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SPEND WHITSUNTIDE IN LONDON (see page 337)

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 22

MAY 29th, 1936.

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER



ON THE SWISS LAKES

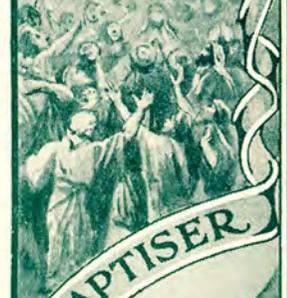
"My people shall dwell in a peaceable habitation, ... and in quiet resting places."  
—Isaiah xxxii. 18.



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

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVII.

May 29th, 1936

No. 22

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**BARNARD CASTLE (Co. Durham).** June 10—15. Elim Hall, Birch Rd. Special Convention Meetings. Speakers include: Pastors H. Entwisle, E. H. Lucas, and Rev. R. Jardine.

**BROADSTONE, DORSET.** May 10-24. Elim Tabernacle, York Road. Evangelistic Campaign by Pastor J. Williams.

**CLAPHAM.** Every Thursday, 7.30 p.m. Elim Tabernacle, Park Crescent. Series of special studies of Revelation by Pastor C. J. E. Kingston.

**EASTBOURNE.** May 24. Elim Tabernacle, Hartfield Road. Special visit of Pastor E. C. W. Boulton.

**ELIM WOODLANDS.**—Elim Woodlands will not be open to visitors on Whit-Saturday, May 30th, but will be open on every Saturday during June, July and August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

**PECKHAM.** Friday, May 29th, 7.30 p.m. Convention in Elim Hall, Nunhead Passage, Whorlton Road, off Peckham Rye. Speaker: Evangelist F. Hodge.

**READING.** June 7. Elim Tabernacle, Waylen Street. Special visit of Pastor E. C. W. Boulton

## Principal GEORGE JEFFREYS and Revival Party's TOUR OF ELIM CHURCHES

May 23rd.	<b>BARNESLEY,</b> 7.30.
" 24th.	<b>GRIMSBY,</b> 11 & 6.30.
" 25th.	<b>DONCASTER,</b> 7.30.
" 26th.	<b>LINCOLN,</b> 7.30.
" 27th.	<b>ASHBOURNE,</b> 7.30.
" 28th.	<b>NOTTINGHAM,</b> 8 & 7.30.
June 3 & 4.	<b>SOUTHEND-ON-SEA</b> (Queen's Hall, Queen's Road), 8 and 7.30.

## SPEND WHIT-MONDAY AT THE Royal Albert Hall

For particulars of these meetings and of the London Whitsuntide Conventions see next page

## Book 5th September, 1936

for the

## Crystal Palace

SPECIAL COMING OF AGE FEATURES

Further particulars later

## PROVINCIAL WHITSUNTIDE CONVENTIONS

**LETCHEWORTH.** May 31st—June 7th. Elim Tabernacle, Norton Way North. Speakers: Pastors S. Gorman, L. Morris, Miss A. Henderson and others. Convener: Gwilym I. Francis.

**SIRHOWY.** May 30—June 2. Services on Saturday and Sunday in Mission Hall; Monday and Tuesday, 2.30 and 6.30 p.m. in Methodist Church (kindly lent). Speaker: Pastor Hill.

**SOUTHEND-ON-SEA.** Whit-Monday, 3 and 7 p.m. Elim Tabernacle, Seaview Road. Speakers: Pastors C. J. E. Kingston, J. C. Kennedy and W. N. Brambleby

**BLACKPOOL.** Jubilee Temple, Waterloo Road.

## Great July Convention

(BANGOR, Co. Down, N. Ireland)

will be held in the

## Elim Tabernacle,

SOUTHWELL ROAD

Services:

Sunday, July 12th. 11.30 a.m. and 7 p.m.

Monday, July 13th. 11.30 a.m., 3 and 7 p.m.

Tuesday, July 14th. 11.30 a.m., 3 and 8 p.m.

Speakers:

Pastor P. N. CORRY (Dean of Elim Bible College, London)  
Pastor F. G. CLOKE (Southport)

Those who desire to visit this beautiful seaside resort and enjoy these glorious services should consult the list of boarding houses on Cover iii.

## ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

Each one of these homes has its own distinctive holiday attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

**BLACKPOOL.** July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volkman and Miss Ching.

**ELIM BUNGALOW CAMP.** Brighton Downs, July and August. Crusaders only July 25th—August 15th.

**EASTBOURNE.** July 30th—September 3rd. Charming house in its own grounds, only seven minutes from the sea front. Miss Barbour and Miss Henderson.

**ELIM WOODLANDS.** The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

**GLOSSOP, BETHRAPHA.** Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

**RYDE, ISLE OF WIGHT.** July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Mrs. Webster and Miss Ryde

**SCARBOROUGH.** July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

Unless otherwise stated apply to Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

## FOR EARLY SUMMER HOLIDAYS

**BLACKPOOL.** Guest House open from June 1st to end of July. Meetings at the new Jubilee Temple. Apply to Miss Wylie or Mrs. Pawson, 4, St. Vincent Avenue, Blackpool.



Make a point of seeing  
**THE BOOKSTALLS**

at  
The Royal Albert Hall, on Whit-Monday  
All the latest Elim Publications on view.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 22

MAY 29, 1936

Fridays, Twopence

## Whitsuntide in London

Foursquare meetings for a Pentecostal Outpouring and for Divine Healing are to be conducted by Principal George Jeffreys in the Royal Albert Hall on Whit-Monday, June 1st. Services at 11 a.m., 3 p.m. and 7 p.m. The Principal will speak on the Outpouring of the Holy Spirit and the Miraculous Gifts of the Holy Spirit at the three services. Intercession meetings are being arranged for those seeking an Outpouring of the Holy Spirit. At each service, Ministers will tell briefly how they received the Pentecostal Baptism. The sick will be ministered to between the services.

**D**OORS open one hour before each meeting. Special singing by Elim Crusader Choir half an hour before each meeting.

There are hundreds of free seats, for which no tickets are required. Part of the balcony will be reserved for visitors from the provinces.

Tickets for seats in the Boxes and Stalls are obtain-

able at the following prices: morning, 1/-; afternoon, 2/-; evening, 2/-. 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.

## Whitsuntide Convention

Whit-Sunday, May 31st, to Thursday, June 4th

Services will be held as follows:—

Elim Tabernacle, Park Crescent, Clapham: Whit-Sunday, 11, and 6.30. Tuesday, Wednesday and Thursday, 7.30. Speaker: Pastor W. Barton: Convener: Pastor C. J. E. Kingston.

Elim Tabernacle, Central Park Road, East Ham. Whit-Sunday, 11 and 6.30. Tuesday, Wednesday and Thursday, 7.30. Speaker: Pastor F. G. Cloke. Convener: Pastor J. C. Kennedy.

Kensington Temple, Kensington Park Road. Whit-Sunday, 11 and 6.30. Tuesday and Wednesday, 7.30. Speaker: Pastor J. R. Moore. Convener: Pastor G. Bishop.

### HELPS TO VISITORS

The following notes 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.

**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.

**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.

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

### 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 room will be open on the premises between the services, and some of them after the evening service. A standard charge of 1/6 is made for teas in the tea room. Less than five minutes from the Albert Hall is the Refreshment Pavilion in Kensington Gardens, where lunch or tea can be enjoyed under the shade of stately beech trees.

### CHEAP RAILWAY TICKETS

Return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for one month. No vouchers are required.

### 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.

# World Events and their Significance

## PALESTINE

One writer has pointed out that

nothing short of the Holy Land originally promised (Gen. xv. 18), but never possessed, could be a home for modern Israel. "The number of Jews in the world to-day," says the "American Hebrew," "is between 16,000,000 and 17,000,000. The area of Palestine is a little more than 10,000 square miles; only a little less than that of Belgium, with its 11,753 square miles. Belgium is the most densely populated country in Europe, if not of the world: it has some 8,000,000 inhabitants. The deduction is plain. Could Palestine become as heavily industrialised as Belgium, with all its barren stretches become fertile, it could not be expected to support more than 7,500,000 souls."

## A NEW MAP OF EUROPE

Dr. Gerald B. Winrod reminds us that "Europe is in convulsions. Statesmen are moving in circles. Daily press dispatches bring alarming reports. From all indications the map of Europe is soon to be rewritten. Anything can happen on a moment's notice."

With Mussolini in possession of Abyssinia we may certainly look for further disquieting developments which may easily result in serious complications in Europe. There are so many conflicting interests involved in recent events, that the world can soon be precipitated into another maelstrom of bloodshed. What a need for God's people to stand together in prayer at such a time as this.

## INTERNATIONAL HEALTH

One writer describes armaments as "a thermometer of the world's international health; if they are rising it is proof of fever that may end in the tragedy of war. Judged by this test the world is very sick. There is not a nation whether it be under dictatorship or democracy, socialist or capitalist, that to-day is not feverishly expanding its armaments, under an increasing fear of war." Only the Prince of Peace has "leaves . . . for the healing of the nations" (Rev. xxii. 2).

## THE CHURCH OF ROME AND ABYSSINIA

There can be little doubt that the Italian armies, with their merciless instruments and implements of war, are the forerunners of Roman Catholicism. The sword has often in the history of the world opened the door for Rome to enter. In this connection the following is significant:

The appropriate commentary on the reported burning of Ethiopian churches by Italian troops is the address of Cardinal Schuster last October in the Cathedral of Milan in which he describes "the Italian armies opening the doors of Ethiopia to the Catholic Faith. . . . We must co-operate with God in this national and Catholic mission, above all at this moment when on the fields of Ethiopia the standards of Italy carry to triumph the Cross of Christ, to break the chains of slavery and open the paths for the missionaries' gospel."

In the Copenhagen daily, "Berlingske Tidende" (Jan. 2), is an interview with Pastor Holmer, one of the Swedish missionaries recently expelled from the Italian colony of Eritrea by Marshal Badoglio. "We were told," he says, "that the general security was threatened; by whom, however, it was not explained. We had been in East Africa since 1866 and had translated the Bible into seven Abyssinian

languages. Our mission hospital had given sight to more than a thousand blind persons. Yet we were expelled by police while the Christians sang hymns, and were sent by transport to Naples. Badoglio promised the 3,000 members of the Christian community and the score of native pastors that they should have religious freedom. Let us hope that he will keep his word." Eight missionaries were expelled from Eritrea and double that number from Italian Somaliland.

The Italian minister in Stockholm, Marquis di Sorogna, said that in Italy, just as there is only one political order, so only one religious propaganda will be tolerated. There are to be no Protestant missions in a Catholic land. "The Minister esteemed Swedish culture highly, but it is not our culture." "That is obvious," remarks the Stockholm daily, "Aftonbladet," with a reference to the bombardment of the Swedish ambulance.

