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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. XVI., No. 13

MARCH 29, 1935

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



"His place of defence shall be the munitions of rocks."
—Isaiah xxxiii. 16.

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.

EXECUTIVE COUNCIL:

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

Vol. XVI. March 29, 1935 No. 13

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EASTER MONDAY, 1935

THE TENTH ANNUAL
FOURSQUARE GOSPEL

DEMONSTRATION

in the
ROYAL ALBERT HALL
(LONDON)

On April 22nd, 11 a.m., 3 & 7 p.m.

Principal GEORGE JEFFREYS

will preach at the

THREE GREAT GATHERINGS

Come expecting a great outpouring of the Holy Spirit

The Principal will also officiate at the three ordinances:

MORNING at 11; Divine Healing. The sick will be prayed for and anointed with oil (James v. 14).

AFTERNOON at 3; Baptismal Service. Believers passing through the waters of baptism.

EVENING at 7; Communion Service. The vast assembly partaking of the Lord's Supper.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

THE ANNUAL LONDON EASTER CONVENTION

Good Friday, April 19th to Friday, April 26th.

Convention services will be held this year as follows:

Good Friday and Easter Sunday:

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

Saturday:

Elim Crusader Rally at Hyde Park at 7.30 p.m.

Tuesday, Wednesday, and Thursday:

City Temple, Holborn Viaduct, 7.30 p.m.

Friday:

Kensington Temple, Kensington Park Road, 7.30 p.m.
Last Elim Crusader Rally of the season.

SPEAKERS INCLUDE: Dr. T. J. McCrossan, Dr. W. H. Pope, Pastors J. McWhirter, P. Le Tissier, J. R. Moore, A. C. Coffin, J. F. Welsh, M.B.E., R.N., E. J. G. Titterington, M.A., and W. LI. Bell.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

CHEAP RAILWAY TICKETS. Monthly Return Tickets at cheap rates are now available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where 8 or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

ENQUIRIES should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Easter Conventions in the Provinces

BELFAST. Ulster Temple, Ravenhill Road. Speakers include Pastor and Mrs. W. G. Channon. Convener: Pastor H. Kitching.

BIRMINGHAM. April 19, 20. Elim Tabernacle, Graham Street. Speakers include Pastor J. McAvoy.

April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill (largest and most up-to-date Skating Rink in the British Isles). Easter Sunday at 3 (Divine Healing Service), and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore. Convener: Pastor W. Barton.

CARDIFF. April 19—25. City Temple, Cowbridge Road. Speakers include Pastors W. A. Nolan and J. T. Bradley.

CARLISLE. Elim Tabernacle, West Walls. Speakers include Mr. F. Carson and Mr. W. Uprichard. Convener: Pastor H. T. D. Stoneham.

GLOSSOP. Elim Tabernacle, Ellison Street. Further particulars later.

LEEDS. April 19—24. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Speakers: Pastor and Mrs. G. Kingston, Pastors R. Mercer, L. Bell, J. R. Knight, W. G. Hawkins and L. Morris.

MANCHESTER. April 19—21. Grosvenor Street Church (off Downing Street). Further particulars later.

SOUTHPORT. Temperance Institute, London Street. Further particulars later.

VAZON, GUERNSEY. April 19—24. Elim Foursquare Gospel Church. Speakers include Pastor L. N. Knipe. Convener: Pastor W. F. South.

YEOVIL. April 18—21. Elim Hall, Southville. Speakers include Pastor and Mrs. J. Woodhead. Convener: Pastor R. Knox.

Continued on cover iii.

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. XVI, No. 13

MARCH 29, 1935

Fridays, Twopence

Life after Death

By GERALD B. WINROD

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—II. Corinthians v. 1.

There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.—I. Corinthians xv. 40-44.

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.—Luke xxiii. 42, 43.

WHAT do you mean when you use the word "I"? It is the shortest word in the English language and perhaps the most mysterious. Everyone uses it a hundred times a day. I want this. I want that. I will. I think. I can. I will go. I, I, I.

Socrates said, "Know thyself." "I," "I," "I."

What is this "I"? What is it? Where is it? Where did it come from? What is it doing? Where is it going? What do you mean—"I"?

Someone replies that when he says "I" he means his physical body. But do you not know that your body is only a garment woven from about five shillings' worth of chemical elements? One day in a museum I looked through a plate glass window and saw in small vials the portions of lime, silica, iron, water and other chemicals that make up the body. I found their commercial value to be something

LESS THAN FIVE SHILLINGS.

A person may have a million pounds but he is only worth five shillings!

Let us also be reminded that our physical bodies are ever undergoing changes in their cells. Since you began reading this article you have shed many body cells, and the instant each cell departed a new one was builded to take its place.

There are millions of cells at work on your brain that never thought of a foot. Cells are building your eye that never saw an arm. Cells are at work on your ears that never heard of a lung. It is to be questioned if you have a single cell in your body that was there seven years ago. You possess a muscular system. In your anatomy there are a given number of bones with muscles wrapped round them, and these muscles are capable of making more than fourteen thousand gestures. But if we will think deeply we

will come to know that this transitory, ever changing physical body is not the "I."

Think deeply and you will come to the conclusion that this mysterious thing called personality embodied in the "I," is something that goes infinitely beyond the mere five shillings' worth of chemical compounds. The "I"

STANDS BEHIND THE SCENES

and looks through the eyes, hears through the ears, speaks through the mouth, feels through the sense of touch and smells through the sense of smell.

Job went to the heart of the matter when he said, "Thou hast clothed me with skin and flesh and hast fenced me with bones and sinews." In other words, Job is saying that God had wrapped "skin, flesh bones and sinews" around him. Job knew that he was not flesh and blood but that the physical body was simply a garment that he was wearing. He said that the "I" was living temporarily in a physical body.

It is an indication that one is making spiritual progress when there awakens in his nature a deep realisation of the fact that he is not a mere bundle of chemical elements actuated by the desires and passions of the flesh, but that he is an eternity-bound spirit, tabernacling temporarily in a house of clay. Think it out and your conclusion will be, "I am not a body, I have a body."

What do you mean—"I"? The psychologist may answer, "Brain." Which brain? The brain when you are two, twenty-two or fifty-two years of age? The brain is ever changing in its cell structure. Worn-out cells are passing away. Some of us have had a complete revolution of

A DOZEN OR MORE BRAINS,

as far as the physical construction of the organism

is concerned. But memory insists that the "I" has been the same all the time.

You can remember events that occurred twenty, thirty, or forty years ago. During that time you have had several brains, physically speaking, but your memory says that you have not changed. There must be something deeper and more enduring in personality than mere brain cells. The brain is the seat of thought but it is not the source of thought. In itself it has no power to originate or create. Physically, the brain of a man differs little from the brain of an ape. Someone has said that if the soul of a man could get behind the brain of an ape, it could function as efficiently with the ape brain as a human brain, because the source of the intelligence is not dependent upon the physical organism. Intelligence originates in a deeper realm. Your conclusion must be, "I am not a brain, I have a brain. I use a brain. I think through a brain, but this brain is not me, it is mine, for I am spirit."

From whence this "I"? "And God breathed into man's nostrils the breath [Hebrew: *nshamah*, meaning spirit] of life; and man became a living soul."

Personality is centred in spirit. The soul is a shadow of the personality and the body is

A SHADOW OF THE SHADOW.

The spirit is the cause, the soul is the effect and the body is the effect of the effect.

The human personality lives in three worlds and functions daily on three planes of consciousness. In the New Testament there are three words translated from the original Greek to read life. In the English translation the word occurs one hundred and eighty times.

Sometimes the word life originates from the Greek words *bios* and *biotikos* which pertain to physical life. Other times it has its origin in the word *psuche* meaning psychic, from which we get the modern word psychology, the science of soul life and mental processes. Other times it comes from the word *zao* which means spirit or eternal enduring life. Owing to the poverty of the English language these three words fail to convey the real Greek meaning behind them. Paul spoke in recognition of the three planes of life on which the human personality functions when he said, "I pray God that your whole spirit and soul and body be preserved blameless."

There is a difference between eternal existence and immortality. Every human being has eternal existence because he possesses life, *aidios*, but only the twice-born mortal possesses incorruptible, immortal life, which is designated by an entirely different word in the Greek *aphtharsia*. Immortal life belongs only to the in-Christed personality where the "I" has experienced the touch of

SUPERNATURAL REGENERATION.

Wherefore Paul's words, "Put ye on the Lord Jesus Christ."

