowds. People in the vicinity say with astonishment, We have never seen it on this wise before. For meeting after meeting queues form long before the announced time and fresh trophies of saving grace are witnessed as many sinners find the Saviour. The Principal, announced only for eight days, has been constrained to prolong his stay in the revival centre. An outstanding feature is the many remarkable testimonies of cripples and others who were miraculously healed at the Principal's campaigns in this part of Yorkshire over four years ago. Amid scenes of intense enthusiasm souls are born again, miracles of healing witnessed and signs and wonders continue in this outbreak of Biblical revival.

SAVIOUR

"I am come that they might have life."

John X. 10.

HEALER

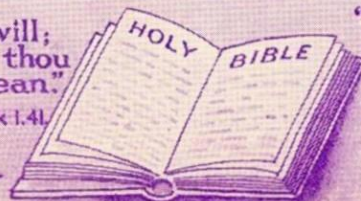
COMING KING

"I will come again."

John XIV. 3.

BAPTISER

"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. XIV. April 14, 1933 No. 15

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London Easter Convention and Foursquare Gospel Demonstration

See full particulars on first two pages.

PRELIMINARY ANNOUNCEMENTS.

London Whitsuntide Convention

Whit-Sunday, June 4 to Thursday, June 8

Foursquare Gospel Demonstration in the CRYSTAL PALACE

to be conducted by Principal GEORGE JEFFREYS
 on SEPTEMBER 2. BOOK THE DATE!

EASTER CONVENTIONS IN THE PROVINCES

BATH. Historic Assembly Rooms, Alfred Street.

Speakers include: Pastors H. T. D. Stoneham and S. J. Cooper.

BIRMINGHAM. April 14—18. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday, 11, 3, and 6.30 Saturday, 7.30. Sunday and Monday, 11, 3, and 6.30. Tuesday, 3 and 6.30.

Speakers include: Pastors Chas. Kingston and P. Le Tissier, and Mrs. Saxon Walshaw.

BELFAST. April 16—18. Ulster Temple, Ravenhill Road. Sunday and Monday, 11.30, 3.30 and 7. Tuesday, 3.30 and 7 (Baptismal service: Monday, 3.30).

Speakers include: Pastor J. Smith and other Elim Ministers

CARDIFF. April 14—20 Cory Hall.

Speakers include: Pastors J. J. Morgan, W. N. Brambleby, and W. G. Hill.

CHELMSFORD. April 14—16 Elim Tabernacle, Mildmay Road. Good Friday, 11, 3, and 6.45. Saturday, 7.30. Sunday, 11 and 6.30.

Speakers include: Pastors R. D. Bradley, G. Dunk, J. N. C. Eaton, A. Brazil, A. Wright, and E. Hyde.

DOWLAIS. April 15—18. Elim Tabernacle, Ivor Street.

Speakers include: Pastors W. J. Patterson and A. Jackson.

GUERNSEY. April 14-23. Vazon Mission Hall, Castel. Convention followed by Bible School Lectures.

Speaker: Principal P. G. Parker.

HALIFAX. April 14—16. Hanover School, Bond Street. Friday and Saturday, 7.30. Sunday, 10.30 and 6.30.

Speakers include: Pastors G. Lampard and J. R. Knight.

LEEDS. April 14—19. Foursquare Gospel Church, Bridge Road, off Lady Lane. Friday and Saturday, 3 and 7. Sunday 10.30 and 6.30. Monday and Tuesday, 11, 3 and 7. Wednesday, 3, and 7.

Speakers include: Rev. and Mrs. R. J. Jones, J.P., and Pastors H. W. Fardell, L. Morris, L. Knipe, J. McAvoy, S. Hillman, J. C. Kennedy, and W. L. Taylor.

LEIGH-ON-SEA. April 14 and 16. Elim Church, Glendale Gardens. Good Friday, 11, 3, and 6.30. Sunday, 11, and 6.30.

Speakers include: Mr. R. J. Hayes.

SOUTHPORT. April 16, 17. Temperance Institute.

Speakers include: Pastor T. Tetchner.

YEOVIL. April 14—17. Foursquare Gospel Church, Southville. Friday to Monday, 11, 3 and 7. Baptismal service each day.

Speakers include: Pastor and Mrs. W. F. South, and Pastor J. Dyke.

MAKE A POINT
 of seeing the Bookstalls at the
ROYAL ALBERT HALL
 on **EASTER MONDAY**

All the latest
 Elim Publications on view.

4

ELIM WOODLANDS

The home of Elim Bible College

Visitors welcome who desire to study God's Word,
 or to wait on Him for spiritual blessings.

Apply Superintendent, Elim Woodlands, Clarence Road,
 Clapham Park, London, S.W.4.

HOVE HOLIDAY HOME. From July 28 to September 8.

BETHRAPHA, GLOSSOP. In the midst of the Derbyshire Hills.

For particulars, apply The Superintendent, Elim Woodlands.

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London S.W.4.

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

Aug. 12-26. HOVE. Elim Holiday Home.

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. XIV., No. 15

APRIL 14, 1933

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

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

EASTER CONVENTION

Services will be held simultaneously in five buildings:

- Kensington Temple, Kensington Park Road.
- Elim Tabernacle, Park Crescent, Clapham.
- Elim Tabernacle, Stanley Road, Croydon.
- Elim Tabernacle, Central Park Road, East Ham.
- Elim Tabernacle, Fowler Road, Islington.

- Easter Monday, Royal Albert Hall (see below) 11 a.m., 3, 6.30 p.m.
- Tuesday, Wednesday and Thursday ... 7.30 p.m.
- Wednesday: Kensington Temple only ... 3.30 p.m.
- Friday: Closing meeting in Kensington Temple 7.30 p.m.

TIMES OF SERVICES:

- Good Friday 11 a.m., 3, 6.30 p.m.
- Saturday (Clapham and East Ham only) 7.30 p.m.
- Saturday: Great Elim Crusader Rally at Marble Arch, Hyde Park (weather permitting) 7.30 p.m.
- Easter Sunday 11 a.m., 3, 6.30 p.m.

THE SPEAKERS WILL INCLUDE:

The Revival Party, Pastors W. Barton (Brighton), F. G. Cloke (Hull), W. Field (Portsmouth), S. Gorman (Eastbourne), H. W. Greenway (Worthing), J. Hawkins (Lytham), A. Maccullagh (Leeds), Pastor and Mrs. George Kingston (Leigh-on-Sea), and others.

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

THE EIGHTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 17th,

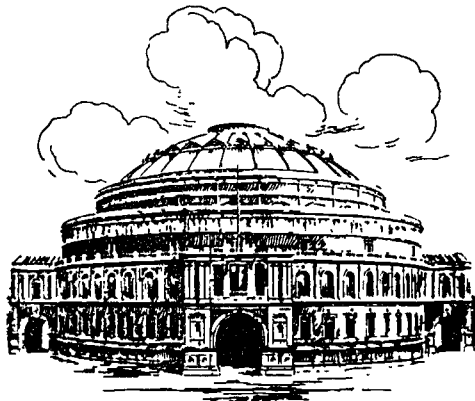
to be conducted by Principal George Jeffreys, who will preach at each of the three great meetings on the Second Advent of Christ

- 11 a.m. - Divine Healing Service.
- 3 p.m. - Communion Service.
- 6.30 p.m. - Baptismal Service.

Doors open one hour before each meeting.

Special singing by Elim Crusader Choir half an hour before each meeting.

There are thousands of free seats, for which no tickets are required. Part of the Balcony will be reserved for visitors by



special day excursions. Tickets for seats in the Boxes and Stalls are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7. (Telephone: Kensington 3661).

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

Helps to Visitors to London

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

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

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

Kensington Temple, Kensington Park Road, Notting Hill Gate. One minute from Notting Hill Gate Underground stations Splendid 'bus service.

Elim Tabernacle, Park Crescent, Clapham. Nearest Underground Station: Clapham Common (3 minutes). Direct Underground trains every few minutes from Euston, King's Cross, St. Pancras, London Bridge, Waterloo, Charing Cross, etc. Passengers from Paddington and Marylebone change at Elephant and Castle. There is also an excellent 'bus and tram service. We print on page 230 a plan which shows how to reach Elim Tabernacle, Elim Woodlands, and our Clapham Bible and Tract Depot, from Clapham Common Tube Station.