## STATE AND CHURCH

Generally speaking when the Church fails to ally herself with the State, the State becomes her enemy. The following gives a foregleam of the coming clash between the Church and the State. "Forbidding his confirmation class to make the Hitler salute in his presence, and for ending a prayer with the words, 'God protect the poor persecuted people of the Jews,' George Alttheus, an Evangelical pastor, has been sentenced by the Brunswick Special Tribunal to six months' imprisonment."

## THE POWER OF THE OLD GOSPEL

We recently heard of a servant of the Lord receiving a letter from a man in Harbin, Manchuria, a stranger to him by the name of Wang Wen Pin, which was addressed: "Beloved in the Lord. May peace be with you from the Lord Jesus." The writer described his former plans to assassinate the Lord's servant when he came to this man's village to preach. Now his life had been changed. The Lord had given him a vision in which he saw Jesus and was given a new name. "Instead of Literary Elegance my name was to be Lai Kao, Relying on the Lamb. Now in reliance on the divine strength that He gives I have gone from place to place telling the news. Every day I knelt and with tears besought the Lord to save all my family. In less than two months that prayer was answered."

Later on this same man was heard preaching the gospel in the very tent which, previous to his conversion, he had sought to destroy. He is to enter a Bible School to equip himself as an evangelist.

The gospel is still the power of God unto salvation even in the most pagan parts of the earth. Hallelujah!

## ANXIOUS FOR THE WORD OF GOD

We learn that one British Bible Society alone last year circulated no less than 27,452 Bibles, Testaments, and portions of Scripture among the Russians in the far east of China. Five thousand of these have been passed over the frontier into Soviet Siberia, where they were being eagerly read by many Russians who had hitherto been deprived of all Scriptures. This Society reports that there are definite signs that great numbers of Russians are increasingly anxious to read the Word of God, and there are movements in the direction of a spiritual revival among thousands. Bless God for

every indication of coming spiritual awakening in the dark parts of the world.

### PENETRATING THE DARKNESS

The following is most interesting, and certainly should be followed up by the prayers of God's children :

An English exploring party in the hinterland of Papua has found a range of ice-covered mountains and, at their foot, a community of 150,000 people who up to the present have been absolutely cut off from the world outside. These people are cannibals and live in an age of stone, with stone axes and cutting instruments. They fight with stone clubs and human bones worked into daggers, and thousands of human skeletons are to be found about their places of religious cult. Certainly a dark place of the earth. Yet they appear to be good farmers, ditching and draining their land and building roads ten feet wide. Evidently the time is at hand when

the Gospel of the Kingdom "must" be preached to this isolated folk.

Again, the Sino-Tibetan marches, the unexplored regions between Tibet and Western Szechwan, have been penetrated. This is a series of fertile valleys inhabited by the Kiarung people under Chinese government. The abbot of the lamasary of Tsonghua listened with eagerness to the Gospel story, and gave to Messrs. Jeffrey and Amos a passport to the territory of eighteen princes whom he controls. This includes all the closed states. He acknowledged that Christianity and Buddhism were "back-to-back [that is, opposed] religions," but declared that he was granting this passport because "our hearts are knit together." So the pioneers visited Chogshi, Ngaba, and other states. They were kindly received both by princes and people, and at Chogshi (with 10,000 Kiarung families) told that they might rent property if they should return. They placed 2,720 Gospels among these people.

## The Baptism in the Holy Spirit

By F. L. CHAPPELL

*The following is taken from an address given over forty years ago at a Baptist Conference. It was a call for all to seek and receive a scriptural Baptism in the Holy Spirit. This call is just as imperative to-day as then.*

**L**ET us look at the predictive statement concerning the Baptism in the Holy Spirit as voiced by Jesus, and recorded by Luke in Acts, first chapter, verses 4, 5, and 8. It reads as follows: "And being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith, He, ye heard from Me: for John indeed baptised with water, but ye shall be baptised with the Holy Ghost not many days hence. . . . But ye shall receive power when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost part of the earth." Let us notice several things about this statement.

First: It is a special statement made to a select company. The speaker is the risen Jesus, who never even showed Himself to a mixed company. The hearers are His chosen believers.

Second: This select company is promised an exceptional Baptism in the Holy Ghost in the near future.

Third: This exceptional Baptism was to qualify them for being witnesses to the person and work of Messiah or Christ.

According to Acts ii. 39 we well know how

### THIS PREDICTION OF JESUS

regarding the soon-coming, exceptional Baptism was fulfilled on Pentecost and the days immediately following. The fiery potency came and filled the room where the select company was assembled, so that they were baptised or enveloped in it and filled with it, and by it they were so generally empowered that an exceptional condition of things soon obtained throughout the city wherever their presence was felt. Not only was Jerusalem filled with their doctrine, but hypocrites fell dead in their presence, the sick were healed by their shadow along the street, prison doors were opened without human touch, financial and economical methods were reversed, and, in short, a little taste or earnest was given of a state of things, of which the present age knows scarcely anything but of which the coming age shall be the glad fulfilment.

Obedient to the Lord's prediction, the select company witnessed not only in Jerusalem, but also in Samaria and in Cæsarea and in Ephesus and towards the uttermost parts of the earth, the Lord working with them by various manifestations of the Holy Ghost (Heb. ii. 4). This fiery and realistic presence as manifested in the Shekinah had been so closely connected with the Jewish people that the early believers were

### SLOW TO UNDERSTAND

that it could be granted to those of another nation. Hence those who accompanied Peter to Cæsarea were amazed because that on the Gentiles was poured out the gift of the Holy Ghost. But when the matter was understood, the conclusion was, "Then to the Gentiles also hath God granted repentance unto life," from which we may infer that repentance is the condition and life the result of this fiery Baptism.

Modestly and briefly would I attempt to answer three questions: Can we be, ought we to be, are we baptised in the Holy Ghost in these days?

First: Can we be? This may be answered both on the human and on the divine side. On our own part I see no reason to hinder except our ignorance of what it is and our unwillingness to endure what it involves. We often think ourselves ready to receive divine gifts when we do not realise what they are nor what their bestowment would bring to us. Thus was it with the sons of Zebedee, of whom our Lord inquired, "Are ye able to be baptised with the baptism wherewith I am baptised?" If we are so baptised during this age, we shall very likely suffer for it, since it is an invasion of Satan's realm, which he will be quick to resist. Martyrdom is often the price of it. It is such

### A MIGHTY WITNESS

to the coming age that Satan will be quick to suppress it whenever it appears. We say, in answer to our first question, if we understand and are willing and able, we can be baptised in the Holy Ghost even now.

Second: Ought we to be? This is already partly answered. We ought to be willing and longing to be.

But God must be the judge of how much testimony He will give to any time and place. True, we may constantly be given testimony by word, but the testimony of sign or earnest or fact is very much more effective, and consequently opposed by the world. We may preach and the world care very little for our preaching; but when we show a supernatural fact, as a sign or witness of what we are preaching, the world is all alert either to discredit it or to crush it. If, instead of reading a paper on the Baptism in the Holy Ghost, I should exhibit the thing itself, with my face shining like that of an angel, and my word striking dead any liar that came into the audience, and my shadow healing rows of sick folk along the streets, and my influence causing people to sell their possessions and to lay the money at my feet, this city would rise against me, even as Jerusalem rose against the early Church there. And yet

#### THE WORLD NEEDS TESTIMONY

of what God is going to do, and of what God is doing. Glory to His name! Our part should be to be willing and longing that God should put as much of His Spirit upon us as He sees fit. Doubtless, as the age draws to a close, the testimony of sign or earnest or fact will come more into play, as at the beginning of it.

Third: Are we? Are we baptised in the Holy Ghost in these days? Very seldom as it seems to me. Some exceptional experiences seem to be very much like a Baptism; as, for instance, that of President Finney at the time of his conversion. His law office was filled

with a light of a fiery appearance, and he perceptibly felt on his body waves and thrills of divine power to a remarkable degree. Various other persons have claimed something of the sort. But, just as baptism in water has been misconceived to mean only a few drops bedewing the forehead, so Baptism in the Holy Ghost has been misconceived to be some slight and gentle touch of the blessed Paraclete. Indeed I think the enemy had a deeper design in perverting the ordinance of baptism than we have generally conceived. It was an artful and exceedingly effective stroke, to eliminate from the gospel its deepest significance and

#### TREMENDOUS REALITY.

God is a Spirit it is true, but in His relations with us, who have also material in our constitutions, He is a thrilling and consuming fire. And it is a very wonderful experience to come with our whole composite being into complete enfoldment in the divine dealing. Indeed any real touch of the Holy Spirit, any quickening of the conscience, any illuminating of the mind, any thrilling of the body, is very precious.

And yet some realistic experience of contact with the Divine One is necessary to the fullest comprehension of Christianity, not only in its present and personal relation to us, but also in its dispensational and general application to the world at large. Unless we have some such visitation of the Holy Spirit as is often called a Baptism, we make very inefficient preachers of Christianity.

## Is Mussolini the Antichrist?

**U**NDER the above heading we printed an article in our 24th January issue which contained the following:

1. **Antichrist and Ethiopia.** Turn to Daniel, chapters xi. and xii. Begin to read at chapter xii. The significance of this remarkable passage is more easily grasped if you start with chapter xii. and pass back to chapter xi. Chapter xii. tells us of a terrible time of trouble and also of a time of triumphant resurrection, when many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Just prior to this time a great leader is to arise—the context shows that he will be Antichrist. This terrible leader is to have power over Egypt, Libya and Ethiopia. Notice the phrase “at his steps.” “Steps” comes from a root word which means “companionship.” The meaning of this word and the context show that in some way Egypt, Libya and Ethiopia will all be friendly supporters of Antichrist. Already Libya is under the control of Mussolini. The agitation in Egypt shows that Egypt is decidedly friendly. At present Ethiopia is bitterly antagonistic. But this scripture proves that in some way or other Antichrist will win the favour of the Ethiopians.

In this connection one says, “In the eyes of Italian military and diplomatic leaders, Ethiopia is destined to be the Italian Gibraltar, the foundation of the new imperial Rome.”

Another says that it is the purpose of Mussolini to win the favour of the black races of Africa and hurl them against his enemies.

At present there does not seem to be much sign of this, but Mussolini is clever and crafty and we may well judge that when an opportune moment arrives he will **replace force by favours** and so gain the allegiance of Ethiopia and other black races.

In announcing the flight of the Ethiopian Emperor and the success of Mussolini in Ethiopia the *News-Chronicle* on 4th May, prints the following:

#### ITALY'S BLACK ARMY

Reports from a source to which credence is given in the highest quarters foreshadow the formation of a great colonial army by Italy.

It is believed that Marshal Badoglio intends eventually to enlist 200,000 dissident Abyssinians who, after training, will be sent for service in Libya. It is understood that the Italian Government propose greatly to increase this number in due course.

Such a move is likely to have a profound effect not only upon the military policies of all other Powers, but upon the equilibrium of their relations with their colonies and dependencies.