Personality is not dependent upon flesh. The "I" continues to exist after the flesh returns to dust. You will be living a million years from to-day. Death is an unlocking process whereby the spirit withdraws

from the body and takes its flight into a different realm. You will never cease to exist. But after the dissolution of the body the personality finds adjustment to a different environment. There is one heart-beat between you and eternal destiny at this moment. Your heart is beating now; you have no positive assurance that it will be beating one hour from now. The core of personality is the heart-beat. It is the spirit "I" that makes the heart thump. This is why the construction of the human heart baffles material science. "Where will you spend eternity?" is a sane, intelligent question.

The primary purpose of the coming of Jesus Christ into the world was to save deathless, eternity-bound personalities from everlasting outer darkness. The experience called death is simply the act of laying down the physical body as one might throw away a worn-out garment. Jesus Christ came into the world that men might learn how to find peace with God.

I believe in the existence of hell. Was Jesus an authority on the subject of heaven? Is He to be believed when He said, "In My Father's house there are many mansions"? He proclaimed

THE REALITY OF HEAVEN,

but He also taught the doctrine of hell. If He was an authority on the subject of heaven, I submit that He must be an authority on the matter of hell. But someone says, "I don't want to believe in hell." And if I was living the kind of life that he is living, I would not want to believe in hell either! Accept Jesus Christ as personal Saviour and it will not be nearly so difficult to believe in hell or any other true Bible doctrine.

You do not need a preacher, or even the Bible, to tell you that if you transgress the laws of God and man that somehow, somewhere, some day you will pay for your sin. There is a still, small voice in your moral nature called the conscience that warns you against wrong, and shouts that if you deliberately engage in it, you will be required to pay the penalty. The same delicate voice says that if you adhere to Bible standards, you will somewhere reap a glorious reward and enter into a pure, blissful state. Let conscience speak.

If the Bible teaches one doctrine, it teaches hell for the sinner and heaven for the saint, notwithstanding metaphysical vagaries to the contrary. When one gets through with his psychological gymnastics and mystic, occult, oriental lore and speculative philosophies, he must come back to the simple

INFALLIBLE WORD OF GOD

in order to find a solid rock upon which to build a philosophy that will solve the problems of life and destiny in a rational way.

Where do we go from here? There is a teaching that says the personality goes to sleep. There is not a passage of Scripture rightly interpreted to sustain the idea that the "I" will ever enter into an unconscious state. Souls do not sleep on earth. That is why you dream dreams. If souls do not sleep here I am rather certain they will not sleep in eternity.

The Old Testament came to us in Hebrew, the New Testament in Greek.

There are four words in the King James version of the Bible translated hell—*sheol*, *hades*, *gehenna*, *tartaros*. Each of these words have an entirely different meaning.

Sheol in the Old Testament is translated three ways, to read hell, grave and pit. In each instance it means the abode of excarnate personalities, both good and bad, until the resurrection of Christ. There were upper regions of *sheol* and lower regions. The ancient Jews called the upper regions Abraham's bosom and Jesus called them paradise. The term Abraham's bosom is an expression found in the writings of the leaders of Israel, called the Talmud. The Talmud was strictly of human origin, but yet Jesus accommodated Himself to its use in the story of Lazarus by saying that the poor man was carried into Abraham's bosom, the region which the Jews thought of as

A PLACE OF BLISS.

Father Abraham was to the Israelites, in the corrupt times of their later superstitions, almost what the Virgin Mary is to the Romish Church. Jesus also called the upper strata of *sheol* paradise, which in the Greek is *paradeisos*, meaning "place of happiness." This word occurs three times in the New Testament.

In Old Testament times the spirits of those who lived under the promise and looked forward in faith to the coming of the Messiah, entered paradise on departing from the body. Spirits leaving the body in an unrighteous state gravitated to the lower regions of *sheol*. During the three days that the body of Christ was in the tomb He entered *sheol*. Hence His words to the thief on the Cross, "To-day shalt thou be with Me in paradise." Three days later He forbade Mary to touch Him, saying that He had not been to His Father. There He made a perfect discrimination between paradise and heaven.

Paul tells us what Jesus did at the time of His visit to those regions. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)" In other words, Jesus lifted the paradise out of *sheol*, and

TASTED DEATH

for every regenerate mortal. Now those in Christ that leave the body do not go to *sheol* like Old Testament characters. Now "to be absent from the body is to be present with the Lord."

This is what Jesus meant when He said that the gates of hell would not prevail against His Church. Peter made his statement concerning the Deity of Christ and the Lord answered, "And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." What was the Rock? The Romish Church says that Peter was the Rock and that Christ builded His Church on that disciple. This is an error. The Lord did not build His Church on a man; the Church is builded upon His Deity and the Rock to which He referred was Peter's statement

concerning His Godhead. If Peter were living to-day he would not be eligible to the Vatican if for no other reason than that he was a married man. We know he had a wife because the Lord healed his mother-in-law.

Hades. The Greek word *hades* in the New Testament is somewhat the same as *sheol* in the Old Testament, with this difference: *sheol* was the abode of both the good and bad, in its upper and lower regions, but *hades* since the resurrection of Christ is the place of only the departed who leave the body

IN AN UNSAVED STATE,

In other words, the unrighteous "I" goes into *hades*, there to remain until the second resurrection and Great White Throne judgment. This word appears ten times in the New Testament and in each instance is translated hell.

According to Revelation xx. 13, *hades* will be emptied after the millennium at the time of the White Throne judgment, when those who have gone there will stand before the just Judge to account for the deeds done in the body. We read, "And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell [*hades*] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." These people lived by their works, and they will be judged according to their works. Had they accepted Jesus Christ through grace they would be judged on the basis of grace. They will find that their works cannot save them. When I come into judgment I do not want to stand in my shoes. I want to stand in the shoes of the Man who died for me.

Hades, then, is the abode of the departed wicked in this age between death and judgment.

Gehenna. After the White Throne of Judgment the occupants of *hades* are

CAST INTO GEHENNA.

This is the only Greek word that we can associate with the popular meaning which is attached to our modern use of the word hell. It is a place of eternal expulsion from the presence of God. Physical death is the absence of the spirit from the body. Spiritual death is the absence of the spirit from God. Whatever else hell is, it is the everlasting absence of God. *Gehenna* appears thirteen times in the New Testament and is used in almost every instance by Jesus and without exception it refers to a future time of suffering.

The Greek word *gehenna* is derived from the ancient Hebrew Valley of Hinnom which was a deep narrow glen, south of the city of Jerusalem, where children were offered in heathenish sacrifice to the fire god Moloch. In a certain part of this valley there was a place called Tophet, where there was a brazen statue that was kept heated all the time and amid the beating of drums and the clanging of cymbals, human sufferers were thrown into the flames. This fiendish custom was an act of idolatrous worship to the fire gods.

Jesus used the horrid rites which had been practised in the Valley of Hinnom as a solemn warning to sinners in describing the future, ultimate abode of the departed wicked. Notice that gehenna in the four gospels is a future state which begins

AFTER THE WHITE THRONE

of Judgment. There is not a sinner in gehenna today; there will be no gehenna until hades is emptied.

Tartaros. There is another Greek word translated hell—tartaros, and it occurs once in the New Testament. Peter uses it to describe the deepest abyss of hades. It is presumably a place occupied by fallen angels.

To recapitulate, let us observe that the unrighteous go immediately into hades upon leaving the body, to remain until the second resurrection, when they will receive bodies of some kind through which personality can function, to stand before the Judgment Bar. After that they are consigned to an eternal region called gehenna.

Those leaving the body in Christ go to an entirely different realm. They go to be present with the Lord, but their state of bliss is not perfect until the first resurrection. There are two resurrections; the first for the righteous, then a thousand years of millennium, and after that a second resurrection for the unrighteous. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The state of bliss is not complete until the redeemed mortal receives his deathless, diseaseless, glorified resurrection body at the beginning of the millennium.

The saints have something marvellous to look forward to! "Beloved, now are we the sons of God,

and it doth not yet appear what we shall be: but we know that,

WHEN HE SHALL APPEAR,

we shall be like Him; for we shall see Him as He is."

It is the deliberate purpose of Satan to befuddle thinking concerning the matter of life after death. Owing to a lack of knowledge regarding the true teaching of the Scriptures on the subject there has clustered round it a great deal of sentimentality. This need not be, for the Scriptures are explicit and need only to be studied. Death to Christians of the first century was not a plunge into the dark. They knew what conditions were like on the other side and they prepared consciously for those conditions. Death was to them an open door through which they walked into a bigger and broader life, knowing, however, that they would not come into the fulness of their inheritance in Christ Jesus until after the first resurrection, at which time they would receive bodies which would be utterly immune from sin, suffering and sorrow.

What is Prayer?

Prayer is weakness leaning on Omnipotence.

Prayer is the heart's trysting time with God.

Prayer is faith laying hold on God's promises.