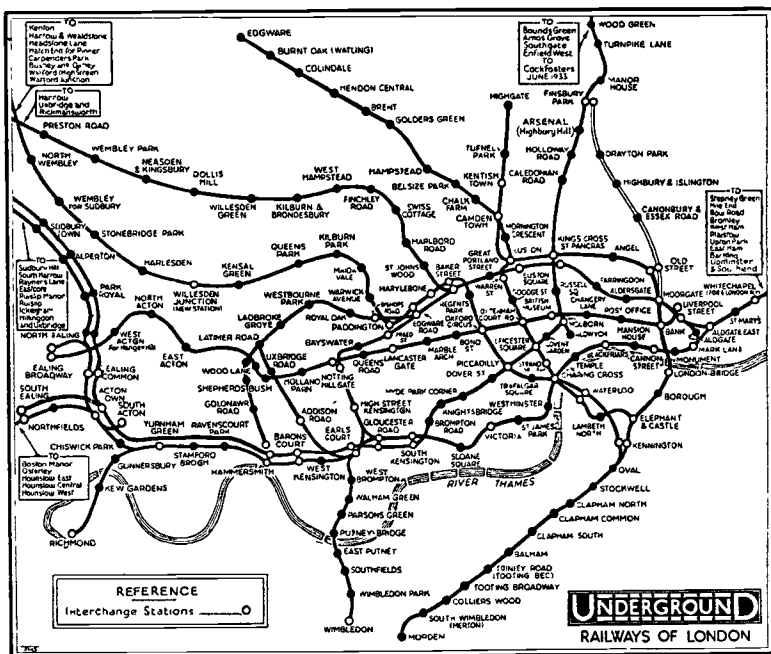
Elim Tabernacle, Stanley Road, Croydon. 'Bus and tram passengers alight at Mayday Road in London Road.

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

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

REFRESHMENTS.

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



open on the premises between the services, and some of them after the evening service.

CHEAP RAILWAY TICKETS.

Cheap railway tickets to London are obtainable from all parts of the country. Apply to your local station for particulars.

DAY VISITORS TO LONDON.

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

Bring this "Evangel" with you to London. It will serve as your guide. See also plan on p. 230.

SOUL-STIRRING MUSIC AND SONG

THREE GREAT SERVICES OF PRAISE IN THE ROYAL ALBERT HALL

Preceding the Demonstration Meetings on Easter Monday at 10.30 a.m., 2.30 and 6 p.m., by the ELIM CRUSADER CHOIR (Directed by Douglas B. Gray)

ONCE again there is to be special singing preceding each Demonstration meeting by the Crusader Choir, which together with the Foursquare Orchestra, will number between 1,500 and 2,000. These song services are a great contribution to the day's blessing and joys, and the testimony of such a company of youth giving forth their praise and worship is a sight not to be missed. It is a mighty witness to the power of Christ amongst the young life of our land.

The six pieces chosen are considered a splendid selection. They include a glorious Easter hymn entitled, "Jesus Lives." Other favourites will include a majestic piece entitled, "Wonderful Promises," and "Living for Jesus," the latter piece giving opportunity for a unique humming effect. Another piece entitled, "Crusaders of the Foursquare Gospel,"

is a composition by Miss B. Tetchner, a Crusader of Scarborough, and is a piece that will bring joy to those privileged to attend the meetings. In addition to the massed choir singing, there will be interspersions on the grand organ by Mr. Ronald Cooper, and items by the London Crusader Choir. Messrs. A. E. Edsor and L. Prentice will be in their accustomed places at the "grands." We predict a day when praise and worship will be expressed in a perfect deluge of choral harmony.

To enable those who are not taking part in the Crusader Choir to follow the singing, the music of the six special choir pieces can be obtained from most Crusader Secretaries, or direct from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4, price 7d. per complete set, including postage. Send for copies to-day and follow the singing.

SILENCE IS REQUESTED DURING CRUSADER SINGING, AND NO APPLAUSE.

"IT IS GOOD TO SING PRAISES UNTO OUR GOD."—Psa. cxlvii. 1.

Passover and Pentecost

By STANLEY H. FRODSHAM

IT was fifty days after the resurrection of the Lord Jesus Christ that many devout Jews from all over the world were assembled in Jerusalem to celebrate the second great feast of the year. The news would be in circulation of the things that happened at Passover time. It was said that an impostor, who had had a small following, had been crucified on that occasion. His disciples, so it was declared by the soldiers who guarded His tomb, had come by night and had taken His body from the grave. There was much discussion concerning the incident and concerning the rumour which they understood this man's disciples were circulating—that he had

RISEN FROM THE DEAD.

Suddenly the news spread around Jerusalem that something phenomenal was taking place. A company of some hundred and twenty of this Man's disciples were having the most extraordinary demonstrations and manifestations, and were making so much noise that they could be heard a great way off. The pilgrim Jews hurry to the scene, and stand listening and watching. To the assembled crowd they appear as though they are drunken. An old Jew remarks, "Why, I hear one speaking the Parthian dialect. I have just come from that part of the world." Another says, "And I have just arrived from Crete, and one of those people is speaking the language I hear there every day." Another declares, "I was born in Egypt, and I have never heard purer Egyptian than that woman is speaking." Another says, "That man over there is speaking in perfect Latin. I have just come from Rome and am quite familiar with that language; indeed I understand several of the languages they are speaking. How is it that these ignorant Galilean people can speak all these languages with such perfect accent and euphony? What is the meaning of all this?"

Then one of the Galilean fishermen, one who seems to be especially intoxicated, becomes the

SPOKESMAN OF THE LITTLE COMPANY,

and surely there is a force behind his words that is above the natural. He tells them all that he and the rest of his company are not drunken, but that this is the gracious outpouring long before promised by the prophet Joel. And then he begins to talk about the One who was crucified at the time of the feast of the Passover. He declares that God has raised Him from the dead, and he says that all this company of one hundred and twenty are witnesses to that fact.

Some of the Jews mock, but others begin to consider. They know it is written that every word shall be established by two or three witnesses, but here are a hundred and twenty who witness to an extraordinary claim—that this Jesus who was crucified, is now risen from the dead. As Peter quotes at length from what David wrote in the 16th Psalm they see that the resurrection is a thing prophesied aforetime. And Peter tells them that this Jesus is exalted to the

right hand of God and it is He who has shed forth this which they now see and hear.

And then there comes to these devout Jews a great pricking of the heart. They are in an atmosphere where the Spirit of God is mightily moving, and so we hear them cry, "Men and brethren, what shall we do?" Then this ignorant Galilean fisherman has no hesitation in telling them what to do—to repent and be baptised in the Name of the One so recently

CRUCIFIED AS A CRIMINAL,

and that thus they will receive the forgiveness of all their sins, and they they too will receive this wonderful gift of the Holy Ghost. And so it is that three thousand of these devout Jews are added to the disciples' company on that day, and to the Church of the living God.

But let us go back a little to see that Man of Calvary as He enters the glory. No doubt the 24th Psalm was sounding throughout the heavenly regions—"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" I sometimes wonder what kind of reception He had from the heavenly host as He entered heaven all scarred with the wounds He had received from those who despised and rejected Him down here on the earth. The sacred record is silent about what took place at the moment of His reunion with the Father, but I somehow feel that God must have wept as He saw those scars on the body of that only begotten Son of His. I am inclined to believe there was a long silence as the Father embraced His lovely Son, and that then He asked the Son what He would like to have. And the Son does not ask vengeance on those who murdered Him. He simply requests that the same Holy Spirit that empowered Him for His life and ministry shall be given to His waiting disciples. He had promised them that when He went back to the Father He would send this gift, and told them to tarry for it. And into those pierced Hands was given that wondrous gift for His own. And straightway, when the Day of Pentecost was fully come, He

SHED FORTH THE GIFT

upon them. To me, what happened on the day of Pentecost is the greatest proof of the resurrection and ascension of the Lord Jesus Christ.

To-day when men are doubting the Deity of the Lord Jesus, and questioning His resurrection and ascension, from up in glory He is pouring out the same gift that He shed upon those waiting disciples at the beginning. We know that He is risen, because we have received "the promise of the Father" which the Lord Jesus declared He would send. It is impossible for one who has received from His pierced hands the same gift that He gave them on the day of Pentecost to question the reality of His resurrection.

See that lonely missionary in Africa? Ask him whether he believes in the resurrection of Christ, ask him what is the secret of his patience and endurance.

He answers, "Yes, I believe that Christ is risen; and if you want to know why I am able to endure hardships in this pioneer work, let me tell you it is simply this—I have learned the reality of the promise that the Lord Jesus Christ Himself gave, 'Lo, I am with you always.'" This is no mere theory with him for he writes in his diary, "The Lord Jesus was with me yesterday. I was weak and tired, but He strengthened me." And day after day he writes his tribute to the presence and power of a living, real Christ. One day this missionary crawls out of his cot to pray, and in the morning the natives find him kneeling there. His body is stiff and cold, his spirit has gone to be with His lovely Lord. They consider what to do. They say, "This David Livingstone, great man. He love Africa. Let us bury his heart here in Africa, the country he love, and send his body back to England."

And so they bury the man's heart beneath the shade of an African tree and begin the long journey to the coast with the sacred body. When it reaches England the nation brings it with great pomp and ceremony to Westminster Abbey, the British Empire's greatest shrine, and there they bury that emaciated frame.

But one day the pavement in Westminster Abbey will begin to heave, and at the same time there will be a like heaving beneath the tree in Africa. And David Livingstone's body will come forth and will unite again with the redeemed spirit, and he will be caught up to be with the Lord. Christ is risen, the Firstfruits of a great company, and they that are Christ's will be raised up too at His coming.