The creation of a large coloured army by Italy would have a radical effect upon Europe's future.

The extraordinary situation will increasingly cause the Church of Jesus Christ to watch Mussolini.

Further the same paper says, “Palestine may give him (the Emperor of Abyssinia) a refuge.” Also,

The Emperor's departure for Jibuti is regarded in Paris as having, in the words of to-night's leading article in the “Temps,” precipitated the gravest international crisis that civilisation has known since the great war.

People are asking, “Where will Mussolini stop?” If he is the predicted Antichrist then he will not stop until the Lord Jesus Christ stops him.

# Gethsemane

By Pastor W. FIELD

*Then cometh Jesus with them unto a place called Gethsemane.—Matthew xxvi. 36.*

**I**T is Holy Week in Jerusalem. Pilgrims from all parts crowd into the ancient city. The days are full both for pilgrims and tourists. Every day has its own special attraction. The religious life of this city is very active, and unfortunately very confusing. Every sacred site almost without exception has its church and its own form of worship. The religious propensities of the various sects seem to reach their climax during Holy Week. One is pained and bewildered as one looks on some of the sights. There is doubtless much sincerity, but how much apostolic simplicity?

Perhaps the most impressive of the sacred sites is the Garden of Gethsemane; it seems to have retained much of its primitive beauty. There is the inevitable church, but the surroundings are unspoilt. There are still the olive trees, and the landmarks around the garden which time can never efface.

It is Thursday, 9th April; we are driving around the city walls. Gethsemane is our objective; we get as far as St. Stephen's Gate. "You cannot drive any further," says a policeman. We get out and walk with many others. Such a walk on such a night was indeed a pleasure. On the right was the Valley of Hinnom, better known as Gehenna. Also the brook Kedron. On the left the Mount of Olives. There have been many changes in Palestine, but one thing we know, the Mount of Olives has experienced no substantial change; there it was as the Lord knew it. From it He ascended, to it

## HE IS COMING AGAIN.

The moon was not yet risen as we came to Gethsemane. Yet in the garden among the olive trees it was not quite dark. The night was warm, it would be quite easy to sit down and sleep. As we looked in the direction of the old city, we saw its twinkling lights. One likes to think that Jesus saw it just like this as He prayed. A lost world filled His vision; Jerusalem was the representation of that lost world.

Under an olive tree we have a service. It was a great privilege to pray here, to tell men and women

of the sufferings of the Lord Jesus. It is doubtless a great privilege to pray and preach anywhere, but one feels on this night that we are doubly privileged. On this hallowed spot one can more fully realise the intensity of the sufferings of the Lord Jesus. Someone chooses a well-known hymn. "Where He leads me I will follow." As we came to the verse commencing with the words, "I'll go with Him through the garden," the writer remains silent. The garden more than ever is to him the place of loneliness, only One went through the garden. There are some places reserved for the Lord Jesus alone. Gethsemane is one of them.

We went around the garden; various services were taking place, familiar tunes being used to unfamiliar words. Arabic is being freely used. Two of the official languages can be heard. But what of the third? Where is the Hebrew? There is no praying or preaching in the language of the Jew. He does not visit Gethsemane: give him the wailing wall. Leave him with

## HIS HOPES AND DREAMS

of a coming King, of a rebuilt Temple, of a returning glory. This night in Gethsemane reminds one of the darkness of Judah. A darkness which can only be dispelled by the light of the glorious gospel.

As we leave the garden the moon has risen, the scene is illuminated. The city now on our left, Olivet on the right, the crowd coming and going. As we turned and looked back we saw one of the crosses of the Russian Church standing out darkly against the moon. It was significant. The shadow of a Cross fell on this garden almost two thousand years ago. The shadow has not departed; one is still conscious of that even in this twentieth century.

The various ceremonies throughout the week were all interesting. The "Holy Fire," "Searching for the body of Christ," etc. But Gethsemane with all its simplicity, with its lack of ostentation, was the most impressive.

# Jesus the Christ—Human and Divine

By GILBERT INWOOD

**"R**USSELLISM," or to be more exact "Rutherfordism," is, we fear, proving to be a source of great disturbance and a means whereby many a Christian is assailed as to the fundamentals of his belief. From door to door the colporteurs of the International Bible Students' Association endeavour to sell their literature, and entering into conversation, by their erroneous interpretations of Scripture "turn the truth into a lie" and thereby deceive many. We do not suggest that all "Russellites" (we use the term most familiar

are aware that they are "false teachers," for doubtless many of them are as sincere in their beliefs, as they are earnest to make proselytes. In this short article we seek to set forth the Truth in relation to the Divinity of Jesus the Christ.

Russellism tells us that "Jesus was not Divine," and adds, "if He were Divine then He could not have died." On hearing this for the first time our mind was instantly directed to the scripture as recorded by the Apostle John, who by inspiration wrote: "In the beginning was the Word, and the Word was

with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word

#### WAS MADE FLESH,

and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John i. 1-5, 14).

Of whom was the apostle thus speaking? Can it be denied that he was, and is, referring to our Saviour, even Jesus, which is Christ?

The Word was God; the Word (God) was manifested in the flesh—was looked upon and handled (I. John i. 1). "Full of grace and truth . . . Jesus Christ" (John i. 14, 17).

Paul's first letter to Timothy contains a statement that we do well to consider in this connection, namely that in chapter three, verse sixteen: "God was manifest in the flesh." Thus was Scripture fulfilled which spake of One coming who should be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

To the Virgin Mary the angel announced "Thou shalt bring forth a Son, and shalt call His name Jesus . . . that Holy Thing which shall be born of thee shall be called the Son of God" (the second Person in the Trinity).

He who was born in Bethlehem's manger was the same divine Person as had subsisted from all eternity. Christ—"That Holy Thing"—coming into the flesh took upon Him another, that is an additional nature, the human nature, and was called Jesus. Christ was "the Only Begotten of the Father," "My beloved Son." Jesus was born, "the seed of the woman," Jesus means Saviour (Kinsman-Redeemer).

#### "GOD WAS IN CHRIST"

(II. Cor. v. 19) and our Saviour (Jesus) is "Christ the Lord" (Luke ii. 11).

In Scripture the Holy Spirit has a purpose when He records names, as in everything else. As our suffering Saviour He is called Jesus Christ; as our glorified Redeemer He is called Christ Jesus. Romans viii. 34 informs us "It is Christ that died"; and in verse eleven of the same chapter we read of "the Spirit of Him that raised up Jesus from the dead," and, continuing, "He that raised up Christ from the dead." Being risen, and ascended, and even now seated at the right hand of God (Heb. i. 3), He is spoken of as Christ Jesus our Lord. It is as Lord Jesus Christ He will come again to receive us unto Himself (II. Thess. ii. 1).

The more we speak to God, the more we shall be likely to speak of Him and for Him.

## Jesus in Adoring Wonder

E. C. W. BOULTON.

C. C. SWIFT.

Je - sus, in a - dor - ing won - der, I now breathe Thy precious name,

How it answers all my long - ings Sat - is - fie's love's ut - most claim;

While I wor - ship in Thy pre - sence, And mine eyes Thy beauty see,

Draw me deeper, yet still deep - er, In - to fel - lowship with Thee.

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## Bible Study Helps

### A PECULIAR NATION—ISRAEL.

(Exod. xix. 5).

#### I. The Past.

1. Chosen (Deut. vii. 6).
2. Cherished (Isa. xliii. 1-6).
3. Chastened (Lev. xxvi. 27, 28; Hos. vii. 12-16).

#### II. The Present.

1. Persecuted (Jer. xxix. 17-19).
2. Preserved (Jer. xxxiii. 19-26).
3. Prepared (Ezek. xxxvi. 22-27).

#### III. The Future.

1. Saved (Jer. xxxiii. 5, 6; Rom. xi. 26).
2. Secured (Isa. liv. 10).
3. Satisfied (Isa. lxvi. 10-14).

### OF WHAT ARE GOD'S CHILDREN PARTAKERS?

1. Flesh and blood (Heb. ii. 14).
2. The divine nature (II. Pet. i. 4).
3. The benefit (I. Tim. vi. 2).
4. The fruits (II. Tim. ii. 6).
5. Christ (Heb. iii. 14).
6. His holiness (Heb. xii. 10).
7. The Holy Ghost (Heb. vi. 4).
8. The afflictions of the gospel (II. Tim. i. 8).
9. The Father's chastisements (Heb. xii. 5-11).
10. Christ's sufferings (I. Pet. iv. 13).
11. God's grace (Phil. i. 7).
12. His promise (Eph. iii. 6).
13. The heavenly calling (Heb. iii. 1).
14. The glory to be revealed (I. Pet. v. 1).



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

**Sunday, May 31st.** Joel ii. 21-32.

"Be glad then, ye children of Zion and rejoice in the Lord your God" (verse 23).

The children of the Lord have a right to shout and sing! Hallelujah! For we are come to Mount Zion (Heb. xii. 22), we are citizens of no mean city, Zionists in God's own sense of the word! Subjects of the Living God; members of the Church of the First-born. Written in heaven! Counted in by the precious atoning Blood. Oh this priceless privilege, this blood-bought, heaven-born heritage. Well may we be glad and rejoice. We rejoice not in ourselves, our circumstances or capabilities; we cannot, for it is all of grace. But we will be glad and rejoice in the Lord our God. "Your" God? Yes, Hallelujah! He is mine! On the cross He gave Himself for me. Now moment by moment He gives Himself to me, to meet my every need. Shall anything rob me of this joy of possession?

PRAYER TOPIC:

Special upholding of the Principal that, fresh from the face of Jehovah, he may come to minister at the three important services to-morrow in the Royal Albert Hall.

**Monday, June 1st.** Joel iii. 9-21.

"The Lord will be the hope of His people" (verse 16).

The Lord will be a place of repair or a harbour for His people. His great eternal heart is ever longing to place Himself at the disposal of those whom He has chosen in Christ Jesus. He would be such to us as a blessed, blissful and peaceful place to which we can repair. An absolutely reliable friend to Whom we can pour forth our hearts and rest assured in the eternal sympathy and counsel which He so unerringly gives. Bless God! He is our secret place to Whom we go. A blessed harbour, too, in whom the storm-tossed vessel can rest securely, being gently borne upon the bosom of eternal love. Shut in with Him the frail barque knows no effort but peacefully rests beyond the strife of threatening foes. Without they may storm and rage, but the soul in the harbour of its God can smile complacently, knowing all is well.

PRAYER TOPIC:

That a special anointing may rest upon the Lord's servants labouring amid difficult and discouraging environment.

**Tuesday, June 2nd.** Num. vi. 1-12.

"All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk" (verse 4).