Prayer is the thirsty soul's cry for the Living Water.

Prayer is hope realising its fruition in anticipation.

Prayer is the breath of heaven breathing through the life of man.

Prayer is the atmosphere in which all Christian virtues grow to perfection.—Sel.

RECALLING A DISASTER.

Those too young to recall the Titanic disaster can experience something of the shock it caused by reading Commander Lightoller's "Titanic and Other Ships," which has just appeared.

He says that the delay of a wireless operator in sending a message to the bridge was a direct cause of the catastrophe.

This message, received from another ship, reported "heavy pack ice and a great number of large icebergs" in a position right ahead of the Titanic and not many miles away.

Not realising the extreme urgency of the message the operator laid it aside until he had finished his accounts.

Actually it never reached the bridge.

That delay proved fatal and was the main contributory cause to the loss of that magnificent ship and hundreds of lives.—"Daily Telegraph."

"His Blood will I require at the Watchman's Hand"

THIS new light on the *Titanic* disaster is a striking illustration of the folly of holding back knowledge that is a matter of life and death. This young wireless operator thought his accounts were more important than the delivery of this message to the bridge and because he failed hundreds perished.

How much more vital is the message of life and pardon brought to us by the death of the Lord Jesus Christ and the danger of those who perish without Christ. You know it—then ask yourself the question, "Have I passed on the message? Have I delivered the warning? Have I cleared my soul from blood guiltiness?" Don't delay, speak before it is too late.—P.N.C.

“That He may Send Forth Labourers . . .”

Valedictory Service of New Missionaries at Elim Tabernacle, Letchworth

I heard Him call—Come follow: that was all,
The world grew dim—my soul went after Him:
Who would not follow when they heard Him call?

THESE lines could be uttered by Brother and Sister Blythen and their little daughter in unison, who have counted it a privilege to go in quest of those “other sheep” in Africa, leaving home and brethren in Christ, and all that has meant so much to them in their native land.

Mrs. Blythen, addressing the congregation, related how some nine years ago God had made His will clear to her with regard to the mission field; she readily responded in spite of the fact that it seemed such an impossible thing. Then came the command “Begin at Jerusalem.” Jerusalem proved to be—not her home town of Letchworth—nor the Church—but her home. God gets to the heart of things, and here because of obedience Christ was ere long pre-eminent in all things.

Mr. Blythen’s witness and warm-heartedness concerning the Master have been true and steadfast for some few years; as he has wended his way (on his ’bus—being a driver) through towns and villages of Hertfordshire, his healthy face has radiated the glory from within and his words giving assurance of abundant life have caused him to become widely known. He certainly believed it worth while to be what he termed “Sold out for God.”

It has been said that “Living—loving—longing—we grow like,” and little Dora Blythen, though so young, has caught the vision; it is prayed that she

will be a means of blessing in winning many of the dusky bairns of Africa to Him that “looketh on the heart.” Dora bravely gave her testimony, which seemed to pervade the gathering with that fragrance peculiar to children.

Pastor John Hill, in a stirring farewell address, impressed upon the listeners the solemn responsibility of the Church of Christ in these days, bringing home to hearts the anguish which must needs ensue “if they forbear to deliver them that are drawn unto death” (Prov. xxiv. 11)—of the futility of saying, “Behold, we knew it not,” and that just to do nothing about foreign missions is but to be respon-

sible. We are certainly our brother’s keeper.

Miss Hobbs, now known to so many, who is conducting the little party of missionaries to Africa (after her furlough spent in England) also addressed the gathering. She commended the way in which so many had done a great part in sending out these new workers; yet pointed out that it is just as essential for real sacrifice on the part of those who stay at home as of those



Mr. and Mrs. Blythen and Daughter, of Letchworth.

who go.

Mr. and Mrs. Blythen left Letchworth on Thursday, 28th February, and the party, Mr., Mrs. and Dora Blythen, and Miss Hobbs sailed from Tilbury Dock later that day. As the boat left the dock the sweet strains of the songs of Zion mingled with the farewells. Thus God has thrust forth these consecrated reinforcements to that far-distant field.

“Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Thank You, Lord

Harmonised by
MISS M. RUSSELL, A.R.C.M.

Moderato.

Thank you Lord, thank you Lord, that you ever thought of me; Ma-ny ma-ny

blessings Thou hast given un-to me; Grace is ev-er flow-ing like a might-y sea;

Morato.

Oh, I want to thank you for your love and care, Thank you Lord, thank you.

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Bible Study Helps

THE TRANSFIGURATION OF CHRIST. (Matthew xvii. 2).

Introduction: An event neglected in modern preaching. Because of its importance, it should have a larger place in the thinking of Christian people. The heavenly and earthly companions. The reality of the event was tested by the sense of hearing and seeing.

I. Its Value to Christ. Encouragement.

1. His atoning work known and appreciated in heaven.
2. The approving voice of the Father.
3. The foretaste of His exaltation.

II. Its Value to the Apostles. "It is good for us to be here."

1. Explanation of His glorious mission.
2. Confirmation of their faith.
3. Preparation of His second advent.

III. Its Value to Us.

1. Evidence of the supernatural in our faith.
 2. The religious value of a retreat.
 3. The necessity of practical obedience.
- Conclusion: "Seeing no man but Jesus only."—A.H.K.

The Increasing Importance of Gospel Music

By HERBERT G. TOVEY, Mus.B.

WHEN certain musical leaders functioning on the committee appointed to suggest the revision of the Methodist hymn book, undertook to recommend the omission of some of the Wesley hymns having to do with the blood of Christ, the Church arose and decreed that those hymns should remain.

During these days there is an insistent whispering abroad which suggests that the time has come when a more general view of doctrine in hymnology should be taken and that appeal should be made to the good that is in mankind to-day rather than reference to such ancient history as the crucifixion of Christ.

With plausible approach, those responsible for this trend of thought say that youth and education demand a more cultured philosophy than that born and bred in the gospel of the blood of Christ; they say the valiant Leader is more to be desired than the misunderstood Nazarene, and the Kingly Captain will win more disciples than the Suffering Saviour.

Should these ideas become paramount the gospel hymn would be smilingly relegated to the honest ignorance of the past, and in its place a poetic melody based on the philosophy of salvation by mental advancement and character would become the dominant note of youth.

This great danger demands a greater warning! As a matter of fact, in the face of all criticism and changing thought, the gospel hymn stands at the crossroad, a great voice of conviction and hope and with unerring directness, by poem and melody, points

the needy individual to the all-sufficient Saviour who becomes to that needy, broken and contrite heart not only Saviour but the true kingly Captain and valiant Leader of the soul through this life and on into a bright eternity.

The heritage of gospel music left us by such men as Luther, Wesley, Watts, and many other holy leaders of the past; the example of its place and power in service demonstrated by Sankey and Alexander who literally preached through their singing and leading until thousands found the Lord as Saviour, should not only be honoured but used as a basis for its expanding ministry. We can prayerfully use more pure gospel hymns in our services; sincere writers should be encouraged to commit to manuscript those inspirations that come under the stress of conviction, experimental salvation, the act of consecration, and the call to Christian service. Singers should be urged to sing the gospel in solo, duet, trio and quartette form and congregational singing should be cherished as the great means of publishing the good news in song. Wherever people gather to hear the one story that alone can meet the deep need of the human heart, the gospel should be sung. By so doing we are carrying out the command of our Lord and Master who said, "Go ye into all the world and preach the gospel."

Jehovah filleth to the brim
The vessels faith presents to Him.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor H. A. COURT

Sunday, March 31st. Luke xviii. 18-30.

"Yet lackest thou one thing" (verse 22).

This young ruler most probably rated very high in the morals of his day. Since our Saviour did not correct him in his claims it is to be assumed that he spoke the truth when he told of his righteousness. His companions would doubtless consider him eligible to qualify for eternal life. Yet to the Master there appeared a lack. His sorrowful departure proved the point. He lacked the willingness to part with his possessions. And this unwillingness discounted all his good points. Despite the immense accumulation of righteousness this young man is not all that God would have him to be. And the failure is in one point only. How often this is the case with us. In many respects we doubtlessly fit in with the will of God. It may possibly be that we too have possessions with which we are not willing to part. Or maybe there is some other thing we are not prepared to give up. Thus do we spoil what we have otherwise perfected. We erect a palace, majestic and grand, and with one sweeping blow rase it to the ground. One thing spoils all.

Monday, April 1st. Luke xviii. 31-43.

"... and followed Him" (verse 43).