TYPICAL SHADOWS.

At the Feast of the Passover a sheaf of wheat was waved by the priests. It typified the resurrection and ascension of Christ. At the Feast of Pentecost two loaves of fine flour were waved by the priest, typifying the resurrection and ascension of two companies—"the dead in Christ shall rise first, then we which are alive and remain shall be caught up together." Fine flour made out of that Bread Corn which was bruised at Calvary. On the day of Pentecost the outpouring of the Spirit was a proof of the resurrection of Christ. But it was more than a proof—it was a prophecy of the resurrection and ascension of the whole Church of God—"they that are Christ's at His coming."

Concise Comments & Interesting Items

The Jews have been recently very prominently before the vision of the world. In the first case their land of Palestine is startlingly connected with the proposal of a Four-Power pact. A close understanding has been suggested by our Prime Minister between France, Italy, Germany and England. The daily press stated that such an understanding was agreeable to Italy—on conditions. One condition was that she needs more room for development. She therefore proposed that land should be ceded her. Two possible places were mentioned—one of which was Palestine! So Italy would like Palestine! Prophecy makes it clear that Antichrist will seek control of Palestine. How suggestive is this fact—especially for those who think that Mussolini is Antichrist.

But whatever viewpoint one may take, it is a proof that Palestine is a land over which the nations will bargain. Present history and past prophecy both prove that Palestine is to be the great storm centre of the future—the storm centre before the calm of the millennial rule of Christ.

Another Jewish feature of a striking character is her position in Germany. Since Hitler's rise to power, in a number of places in Germany, Jews have been victimised. If paper reports are true they have been brutally treated in some parts—so much so that their very existence in Germany is threatened. On the other hand we have the report from America that the United States representatives in Germany say, "Whereas there was for a time physical maltreatment of Jews, this phase may be considered to have virtually terminated." Also Captain Goering, the Prussian Minister of the Interior, declares that, "The German Government will not tolerate the persecu-

tion of a person merely because he is a Jew." So that the average reader may judge that the menace to the Jew in Germany is only a passing one, or has been greatly exaggerated.

The "Daily Telegraph," however, warns us against a too hopeful view of the German-Jewish situation. This paper shews that Hitler's attitude to the Jews in the past has been a very bitter one. Three extracts from Hitler's past writings are illuminating. They are as follows: "Never forget that the rulers of present-day Russia are blood-stained common criminals, the dregs of humanity, who, favoured by the circumstances of a tragic juncture, overran a great State, strangled and exterminated in savage bloodthirstiness millions of its leading intellects, and for ten years have been exercising the most cruel tyranny of all times.

"Do not forget either that these rulers belong to a people which unites bestial cruelty with sublimated mendacity, and to-day, more than ever, feels itself called upon to impose its bloody oppression on the whole world. Do not forget that the international Jew who to-day rules Russia without restriction sees in Germany not an ally, but a State doomed to the same fate."

"Only members of the nation may be citizens. Only those of German blood, whatever their religion, can be members of the nation. Therefore, no Jew can be a member of the nation."

"The means by which the Jew seeks to break audacious and upright souls are not honourable battle, but lies and calumny. Here he shrinks from nothing, and is so gigantic in his baseness that it is no wonder if among the people the Jew has become the personification of the Devil, the emblem of all evil."

Jewish leaders throughout the world regard the German situation as a very serious one. It was startling to see one leading daily paper declaring in big letters, "Judæa declares war on Germany." The war is financial, not military. It is a boycott of Germany in the world's markets. It is stated that the Jews throughout the world are uniting to refuse to buy from or sell to Germany. One report from the United States is sufficient to indicate the feeling. "United States—Mass meetings of protest are to be held in various cities. Many passenger bookings and cargo consignments by German steamers have been cancelled. To-day Jews and Communists will demonstrate before the German Consulate in New York."

Such a boycott would be very injurious to Germany, but the reaction in Germany toward the Jews would result in an appalling situation for Jewish residents in that land.

The latest news, just to hand, is that Germany is forestalling the Jewish boycott by a boycott of their own. "A complete boycott of Jewish shops, businesses, doctors, and lawyers is to start throughout Germany at 10 o'clock on Saturday morning, April 1st."

No doubt further events will have taken place by the time these Comments appear in print.

A Manchester reader writes:

"I have just come across a copy of your publication, the *Elim Evangel*, and have found this very interesting. I would be glad to have a copy of your latest issue."—N. E. T.

Jesus of Nazareth, King

KING of hearts—giver of salvation;
 King of Health—healer of sick bodies;
 King of Power—baptising with the Holy Spirit;
 King of Kings all glorious—we await His second coming!

This is Jesus of Nazareth, King!

Sometimes we fail to think of Jesus as King. We think of Him more as the lowly Nazarene, as the Man of Sorrows, and acquainted with grief, as the pauper King who had to borrow an ass upon which to ride, and had a saddle made of

BORROWED GARMENTS.

We think of Him as One who had to sleep in a borrowed grave and lie in a borrowed winding sheet; a Man who was so poor that He ate at another man's table, and at last died on another man's cross.

But we also think of Jesus in another role, not as the thorn-crowned or bruised, but as Jesus of Nazareth, King!

When Jesus came riding down that hot Judæan road toward the city of Jerusalem the people cried, "Hosannah, Hosannah in the highest! Blessed is the King that cometh in the Name of the Lord!"

All the city was moved that day and the people were saying, "Who is this?"

The answer came back, "This is Jesus of Nazareth, King!"

When Jesus stood a few days later before Pontius Pilate, Pilate said to Him, "Art Thou a King?"

And He answered and said, "Thou sayest, I am."

When Jesus was carried away yonder to die upon Mount Calvary and the great cross was lifted up, above the cross they wrote the inscription, Jesus of Nazareth, King!

His mockers and abusers who looked upon Him there in His anguish said, "Oh, put not such words above His head. Tear the inscription down and put rather the words, 'He said I am a King.'"

But the answer came back, "No! What I have written, I have written: Jesus of Nazareth, King!"

And there the words remained. To this day those words still live. Some day when we go home to heaven we are going to

BEHOLD JESUS,

the Son of God, as the King of kings and the Lord of lords, and all kings shall bow before Him, and all kingdoms shall fall before Him, and all sceptres shall be laid down before Him.

Jesus of Nazareth, though the humblest of all great men, having no armies, having no empires, swaying no visible earthly sceptre; Jesus of Nazareth, though He wrote no great books in His own handwriting, yet has written His law upon our hearts; Jesus, though He wrote no great music and composed no great song, there is a song in the heart of all who believe in Him; though He carried no sword and rode in no mighty chariot—He is Jesus of Nazareth, King!

Cæsars have reigned, Neros have had their days in the making of history, and they are forgotten. Jesus ministered but three short years, the Peasant, the

Carpenter, that lowly Man of Sorrows and acquainted with grief, without a flag, without a throne, without a place of visible government. He needed not these for He was in the beginning ordained and crowned by the Father and to Him belongs the title and homage as Jesus of Nazareth, King!

Through His precious blood flowing from Calvary's fount we are redeemed into a life of eternal joy and happiness. His love is so great, so broad, so everlasting that it reaches out toward all humanity. He gives us a new heart when we come by the way of the Cross to the throne of His kingdom.

Jesus of Nazareth, King, rules the principalities of Divine health. He puts faith and victory in our soul and casts out the Devil. He can command disease to fold its black, noxious wings and flee away.

Jesus answers prayer. Why not? He is King. We read He came to destroy the works of the Devil, and He went about doing good, and healing all who were oppressed. He conquered death, hell, and the grave.

Our King all glorious rules the power house of heaven from whence comes the gift of the Holy Spirit. He is Jesus of Nazareth, King!—King of power over the elements of the earth as well as for the spiritual

INFILLING OF THE SOUL.

As we are celebrating that Triumphant Entry of so long ago, may we remember that another Triumphant Entry is coming. Jesus of Nazareth, King, will burst the clouds asunder and ride upon a white horse down through the stars of glory. He will reign for evermore as King of kings and Lord of lords.

Our souls are filled with gratitude and song. Our hearts are overflowing with love as we go up the King's highway to our eternal home. King Emmanuel will greet us at the right hand of God, and in His kingdom will we reign for evermore.

Unto Him this Eastertide we give praise and glory, and we join with the thousands of worshippers down the ages, singing glad hosannahs to our Saviour—Jesus of Nazareth, King!

I may afford God pleasure—marvellous thought, wonderful privilege! But how? By believing Him, and I may believe God if I choose to do so, because real faith necessitates the co-operation of an active will. That is to say, it is more than a verdict, it is the verdict carried out, and since I am a freewill moral being I may carry out the verdict.

ANONYMOUS GIFTS.

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FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by PERCY G. PARKER

Sunday, April 16th. Mark xvi. 1-8.