God gives to man in a whole-hearted fashion. God so loved that He gave. Gave Himself in His Son our Saviour,

the Lord Jesus Christ. He has a right to demand from those who have accepted that unspeakable gift a whole-hearted and unreserved allegiance. We have been "called out" from the world into the family of God, born from above, of the "seed-royal," made kings and priests unto our God. The vows of our God are upon us. "All my days and all my hours, all my will and all my powers, shall be Thine, dear Lord." From centre to circumference our lives should witness Whose we are and Whom we serve. Even from things lawful in themselves, but not expedient for us, while under vows of separation to God, we should abstain. And this abstinence should be absolute. This attitude of soul to God may bring us into misunderstanding even with some of the household of faith, but our God who loves "out and out" obedience at whatever cost, will smile upon us.

PRAYER TOPIC:

Drifting—the insidious snare of Christians down the ages. God give us aching hearts to pray that in our churches drifters be drawn by His matchless power back to Himself.

**Wednesday, June 3rd.** Num. vi. 22-27; vii. 1-11.

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee" (vv. 24, 25).

The Lord Himself commanded this benediction to be pronounced upon His people. He would have us know that He wants us to be blessed, happy! Free from care! For worry and happiness are incongruous. Blessedly happy, because He, the great Father God carries our burdens and cares for us. We are in His keeping. We are His charge. He keeps us as the apple of His eye. Made precious to Him through the blood of His dear Son. We are His tender children. He would have us to be ever looking into His face of love, so conscience clear through the cleansing blood as to catch the radiance of His smile. Dear Father, may Thy face never be clouded by my disobedience, so shall I be happy, glad and free, kept by Thy power and my path illuminated by the gracious light of Thy countenance. Thus will earth's pilgrimage be a glory to glory.

PRAYER TOPIC:

That the power of God may be experienced in all campaigns now in progress, and that many precious souls may be won for Christ.

**Thursday, June 4th.** Num. ix. 9-23.

At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed" (verse 23).

What a blessed attitude of spirit, mind and body was theirs. What peace, power

and progress. The faithful keeping of God's time-table ensures the saint being in God's will and thus never "out of the way." The stops and the starts, at His divine unerring wisdom, "all work together for good to them that love God." The soul is kept from the fleshly urge to push on, and counts no time wasted while waiting upon God for orders. Indeed, the waiting time is the renewing time, and divine strength is generated in the soul. We are thus equipped with power from on high to step out at His command. His commands are His enablings, and we go forward in the power of His Spirit. God is in our goings and so the progress made is His, and He gets all the glory.

PRAYER TOPIC:

Rejoicings for God's loving hand upon the Principal and Party in their recent tour of northern churches. God enable ministers and members to keep the fires burning brighter than ever.

**Friday, June 5th.** Num. x. 29-36.

"The Lord said "I will give it you" (verse 29).

Praise the Lord for victory! The covenant-keeping God, the unchangeable One who will never go back on His Word, has said it. He who in wondrous grace has called us, His children, out of Egypt's bondage and misery, will lead us on, vanquishing all our foes, and cause us to possess the land. Every objection and obstacle must yield to the onward march of the all-victorious Jehovah. Greater is He that is in us than He that is in the world, and if God be for us, who can be against us? The puny foes of Jehovah will never swerve Him from His purpose. It is His will that His people have possessions and possess their possessions. It is all of grace. God's gift. What have we that we have not received? Oh wondrous grace, that I a former bondslave should be emancipated, brought out from the prison-house of sin and brought into this goodly land.

PRAYER TOPIC:

That God may constrain His stewards to open their hearts widely and give largely for the support of His work and the supply of its needs at this time.

**Saturday, June 6th.** Num. xi. 1-15.

"When the people complained it displeased the Lord" (verse 1).

The Lord is just. He knows what best suits His people under every circumstance. If there had been something more suitable and serviceable than manna He would have given it. He had "fathered" His children all along, would He be other than fatherly now? Ah me! The old nature will ever be hankering after the flesh and fish, the onions and the garlic. The Devil would seek to get us to be lusting after novelties and stunts, instead of satisfied with God's beautiful and bountiful bread, the blessed Word, Who is our life. The Bread that came down from heaven. The complaining spirit is one of the first symptoms of getting out of the will of God. It robs the soul of peace and the countenance of joy and beauty, for discontent is disfiguring.

PRAYER TOPIC:

That God's hand may be upon His servants in their preparations for the Sunday's services; that revelation in the things of God may be granted.

# The Supreme Vision

By Pastor O. MURPHY (Llanelly)

*And they shall see His face.—Rev. xxii. 4.*

**I** WANT to ask you a question here. What is the most memorable sight you have ever witnessed? As you stand still for a moment and think, before your vision like a great panorama will, out of the dim past, come scenes that have brought you great joy. As you meditate upon those happy scenes, your reply to my question will be something like this. "Well, I am afraid that that is a question I can hardly answer." You may not be able to tell me of the happiest sight in the past few years, but by looking into the Word of God I can tell you of a scene that will surpass all others in the future. What is that sight? It is the "Supreme Vision." When at the end of life's journey you "see His face." This is not a vain or fanciful imagination but a promise that shall one day be a glorious reality, when dwelling in His presence we shall gaze upon His countenance; instead of visualising Him and seeing Him through the "eye of faith" as we do now, we shall see Him clearly. I often compare the Christian with the children of Israel and the table of shewbread in their midst. Within the Tabernacle there was the table of shewbread upon which was the bread. That table was symbolical of the Lord Jesus Christ. When on the march the table of shewbread was covered with a special cloth. Anyone who wished to gaze upon that table had to do so by faith. When the camp rested they saw the table as it was. We are travelling.

## THROUGH THE WILDERNESS.

Jesus Christ is our Table of Shewbread. Now we behold Him faintly, but when our wilderness journey is at an end we shall see Him clearly face to face.

Away upon the lonely Isle of Patmos, banished from friends and home, John was in the Spirit, when suddenly an angel appeared to him in a vision and spoke to him words like these: "I am come to shew you things to come to pass in the future." Immediately there was unveiled before John's eyes a series of wonderful visions, portraying God's wondrous plans and dealings with the nations. He saw God in His judgment upon the nations, and then as the visions rapidly passed by he was brought face to face with the wondrous events that take place at the marriage supper of the Lamb, where the Church redeemed by blood, cleansed and glorified, is eternally wedded to her risen Lord and Master, amid scenes of great rejoicing. It is at this marvellous and glorious scene that John sets forth his crowning statement, "They shall see His face." It is then that the greatest desire of all Christians will be gratified. These few words are to me like gems set in gold, filled with beautiful meaning.

Let us for a short while meditate upon this word and receive from it a spiritual tonic. Notice some of the facts concerning this experience.

### 1. The "prospect" of seeing His face.

They shall see His face! There is no doubt about it, and it is no imagination!

### THE GREATEST OPTIMIST

in the world is the Christian! Why? Because the path which he treads is a shining path, illumined by the "Lamp of God" (Psalm cxix.), and planned by the hand of God, while ahead are many glorious prospects (I. Cor. ii. 9). The godless man presses forward into that which is veiled and unknown, but the Christian presses on into that which is "planned" by a loving God. That is why Romans viii. 28 is an "armchair of comfort." As we journey through life what a staff of comfort it is to realise that when these earthly scenes have passed away we shall enter into such glorious experiences that we could never comprehend down here. As we move amongst sickness and death we can rejoice at the prospect that one day it shall all be swallowed up in life. As we notice the awful scenes of poverty that abound on every hand in these days of unemployment and hardship, we can look forward and rejoice at the eternal riches awaiting us in heaven, and as we listen to the groans of a suffering creation we can rejoice that the day is coming when every tear shall be "wiped away," and with our wilderness journey ended, we shall enter into our glorious home with all its celestial pleasures. While we linger and rejoice over these glorious prospects there is a grander experience which still awaits us, one that will

### BRING COMPLETE SATISFACTION

to all. We shall "see His face!" This was the desire of the patriarchs of the Old Testament, Moses, Job and David, i.e., Exodus xxxiii. 18. And Moses said, "I beseech Thee, shew me Thy glory." The desire of Moses was refused but it is to be granted to the redeemed (see Exodus xxxiii. 17-23). What does Job say? Job xix. 25-27, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold."

Listen to the words of David in Psalm xvii. 15, "As for me, . . . I shall be satisfied when I awake with Thy likeness."

As we open the Bible and picture Him as He passes through the waters of Jordan, and think of His mental anguish in Gethsemane and the agony of Calvary, etc., we see His footsteps. As we see Him during His ministry as the Great Physician and Transformer of lives we see His power, but on that crowning day we shall see His face!

## 2. *Persons who see His face.*

We ask ourselves a second question! To whom will this wondrous sight be granted? To the rich or the famed or to royalty? No! The redeemed from every land and nation, irrespective of colour or status, will enjoy this privilege (Rev. vii. 9-14). The king and the beggar, the missionary and his converts, and the pastor with his faithful flock will sit side by side on that great day.

### WHAT A GATHERING

and what a crowning day when the whole of heaven's royal family look upon the face of the One who loved them and died for them.

## 3. "Place" where we shall see His face (Rev. xxi-xxii.).

If the person is so glorious what must His dwelling-place be like? If I had plenty of money there are many interesting places in this old world I should like to visit. I think for a moment of some of the ancient wonders of the world; i.e., the Pyramids with their Eastern mystery, the Golden Pagoda of Burma, with its Eastern worship. I also think of the majesty of the mighty Niagara Falls and the adventurous atmosphere of the Amazon river and forests, and then as I turn my eyes to far-off India I think of the wonderful palaces of the rich Indian princes and long to revel in their glories. I have not this privilege, but I can rejoice in many glorious facts to-night. I am richer than an Indian prince, I am a King's son, and have an inheritance eternal in heaven. I am going to a city not only to live but to reign upon a throne higher than any earthly monarch. That city is the New Jerusalem built in heaven. What a prospect! A city where there is no more death, no sickness or tears; the gates are of pearl and the walls of jasper. Angels are the "Household Guards"; the streets are paved with gold (not like London), while

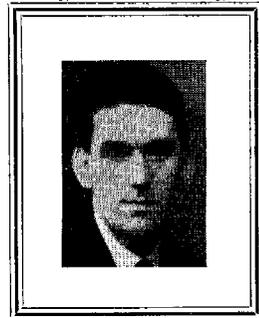
### THE RIVER OF LIFE

flows through the midst. Notice, there will be no breakdown in the light supply up there, as there is no need of sun or moon, but the Lamb, the Light of the World, will be so resplendent in His glory that the reflection of His eternal glory will be the light of the city. What a glorious prospect, we shall not only be clothed in glory but walk in it.

## 4. "Reason" of seeing His face.

What is the true motive behind our desire? There can be two reasons: Curiosity and love.