The Christ of the blind man's day differs in no wise from the Christ of today. He still attracts. He wins men. He draws them. The blind man was compelled without compulsion. When he received his sight there was no accompanying instruction that he must now henceforth follow the Master. Jesus did not by word of command or veiled suggestion intimate that this must be so. Yet there was a compelling. A force was at work that could not be translated into command or injunction. The man was held, gripped, apprehended. He had become a slave, and it was love that had fastened his bonds. Christ's power is no less to-day. We who were spiritually blind have received our sight. That, however, is but a small part of the truth. We have become attached to Jesus. In just as real manner as the blind man we are following Jesus. His love call has proved irresistible. There is a constraint about the words and ways of Jesus. He has inclined our hearts to Him, and we desire naught else save to be where He is.

Tuesday, April 2nd. Luke xix. 1-10.

"Up... a sycamore tree" (verse 4).

I suppose that Zaccheus would never forget that climb. It was in all conscience an undignified thing to do. His eagerness seems to have conquered any thought of dignity he might have had.

But what a good thing that the sycamore tree was there. It was a connecting link. By it Zaccheus was brought into contact with Christ. It fulfilled a purpose that historians suggest has had far-reaching consequences. The little man is supposed to have become a great evangelist. If that is actually authentic I think there were often days in his period of success for God when he thought of that tree. If it is possible to express gratitude to inanimate objects then Zaccheus often praised that tree. It might have died or decayed. It might have been cut down so that Jericho remembered it no more. But in the mind of the ex-publican there was room for that tree. It behoves us too to remember. Somebody was our sycamore—our connecting link. Somebody had a hand in our salvation, and we ought to remember. And may God make us also sycamores for other people.

Wednesday, April 3rd. Luke xix. 11-27.

"Occupy till I come" (verse 13).

We are the appointed representatives of Jesus. We each have a commission—an important one. It is that we act as we believe He would act were He here. It means that we are to treat our parents as He would treat them. It requires that we transact business as He would. It involves us in works of mercy and love. It calls for devoted self-sacrifice and patient endurance. The world says there is no Christ. It probably believes it too. But it could not believe that if His representatives were in evidence. It seems to me that we are in fault, and that in a great measure we are chargeable for the world's unbelief. It is not that there is lack of preaching. The world has its glut of those doubtful benefits. It is the pressure behind the sermon that is missing. A true godly life is the pressure. And it is too often absent. Restore it, by acting as He would act, and there will be a return of confidence. The world will sit up and rub its eyes: it will see what it has too long missed—the Christ alive—alive, mark you—in His representatives.

Thursday, April 4th. Luke xix. 28-40.

"They... found even as He had said unto them" (verse 32).

Things worked out according to plan because they lent themselves to the plan. It is always like that in the things of God. Many promises are found in the Word of God, and the believer can appropriate them to himself. But their fulfillment can only be expected when the believer fits in with the conditions upon which the promises are made. The two disciples who went to bring the colt

found it in circumstances that coincided with the words of the Master. Had they turned from their course and sought a similar animal in some other place the matter would have worked out differently. The weight of our own opinion and that of others must be set aside when He instructs. Our own knowledge, the product of years of training, must never be pitted against divine guidance. Strict obedience is the greatest joy-giver. The disciples who obeyed on this occasion must have rejoiced when they saw things as they had been told to expect them. Let us make ourselves a happy people. It will be so if we trust and obey.

Friday, April 5th. Luke xix. 41-48.

"The people were very attentive" (verse 48).

The religious leaders of Christ's day had lost out. They had no message for the people. What had been intended by God to be a help and benefit had become farcical. The people treated all religious matters with cool indifference. But when Christ came they woke up. There was a stir in every village. People flocked out. The long lethargy had been broken. At last people could listen to a message that inspired confidence. They put aside all else that they might know what He had to say, and they were attentive. The priests could have received no severer blow. It hit both ways. It showed that this Man's message was more readily received than theirs, and it also caused their own inefficiency to stand out in bold relief. In our own age the same obtains. People are tired of platitudes and opinions. They want something more enduring. Where Christ is lifted up and proclaimed they get it. It behoves us then to adhere to the truth in all our public proclamations, for only to this will the people give true attention.

Saturday, April 6th. Luke xx. 1-18.

"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder" (verse 18).

Here is a fine distinction. It is beautiful imagery. It is one of those fine gems of the Master's mental conception. The elements in both instances are the same. The difference lies in which is moving and which is stationary. To fall on a large boulder is to do damage to oneself that can be repaired. But if that same boulder fall on the person there is no hope of recovery. It is not without significance that the person is given the first opportunity to fall. Mercy before judgment. The stone will fall only if the person refuses to do so. But the two must come into contact. It is a breaking up to the one who falls on the stone, but there is something to follow. God will repair all the damage. The man who has been broken by falling on God is the man who has become somebody in His service. But if a man leaves God to fall on him in judgment there is no repair. It is the end. Better be broken for a moment than be broken for eternity.

TIME OF FELLOWSHIP AND FEASTING.

Soul-strengthening ministry.

Plymouth (Pastor J. Woodhead). It has been the privilege of the Elim Foursquare Gospel Church at Plymouth to have a visit from Pastor E. C. W. Boulton. His visit has been long looked forward to, and God's people have been richly blessed.

On Sunday morning Pastor Boulton gave forth the blessed words of life in the power of the Holy Spirit so that the souls hungering and thirsting after righteousness were given a satisfying portion.

In the afternoon he again visited the Tabernacle to give the Sunday school scholars a very interesting and helpful address.

Again in the evening a large congregation gathered to hear the wonderful gospel message, after which the believers feasted around the Lord's table and



Pastor J. Woodhead.

had a time of sweet communion in the Divine presence.

"The hill of Zion yields a thousand sacred sweets,

Before we reach the heavenly fields,
Or walk the golden streets."

Pastor Boulton preached again to a large congregation on the Monday evening and urged Christians to move on with God. This again was a time of refreshing to God's faithful ones and implanted a new desire in all hearts to continue to press on in the way the Master trod. One soul was saved at this meeting.

HELPFUL SPECIAL SERVICES.

Packed Tabernacle.

Leeds (Pastor T. Jewitt). Reports to hand show that the Church meeting at the Foursquare Gospel Tabernacle, Bridge Street, Leeds, has once again experienced a mighty season of refreshing from the hand of the Lord.

Pastor H. Entwisle of Sunderland recently visited the Church to conduct a short evangelistic campaign and his efforts were much owned of God. Souls were saved, bodies were healed, and God's people were urged to move on to take possession of the good land which still lies ahead unclaimed.

The week-end following the evangelistic services the Church was privileged to have a visit from Pastor E. C. W. Boulton, whose visits to Leeds are always eagerly looked forward to by the Church.

On the Sunday evening the Church was filled to its utmost capacity and in each of these special meetings all felt a deep sense of the Lord's presence.

Not only have these special services been bright and enjoyable, but also profitable, and the truths to which the saints have listened are having a practical outworking in the daily life. To God be all the glory!

ENCOURAGING RETROSPECT.

Signs of prosperity and progress.

Cardiff (Pastor J. R. Moore). During a recent week-end the Church was privileged to have a visit from Mr. J. Leech, K.C., whose ministry was mightily blessed.

The annual Sunday school prize-giving took place recently, the prizes being distributed by Pastor Moore, and a short address being given by Mr. Jackman, the Sunday school superintendent.

For one week a series of studies on The Holy Spirit was given by Pastor W. G. Hathaway, which was the means of spiritual enlightenment on this great subject, and a great blessing to all who were able to attend.

A baptismal service has been conducted by Pastor Moore, when nine saints followed their Lord and Master through the waters of baptism. A promise was given out to each candidate.

The annual report was recently read out by the Church Secretary, Mr. Rees. The following statistics prove that Cardiff Church is very much alive. During the year 101 were received into fellowship, the total membership now being 578; 104 were baptised in water, and 371 accepted Christ as Saviour; ten children also being dedicated to the Master's service.

During Pastor Moore's visit to Croydon and Bournemouth, Pastor Patterson of Dowlais ministered. The addresses given have been the means of spiritual uplift and a great help to all.

A WEEK'S SPECIAL PRAYER.

Claiming the children for Christ.

Banbridge (Evangelist F. Kent). The blessing of the Lord has been resting upon this gathering of God's people during the past few months. Through Evangelist Kent's inspired exhortations the Church has realised afresh that if God be for us He is more than all that can be against us. During the winter months the young people have been preparing for the summer open air work. Recently the Crusaders conducted the Sunday evening meeting; this effort

Welcome News of W

Lengthening the Cords and

brought considerable blessing. The Church has also had a visit from Pastor J. Mullan of the Belgian Congo.

The Sunday school work which was commenced within the past two years is making good headway. Mr. Kent takes a great interest in this section of the work, being determined to win the children for Christ. Recently the Church held a week of special prayer, praying for a greater ingathering of souls, and a real Holy Ghost outpouring.