"They saw that the stone was rolled away" (verse 4).

These women had little faith in the Resurrection. Had they been convinced that Jesus would rise after three days they would have had no need of the anointing spices. Their faith had been shattered—but their love remained. Love frequently lives longer than faith. Love, not faith, took them to that sepulchre. Love, not faith, made them face the obstruction of the enormous stone. But very soon love and faith were hand in hand again. Faith was restored to love. Not only was the stone rolled away, but doubt was rolled away. The radiant messengers of the Resurrection rolled away doubts and fears and tears and despair in that mighty utterance, "He is risen; He is not here!" With us to-day love and faith are one. We love our Lord supremely, and we believe with supreme faith that He is risen. The Resurrection has dried our tears and soothed our hearts. The Son of God is alive. Unto Him we give our rapturous love, and in Him we have an undying faith. His resurrection has rolled away every stone of fear, and planted a garden of Easter lilies in our hearts.

Monday, April 17th. Mark xvi. 9-20.

"And they went forth and preached everywhere" (verse 20).

Bethlehem led to Calvary. Calvary led to Easter. Easter led to Pentecost. God's plan would have not been perfect unless He had made provision for telling forth the Easter message in Pentecostal power. But He made provision—and that provision still remains. If we appreciate Calvary and Easter, and do not appreciate Pentecost, we are coming short. The death and resurrection of Easter are not simply facts to be believed; they are facts to be proclaimed. The tragic triumph of Good Friday and the triumphant triumph of Easter Sunday are facts that the empty heart of the world needs to know. Are we preaching these facts as we should? Are we going forth and proclaiming that the Crucified has become the Conqueror? Are we letting the world know that the Saviour lives? Women do not have to remove their aprons and men do not have to take off their overalls in order to preach Christ. We can proclaim the evangel of redemption in the midst of the usual duties of daily life.

Tuesday, April 18th. Psalm xcvi. 1-9.

"The Lord hath made known His salvation" (verse 2).

A salvation which is concealed is valueless. God has good news to tell—and He has told it. The Holy Ghost has been given in order that in His

power the uttermost parts of the earth may hear the story of full redemption. Man has been slow to respond to that salvation, but God has been quick to give it. Slowly man has received, quickly God has given. In millions of Christians through millions of voices God has made known His salvation. Millions of Bibles and billions of tracts have made known that salvation. No story in the world keeps the printing press so busy as the Gospel story. The slowness is not with God; the slowness is with man to receive and pass on. Let us identify ourselves with God's method, and make the story known quickly. Our opportunities may quickly cease. The night of anti-christian terror is quickly approaching; let us concentrate our time, talents, and money upon the message of salvation before the sun of this Gospel day westers into darkness.

Wednesday, April 19th. Psalm cxix. 1-9; c. 1-5.

"We are His people, and the sheep of His pasture" (Psalm c. 3).

Because we are God's people we have access to God's pasture. There is no limit to the heavenly pastures that are provided on earth. The limitation is found in our appetites. Only heavenly appetites rejoice in heavenly pastures. The sheep eats grass because its nature responds to grass. The dog eats meat because its nature responds to meat. The bird eats worms because its nature responds to worms. The Christian eats the heavenly pastures because the heavenly nature God has given to us responds to such pasture. Lives decline into frailty and sickness when the wrong food is eaten. Christians are often weak because they feed on the wrong pasture. The life-giving Word of God, the quickening songs of Zion, the nourishing periods of prayer, the refreshing seasons of Christian fellowship are some of the luscious growths belonging to the pastures of God. Mixed pasturage is bad—especially in the Christian life.

Thursday, April 20th. I. Kings i. 5-21.

"Adonijah . . . exalted himself, saying, I will be king" (verse 5).

Self-will never prospers in the kingdom of God. A man who defiantly says, "I will," is not only fighting against his fellows but against his God. The "I will" of self-willed man stirs up the "I won't" of God. Many an Adonijah has found the will of God the doom of all his hopes. Self-ambitionists always end in final defeat. It is the man who is ambitious to do God's will who always wins. There is always success along one road—it is the road of the will of God. Move along the road of God's will, and although ten million men and demons fight against you, the end of it all will be victory. If we exalt ourselves

God will always humiliate us. But if we let God exalt us, then no one can shame us. The man who is doing God's will can always afford to wait—he is on the winning side.

Friday, April 21st. I. Kings i. 22-40.

"Let my lord King David live for ever" (verse 31).

Bathsheba's wish was certainly not fulfilled in the way she expressed it. David did not live on earth for ever—he died. He is dead from the earthly standpoint; because his spirit is separated from his body. But great King David's greater Son does indeed live for ever. In His glorified resurrection Body He sits on the throne of God, a Priest for ever after the order of Melchisedec. He lives a Prophet, Priest, and King. He lives beyond the reach of death. For Him the morning of resurrection has dawned—and the morning will never wane into evening. Yea, He lives for ever. Billions of ages will never be able to age the Son of God. The life He now has will be as fresh in a trillion years as it is to-day. We have a King who can never die—and in His deathlessness we realise our own immortality.

Saturday, April 22nd. I. Kings i. 41-53.

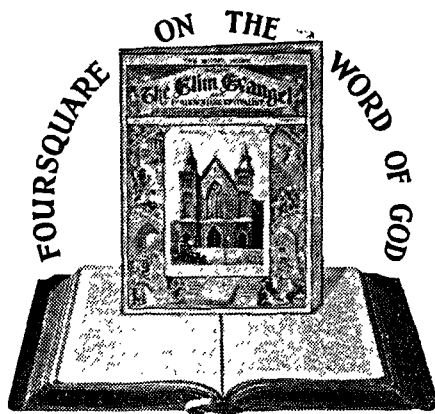
"God make the name of Solomon better than thy name" (verse 47).

It was a daring thing to say to a king. Even to suggest that Solomon's name should be greater than David's name and Solomon's throne greater than David's throne was risking the favour of David. But David did not fail. The king bowed himself, and in so doing he expressed approval. It is a great victory when we are ready and eager for others to be greater than ourselves. It is certainly not an unreasonable thing that others should be better than we are, and happier than we are, and more successful than we are. Yet it takes a God-moved heart honestly to rejoice in the superiority of another. But it can be done, and by the Spirit of Christ we can definitely seek to advance others beyond ourselves—and to find real pleasure in such advancement.

Beauty out of Blots

A friend once shewed John Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now," said the owner; "it is absolutely worthless." Ruskin made no reply, but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognise it. In a most skilful and artistic way Ruskin had made a design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless life. Jesus can make a life beautiful though marred by sin.



EDITORIAL

Easter in the Albert Hall.

THE announcement carries with it a thrill. There is, in connection with that huge edifice—erected by one of the best queens the world has ever seen to the memory of one whom she loved, familiarly called, "Prince Albert the Good"—the memory of all that great and famous line of heroes, statesmen, politicians, revivalists, singers, musicians, artists and artistes, who have gripped and held spellbound its huge throngs, as if by magic spell, in the display of their ingenious art.

But for the past eight years there has been manifested on that extensive platform and throughout that spacious building a power and an influence which so gripped the hearts and minds of men and women as to baffle completely all the philosophy and skill of that company who try to fathom the depths of the ocean of God's omnipotence by the walking-stick of human reasoning. There has been a power manifest there which the newspaper reporters could not find words to express, and which we did not pause to explain, but did heartily enjoy. We could no more explain it than we could the power of the electricity which illuminated the building in which we sung the praises of God.

What a testimony to the fact that Jesus of Nazareth is risen indeed. Oh the glory, the power, the influence of His wonderful Personality pervading the atmosphere, filling the preacher and the musicians, the singers and the entire congregation. What a demonstration of the fact that He is the same yesterday, to-day, and for ever, to hear the testimonies of scores of people who have been healed of all kinds of diseases. What a proof it was on Whit-Monday last that Jesus Christ is still baptising men and women with the Holy Ghost, when two hundred people in that vast hall received a like experience to the one hundred and twenty in the upper room. It was not simply a memorial service to something which took place nineteen hundred years ago, but a repetition of it. On Easter Monday we look forward again to the appearance of the risen Christ Himself in His wonder-working power.

Echoes from the Sanctuary.

LOVE'S ADVENT

By Pastor E. C. W. BOULTON

He appeared in another form unto . . . them.—Mark xvi. 12.

HOW many different forms His coming takes! And because of this oftentimes our eyes are holden, and we fail to recognise His presence. When He comes in the regal garments of a King, or in the princely apparel of the Bridegroom, or with the stately tread of the Lawgiver—then we at once discern His presence. But when He draws nigh clothed and concealed in the garb of the commonplace, then we are apt to miss Him. We do not expect Him along the pathway of the ordinary. We look for His appearing on some garlanded highway—in some perfume-laden bower, or on the heights of miraculous manifestation. And yet 'tis often in the form of stripping and emptying that the Beloved makes His approach to the soul—in the hours of loss, when deep gloom would settle like a mantle over the spirit, the Lover of souls comes the closest, with "love that satisfies completely," piercing the veil of sorrow, leading into shadowless union with Himself.