*Curiosity.* A while ago whilst in London I walked into Madame Tussauds. As I entered a certain room I was confronted with a number of life-like models of some of the most famed and distinguished men and women in history. Immediately I heard the names of these persons mentioned my first thought was to "see their faces." Why? Curiosity! I wanted to see



the King because of his position, Nelson because of his victory, Rockefeller because of his wealth, Amy Johnson because of her achievements, the Prime Minister because of his fame, Livingstone because of his work in Africa, Mussolini because of his power, Marconi because of his skill. It was curiosity aroused in my heart

### THROUGH THEIR ACHIEVEMENTS

that gave me the desire to see them; but there might have been another reason. Suppose there had been someone in that room who was well-known to me, and whom I loved—what would it have been that gave me the desire to see them? Curiosity—no! Love! When you go to the station to meet a loved one, the first thing you look for is their face, not because of what they have done but because of what they *are!* This is also true of the believer. On that day we shall want to see Him through curiosity as we think of His fame, His achievements in His wonderful creation and work of redemption, His wealth and power, victories and position, but the greatest desire to see His face will be that created by love for Him. Curiosity shall cause me to desire to see many things in heaven. I shall want to see what heaven is like with its golden streets. I want to gaze upon the angels in their adoration and service. I want to mingle with the redeemed in heaven, and talk with the Old Testament saints and apostles, etc., but love (not curiosity) shall constrain me to gaze upon His face, not because of what He has done but because of what He is—my Lord and Master!

## 5. *Result of seeing Him* (I. John iii. 3).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we *know* that when He appears

### WE SHALL BE LIKE HIM,

for we shall *see* Him as He is!"

(i) *See Him as He is.* A wonderful sight always has an exhilarating effect, for instance in nature how it thrills us to see a glorious sunset. I have asked myself the question, "I wonder what will He look like on that day in the setting of the New Jerusalem!" I believe we shall have a fourfold aspect of Him:—

(a) *The Man of Calvary.* The nailprints in His  
(continued on page 352).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

## The Principal's Tour.

WE rejoice in the manifest presence and power of God which is attending our leader's tour of the Elim Churches in the North of England. Although, owing to limited time, he is unable to hold more than one service at most of the places visited, yet it is remarkable what God is doing. The same wonderful evidences of the divine anointing has been seen in each centre. It is most encouraging the way in which the Lord's people are rallying to welcome God's servant into their midst, and the splendid enthusiasm which prevails everywhere. There is a real hunger in the hearts of the people for the message which the Principal brings, and God is meeting that hunger in glorious gatherings filled with the power of the Holy Ghost. We are confident that his tour of the churches will have brought lasting blessing, and will mean new inspiration and impetus to those who are toiling amid difficult surroundings. May God's hand rest upon His servant throughout the remainder of the tour, and may greater demonstrations of divine power be experienced as they move from Church to Church.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A preacher, that he may be healed of ear trouble, and for health and strength for his work in two parishes.—C.W.T.

A young man to be restored to the Lord, and healed by His power.—A.B.

A servant of God who finds much opposition to his ministry, and as a consequence is much hindered in usefulness.—B.C.

That one who is anxious to serve the Lord successfully may be delivered from nervousness.—E.W.

A small company of believers who are meeting together to wait upon God, that the power of the Holy Ghost may rest upon these gatherings.—L.S.

On His unchanging Word I'll stand,  
And trust till I can understand.

## Clusters of Camphire.

### Missing the Best

By Pastor E. C. W. Boulton

"They made me the keeper of the vineyards; but mine own vineyard have I not kept."—Song of Solomon i. 6.

A garden enclosed I would be,  
Kept wholly and only for Thee;  
A place of delight and desire,  
E'en to this would my soul aspire.

WHAT an alarming possibility this inspired lamentation discloses. I may have been most solicitous regarding the spiritual condition of others, leading the van in earnest evangelical effort, and yet all the while neglectful of my own soul. Carefully have I sought the cultivation of heavenly grace in those around me, urging them to the utmost diligence and devotion in the things of God, labouring with unbounded zeal to promote their growth in God, and still leaving the garden of my own soul uncultivated, a veritable wilderness of overgrowth.

How easy to lose sight of that which should have our first and chief consideration. My own vineyard is the first demand upon my thought and care. No amount of service or sacrifice for others can excuse me for the neglect of this. And moreover will not the quality of that ministry for others be determined by my faithfulness here? The neglect of my own spiritual development will most surely affect my ministry to other lives.

It is the character and condition of my own vineyard that supplies the greatest and most effective argument with those I am seeking to lead into the light of a deeper life in God. A neglected spiritual life will have its own painful reaction upon those amongst whom I labour. It is the healthy state of my own prayer life that will provoke others to become prayer warriors. It is the transformed character of my own spiritual life that will offer the greatest inducement to my brethren to come into closer union with the plan and purpose of God. It is not so much the clearness and correctness of my doctrinal definitions that will kindle the flame of desire in other hearts—it is the inescapable passion that glorifies my own Christian experience that will create quest for the fulness of God.

O burn in me Thou quenchless flame of Love,  
Until all other souls have caught  
The vision from above.

Let my life become a fragrant garden from which the weeds of spiritual pride have been uprooted. A place of desire and delight unto Thee, wherein Thou canst dwell, and from which Thou mayest gather the precious fruit of communion. Let the dew of Thy presence descend and distil until experience becomes redolent of heaven itself, and life one glad and radiant witness of Thy possession. Blow Thou upon the garden of this life until the sweet spices of creative intercourse flow forth to refresh the weary, heal the wounded and strengthen the weak.

There is a world of thought within this soul,  
An empire which I must control;  
To conquer other realms will not suffice,  
If this remains an unclaimed prize.

# Ten Years After

Principal George Jeffreys at Carlisle

Soul-Stirring Revival Scenes

By Pastor J. TETCHNER

**O**NLY the matter of twelve days ago before writing this report we received the joyful news that our beloved Principal was going to visit us, but as soon as the news got out it caused no small stir, not only in the Church here at Carlisle but in the city. Tradesmen and housewives alike found a topic of interest to talk about. They remembered the mighty revival of 1926, starting in a place known as the "dungeon," with thirty people, and the Principal and his Revival Party practically unknown. Yet the mighty power of God worked to such an extent that within four weeks they were packing out the large

Riding School, hundreds of souls being saved and many Christians had their eyes opened to the Four-square Gospel truth. And now after nearly ten years he returns to find a fine, healthy, virile Church, his heart must be gladdened as he looks on the fruits of his labour.

Saturday evening arrives, people are awaiting admission at 5 p.m.; at 6 p.m. the crowd surges in, some look radiantly happy, and some curious. The time of the service is about due, there is a buzz of expectancy as the people look towards the platform  
(continued on page 348).

## LATE NEWS.

### Further News of the Principal's Tour in the North of England

#### DARLINGTON

By Pastor E. SUNTER

Six months' hard work—little results, small numbers, earnest prayers, repeated requests to Almighty God that He would send showers of blessings down upon the few faithful souls here in His vineyard—anxious days of preparation. Such represents the state of Darlington up to April 23rd, 1936, when a letter was received stating that our beloved Principal and his Party would visit this church on Tuesday, May 5th. Praises and heartfelt thanks to God for answered prayers, and more feverish preparations. By 7 p.m. on the day of the Principal's visit all available space in the Church was occupied. Amid fervent, expectant enthusiasm, Principal led us to glorious heights, as he reminded us that we are ambassadors for Christ. In his own masterly, yet so beautifully simple manner, so that the youngest could understand every word and thought, we were led on to the great world crash, and in a tense moment of ecstasy we are transported out of the chaos, and given a safe passage (due to an Ambassador) in a chariot of clouds to the glory of the King's presence. Both speaker and message truly anointed with the Holy Spirit's power. Souls were born again, and several later testified to a touch of healing. Praise God! "To God be the glory, great things He hath done." Thank you, Pastors Darragh and Edsor for your beautiful message in song. And so Darlington goes on its way again rejoicing, firmer than ever to establish the TRUTH, and to rear up a stronghold of FAITH.

#### MIDDLESBROUGH

By Pastor E. LUCAS

Great joy was manifest among the saints at Middlesbrough, when it was known that the Principal and Revival Party were to pay us a visit. The people had not forgotten the Campaign of last year, and were determined to give the Principal and Party a warm and enthusiastic welcome.

Two hours before the time for the meeting to begin the church was full, and half-an-hour later was packed to its utmost capacity; every available inch of room was occupied, many having to stand, while some, failing to get inside, listened without on the door step.

Words fail to describe the glorious meeting that followed; the atmosphere was alive with the power of God, and we were conscious that the Lord was in the midst. Pastor Darragh led the meeting in his inimitable way, and the saints responded wholeheartedly. The singing was hearty and in the Spirit. Over and over again we sang "If I but touch His seamless dress, I shall be blessed," and we felt that we had really touched Him.

The Principal spoke to us from Hebrews i. 1-3, and his message was delivered in power and with great liberty. Though so crowded together the attention of the people was rapt, as he unfolded to us the "Progressive revelation of the Christ." When the appeal was made, two precious souls decided for the Lord.

The sick were then prayed for, and some since testify to blessing received. The meeting ended all too soon, but we praise God for sending His servants along. After the service a crowd gathered outside to bid farewell to their beloved Principal and heartily sang, "All hail the power of Jesus' Name." God bless them! is our united prayer.

### TEN YEARS AFTER (concluded)

and notice Pastor Darragh ascending the platform steps. Oh yes, the Carlisle people can sing, and with that extra stop that Mr. Darragh can always pull out in his own inimitable style,

#### THE SINGING WAS WONDERFUL

Now the revivalist is on his feet, we are singing—

“ I am ever so glad that He sought me, and made me His very own,  
From the glory of heaven He willingly came  
Thinking not of Himself, but my sinning and shame,  
I am ever so glad that He found me, and made me His very own.”

This was the experience of many, sought and found. After this an intense silence pervaded the Tabernacle, the Principal is gripping us with his anointed message. No watering of the truth here, no unbalanced view, everything scripturally sound as he shows us the Foursquare Gospel from Acts iii. 1-8. Praise God, three souls sought the Saviour. After this the sick were prayed for—what a scene, and what a Saviour to meet the need.

But this is only the beginning, for on Sunday morning nearly 500 are gathered together again. Who could fail to understand the plan of divine healing for the believer after the Principal’s enlightening address? No wonder the anointing and praying for the sick was a hallowed and powerful time.

And what of Sunday night? Every available space in the Tabernacle was occupied. A wonderful sight, in that service were men who previous to the 1926 revival were

#### DRUNKARDS AND BLASPHEMERS,

others who were religious but not born again, now they were singing the praises of the Lord and know they are saved. The singing was heavenly, and the Principal challenged the congregation from God’s Word, “ You are either for or against Christ”; the

people seem entranced. What a wonderful message and a splendid messenger, and when the altar call is made more souls respond. After this came the communion service. About 750 remained behind to this beautiful gathering. Even after this glorious feast the people still wanted to stay.

I really cannot find words to give you the picture of the final service, when the Tabernacle was besieged with people. Right from the beginning the power of the Holy Ghost rested on the gathering. We enjoy the preliminaries and now we are singing :

It must be the breaking of the day, the night is almost gone,  
The day is coming on, oh it must be the breaking of the day.