CHILDREN TO THE FORE.

Spiritual Impetus Received.

Annaghanoon (Evangelist J. A. Montgomery). A small hall, packed to the doors, people sitting in every conceivable spot and large numbers unable to gain admission; such was the scene on a recent evening at the Elim Hall, Annaghanoon, when the annual Sunday school tea and prize-giving was held.

Almost 400 people gathered to hear the children give a bright and varied programme of gospel and scriptural items.

The prizes were presented to the scholars by Evangelist Urch of Armagh, nearly seventy children qualifying for awards.

Pastor Francis and Evangelist Kent were also present.

The spiritual life of the Church has received a decided impetus under the ministry of Mr. J. Montgomery, who is now in charge.

SPECIAL YOUTH CAMPAIGN.

Praying through.

Nottingham City Temple (Pastor P. Le Tissier). The Church here has much to praise God for in the continued blessing experienced under the ministry of Pastor P. Le Tissier.

During the winter months the work in general has maintained steady progress both spiritually and numerically. The season opened with a Youth Campaign conducted by the Temple Crusaders, and much blessing and help was received through the efforts of the young people who are God-called and Spirit-filled witnesses to the glorious truth of the gospel.

Following this campaign, the Pastor and Evangelist Strange were called to minister at the various Christmas conventions and during their absence Evangelist Johnson was sent to deputise—here again the faithful ministry of another Elim Pastor was enjoyed.

God is richly blessing the Tuesday evening prayer meetings where some 150 people gather each week to pray God's

Widespread Revival

and Strengthening the Stakes

blessing on this corner of His vineyard, and to hear some word of encouragement and exhortation from God's precious Word. Especially helpful was the recent message on Caleb, that man of God, who on his 85th birthday, asked God to give him yet another "mountain" (Josh. xiv.).

One of the remarkable features of the Church life is the Saturday convention service, where some 300 people gather from the outlying districts to hear the Word of God. One feels with the Pastor that these meetings are a stimulus and preparation for the Lord's Day. This day spent in God's sanctuary is indeed a hallowed time, and with the Psalmist souls can say, "I was glad when they said unto me, Let us go into the house of the Lord."

On a recent Sunday morning a prayer meeting was held at 9.45, when, so great was the power of God that the urge was felt to continue week by week. The great baptismal service that same evening was crowned with nine souls. Souls are being saved, bodies healed, believers baptised in the Holy Ghost.

REVIVAL IN THE AIR.

Many souls yielding.

Belfast, Ulster Temple (Pastor H. Kitching). Many and varied have been the recent activities at the Ulster Temple and in them all it can be said that the Lord is doing business in the same old way.

Pastor S. J. Cooper was in charge of the Church during the absence of Pastor Kitching, who was compelled to return to England owing to the illness of his mother. The ministry during this interval proved a great blessing.

During the past few months many souls have found Christ as their Saviour. One Sunday night a few weeks ago Pastor Kitching spoke with great power and when the appeal was made ten souls signified their desire to get right with God. One brother who decided a short time ago gave his cigarettes to Pastor Cooper to destroy.

"There's revival in the air to-day,

There's revival in the air.

You can bring it down with prayer,

There's revival in the air to-day."

This chorus has echoed and re-echoed through the Temple and its words have brought comfort and cheer to all.

During the past month some six people have received the baptism of the Holy Spirit, which has made all hearts rejoice, and it is the prayer of the Lord's people that the power may fall as it did in the

upper room. Being recipients of such blessing, it is not surprising to find that the presence of the Lord is manifest in such a way that, as of old, the priests are unable to minister.

The Crusader cause is also going ahead with great enthusiasm. A policemen's night was held last week when Sergeant Leeburn and Constable Fulton (both in uniform) gave very encouraging and enlightening messages. It was arranged that five policemen (all members of the Church) should attend the meeting, but owing to unforeseen circumstances three were unable to be present.

The last meeting at the Temple, before sending this report, will long be remembered by all present. Conviction reigned from the commencement, and after a soul-stirring message by Pastor Kitching nine or ten souls accepted Christ as Saviour and one backslider was restored. At the communion service which followed the gospel message, a sister raised her right arm, which had been broken a fortnight previously, as a testimony that the Lord had healed her.

SPECIAL ANNIVERSARY SERVICES.

God in the villages.

Beckley. The eighth anniversary services of the Mission at Beckley were held recently. The hall was packed full with happy expectant people. Friends from the Hastings Church went to help strengthen the hands of the brethren and sisters who nobly hold the fort in the Master's name in this village. There is the joy of knowing that a real testimony for the Lord is constantly being borne. Already blessed results have been seen in some real conversions. A number too have a glad testimony of the Lord's healing power. The work is holding its own, and a deepening of spiritual life is going on in the hearts and lives of the saints. The afternoon service of the anniversary had a fine ring about it, and the message given by Pastor H. O. Bale from Worthing, on Maintaining Our Spiritual Glow, as Dr. Moffatt translates Romans xii. 11, was very helpful. We were exhorted to be radiating Christians, burning and shining for the Lord. Tea between the meetings afforded an opportunity for happy fellowship. The evening meeting was a little out of the ordinary. Pastor A. C. Coffin gave a talk on "The Pilgrim's Progress," illustrating the well-known story by lantern slides. One little girl was heard to ask if Christian

still had the Key of Promise. Thank God, every true child of God possesses this key, though there are times when, like Christian, we forget we have it, but it is always effectual when put into any lock of difficulty. It is encouraging to think what the Mission means to many of those who attend. Mr. and Mrs. Smith and their daughter are doing a fine work for the Master, and He has given the open door, which no man can shut. All are not in the limelight, but the Lord knows each by name.

ADDING TO THE CHURCH.

Heaven-breathed revival.

Broadstone, Dorset. The saints at Broadstone continue to rejoice in the blessings which are being showered down upon them. God is setting His seal on the work by saving souls and adding to the Church. On a recent Sunday evening six new members were received into fellowship. Looking back over the past year hearts are full of praise to God from whom all blessings flow. Ofttimes the number that gathered has been small, but now the Spirit of God is drawing many, and the Elim Tabernacle in York Road is becoming the home of a heaven-breathed revival. Praise His holy name.

FOURSQUARE ACTIVITY AT RYDE.

Immediate deliverance.

Ryde (Pastor L. Knipe and Evangelist A. Chuter). The past few weeks have been full of service for the Master. The ministry of Pastor Knipe and Evangelist Chuter has been characterised by real Holy Ghost zeal for the Foursquare Gospel cause.

Mr. Chuter has given a series of special subjects which has aroused no little interest; handbills and posters have been circulated throughout the district, with the result that many have come to the Tabernacle to hear the Word of God. At one service a lady with a growth on her hand was immediately delivered while the Pastor was conducting the meeting.

On a recent Wednesday evening the service was conducted by Evangelist McNiven and Mr. Way, and the divine presence was most precious in the midst. Miss J. Holman has also paid the Church a visit, bringing much inspiration in her ministry of song and witness.

At Shanklin Evangelist D. Vanstone has been conducting a campaign, which has brought blessing to those attending.



Pastor L. Knipe.



The Principal and Party in Jerusalem

THE following message has been received from Principal George Jeffreys:

"The Party when in Egypt included in their itinerary the ancient Pyramids, Memphis, where Moses was trained, and many other historic places. The last night in that land was spent in a camp pitched on the sands of the desert, right in the shadow of the Pyramids. Arabs with their camels passed to and fro, and the starry heavens declared the glory of God. From Cairo we travelled by night train to Jerusalem, crossing the Suez Canal. Never shall we forget the sunrise above the Holy City. In our meditation it seemed to talk to us about many things; it was the same sun that hid its face when our Lord died. What a thrill to pass through the age-old Jaffa Gate where Lord Allenby, followed by the British troops, walked into the city in 1917. What emotions were awakened when we stood on the stone platform in front of Herod's palace where Allenby made the public proclamation, "I am not come as a conqueror, but as a deliverer." It is with melted hearts we move from place to place, to tread where our Lord trod and to see the places which we have tried to describe to our vast audiences in the homeland. Before our eyes prophecy is being fulfilled and the city is being made ready for another great event. God bless you all for your prayers. Fondest Christian love to everyone from myself and party."

Manning the Lifeboat.

WE recently read of a small village lifeboat operating on a stormy coast, which had been the means of saving no less than 269 lives. The story of British lifeboats provides some thrilling accounts of heroism. To put to sea sometimes means going to what appears certain disaster, and yet these noble men are prepared to look death in the face and go forth in a brave if almost hopeless attempt to save their fellows. The Church of Christ is commissioned to a greater and grander task even than that of saving lives, noble as this is. She is called to rescue perishing souls, to go forth in the name of her risen Lord to grapple with those fearful forces that make for the moral and spiritual destruction of immortal souls. This task requires courage and consecration, and a willingness, if needs be, to suffer, for no souls can be re-born without real heart travail. What a glorious enterprise! What a noble exploit!