Is this Love's way to veil Himself in some new guise, to assume some fresh form that His identity may be hidden? If for a moment He enshrouds Himself in some unfamiliar apparel, is it not that we may discover new beauty and glory in Him whom our souls love and worship? Does He not desire that the eyes of love should pierce the veil which covers His glory?

"*In another form.*" Is not this so true to experience? Was it not so when first of all we were bathed and baptised in the Spirit? We had not seen Him in this way before. In that wonder-lit moment of immersion and communion we beheld Him with love-anointed eyes, and He seemed to us transformed in some marvellous way. The Holy Spirit took our yielded spirits within the veil—into the banquetting chamber—and there our ravished gaze rested upon the vision of the risen and glorified One. We saw Him "far above all" in His radiant supremacy and sovereignty—we drank, oh, so deeply, of His loveliness, until every corner and crevice of life's temple was illumined with supernal glory, and flooded with gladness Divine.

Shrink not, my soul, when the Lord comes arrayed in garments of blood, with thorn-circled brow, bearing the sceptre of suffering; stagger not because He comes along the winepress way, with the brimming cup of shame, carrying the cross of deep separation. This may seem all so new and strange to thee; but fear not, neither be dismayed. Though He appears to thee in this fresh form, do not forget that it is the "same Jesus"—remember whilst some new aspect of His glorious character may be shewn to thee, yet He is the never-changing Christ. Sometimes

"By the golden links of sorrow He hath drawn His chosen
n gh
To holy fellowship with God who gave His own to die."

The Spirit of Easter

Life From the Dead.

By Rev. T. B. R. WESTGATE

Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He shewed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord.—John xx. 19-23.

"The whole spirit of Easter is new life, a resurrection from the death of sin, and another exodus from the house of ignoble servitude as free men, and citizens of a better country, where sin has lost its power, and can no longer chain us down to darkness and despair."

FIVE times, at least, on that eternally memorable Easter Day, when our Lord rose from the dead, did He manifest Himself to His disciples.

1. The glorious honour of the first appearance was vouchsafed to Mary of Magdala, she who loved most because she had been forgiven most. When first she recognised Him, she cried to Him in her own Aramaic tongue, "Rabboni," "Oh, my Master," and then remained speechless with her transport of joy.

2. Then, we read, He met the other women also, and said to them, "All hail." A certain amount of fear appears to have mingled with their emotions, as they

CLASPED HIS FEET,

and He said to them, "Fear not, but go, bid My brethren that they depart into Galilee, and there shall they see Me."

3. The third appearance was to Peter, but we know nothing more about it than that it is mentioned by both Luke and Paul.

4. On the same day, His fourth appearance was accompanied by circumstances of unusually deep interest, and that was when He joined Himself to two disciples, one of whom was named Cleopas, as they journeyed from Jerusalem to Emmaüs.

5. And now again, possibly about the very hour of our evening service, He appeared for the fifth time, in the way described in the words of the text: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord . . ."

Then were the disciples glad when they saw the Lord. And well they might be. Deep and dark were the shadows that came over their hearts, when but a short time before they saw their beloved Master, the purest and loveliest of the children of men, nailed to the monstrous cross. Fondly had they looked upon Him as even a greater prophet and deliverer than Moses, the One who would liberate them from the Roman bondage. In the words of the Scriptures, They trusted that it had been He who was to redeem Israel, and lo! they saw Him delivered into the hands of the Gentiles, outraged with the

MOST DREADFUL INDIGNITIES,

and then, after death, laid away in a borrowed tomb. And so they were left without a Lord, without a Saviour, without any outlook for the future. Everything gone except the love they bore Him—even that

seemed tremulous and ready to expire. But their sorrow and perplexity were not to last for long, and on the morning of the third day He shook off by His almightiness what were to Him the fragile bands of death, and rose to life again. The earth itself shook as He walked out of the darkness of the tomb; the guards fell at His feet as dead men; the rocks were rent asunder, and dead saints came out of their graves and shewed themselves in Jerusalem. The hosts of darkness were thrown into a state of consternation from which they have not yet recovered, and never will recover.

His enemies had declared Him to be an impostor, a Sabbath-breaker, blasphemer and even a demoniac; one of the most wicked, depraved, and dangerous of men, who deserved to be dealt with as a robber and a murderer. But now, with one stroke as it were, by His resurrection, all these accusations were swept away, and His honour, His Messiahship, and His glorious Divinity were for ever vindicated.

He had submitted to death as the substitute and surety of His people; He had been seized and slain in their stead, and for their sakes; and in His mysterious passion, God had laid on Him the iniquity of us all. And His sudden restoration to the light of life shewed that His sacrifice had been accepted, and

OUR SALVATION WON.

And because Jesus lives, we shall live also, and—

Them that sleep in Jesus will God bring with Him. I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die (John xi. 25, 26).

To some, indeed, the all-glorious Christ of our redemption, the God-Man who delivered us from our sins in His own body on the tree, is nothing more than an example and philosopher, an exalted super-human creature, but not God. Merely a man who once lived and taught in marvellous perfection, but long since dead and gone like Socrates or Plato, and living only in the truths He taught.

But no true Christian can ever look upon Him in this light, for they read in the Scriptures that He was "holy, harmless, undefiled, and separate from sinners." One who "did no sin, neither was guile found in His mouth." They also find that at the end of a life of unexampled trial and temptation, He could stand up in the face of all His enemies and triumphantly ask, "Which of you convinceth Me of sin?" They find that the man who betrayed Him, confessed with horror that he had betrayed innocent blood. That the judge who gave Him up to execution, washed his hands in testimony that he could find no fault in Him. That the centurion who had command

of His execution, stood trembling by His cross, and said, "Truly this was the Son of God." After He was dead and buried, He was "declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead" (Rom. i. 4). Even now, as He appears in heaven from whence He came, the Scriptures declare that the myriad hosts of angels, and every creature there fall down before Him, and worship, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, be unto our God for ever and ever." And they cry with

A GREAT VOICE,

saying, "Salvation unto our God, which sitteth upon the throne; and unto the Lamb" (Rev. vii. 10-12). And, in addition to all this, they have the testimony of our Lord Himself as given to His beloved disciple John when He appeared to him in the isle that is called Patmos, saying "Fear not; I am the first and the last; I am He that liveth, and was dead; and behold, I am alive for evermore, and have the keys of Hades and of death" (Rev. i. 17, 18). And if He has the keys, then we may be quite sure that no one else has them! Yes, and we may also be sure that when we say, as we do in our Creed, that we believe in Jesus Christ, and that the third day He rose again from the dead, our belief rests securely on the infallible and indestructible testimony of the Holy Scriptures, and that the Christ we worship is not only the Christ of the sacred prophecies, but also the Christ of the Holy Gospels. For ages the world was left to weep and mournfully ask, "If a man die, shall he live again?" And it remained for the Christian Easter to solve the torturing mystery, and bring life and immortality to light. And the answer to the question is, Because Jesus lives, we shall live also.

But, after all, what matters the resurrection of Christ, if we do not avail ourselves of the power of that resurrection, and rise from the bondage and death of sin, and stand up and live in newness of life? What is the good of having our lives spared and prolonged if we continue to live under the bondage of

THE OLD CONDEMNATION,

like the children of Israel under their Egyptian oppressors? Our dearly-purchased liberty has been given us that we, like them, may set out for the land of promise, and, by the grace of God triumph over all our enemies on the way. The whole spirit of Easter is new life, a resurrection from the death of sin, and another exodus from the house of ignoble servitude as free men and citizens of a better country, where sin has lost its power, and can no longer chain us down to darkness and despair.

The lives of the apostles after our Lord's resurrection were certainly very different from what they were before. In the words of Peter they "were begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead." And Paul said, "I live; yet not I, but Christ liveth in me." And that was the true Easter spirit, the spirit which raised up Christ from the dead, and the Spirit which He

communicated to them when He breathed on them and said, "Receive ye the Holy Ghost." At a later date, that same Spirit of power descended on all who were assembled to keep the feast of Pentecost, enabling them to speak in languages they had never learned, changing their timidity into

CONFIDENCE AND HEROISM,

until they were able to thrill all Jerusalem, shake Judæa, and fill the world with a new impulse, which is the most commanding force in the world to-day.

We look diligently for some rational and adequate explanation of these things, but find it not, except in the power of our Lord's resurrection, and that power has been made available for us through the Holy Ghost sent down from heaven.

And, if we are to receive any real and lasting benefit from the observance of this Easter Day, we must ever keep going back in thought over the nineteen centuries which lie between us and the scene mentioned in our text, and try to understand afresh, the meaning of the words which fell from the lips of our Lord.