As I watched the expressions on the faces while singing this chorus I notice on some faces certainty, others uncertainty. The Principal is giving us a prophetic Bible study. We felt at once this is of God, and it was. We got logic, not some highfalutin imaginations. He brought us face to face with realities ; one could have heard a pin drop at times. It was tense, the Holy Spirit was leading His messenger. I could write much but space will not allow. The appeal is made and another

#### FIFTEEN HANDS ARE RAISED,

taking eternal life. Praise God! Then the sick were prayed for collectively : a glorious unction rested on the people. One man said to me while going out, “ If the Principal wants my glasses he can have them. I do not need them now.” God had met a need. I heard of a sister who walked in leaning on a stick, and she went out with the stick over her arm, praising God! Do you wonder we were loth to let the Revival Party go? But others must hear the message, for soon the day will break.

## Healed of Chronic Muscular Rheumatism

FOR 9½ years I suffered with chronic muscular rheumatism, which caused excruciating pain. All my limbs were deformed, ankle bones forced out of joint, and my toes bent and twisted. One toe in particular laid right across my foot. A large bone at the side of my knee was forced out. My hands were in a deplorable state, joints swollen and lumpy and I lost all power of gripping. At one time to get upstairs I had to crawl up on my hands and knees. My eyes were attacked next. I nearly went blind and had to wear a shade to protect them from the light. I had medical, and every form of electrical treatment, but got no better.

I attended one of Principal George Jeffreys’ meetings ; he prayed for me and I found great relief. The following Sunday I was anointed and prayed for again, and when I arose my pain had gone and I could move my limbs freely; my eyes also were stronger. I feel brighter and happier, and all this has happened within a week.—(Mrs.) N. ILIFFE (Blackpool).



# Welcome News of Widespread Revival

The Power of God's Word Displayed in the Salvation of Souls and Transformation of Lives

## TWO YEARS' FAITHFUL AND FRUITFUL MINISTRY

**Woolwich** (Pastor H. A. Court). Looking over the past two years, unmistakable evidences of divine visitation can be seen; signs following the ministry of God's servant, Pastor Morris, who so fearlessly preached the Word, unsparingly shepherded the flock, and whose faithfulness God honoured in the saving of many precious souls, healing of sick bodies, baptising in the Holy Ghost many seekers, with the result that the meetings became radiant with life, enthusiasm, and permeated with the joy of the Lord.

There are many trophies of grace which fill all hearts with praise and gratitude as they behold them. The last month of Pastor Morris's ministry proved a blessed one, twenty-four new members identified themselves with the church. The recent series of addresses by Pastor Corry have been much blessed.

## BOURNEMOUTH CONVENTION Soul-Stirring Ministry

**Bournemouth** (Springbourne) (Pastor W. L. Kemp). The Easter Convention, at the Springbourne Church, was to all a time of rich spiritual feasting. This being the first Easter Convention that the Elim Church has held in Bournemouth, it was anticipated with much joy.

The Lord's people gathered from surrounding districts to share the blessings which had already commenced to flow from His bountiful hand, in the opening meetings of the new Elim Church at Winton, conducted by the Principal on Good Friday.

Pastor Knipe of Ryde ministered on Easter Sunday morning, and in the evening Pastor Rudkin of Wimborne delivered a soul-stirring message sent forth in the power of the Holy Ghost, resulting in the salvation of one precious soul.

One was impressed by the spiritual atmosphere throughout the whole evening, being conscious that the Holy Spirit was working; the Crusaders also rendered a special Easter piece which brought blessing.

Easter Monday dawned at last, and as in other years thoughts turned towards the Royal Albert Hall; this year the thoughts of the Lord's people were filled with "Bournemouth's Albert Hall"; for when the telegram from the Principal was read one realised that we were not so very far away, and certainly were in Christ Jesus enjoying the same wonderful times of blessing and fellowship as the saints gathered in London.

As the meetings of the Convention continued so fresh blessings were showered upon the gatherings in rich and bountiful supply.

The visit of the special Convention speakers, Pastors Knipe, Rudkin, and Williams was much appreciated, and as

each unfolded the message of God one was impressed with the obvious leading of the Holy Spirit in the choice of addresses. So Bournemouth's Easter Convention will long remain in the memories of God's people.

## SOULS SEEKING CHRIST and Backsliders Restored to Fellowship

**Guernsey** (Delancey) (Evangelist John Scott). The Church is rejoicing in the divine blessing so manifest in the midst. Recently seven souls took their stand for Christ, in addition to which two backsliders were restored to fellowship with God.

All branches of the work continue to increase. Eleven converts have recently passed through the waters of baptism. Prayer is continuing that the fire of revival may sweep through the whole island.

## THE POWER OF GOD'S WORD

### Blessings Enjoyed

**Salisbury** (Pastor F. J. Slemming). The blessing of the Lord still rests on the church here under the faithful ministry of Pastor Slemming.



Pastor F. J. Slemming

Sunday and Wednesday evening services particularly are well attended, and the Word of God goes forth with no uncertain sound, edifying the church and convicting sinners.

A recent series of Wednesday evening Bible studies on the "Heartsofs of Job" were of much interest and help to all.

Pastor Corry's visit passed all too quickly. The meetings held on the Saturday, Sunday and Monday were well attended and very much appreciated and enjoyed. The subject dealt with on the Monday evening was "Some Up-to-Date Proofs of a very old Book," and although God's people are willing to accept His Word as true, having proved it by personal experience, it thrilled their hearts to hear how the many recent excavations in the Holy Land are proving beyond doubt that the Word of God is infallible and accurate even to the very letter, and henceforth even the sceptic or higher critic is put to silence by the things brought to light by the spade.

Much interest was shown when on several Wednesday evenings the Pastor dealt with subjects chosen by the congregation, such as "How Sunday should be kept" (this was particularly interest-

ing owing to a controversy in the local papers re the opening of the Swimming Baths on Sunday), and the "Unpardonable Sin."

## GRACIOUS TIMES AT EASTERTIDE CONVENTION

**Guernsey** (Pastor E. F. Cole). The saints at Vazon are rejoicing in the Lord after the many blessings received during the recent Easter Convention. The Lord was indeed in the midst. Pastor T. A. Carver, who came to minister the Word, gave some most uplifting messages which brought God's people into closer communion with the Lord; messages which were enjoyed by everyone.

Special singing was rendered by the Choir during the Convention.

A very happy time was spent around the tea-table on Easter Monday when a large crowd gathered for fellowship; members from Delancey being present with us on this occasion.

Two baptismal services were held recently when seventeen brothers and sisters passed through the waters in obedience to their Master.

Pastor Naylor has now taken up an appointment at Bermondsey in London, and Pastor E. F. Cole is at present ministering to the church. The church is looking forward for great things from God in the coming days.

## TWELVE BELIEVERS BAPTISED IN THE HOLY GHOST AS ON THE DAY OF PENTECOST

**Leyton** (Pastor C. E. Palmer). Times of blessing continue to be the experience in this church. The gospel is fearlessly proclaimed and souls have sought and found salvation.



Pastor C. E. Palmer

The church was recently privileged to welcome Pastor Douglas Gray and part of the London Crusader Choir who conducted the Sunday evening service. The messages and testimonies were inspiring and uplifting. At the close of this meeting one soul was saved and continues to worship in the midst.

During the past few weeks waiting meetings have been held for those desiring the baptism of the Holy Ghost. Some twelve believers have received the blessing in a manner similar to that of Acts ii. 4.

The Lord's children praise Him for His goodness and go on their way rejoicing knowing that the end is not yet. Hallelujah!

## SURRENDERING TO CHRIST Changed Lives

**Kingston-on-Thames** (Evangelist G. Stormont). The faithful teaching of God's Word during the past months has caused lives to be changed, believers to follow the Lord through the waters of baptism, and a deeper knowledge to be gained of the Christ who sacrificed so much for the redeemed.

The last subjects—"A Refuge from the Storm," (Noah's Ark) and "The Value of the Soul," upon which Pastor Penney preached, together with his farewell message to God's people to "earnestly contend for the Faith" will long be remembered as having been a source of inspiration to all those who were privileged to be present at these services.

As a result of these messages, three young men surrendered their lives to Christ. The church is now looking to

Him to continue His blessings under the ministry of the new Pastor.

## MEMORABLE FAREWELL GATHERING

### Fourteen Souls Decide for Christ

**Cardiff** (Pastor J. J. Morgan). A long-looked-for visit to the City Temple at Cardiff was amply rewarded when last week-end the writer was privileged to attend the farewell services of Pastor Jack Moore. The Temple is a building of great charm, with its exquisite oak doors, artistic green colour scheme relieved by cream panelling and shining chromium fittings, and the seating accommodation and acoustic properties being almost the best obtainable. By the commanding position of the building on one of the main thoroughfares, it is immediately singled out as an ideal situation for the Church of the Foursquare Gospel in Cardiff.

For four years Pastor Moore has been labouring in this city amongst the Welsh

people, and the erection of the Temple during this period is a monument to his strenuous endeavours and spiritual leadership. The Lord mightily blessed the Pastor's farewell message, and fourteen fresh recruits were registered in the Lamb's Book of Life.

The spacious building was filled to capacity, and amongst the vast congregation, numbering 900—1,000, were prominent citizens representing the medical and business professions. The service was most impressive, and will live long in the memory of those present, and many will regret the departure of their Pastor, but will wish him "God speed" in his new sphere of labour at Eastbourne. The service was brought to a close by the singing of that beautiful hymn, "God be with you till we meet again," reminding one of that blessed time when there will be no more partings, and the Church universal as the blood-bought bride of Christ, will be called to the Marriage Supper of the Lamb.

# The Divine Ideal

By A. B. SIMPSON

**T**HE Holy Spirit will give us new ideals of Christian character. Man's ideals are naturally but earthly and human. Some distinguished patriot or statesman, some illustrious and successful man is usually held up as the pattern for the young. Cultivate yourself, aspire, imitate the great and the good, develop the qualities that are in you—this is the accepted theory of education, both intellectual and moral, a drawing out of latent qualities rather than the imparting of a nature which we do not ourselves possess.

This is not God's plan. Righteousness does not spring out of the earth, but comes down from heaven. The Divine ideal of human character is nothing less than the Lord Jesus Christ Himself. He is our ideal, and nothing less than His inborn and inwrought character and image can ever satisfy God or us.

But there is an infinite difference between two ways of expressing this thought. To be like Christ is not the Christian ideal, rather it is to be identified with Christ. It is not a human character imitating His divine holiness, but a human vessel emptied of self and receiving the living Christ to live in us His very life, and make us, not like Him, but one with Him. In the old theological controversy of the fourth century, between the Arians and the Orthodox party, there was a single letter, and it was the letter *i*, which made all the difference between the two schools. The one Greek word spelled with *i* meant "like," the other spelled without the *i* meant not like, but *identical*. So some Christians try to be *like* Christ, other Christians to be *identical* with Christ, and the difference between the two is just this, that the one crucify the "I" and the other retain it. Our true ideal is to be so united to Christ that He Himself shall live in us and it will be "Not I, but Christ that dwelleth in me."