Clusters of Camphire.

Love's Power to Bear

By Pastor E. C. W. Boulton

"Hurling upon Him the every cause of your anxiety, for you are the object of His care."—I. Peter v. 7 (Lit., Greek).

O Risen Lord, in Thee I find
Freedom from all that seeks to bind.

HOW wonderfully equal He is to all the multitudinous burdens which our need leads us to lay upon Him. And it is love that makes Him equal to the load. Is it not written "*Love beareth all things*"? And did not the prophet exclaim "He hath borne our griefs, and carried our sorrows?" O wondrous vision of Him upon whom all our cares are made to meet!

When the soul comprehends the reality of this enveloping strength upon which it may rest, how soon it ceases to labour and languish in a vain effort to sustain the burdens of life. With what utter content it sinks down into the depths of the divine sufficiency. The whole of the being is pervaded and possessed with a satisfying consciousness of the adequacy of the divine provision. Into the heart there flows the assurance that underneath the deepest, direst need there is the unstaggering and unfainting love of Him who came out of the Bosom of Eternity to link His matchless, spotless, timeless nature with that of ours.

Wondrous indeed is the thought to me
That sorrow and care my servants may be,
To lead me to Him who is able to bear
The load that so oft to my soul is a snare.

It is the inward weight that makes the way so wearisome, and robs the journey of its joy. It is the care-engrossed heart that has no time nor taste for the contemplation of those things which otherwise would ravish the being. Those harboured misgivings soon take the music out of experience, and turn the brightness of summer into winter's chilly blast.

There is a pressure that comes through union with God, a weight that Divine Love imposes, but to the true believer this only adds beauty and glory to the life, and imparts a deepened sense of partnership with the Ineffable Truth.

Forgive me, blessed Master for hugging my care as though it were some precious thing. I feared to grieve Thee by casting my burden upon Thee, but Thou hast shown me that it is the burden withheld which has wounded Thee. Thou didst long to relieve me of my load, and set me free from my anxiety.

It was my burden which bound me, and my care which kept me captive. Until I surrendered the thing that oppressed me there was no enlargement of soul, no mounting up on wings, no rising into the heights of fellowship with Thee. But when I rolled my heavy load upon Thee then my soul soared into the heavenlies. As soon as I cast the crushing load upon Thee something happened within me; it was as though the shore lines that held me to the shallows were loosed, and my soul leapt into newness of life.

I cannot tell how deep and sweet the sense of rest
Which fills this soul of mine;
Nor utter all He says as to His heart I'm press'd,
Within Love's "house of wine."

Cameos of Jesus.

Sidelights on the Greatest Figure of History

VI.—CHRIST'S CRUCIFIXION

By Pastor H. KITCHING

Reading: Matthew xxvii. 24-54.

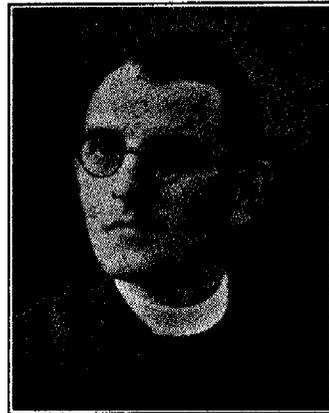
In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

THE subject for consideration in this chapter is "The Death of Christ" and its scriptural meaning. The Cross of Jesus is the central theme in all the four Gospels. It is in the centre of the apostolic letters. It is the greatest truth in the Bible. In Christianity and in the Christian experience the Cross holds first place. The Book of Revelation places it in the centre of glory. The crucifixion is the pivot upon which all other divine truths revolve. The converted life begins there and throughout life it should be the Christian's theme. It ought to be constantly before us, for to desert it is fatal. Certainly its importance cannot be over-estimated. A large portion of scripture is given over to its consideration. Along with this there are dozens of Old Testament prophecies. To the perishing it is utter foolishness. From the standpoint of many modernists Calvary was a murder—they say that Christ died the death of a martyr—He died, as they did, for the principles which He refused to forsake. To them the Cross was defeat. The New Testament makes it a triumph. Christ marched to it and rose from it as a Conqueror and not as a defeated and vanquished foe. It became Christ's greatest achievement. Men are known by what they do. Elijah is known chiefly by his going to heaven in a whirlwind. Daniel because he was miraculously delivered from the den of lions. Job by his patience in suffering. Titus by his destruction of Jerusalem in A.D. 70 when over 1,300,000 were slaughtered and hundreds crucified around the walls of the city—streets ran with the blood of the murdered and little children were drowned in the blood of their parents. Sir Walter Raleigh is generally referred to as the man with the woman's heart because he placed his cloak over a pool of water so that Queen Elizabeth might walk upon it to her royal carriage dryshod. I recently visited a large hospital and there saw men with no arms or legs, others with their faces built up; others with nerves wrecked and smashed. All as a direct or indirect result of the Great War. Their deeds of bravery and heroism only heaven has recorded. Those men are known by what they have done. Reverently speaking Jesus is known by what He accomplished for us on Calvary. It is true that we shall never be able to grasp the full significance of the Atonement. It passes human comprehension. Our best efforts to explain will ap-

pear very insignificant under the searching rays of light that fall from that old rugged Cross. Any approach that we make to that sacred shrine must be done in the spirit of deepest humility and reverence. We cannot do better than accept what the Bible teaches concerning His death. The supreme truth of the Cross is that through it there is the:—

Forgiveness of sins. Christ's death was the cost of forgiveness. W. N. Clarke says, "A forgiven sinner is regarded as a sinner to whom God's attitude is no longer determined by his sin." It does not mean that God is belittling or thinking lightly about our sins but that God is rich in mercy to take away the burden. Forgiveness does not cause the sin not to have been, but that God's disapproval has been taken away.

"My God is *reconciled*, His pardoning voice I hear." So sings the hymn writer—he has caught the deeper meaning of the word. Paul in his letter to the Ephesians says, "In whom we have redemption through His blood, the forgiveness of sins." The Psalmist coveted a like blessing when he said, "Blessed is he whose transgression is forgiven" (Psalm xxxii. 1). Upon a certain tombstone no name or date was inscribed but just the word "Forgiven." It is a blessed and immortal word. It is through the portals of forgiveness that we enter the halls of salvation. There is no other way to God. Mere good works are meritless and a lying invention of the



PASTOR H. KITCHING.

enemy. The forgiveness of sins is a basic truth in scripture and by an acceptance of it all sins we have committed are obliterated for ever and ever.

Through the Cross there is revealed the greatest love ever manifested on earth. Calvary was a revelation of divine love. Romans v. 8 and Ephesians ii. 4 speak of it. God's love was revealed in His willingness to give His Son for us and Christ's love is revealed in His willingness to comply with the Father's wishes. He hates sin but loves the sinner. Christ does not merely love the lovely as we have the tendency to do: He loves the unlovely. John the Apostle seems to place a limit to human love when he writes, "Greater love hath no man than this, that a man lay down his life for his friends." Yet the love of Christ was deeper than that. He loves sinners of the deepest dye. He loves the drunkards, the wanderers, the reprobate and degenerate—He loves the worst. I believe that He loved Paul when he was a hateful enemy and persecutor of the Church. He loved Herod, that crafty old fox, and Caiaphas, that terrible blasphemer. He loved Pilate, the weakling and those soldiers who spat upon and blindfolded

Him. During His ministry His love was amazing. It was longsuffering and kind. Love nestled in His heart for all. Love lingered on His lips. Love took Him all the way to Calvary and it was love that bound Him to the Cross. The greatest virtue in Jesus is love.

There are certain terms used in the Bible bringing out the meaning of the Saviour's death. Let us call these terms, "Rays of light that fall from Calvary."

First ray is propitiation. Mentioned in I. John ii. 2. It really means that Christ by His atonement makes a reconciliation between the sinner and God. Sin is a dark terrible plague and separates man from his God. Christ effected a reconciliation by His death. The broken relationship was healed in Christ.

Second ray is substitution. Mentioned in I. Peter iii. 18. This is a rich word. It means that Christ hung upon the Cross in my stead. He was my Substitute. He received the blow and suffered the death that really should have been ours. He suffered for our sins in order that we might not suffer. P. P. Bliss in his touching hymn "Man of Sorrows," brings out this truth.

In my place condemned He stood,
Sealed my pardon with His blood.