1. In the first place we find that He revealed Himself to His disciples by shewing unto them His hands and His side. "Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He shewed unto them His hands and His side." The great corner stone on which our peace rests, is the finished work of Christ, and it is a knowledge of that finished work which the whole world needs to-day, more than anything else. Not a new religion, but a Saviour from sin and death. Not excellent teachers to instruct them in morals, but Gospel messengers to herald forth the matchless story of Christ and His Cross.

There is a mock refinement very popular in the world, and even in some churches to-day, which cries out against what they call the Gospel of the shambles, but a Christianity without the agony of Christ, without His cross and passion, is but a lifeless thing. It may be as

FAIR AS AN ANGEL

in its ethics; it may be robed in garments of the profoundest thought, it may rest in the casket of an elaborate creed, and be decked out with the choicest flowers of rhetoric and oratory, but without the Blood of vicarious sacrifice coursing through its veins, it is only a corpse, and is utterly powerless to save a perishing humanity.

2. Then again, we note that our Lord revealed to His disciples His own sufferings as the incentive for their service. "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you." It was as though He had said, This is what I have done for you. Now, for My sake I want you to do the same for others. Too often we act from inferior motives, and attain only inferior results. People have been heard to urge the awful degradation of the heathen, and the rich rewards which will come to those who go to enlighten them, as the basis of missionary endeavour. But these are surely inferior to the motive which our Lord instilled into the heart and mind of Peter just before His ascension, when He said to him three times,

“Simon, lovest thou Me?” And when Simon Peter responded that he loved Him, He commanded him to feed His sheep—and His lambs. Not love for the sheep and lambs, but love for the Lord Himself was laid down as the supreme incentive for service. And that is the motive which is to actuate us in all our religious life and service. In days of old it was said that they fought best who stood nearest to the king, and that Christian will accomplish most who ever remembers

THE WOUNDS OF HIS LORD

when endeavouring to bestow a benediction upon his fellowmen. “He shewed them His hands and His side, and said, As My Father hath sent Me, even so send I you.”

3. In the third place we should notice that we are sent on the same mission as Christ Himself. He came to seek and to save the lost, and as He was, so are we in this present world. To some people, man is looked upon as the wonderful development of a primordial germ, but in the eyes of the child of God, he is a lost sinner. Not a creature gradually rising through a long, selective process to the dignity of an angel, but gradually sinking, without the power and help of Christ, to the level of a demon. And it is the obligation of every Christian to bring that redemptive power of Christ to his fellow men.

The question has been repeatedly asked, Will the heathen who have not heard the Gospel in this world, have it offered to them in the next? But, there is a far more important question, so far as we are concerned, and that is, What will become of us who have the Gospel, if we withhold it from those who have it not? It is worse than idle to spend time in speculating on the chances of the heathen in another world, while all the time we are doing nothing to help to enlighten and save them in this. If for every idle word God will bring us into judgment, how much more for every wasted dollar, and every squandered opportunity. Our orders are quite clear. The Lord Himself hath given them. “As My Father hath sent Me, even so send I you.”

4. We should further notice that we are sent on our mission of service with the same instrument which was given to our Lord. Jesus was sent into the world with a simple story of the Father's love, and a Roman cross on which to exhibit it, and we still marvel at the wonders of the one, and at the grace which enabled Him to accomplish the other. His apostles and early disciples were truly loyal to the mission He had committed to them. One by one they delivered their message fearlessly, and then courageously met their doom. And for three hundred years from the death of the protomartyr Stephen the early Christians faced an almost unbroken storm of opposition and persecution. But unaided by any visible power, and opposed by all, everywhere they won. Everywhere the Christians fell, and everywhere they triumphed. Without one earthly weapon they faced the legionary masses, and made the cross, the cruel instrument of their Master's agony, a more glorious symbol than the diadem of any king. So marvellous, indeed, were their suc-

cesses, that the apostate Emperor Julian, dying prematurely amidst the wreck of his broken powers, uttered the despairing words, “O Galilean, Thou hast conquered.”

5. And, if we seek for the secret of all their marvellous courage and success, we shall find it in the power of our Lord's resurrection, the power which He communicated to them when He breathed upon them, and said, “Receive ye the Holy Ghost.”

Without that spiritual power, our Lord's disciples were poor and ignorant and helpless. But, with it, they lacked nothing, and in the short space of forty years they had proclaimed the glad tidings of redemption throughout all Palestine, Asia Minor, Greece, and Italy—northward throughout Scythia, southward throughout Ethiopia, eastward throughout Parthia and India, and westward to Spain, and even to Britain.

The Roman historian Tacitus states that in the time of Nero's persecution, the religion of Christ had spread over Judæa, and throughout the Roman Empire, and numbered so many followers, that a vast multitude was apprehended, and condemned to martyrdom. And that same power which enabled those early messengers to go forth conquering and to conquer, and fearlessly face death in its most terrifying forms, is available for us even now. And this, it seems to me, is the greatest lesson our Lord would have us learn on this His resurrection day. Not merely that He rose from the dead, but that He lives now, and is alive for evermore. And His life and His power are available for us as much as for Paul, who could say: “I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me” (Gal. ii. 20).

WHAT THE RESURRECTION ACCOMPLISHED.

The resurrection of Christ has indeed robbed death of its sting, and the grave of its victory. It has indeed rolled away the stones of difficulty, and placed a shining angel in every sepulchre. It has given us the comforting assurance that because He lives we shall live also, and that one day we shall meet with our loved ones who have been taken away from us, and shall dwell with them at God's right hand where there are pleasures for evermore.

But the resurrection of our Lord has done even more for us than all these, wonderful and blessed as they are, for it has given us the transcendent privilege and honour of carrying on the great work which He Himself began. “As My Father hath sent Me, even so send I you.” He was the grace of God that bringeth salvation to every man, the One who opened the kingdom of heaven to all believers.

But how are people to believe in Him of whom they have never heard, and how are they to hear unless we tell them?

It is our unspeakable privilege to tell them, “to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them

that are bruised, to preach the acceptable year of the Lord."

"As My Father hath sent Me, even so send I you." May the grace of God enable us to remember our Divine Commission, and to go forth in the power of our Lord's resurrection, proclaiming everywhere the glad tidings of redemption, until the kingdoms of this world have become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

Faithfulness

Fidelity in small things is at the base of every great achievement. We too often forget this, and yet no truth needs more to be kept in mind, particularly in the troubled eras of history and in the crises of individual life. In shipwreck a splintered beam, an oar, or scraps of wreckage save us. To despise the remnants is demoralisation.

Bible Study Helps

SIN. (1. John)

- 1. What is sin?**
Transgression of law (iii. 4); all unrighteousness (v. 17).
- 2. Who have sinned?**
All (i. 8, 10).
- 3. Who came to take away our sins?**
Jesus Christ (iii. 5).
- 4. Who can forgive our sins?**
God (i. 7, 9).
- 5. Who will not continue in sin?**
Children of God (ii. 1).
- 6. Who has never sinned?**
Jesus Christ (iii. 5).
- 7. Who has always sinned?**
The Devil (iii. 8).
- 8. Who may not sin?**
Those born of God (v. 18).

SATAN'S OVERTHROW.

- I. Prophecy of His Overthrow** (Isa. xiv. 12-15).
His moral and spiritual fall assures his final overthrow.
- II. The Statement of Christ Concerning His Overthrow** (Luke x. 18).
"I beheld." Not only in the past, but in the future—the result of His Atonement.
- III. The Judicial Overthrow** (John xii. 31; xvi. 11).
Accomplished at the Cross.
- IV. The Literal Overthrow.**
In three stages, viz:
1. "Cast out" (Rev. xii. 7-13, fulfilling Luke x. 18).
2. "Cast into the pit" (Rev. xx. 1-3).
3. "Cast into the lake" (Rev. xx. 10).
Final defeat.—W. B. McC.

THE PRODIGAL SON.

(Luke xv. 11-24)

- The Dissatisfaction (v. 12).
- The Distribution of the goods (v. 12).
- The Deception by Satan (v. 13).
- The Dissipation (riotous living) (v. 13).
- The Distress (vv. 14-16).
- The Discovery (v. 17).
- The Determination to return (vv. 18, 19).
- The Deliverance (vv. 20-24).

(Continued page 237, top right).

Till the Day Dawns

R. M.

ROBERT MATTHEWS.

1. When He comes a-gain in glo-ry, Blessed Sa-viour of the lost, He who
2. If He comes at ear-ly morning, When the dew is on the rose, If He
3. In a flood of light su-per-nal, While the an-gel chor-us sings, With the

paid for our re-demp-tion, And a-lone knew what the cost; Since He died for
com-sat pur-ple twi-ght When the ev-ning zeph-yr blows, May He find me
ho-ts of hea-ven watch-ing, Tri-ump-et sounds and joy-bell-rings, Oh, the glo-ry

me, a sin-ner, Since He suf-fer'd on the tree. To the pro-mise of His
ev-er watch-ing, Ev-er zeal-ous, ev-er true, Ev-er joy-al to the
of His com-ing, From the throne in heav'n a-bove, Bring-ing down from heav'n

com-ing may I faith-ful be } Till the day dawns and the shadows flee a -
work that He would have me do }
ter-nal wonders of God's love }

way, flee a - way, Till the day dawns and the shadows flee a - way, flee a - way,

Till the Day Dawns (continued)

Guideme, O Thou dear Re-deem-er, Keep me faith-ful all the way, Till the
 flee a - way.
 day dawns and the shadows flee a - way, flee a - way.
 a - way, flee a - way.