Some Christians have no higher ideal than to be cleansed from sin, and this to them is entire sanctification. Let our ideal rather be to be conformed to Christ through complete union with Him.

Is such an ideal possible for creatures such as we? Yes, beloved, for "when He shall appear we shall be like Him," and even now it is true that "in this world we are even as He." "What would Jesus do?" is a standard that we may set before us in every thought and act and word. Nay, more, if we have the anointing in us it will be the spontaneous instinct of our nature to act as He would act under similar circumstances, and as the apostle has expressed it, "Show forth the excellences of Him who hath called us out of darkness into His marvellous light."

## ANONYMOUS GIFTS

We acknowledge with thanks the following gifts from anonymous donors:

Jubilee Appeal Fund: Ballymena sister, per Pastor Cariss, £1; Portsmouth, £1.

Foreign Missionary Fund: Kingston-on-Thames, per Miss Henderson, £2; Halifax sister, per Pastor Thorne, £2 5/-; Armagh, £1; Portsmouth, £1.

Revival and Healing Campaigns: Portsmouth, £1.

Work in General: Amman, Transjordan, 8/-.

Prison Work: Portsmouth, £1; Southport, per Pastor Cloke, 5/-.

## To Every Creature

The late Duke of Wellington once met a young clergyman who, being aware of His Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not Your Grace think it almost useless and absurd to preach the gospel to the Hindoos?"

The Duke immediately rejoined: "Look, Sir, to your marching orders. 'Preach the gospel to every creature.'"

## ECHOES OF THE BOURNEMOUTH RALLY AND PRINCIPAL'S VISIT

The following is an extract from the *Bournemouth Times and Directory*:

### A BIG HANDSHAKE

#### At Foursquare Gossellers' Rally

Over eight hundred people all vigorously shaking hands with one another and in fact with as many of their fellows as were within reach was the amazing spectacle witnessed in the Bournemouth Town Hall on Wednesday evening. It happened at a remarkable demonstration of religious enthusiasm when a large number of men and women, many of them quite young, and keen members of the Foursquare Gospel attended a mass rally. Representatives were present from Wimborne, Romsey, Southampton, Salisbury and other towns in the vicinity as well as from Bournemouth churches of the gospel.

The meeting was notable for the powerful singing of hymns and other religious pieces by the congregation and choirs. The choir was formed partly by the "Winton Crusaders," who, it was stated, sung to the prisoners at Dorchester Prison at Easter.

Pastor Douglas B. Gray, chief secretary of the Elim Crusader Movement from London Headquarters, was present and accompanying him on the platform were, amongst others, Pastor J. D. Craig, of Clayton Church, Sussex; Pastor James McWhirter, president of the Elim Crusaders' Movement, London; and Pastors Packer (Winton), Cooper (Romsey) and Kemp (Springbourne).

Pastor Gray, who was the convener of the meeting, also led the combined choirs and the Winton Choir was led by Mr. D. House, while Miss Joan Holman, daughter of Gen. Sir Herbert Holman, gave a number of solos.

When a call was made for those to stand up who declared themselves cured of complaints recently by the faith of the Foursquare Gospel, nearly thirty people rose in the congregation. One woman who said she had regained the use of her legs as a result of a meeting on Good Friday at Winton, when Principal Jeffreys was present came on to the platform and told him she had been cured.

A forceful address directed more especially to the young people present, was given by Pastor McWhirter: "As a

(Continued on next page)

### CRUSADER CAMPS

Brighton, July 25th to August 15th.  
Glossop, August 1st to 15th.

### THIS WEEK'S FACT

Already a steady stream of applications are coming in from Crusaders booking their summer holidays. Don't delay, decide to spend a holiday with us.



(Conducted by Pastor DOUGLAS B. GRAY)

## WHIT-MONDAY NEWS ITEMS

Expectations run high for the great Whit-Monday meetings in the Royal Albert Hall. A real season of Pentecost is anticipated.

Three addresses by our beloved Principal, on the Outpouring of the Holy Spirit and the Miraculous Gifts of the Holy Spirit, are such as should not be missed by Christian followers.

Two new pieces of a Pentecostal character will be sung by the massed choir. One piece, "Floods of Revival," has been specially written for the great day. Words and music by Pastors E. C. W. Boulton and Douglas B. Gray respectively. Published in *Elim Songster*, No. 10.

New gospel singers to the Royal Albert Hall meetings will be rendering pieces during the day, including London Crusader Choir Male Voice Quartette, who recently accompanied Pastor D. B. Gray and Evangelist David Vanstone on the Youth Tour. A new gramophone record by this quartette party is being released on Whit-Monday at the Albert Hall. One of the soloists will be Mr. D. Stuart House, the leader of the Winton Crusader Choir.

## GLOUCESTER YOUTH

Special and inspiring service have been conducted at Gloucester, with interesting visitors and speakers. On Good Friday the Crusaders visited Arlingham, a nearby village and conducted a service. Saturday evenings are well spent by the Crusaders who visit the public houses and sell the *Evangels*. The work of the silver band in the open air and the visit to the hospital is greatly blessed and appreciated. Patients look forward to such visits.

## BEHIND PRISON BARS

By GWILYM I. FRANCIS

The big iron doors were swung open upon their gigantic hinges; one by one we filed in—twenty-three—"another two" cried an officer: Here they come hurriedly and panting, carrying a portable organ—"twenty-five"; the number is complete; the doors clanged, and there between two large iron doors and two huge iron gates were imprisoned a section of the London Crusader Choir—it was at Bedford.

Bedford will ever be associated with the prison, as it was whilst imprisoned in that town that John Bunyan wrote his immortal dream-story, "The Pilgrim's Progress." John Bunyan was in prison for the gospel, the London Crusader Choir were in prison with the gospel, although singularly enough there was another Bunyan among the members of this Choir.

The iron gates were unlocked, the prison house was opened; up some narrow steps into a reception room, another flight of narrow steps led us to the prison chapel. Here the men were gathered for the service, and their eyes sparkled with joy as the choir took their places.

After brief and appropriate prayers by the prison chaplain, Rev. J. Hawker, the choir opened with a very effective rendering of a piece entitled "Lay thy load of sorrow at the feet of Jesus." At the outset there was a deep sense of the presence of the triune God, which deepened as the service proceeded. After a very inspiring rendering of "By Grace Alone," by Miss Joan Holman, Pastor Gray announced: "We will now have an Instrumental and Vocal Quintette." There were great expectations and possibly some curiosity as the five members of the choir stepped forth with their two trumpets, Saxophone, Accordion and String Bass. What harmony and melody as those instruments so beautifully blended together, gave a very impressive recital of "At Peace with God," and the vocal which alternated with the instrumental rendering of this beautiful piece caused a deep peace to settle upon that unique assemblage. After an uplifting singing of "I am the Resurrection" by the Choir, followed by other vocal and instrumental items, the men and choir joined heartily in the united singing of a hymn. The recital of "He tasted death" (Heb. ii. 9), by Miss Irene Bunyan, depicting the life of Christ from Bethlehem to Calvary, was very touching, and Calvary was made very real when the Choir supplemented the reciting by singing two verses of "When I Survey," ("Deep Harmony"). A few more musical items and this great service in the prison chapel was brought to a close.

Right throughout this inspiring service, the men had repeatedly responded, and on many occasions eyes were moistened as the Gospel of Christ was presented in word and song.

Another helpful service, conducted by Pastor Douglas B. Gray, Miss Holman and the London Crusader Choir at the Elim Tabernacle, Letchworth, terminated a very happy, profitable, and uplifting day in the presence of the Master.

youth movement we are making no less a challenge than to surrender our bodies to the life of Christ," he said. "Surrender and then sacrifice should be a joy. I am so glad that in this movement there is a response to the call by youth to make a living sacrifice."

#### SINGING TO VICTORY

Mr. J. D. Craig also spoke and took as his subject "Singing." He remarked that those outside who went to a meeting of the Foursquare Gospel were always struck by the singing. The Bible, of course, was full of song.

"You only really begin to live when you make peace with God in your heart. You cannot live when you walk about with enmity in your heart for God," was further advice given by Mr. Craig to the gossellers.

The meeting closed with the quiet singing of "Take My Life," and a hymn.

## The Supreme Vision (continued from page 345)

hands and feet will be eternal testimonials of His redemptive work.

(b) *The Man of victory.* No longer does He have a body lacerated, scourged and wrapped in grave clothes, but a resurrected and glorified body. Praise God, He is a Victor over death and hell!

(c) *The Man of exaltation.* He is crowned with glory (not thorns) and is seated upon the throne of heaven, King of kings and Lord of lords.

(d) *The Man of satisfaction.* The face that was marred more than any man's by sorrow and pain, on that day will be lit up with a wonderful smile of approval as He sees the travail of His soul and is satisfied, and hands to us our glorious reward and "Well done."

*We shall be like Him!* In a moment all earthly stains shall be banished for ever. Crutches, disease, pain, tears and death—these things, praise God, will have vanished. We shall be cleansed from every sin and robed

#### IN GARMENTS OF HOLINESS

and glory, with bodies glorified and immune from all

disease and pain. We shall be "like Him" both in person and glory. When we say good morning in heaven we shall say goodbye to earth, but it will be a welcome goodbye. The reason why heaven will be so joyful is due to those things that will be "missing," i.e., sorrow, death, trouble, tears, etc.

*When shall we see Him?* (I. Cor. xv. 52). Surely I could not close this message without asking this question. "In a moment," when the last prayer has been uttered, the last soul gathered for the harvest, and the last stone added to the Building, God's day of grace will end. The trump shall sound and this wondrous prospect shall be realised. The muffled drumbeats of war that are rolling across Abyssinia, the war clouds in the Far East, the industrial chaos, and religious apostasy on every hand represent God's handwriting upon the wall, foretelling the nearness of the end of God's day of grace. In a moment when least expecting, perhaps while engrossed at business, or while attending to duties at home, or work, the heavenly call shall go forth and we shall be snatched away into His presence. While watching and waiting let us be faithful lest we be ashamed at His coming.

### Do Not Miss the Great Gatherings in the Royal Albert Hall on Whit-Monday

SPECIAL PROVISION IS BEING MADE FOR THOSE SEEKING DIVINE HEALING AND THE BAPTISM IN THE HOLY GHOST

### "It's all Yours, Sir!"

A PASSENGER was travelling from Savannah to New York by steamboat. In order to save expense in having meals on board, he had taken with him some cheese and biscuits and other food, and partook of them sparingly from time to time. At length he became ravenously hungry, the more so as the smell of savoury food from the dining room greeted him again and again.

Finally he went to the purser and said, "How much would one good square meal cost me?"

"It's all yours, sir, it's all included in the ticket."