Third ray is remission. This is a word used in our communion service. Matthew xxvi. 28. It means the remitting of debt owing to God. Christ bore our penalty and guilt. It is a way whereby guilt

is annulled. The judgment was passed upon Him. We were captives to sin and Satan but Jesus intervened and accomplished our discharge. The word ransom as used in I. Timothy ii. 6 fits in here. He paid the debt with His blood.

Fourth ray is regeneration. Used in John iii. 9, and verses 10-14. To be "born again" and to be regenerated or "saved" is the same experience. By it sin is obliterated and man becomes a new creature in Christ. There is absolute deliverance from sin and the re-modelling of man's whole being. It means death to the old life. Regeneration was one of the mighty deeds wrought on Calvary by Christ.

Fifth ray is victory. I. John i. 5; I. Corinthians xv. 55-57; Revelation xii. 11. The secret of a victorious life lies in Calvary. The world, the flesh and the Devil and temptation and death are all obstacles that are overcome by the Cross. The believer is braced against every attack of the arch-enemy of souls. The believer will not succumb to these things; he will never go under. Calvary is the Christian's stronghold against all satanic conflict from without and within. The Christian's mightiest opponent is forced to retreat when this ray of victory flashes upon him. We may be surrounded by all the legions of hell yet we can sing in victory, "The blood avails for me."

All these rays of light are still shining from Calvary. All are there. Each expresses in some way or other what Jesus did for us when He died.

The Appropriation of Christ

By Canon E. DANIEL

In one of his earlier writings, Dr. F. B. Meyer observes, "That at the beginning of the Christian life, for the most part at least, we try to imitate Jesus Christ. There is scriptural warrant for our doing so. The time will never come when we may not look up to Him as our model and ideal. But if this be all, we shall find our Christian life one of unutterable disappointment. The infinite beauty and glory of our ideal must ever distance our noblest efforts. There is, however, another word, which carries with it the inspiration of a new hope, and the possibilities of faith—the word *appropriation*."

Let us not be content with the effort to imitate Christ; but let us appropriate Him, as the flowers of spring appropriate the properties of the sap and the dew." Dr. Meyer further says that this truth had been brought home to himself through the experience of a friend, older in the ministry, who in a time of severe trial, had been suddenly driven to look up and claim from the Saviour His own patience in the words, "Thy patience, Lord!" Instantly a divine calm had quieted his spirit and he realised that he had made so helpful a discovery that from that moment he made a practice of using the same petition, varied and adapted according to his need. In moments of weakness, "Thy strength, Lord!" or when tempted to self-confidence, "Thy humility, Lord!" When assailed by unholy thoughts, "Thy purity, Lord!" or when passing through the waters of affliction, "Thy

resignation, Lord!" A living example of the appropriation of Christ.

That this is essentially our Lord's own teaching seems to be evident from His illustration of it in His parable of the vine and the branches as given in the fifteenth chapter of John, which clearly implies that the branch neither lives, nor grows, nor bears fruit by a process of imitation, but of appropriation. We cannot by any effort, however earnest, reproduce Christ, but by His indwelling Spirit, He can and will reproduce Himself in us, as the vine reproduces its own life, in the branch; our part being that of abiding in Him, and yielding ourselves entirely and obediently to Him (John xv. 4, 5).

To persons acquainted with Dr. Meyer's earlier writings and addresses, this line of thought will doubtless be familiar.

How he himself was inspired and possessed by it, can best be given in his own impressive words: "It is difficult—nay, impossible—to employ words sufficiently emphatic or forcible to enforce the habit of Christ-appropriation on Christian hearts. Suffice it to say, that it would be as life from the dead for many who read these lines, and whose life has been a series of disappointments."

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The missionary enterprise is not the Church's afterthought; it is Christ's forethought.

The Deity of Christ

By HENRY PROCTOR, F.R.S.L., A.V.I.

IN the churches of to-day there is a battle royal for those things which belong to our Lord Jesus Christ, The first great dispute is in regard to the Virgin Birth, to which some of those responsible for the guidance of the people exhibit an obstinate tenacity of opposition, such as could only be inspired of Satan himself. For the Scriptures are clear on this point, that "The birth of Jesus Christ took place as follows: His mother Mary was betrothed to Joseph, but, before the marriage took place, she found herself to be with child by the power of the Holy Spirit" (Matt. i. 18, *XXth Cent. N.T.*). We are also told in Luke i. 34, 35 that Mary asked the angel "How can this be, for I have no husband?" Gabriel answered, "The Holy Spirit shall descend upon you and the power of the Most High shall overshadow you, and therefore the child will be called holy, and Son of God."

It is amazing that any Christian can set up his own opinion against the plain words of God. For if we do not depend upon the integrity of the Bible, what else have we to trust to?

As Peter said: "Lord to whom should we go, Thou hast the words of eternal life?"

Then again there are many who, while admitting the divinity of Christ, deny His Deity or Godhead. The Bible proves conclusively that Jesus is not only the Son of God but God the Son. He is the *Logos* which existed from the very beginning, the Word that was with God, and was God.

Through Him all things came into being.
And nothing came into being apart from Him,
That which came into being in Him was Life;
And the Life was the Light of Man (John i. 1-5).

And the Word became Man

AND DWELT AMONG US.

We saw His glory, the glory of the only Son sent from the Father (John i. 14).

Both in Old and New Testaments, He is called God, by the Father. "Of the Son He saith: Thy throne, O God, is for ever and ever" (Heb. i. 8 with Psalm xlv. 6, 7). Again, "No man has ever yet seen God—God the only Son who is ever with the Father, He has revealed Him" (John i. 18, *XXth Cent. N.T.*). Glorious is the description given of Him in Hebrews i. 1-3: "God who, at many times and in many ways, spoke to our ancestors, by the prophets, has in these latter days spoken to us by the Son, whom He appointed the Heir of all things, and through whom He made the universe. For He is the radiance of the glory of God, and the very expression of His Being, upholding all creation by the power of His Word." The Revised Version has it, "who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power" (v. 3) and Weymouth, "Upholds the universe by His all-powerful word." Ephesians i. 21-23 shows Him to be at the right hand of the Majesty in the heavens, high above all other government and authority and power and

dominion, and every title of sovereignty used either in this age or in the age to come. God has appointed Him universal and Supreme Head of the Church, which is His Body, the completeness of Him who everywhere fills the universe with Himself.

In Ephesians iv. 10 we are told that He has ascended far above all the heavens in order to fill the universe (Weymouth). "Up beyond the highest heaven, that He might fill all things with His presence" (*XXth Cent. N.T.*).

PART OF THIS GLORY,

He had in the presence of His Father, before the world existed (John xvii. 5, Weymouth), He was before all things, and all things unite in Him. "For Christ is the very incarnation of the invisible God; Firstborn and Head of all creation, for in Him was created all that is in heaven and in earth, the visible and the invisible. Angels and archangels and all the powers of heaven. All has been created through Him and for Him" (Col. i. 15-18). Moreover He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may occupy the foremost place; that in all things He might have the pre-eminence; for it was the Father's gracious will that the whole of the divine perfections should dwell in Him" (Col. i. 19, 20).

This was His reward for having emptied Himself; He stripped Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being recognised as truly human, He humbled Himself and even stooped to die: yes, to die on a cross (Phil. ii. 8).

It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the name which is supreme above every other, in order that in the name of Jesus every knee should bow, of beings in heaven, of those on the earth, and on those in the under world, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. The reason for His earthly limitations, His emptying Himself to become in all points

LIKE UNTO HIS BRETHREN

is that He had to resemble His brethren in every respect, in order to prove a merciful and faithful High Priest, to expiate the sins of the people. It is as He suffered by His temptations that He is able to help the tempted (Heb. ii. 17, 18).

As God he could not be tempted. Therefore every power peculiar to His Godhead had to be laid aside, so that from Himself He could do nothing, that is, because He had divested Himself of all power, and exercised none that any believer may not be enabled to do, by means of the same faith which He exercised in the Father (John xiv. 12). Moffatt renders this verse, "Truly, truly I tell you, he who believes in Me will do the very deeds that I do, and still greater deeds than these." There was such complete self-renunciation that He spake never a word *from* Himself: "I speak not from Myself; but the Father abiding in Me doeth His works" (John xiv. 10).

While here so great was His limitation, that He could do *nothing* from Himself; nothing of His own accord, but what He saw the Father doing. Nothing at His own instigation, but only as the Father worked in Him to will and to do; producing in Him both the will and the execution, even as He does in us at the present day. "I am come to do Thy will, the will of Him that sent Me," is the keynote of His whole earthly life. And this voluntary humiliation is made a stumbling block, though apart from it, it is obvious that we could not follow His steps. "He became in all points like unto His brethren, that they might become in all points like unto Him, and

HAVING BEEN TEMPTED

at all points like as we are, He is able to sympathise with us in all our weaknesses" (lit.).