Bible Study Helps (continued)

SONG OF SOLOMON I. 4.

1. **Request**—" Draw me."
2. **Resolve**—" We will run after thee."
3. **Rest**—" Into his chambers."
4. **Rejoicing**—" We will be glad and rejoice."
5. **Remembrance**—" We will remember thy love."

LIFE COMPATIBLE WITH TRUTH.

(II. Corinthians iv. 2).

1. " Renouncing the hidden things of dishonesty."
2. " Walking not in craftiness."
3. " Handling not the word of God deceitfully."
4. " Commending ourselves by manifestation of the truth to every man's conscience in the sight of God."



Pentecostal Enthusiasm—Mutual Encouragement

PASTORAL CHANGE.

Dundee (Pastor H. Kitching). Although it is the usual experience of worshippers at Elim Tabernacle, Dudhope Crescent Road, Dundee, to rejoice in large attendances, the building on Sunday, 19th March, was packed to capacity, the occasion being the farewell of Pastor McGillivray, upon his transfer to the newly inaugurated church at Aberdeen,



Pastor J. McGillivray.

where Principal George Jeffreys and the Revival Party had been labouring. Mr. Newman conducted the opening part of the service. Pastor McGillivray in his valedictory address most earnestly claimed that he had not failed to declare the whole counsel of God. He also very warmly testified to the devotion of the office-bearers and their co-workers in connection with the church. In closing, he prayerfully entreated those who had not yet decided for Christ to surrender all that night, an appeal which was responded to by thirteen souls.

Most impressive services, in which members and adherents could be seen in tears taking leave of one whom they revered as a devout man of God, concluded with whole-hearted singing of the

hymn, "Blest be the tie that binds," and the Doxology, "Oh, may we stand before the Lamb."

On the Tuesday, the Tabernacle was again filled when Pastor Kitching from Sheffield was introduced to the congregation by Pastor McGillivray, who testified to his successor's greater experience in fruitful labours across the border.

Pastor Kitching, in his opening address took for his text Christ's words, "My sheep hear My voice," and with passionate earnestness appealed for thorough-going consecration to be manifested by all concerned with the welfare of the church and the advancement of Christ's glorious kingdom. Pastor Kitching's soul-enraptured deliverances, followed by most enthusiastic leading of the hymn, "All for Jesus," and several choruses, swept into the hearts of all present, and in undergoing the severe ordeal of shaking hands, he was re-

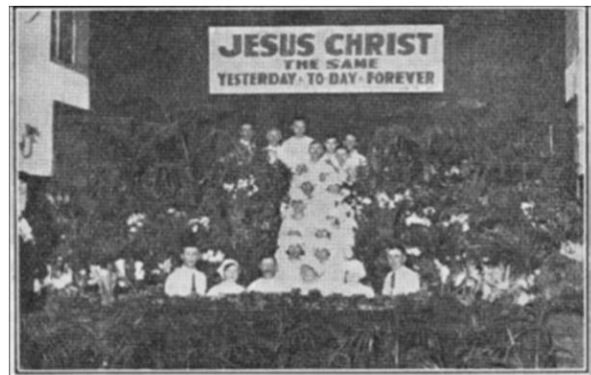
peatedly assured of having been enabled to provide them all spiritually with true heavenly fare.—E. Scrymgeour.

TWENTY-TWO BAPTISMS.

Salisbury (Evangelist G. Hillman). We are pleased to report a forward move in this cathedral city at the City Hall, Scotts Lane. Miss M. Linton has just concluded a three weeks' campaign, which was blessed of God, several souls finding the Lord Jesus as a mighty Saviour, whilst ten received a glorious baptism in the Holy Spirit.

On a recent Wednesday a baptismal service was held, which will live long in the memory of all who witnessed the impressive ceremony. A large congregation saw the twenty-two candidates, eight men and fourteen women, follow in the footsteps of Jesus. At the end of the service an appeal was made, when seven souls surrendered to the Saviour, owning Him as Lord.

Baptisms at Salisbury



SAINTS ENCOURAGED.

Addiscombe, Croydon. The fourth anniversary services recently held at the Adult School Hall, Woodside, were times of refreshing from the presence of the Lord. On the Sunday, Mr. S. Powell and his band of Christian workers took the service. It was good to hear the ringing testimonies both in word and song from these earnest young men and women. Everyone took a part, one brother and sister singing an original chorus which was made a great blessing to the congregation. The closing address was an invitation to a feast, and all felt that it had been a time of feeding on the finest of the wheat.

On the Monday they were favoured with a visit from Pastor W. G. Hathaway, and praise God for a time of great blessing. The Crusaders sang two special pieces. Pastor Hathaway gave an inspiring message on the Grand Old Book. As he unfolded the truth, one felt more than ever what a priceless treasure we have in the Bible. We could not help singing—

What a wonderful treasure,
Gift of God without measure:
We will travel together,
My Bible and I.

At the close of the service Pastor Hathaway received into fellowship three new members.

The Lord has been blessing the work here this year. Numbers are increasing. The Cadet and Crusader work is flourishing.

A Sunday school has recently been started, and new scholars are coming in. The open-air workers go out in all weathers to preach the Gospel.

There is much land ahead to be possessed, but these brethren are going on, and feel they have a big note of praise to give. To God be all the glory.

A BLESSED CONVENTION.

Annaghanoon (Mr. W. Urch). Once again the annual convention at Elim Hall is past, but its effect remains. Joyful and blessed times were spent in the presence of the King. On the Saturday Evangelist C. R. Cooper, of Ballymena, Mr. J. Strachan, of Ballymena, and Mr. W. Uprichard, of Lurgan, were the speakers. The new hall was crowded to its utmost capacity, many being unable to gain admittance at all, and having to be content with listening only from the minor hall.

The opening message was given by Mr. Uprichard on 'The Raven'. In the evening Mr. Strachan, who has been connected with the assembly at Ballymena for many years past, gave a very forceful address from Amos iii. 3, "Can two walk together except they be agreed?" Then followed a stirring message from Mr. Cooper, who has lately come to this country from South Africa. His subject was Consecration, taking for example David's preparation for the Temple. Mr. and Mrs. Louis Field of Ballymena most ably rendered the Gospel in song.

The speakers on Sunday were Mr. H. Benson of Belfast, and Mr. F. Carson of Lurgan. Once again goodly numbers came along to hear the Gospel. Mr. Benson very convincingly portrayed the scene at the Beautiful Gate, of Peter and John and the healing of the lame

man. Mr. Carson's message on 'The Queen of Sheba' was also greatly appreciated. At both services the Gospel message was sung by the Misses Hamilton of Lisburn. This convention is past and gone, but all look forward with great joy to a convention of which this was a foretaste, when the saints of every tribe and nation shall gather around the throne in heaven.

SIGNS FOLLOWING.

Birmingham, Hockley (Pastor Gowan Bishop). "There's a shout in the camp, Hallelujah!" God is pouring out His blessing upon both pastor and people at the Lodge Road Institute.

Signs are following the preaching of the Gospel, and the Lord is adding to the Church. It is encouraging to see the many who are being won by the personal work of the flock.

Recently Pastor Tweed paid a visit to the assembly and extended the right hand of fellowship to many.

On a recent Sunday the Pastor spoke on the subject of Twentieth Century Signs of our Lord's Return. It was indeed a privilege to enjoy the blessing of this message, and to see one more soul saved.

The open-air meetings and also the prayer meetings are a continual source of inspiration to all who attend. The Monday and Wednesday preaching services are eagerly looked forward to by all, in anticipation of real Pentecostal blessing.

The saints here are determined to stand shoulder to shoulder for God, the Gospel, and the church, ever serving the Lord with gladness.

EIGHT NEW MEMBERS.

Kilsyth (Mr. S. Burke). On Sunday nights for the past seven weeks Mr. Burke has been dealing with the messages to the seven churches in the early chapters of the Revelation of John, and these have proved to be real heart-searching messages both to saint and sinner. Some very enlightening addresses on the Church as the Body of Christ have also been given at the morning services. The prayer meetings are charged with the power of the Holy Spirit, the saints being revived and quickened. Eight new members have recently joined the church, for which we praise God, who is truly working in the midst of His people.

HEARTY SERVICES.