Before this he had not appropriated what was already his in title, but he was not long in availing himself of what was his.

May this not remind us of the folly of the unsaved, who are attempting to meet soul hunger by their own "works of righteousness?" God has provided salvation full and free. The ticket (not paid for by the sinner, however, but by Christ) includes all we need for our journey from guilt to glory.

And may not this remind us of our folly if we are Christians, in not using that which Christ has made ours at infinite cost to Himself? We live on such short rations when we might live on the fat of the heavenly land. Our Lord is saying to us, "Eat, O friends; drink, yea, drink abundantly, O beloved." He would have us in the enjoyment of our high and heavenly privileges.

Shall we continue to live like paupers when princely diet has been provided for us?

**CLASSIFIED ADVERTISEMENTS**

50 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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**Bangor, Ireland.**—"Ebenezer" Boarding House. Happy Christian fellowship; close sea, central; electric; appreciated for comfort, cleanliness and excellent catering; home baking a speciality; recommended. Mrs. Pollock, 40, Holborn Avenue C7

**Blackpool.**—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

**Blackpool.**—Homely apartments or board-residence, nice quiet avenue; house facing south, very sunny; personal supervision, near sea and promenade; stamp. Mrs. Sutcliffe, "Penrhyn," 38, King Edward Avenue, North Shore. C18

**Blackpool.**—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and Promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road. C13

**Bognor Regis.**—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C24

**Bournemouth.**—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central Station, assembly; buses to all parts; member of Elim Assembly. Mrs. Sims, 86, Avon Road. B2306

**Bournemouth.**—Spend your holiday with Foursquare sisters in happy Christian atmosphere; excellent catering, every comfort; close to sea and assembly. Recommended by pastors and Christian workers. D. Kent, "Montreal," 7, Welpole Road, Boscombe. B2350

**Bournemouth, Boscombe.**—"Salaam," Campbell Road. Christian guest house, homely board-residence; highly recommended; central, near sea, shingles; separate tables; terms moderate, according to room and season. Miss Cavill. C1

**Bournemouth.**—Holiday accommodation, bed and breakfast 21/-; near buses. 208, Malvern Road. C22

**Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2333

**Brighton.**—Bedroom and breakfast 18/- per week each; small pleasant room overlooking garden; central to all parts of the town; Dials district. 8, Prestonville Road, Brighton 1 (stamp). B2348

**Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest. Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 16th—September 7th. Subject "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

**Clacton-on-Sea.**—Homely board-residence, every comfort; near sea and station; well recommended; terms very moderate. Miss Brooks, "Glenroy," 84, Meredith Road. B2336

**Cliffenville, Margate.**—Holiday and Rest Home, comfortable and homely. Terms, full board 35/- weekly, bed and breakfast 21/-, excepting August. Apply, Mrs. G. Every, "Cartref," 59, Fitzroy Avenue. B2338

**Cornwall, Newquay.**—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1 1/2 acres; tennis, putting; 10 minutes' walk various beaches, on bus route lovely North Cornwall coast; comfortable, homely, Christian fellowship; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; special offer until May 30th, 35/- weekly. Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2287

**Devon, S.W.**—Good home offered to Christian lady as paying guest; every consideration; semi-invalid considered. Apply, Box 416, "Elim Evangel" Office. C3

**Dorset.**—If you are requiring rest and spiritual help in healthy and happy surroundings, write to Miss Dixon, Ferndale, Ashley Road, Parkstone; near Bournemouth and Poole; terms from 25/- weekly. C28

**Eastbourne.**—Comfortable, homely board-residence, bed and breakfast; nice locality, nice garden; terms moderate; recommended (Foursquare). Mrs. Lee, "Astaire Villa," Astaire Avenue. C23

**Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 31, Rodenhurst Road, Clapham Park, London, S.W.4.

**Exeter, Devon.**—Board-residence, bed and breakfast or apartments; central, nr. assembly; moderate. Mrs. Clare, 14, Oxford Rd., St. James. C4

**Guernsey.**—Why not come to sunny Guernsey for your holidays? Few minutes from sea and Vazon Foursquare Assembly; board-residence at Mrs. Mauger's, Les Effards, Vazon, Castel, Guernsey, C.I. Terms moderate. B2335

**Guernsey, C.I.**—Sunny holiday resort; board-residence, good catering, all home comforts, two minutes from bus route, near sea front and Delaney Elim Assembly. Mrs. T. C. Parrott, "Fairhaven," Coutanchez, St. Sampson's. C5

**Hastings.**—Furnished hut, sleep four; near sea, camping; suitable for meetings; gas, water; terms moderate. E. M., 60, Links Road, Tooting, S.W. B2344

**Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2282

**Hove.**—Board-residence, quiet, comfortable and homely; few minutes sea; 48/- weekly, or 85/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2351

**London.**—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts; personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; phone Mountview 7069. B2344

**London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W2. Phone Abercorn 3547. C27

**London.**—Christian home, select district; garden; full board 25/-, without middie meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2339

**London.**—Central London Christian Guest House, 25-26, Cartwright Gardens, W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. B2340

**London, Clapham Junction.**—Visitors to London, furnished flat, 1-2 rooms with kitchenette, other bedrooms from 8/-; own slot meters; bed-breakfast 4/- nightly; clean, comfortable. 16, Beauchamp Road. B2347

**Margate.**—For sunshine and health; board-residence from 30/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to, Mrs. E. Green, "Beach Crest," 41, Canterbury Road, Westbrook. B2346

**Maldon, Essex.**—Christian guest house, sunny aspect; all home comforts; garden, garage; near sea and shops. Terms from 30/- per week. Apply, Miss May, "High View," 44, Wantz Road. B2353

**Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergale Road. B2354

**Old Colwyn.**—Holiday Home; board-residence, all home comforts, 11 minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2354

**Scarborough.**—Rest and holiday home, open all year, near sea and station; happy, homely, comfortable. For particulars write Mrs. Shaw, 41, Grosvenor Road. C29

**Shanklin, I.O.W.**—"Gem of Island" guest house; ideal position, 3 minutes from cliffs; recommended by pastors and Christian workers; reduction for numbers. Miss Fyfe, "Thornbury," Alexandra Road. Telephone 230. B2304

**Shanklin, I.O.W.**—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue (late Atherley Rd. Dairy). C12

**Shanklin, I.O.W.**—Will friends kindly note that Mr. & Mrs. Burrows have taken larger house, 1/2 minute from cliffs; charming garden, sun lounge. "Orient," East Mount Road. C17

**Southsea.**—5 minutes sea, pier, homely apartments, board; bed-breakfast; June 17/6 each sharing; July from 19/6; 3/-, 3/6 per night; central, near coach station, buses. Evans, 9, Kent Road. C14

**Southampton.**—Missionary, Christian workers' holiday home, quiet, restful situation, modern conveniences; spiritual fellowship; within easy reach of bus, tram and docks; garage. Telephone 71610. Particulars from Mr. and Mrs. W. H. Tucker, "Bethshan," 10, Clifton Rd., Regents Park, Shirley. C9.

**Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2334

**Southport.**—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

**Swansea.**—Board-residence, bed-breakfast; all comforts and conveniences; moderate terms; 3 minutes sea; without board if preferred; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynmill. B2341

**Thundersley, Essex.**—Within easy access of Canvey Island, close to river, sea, woods, assembly; holiday comforts; special terms Elim Members, Crusaders, 20/-, 25/-. Miss Farndon, Crusader, "The Nest," Wycombe Avenue. C15

**Torquay.**—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway and buses; members of the Foursquare heartily welcomed. Send stamp for particulars: Miss Bunclark, Hillside House, Bridge Street, Bideford. B2345

**Ventnor, I.O.W.**—Board-residence £2, bed and breakfast 25/-. Book now for June, July, August; close station, near sea. Mrs. Hunt, 2, Aldbury Terrace, Southgrove Road. C19

**Wandsworth Common.**—5 minutes from Clapham Junction (1d. bus St. John's Hill to Council House). Newly-furnished bed-sitting rooms from 14/-; meals optional, or partial board-residence 28/-. Nice house and district. 8, Allfarthing Lane, S.W.18. C8

**Westcliff-on-Sea.**—Superior accommodation, board-residence, bed and breakfast; select, quiet district; well-appointed house; central sea and shops; highly recommended; terms 2 guineas weekly, bed and breakfast 25/- weekly. Miss M. Harper, "Dalarne," Finchley Road. B2349

**Whitby.**—"Sea Haven," Esplanade, West Cliff; hot and cold water all rooms; home comforts, personal supervision; recommended by pastor. Mrs. Cowley. C11

**BUSINESS FOR SALE**

**Grocery & Provision.**—Smart, double-fronted shop, weekly trade £36, scope for improvement; rent £95; good living accommodation and garage; £350 or offer; S.A.V. London area. Box 418, "Elim Evangel" Office. C25

**FOR SALE**

**Burdett** organ for sale; 15 stops, one-and-half manual and half foot notes; in perfect order and condition; suitable for church; £16 10s. Lock, 11, North Road, Wimbledon. B2338

**SITUATIONS VACANT.**

**Cook-General** and housemaid required for guest house; would suit two sisters or friends; good references. Apply Mrs. Burrows, "Orient," Shanklin, I.O.W. C16

Continued at foot of next page

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I'll be so glad when day is done.  
My Lord abides.

I walk with the King.  
Since Jesus came to stay.  
Jesus, how wonderful.  
Ever near to bless and cheer.  
High, higher than the hilltops.  
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**General servant**, male or female, for family of three adults; Christian home, kindness, satisfactory wages; write or call, 31, Granville Road, Sevenoaks, Kent, or telephone 892. Mrs. Brettel Scott. C6

**Good cook** required for a country house, Christian lady preferred; Four-square parlourmaid also kept. For particulars write, Mrs. Hitchings, Ashcroft Tower, Burnham, Bucks. C21

**Qualified chemist** wanted, Christian young man, commence July 1st. Approx. State salary required, etc., to E. H. Beckett, M.P.S., Knott End, Fleetwood. C26

#### BIRTH

**Howard**.—On May 5th, to Mr. and Mrs. Howard, of Neath, the gift of a daughter.

#### WITH CHRIST

**Franklin**.—On April 29th, Thomas Franklin, aged 71, member of Elim Church, Grimsby. Funeral conducted by Pastor V. S. Pritchard.

**Lawrence**.—On May 11th, Mrs. Lawrence, aged 83, member of Elim Church, Crowdon. Funeral conducted by Pastor Jack Moore, assisted by Pastor H. Kitching.

**Le Tessier**.—On May 4th, Mrs. Osmond Le Tessier, aged 42, member of Elim Church, Vazon. Funeral conducted by Pastors E. F. Cole and Evangelist J. Scott.

**Pearson**.—On May 11th, Mrs. Pearson, aged 48, "Evangel" Secretary of Elim Church, Eastbourne. Funeral conducted by Pastor Jack Moore.