Hastings (Pastor A. C. Coffin). The Lord is graciously giving tokens of His blessing in the work carried on at the Central Hall, Bank Buildings. His Word is fruitful in bringing souls to know Him as Saviour, and in building up His people, and making them strong to stand and witness for Him. Recently the Crusaders from the out-mission at Beckley came over and took a special meeting in the hall. The fellowship was delightful, and the messages were most helpful, shewing how graciously God is leading His people on to know Him, and is blessing His work in that village. Then, later, the Beckley friends held their anniversary services, when a large party of Hastings members went to stand by them, and to strengthen their hands in the good work they are doing. The

hearty services of both afternoon and evening were most encouraging. Pastor Gorman from Eastbourne, and Mr. A. W. Jones, who is one of the brethren who helps to supply the work on Sundays, gave very helpful messages at the afternoon gathering. Happy fellowship was enjoyed between the meetings, as tea was taken together. The evening meeting found a full hall of happy and expectant people. Pastors S. Gorman and A. C. Coffin were the speakers, and the Word of the Lord led into green pastures. Mr. Smith, who was away in London, sent a message by telegram, which was greatly appreciated.

The Lord is working in Beckley, and many thank God and take courage in the work being carried on under the oversight of Brother and Sister Smith, assisted by their daughter, and in whose grounds the little mission hall stands, known in the village as The Ark. Thank God for these lights shining in dark places, and standing for the Gospel of a full salvation, Christ who saves, heals, and baptises in the Holy Spirit, and who is soon coming again to gather His redeemed ones to their eternal home.

NEW ELIM TABERNACLE.

Benfleet, Essex. Great blessing was experienced on the occasion of the dedication and opening services of the new Elim Tabernacle. By 3 p.m. a good crowd of people gathered round the entrance, and sang songs of praise. Pastor H. A. Mason (Leigh-on-Sea) led in prayer. Pastor John Woodhead (Chelmsford) read a portion of Scripture.

Pastor C. J. E. Kingston then dedicated the new Tabernacle to the work of God, to be used for the proclamation of the Full Gospel. He then declared the building open in the Name of the Lord.

During the afternoon very inspiring addresses were delivered by Pastors C. J. E. Kingston and R. D. Bradley, their themes being the erection and dedication of the Tabernacle and Temple.

After the afternoon service tea was provided by the Benfleet friends for the large company of visitors.

The evening service, announced to commence at 7.30 p.m., had to commence at 7 p.m., owing to the hall being full at that time. The speakers for the service were Pastor H. Mason, who spoke on 'Love and Unity', and Pastor J. Woodhead of Chelmsford, who delivered an address which was an inspiration to all to make earnest preparation for the promised revival. Another very interesting item of the evening service was an address by Mr. Wm. Belsham, lately leader of Benfleet Gospel Mission, who on its behalf, made a presentation of the sum of £24 17s. 6d., and the following articles of furniture: piano, communion set, table, pulpit and reading desk, Bible, wall clock, etc.

Pastor C. J. E. Kingston cordially thanked the friends of the Benfleet Mission and assured them that the new hall would be used for the proclaiming of the old-fashioned Gospel of God's grace and salvation.

The services commenced in the new
(Continued next page, column 3).



ELIM CRUSADER PAGE

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



Southampton. The Southampton Crusaders have recently conducted a week's mission at Totton, a small town a few miles from Southampton. Every night the Word was faithfully preached, testimonies of the saving and healing power of the Man of Calvary were given, and messages in song by solos, duets, and the Southampton Crusader Choir. Although the numbers were not great, the interest never waned, and even if there was no visible result, we know that we can safely leave it to the Lord of the harvest.—E.D.

Guernsey. Praise God for a band of young people eager for His service. That is the case with the Crusaders in Guernsey. They were responsible for a whole week's services from the Sunday evening to the following Sunday evening, and every night in the week messages went forth both in word and in song. Recitations were also rendered as well as instrumental pieces. It may be mentioned that most of the Guernsey people being acquainted with the French language, the Thursday evening service was partly in French. There were singing, a message by a brother, and testimonies by a brother and a sister; also a couple of choruses in French. All through the week we could feel that God was in the midst, and though we did not see any visible sign of conversion, eternity will reveal the good that was done.

May God continue to work deeply amongst the young people. They were mightily used of God through a call had to go and give out the Gospel in word and song at a Salvation Army hall, this being thoroughly enjoyed.

He saves, and He keeps, and He satisfies;
I know He is wonderful;
I know He is wonderful. —C.J.

Barnsley. Our hearts lift in praise to God, for He truly continues to bless our branch of Crusaders. The Monday night meetings are a source of quickening to many young hearts and are always commenced with at least fifteen minutes' prayer, which many attend. Every meeting is a delightful change. We have just concluded a series of Bible questions, sixty-four in all. Most of these questions being in the Old Testament, induce many to study this old Book. The winner herself admitted that she had not been very interested in the Old Testament until these questions were given, but through them she saw many beautiful types of Christ. Now we have black-board lessons on How to Study and Prepare a Sermon, given by Pastor

McAvoy. These are a great help to our young people. Last week we had four beautiful illustrated messages given by three sisters and one brother, Crusaders. One sister brought an apple; she spoke of the seed and the various stages it went through before the fruit appears, likening it to the seed planted in our hearts. Another took the candle, and spoke well on being a shining light for our Father. Another brought clay and spoke of vessels that are marred, then a vessel that is moulded by the potter, our Father being the Potter and we the clay. Then a brother, being a miner, spoke on coal, and proved to us how precious is the coal that is brought from the pits, so are we precious in our Father's sight. This week we hold our first missionary meeting. The missionary band have delightful stories to tell; the tract band also are doing great work. Praise God for a band of young people who are not ashamed to go from door to door to spread the Gospel and tell others of the wonderful Saviour we have found. Truly we are deeply thankful for having Pastor McAvoy, who works so hard amongst us, and is such a help to us all. To God be all the praise and glory; great things He has done!

The Anvil of God's Word

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

Fruit from the Branches

(Continued from previous page).

Tabernacle with a fourteen days' revival and healing campaign, conducted by Pastor John Woodhead (of Chelmsford), assisted by Pastor G. Dunk. Good companies of local people gathered and at the close of the evening service one sinner found salvation through believing on the Lord Jesus Christ. Three blessed services were held on the first day of the campaign, which was proceeding at the time of despatching this report.

MONTHLY CONVENTION.

Colchester (Pastor R. D. Bradley). A very blessed monthly convention was recently held here by the Essex Elim Church in the Co-operative Hall. Good companies of people gathered, including friends from Chelmsford, Maldon, Ipswich, and Leigh. During the afternoon messages were very ably delivered by Pastors A. S. Gaunt, of Ipswich, and A. Wright, of Maldon. Tea was provided in the interval, and during the evening service Pastor J. Woodhead of Chelmsford, and Pastor A. Mason of Leigh, ministered the Word, which was very refreshing to all privileged to be present. The services during the day were convened and conducted by Pastors G. Kingston and C. J. E. Kingston, and were greatly appreciated by everyone.

CRUSADERS

Firm on the Rock of Ages we stand,
Onward we're marching, a conquering band;
United to fight the good fight of faith,
Ready to do what the Master saith.
Seeking each moment in Christ to abide,
Quietly walking each day by His side;
Upward, and onward we press towards the prize,
A crown, or harp, and a home in the skies.
Relying on Jesus victory is sure:
Eternal reward for all who endure.

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

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ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, IOW B1306

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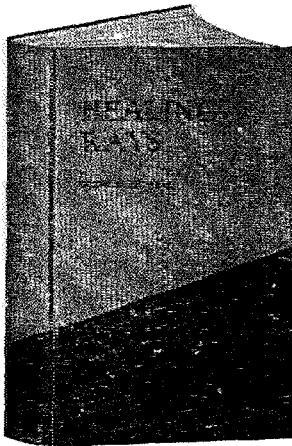
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MARRIAGES.

HEPBURN LOADER—On March 30th at Elm Tabernacle, Hendon, by Pastor W. B. Kelly, John William Hepburn to Mary Ann Loader.

THORNE LAWRENCE—On March 23rd, at Abbey Congregational Church, Romsey; Pastor Albert S. Thorne to Miss Rose E. Lawrence, by Pastor R. Tweed, assisted by Pastor F. D. Byatt. B1305

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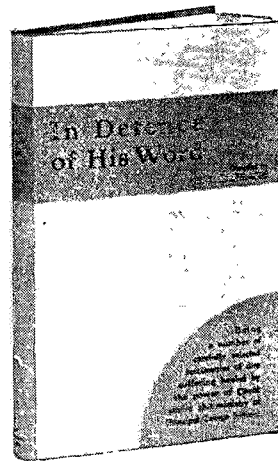
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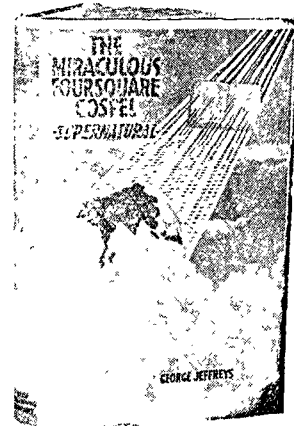
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