He was made perfect through sufferings in order that He might be both the Author and Perfecter of our salvation. He is the Alpha and Omega, and hath left us an example that we should follow His steps, who did no sin, neither was any guile [deceit] found in His mouth" (I. Peter ii. 22). But even His bitterest enemies were constrained to admit that "Never man spake like this Man."

And what man could say as He did: "I am the Bread of Life, coming down from heaven. My flesh I will give for the life of the world," or offer to satisfy the souls of men with living water, producing not only a fountain of water of life within them, but causing to flow out of them "rivers of living water" (John vii. 37-39).

Prayer the Keystone of Revival

By CHARLES G. FINNEY

CHARLES G. FINNEY, in speaking of the beginning of his revival work, says: "I have been in the habit of rising early in the morning, and spending a season of prayer alone in the meeting house; and I finally succeeded in interesting a considerable number of brethren to meet me there in the morning for a prayer meeting. This was at a very early hour; and we were generally together long before it was light enough to see to read. One morning I had been aroused and called the brethren up, and when I returned to the meeting house but a few of them had got there. As I came up, all at once the glory of God shone upon and around me, in a manner most marvellous. The day was just beginning to dawn. But all at once a light perfectly ineffable shone in my soul, that almost prostrated me to the ground. I think I knew something, then, by actual experience, of that light that prostrated Paul on his way to Damascus.

"I used to spend a great deal of time in prayer, sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined to hold frequent days of private fasting. On these days I would seek to be entirely alone with God, and would generally wander off into the woods, or get into the meeting house, or somewhere away entirely by myself.

"The spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer; and, in some instances, so much so that they were constrained to pray for whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them. There was a great pressure of the Holy Spirit upon the minds of Christians; and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind and the greatest watchfulness in all their words and actions. It was very common to find Christians whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer.

"Not only were prayer meetings greatly multiplied

and fully attended, not only was there great solemnity in those meetings, but there was a mighty spirit of secret prayer. Christians prayed a good deal, many of them spending many hours in private prayer. It was also the case that two, or more, would take the promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," and make some particular person a subject of prayer; and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer.

"If anything occurred that threatened to mar the work, if there was an appearance of any root of bitterness springing up, or any tendency to fanaticism or disorder, Christians would take the alarm, and give themselves to prayer that God would direct and control all things; and it was surprising to see, to what extent, and by what means God would remove obstacles out of the way, in answer to prayer.

"Prayer is an essential link in the chain of causes that lead to a revival; as much so as truth is. Some have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered why they had so little success. And they reason was that they forgot to use the other branch of the means, effectual prayer. They overlooked the fact, that truth by itself will never produce the effect, without the Spirit of God, and that the Spirit is given in answer to earnest prayer."

SPECIAL SERVICES

OUR readers will be interested to learn that Dr. W. H. Pope and Dr. T. J. McCrossan, two well-known American Bible teachers, are visiting this country shortly, and in connection with their visit a series of special services has been arranged in several of our London churches. The Principal and Party had the pleasure recently of meeting these two brethren in Palestine.



O. H. M. S.

The Chief Secretary has been greatly pleased by receiving letters from a number of Christian young men serving in H.M. Forces, who have joined up as unattached Crusaders. We rejoice that they are standing Foursquare on the Word and proving loyal to Christ amid such difficult and trying circumstances. For such we hold the greatest admiration and assure them of our prayers and interest, and would be glad to make a personal acquaintance at any of the Crusader rallies or gatherings should they be present.

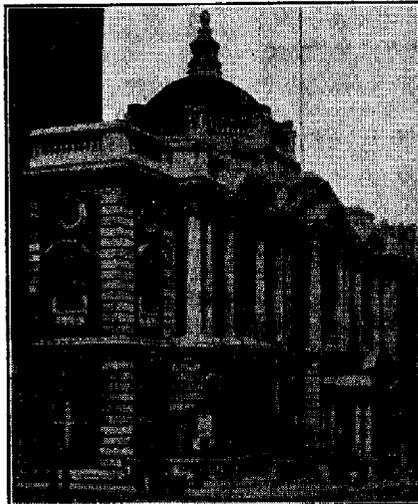
**Concluding Crusader Rally
Winter Series, 1934-5**

GREAT FINALE

This rally will be held in the Kensington Temple, on Friday, April 26th. Principal George Jeffreys, the Crusader-in-Chief, will conduct this service. The Revival Party will be present and Crusader Commissioners Pastor James McWhirter (Crusader President) and Miss Adelaide Henderson, will be the speakers. Music and song items by the Revival Party and instrumentalists of the London Crusader Choir. A great finale—don't miss it. Book the date now!

YOUR FRIENDS

Have you ever considered inviting your Christian friends to link up with the Elim Crusader Movement, and thus enjoy its fellowship and opportunities? Invite them to join to-day either a local branch or as unattached Crusaders. We welcome all born-again youth into our family circle, and ranks of Christian Youth Evangelism.



Woolwich Town Hall.

SOLEMN TALKS ON SERIOUS SUBJECTS

(For Young Men and Women)

No. II.—COURTSHIP

By Miss ADELAIDE HENDERSON

“ . . . Indeed I know
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts and amiable
words
And courtliness and the desire for fame,
And love of truth and all that makes
a man.”

The previous talk dealt with friendships and the courtships that so often follow from these. Now let it be emphasised here again that when two people are keeping company as lovers there is no need for a giggling apology for their courtship. This may be brought about through fear (which is not always groundless) that other people do not quite approve of the courtship. If there are just grounds for others objecting to the courtship, the people who hold these objections should bring these young people to God in prayer. Instead of spreading alarming tales about either or both lovers to others, these people should go to the Minister in charge of the Church and tell him, and him alone, the things they know. The Minister should be quite competent to deal with the matter.

Now there are certain noble things which if developed in courtship days make courtship all the richer. But in order to be developed in courtship days, these noble things must have already had their beginnings with young people in the home life of their parents and with their brothers and sisters. It is so easy in these days of rush and hurry for young men and women to make their parents' home a place where they dress to look nice, partake of hurried meals, and hold fragmentary conversation, but where the parents receive little or no consideration or attention. Outside interests and outside friendships hold such rivalry to their parents' love and care, that soon the latter becomes eclipsed by the glamour of the former.

There is nothing so beautiful, nothing so radiantly attractive as the gentle courtesy and consideration shown to

parents in their day by young men and women whose names have become great in the generations which have passed.

You will one day possibly become parents yourselves and you will covet respect, loving consideration and obedience from your children. See that you seek to excel in these virtues now yourselves. The atmosphere in some homes may be trying and not a bit conducive to courteous consideration, particularly where the parents are unsaved, but grace divine will help you to show a loving, gracious spirit, even under provocation, which in itself will be a sweet reproof and a telling witness for your Master.

From a disciplined life of consideration for others in your own home you will be better fitted to be unselfish in the courtship days as lovers. True, noble, manly lovers love to give. They often

DID YOU READ

last week's article (No. 1) on
“ FRIENDSHIP ”?

Do not miss any of these
articles. Next week: “Marriage.”

want to lavish beyond what their salaries will allow upon the woman of their choice, but a noble-hearted woman will not encourage this overmuch. It is certainly right to receive gifts as lovers, but innate delicacy will reveal to a young woman where to draw the line in receiving these graceful little attentions from her admirer, and likewise also she will be discreet and wise to the extent of her giving to him. Something far deeper than mere gifts should hold the hearts of true lovers to each other in courtship days. In lives where this deeper thing exists, a lasting loyal union of hearts that understand each other will be the result in the married days. When two people walk together, hand in hand, as lovers with God, learning from Him to be unselfish, to be restrained, to be considerate of others, there will be as a

(continued on page 208).

RALLY REVIVAL SCENES

Woolwich Town Hall Crowded. Stirring Messages and Musical Moments

Woolwich Town Hall was crowded for the sixth London monthly Crusader rally of this winter's series. This service broke into a revival campaign, being conducted in the local church, and it was evident that revival was to be witnessed at this rally. The service was conducted by Pastor Douglas B. Gray, the Chief Crusader Secretary, who was supported by several Elim Ministers. Mr. John Leech, K.C., and Dr. F. Weston, Crusader Commissioners, were the speakers, both bringing to this large and attentive gathering messages that gripped and challenged young and old alike, for at the conclusion of the service, when the appeal was made by Pastor W. E. Smith, sixteen souls surrendered to the claims of Christ. Items of music and song

were rendered by the London Crusader Choir, including vocal duets, accompanied by two guitars and the new electrical vibraphone, the latest musical addition to the choir. Mr. Ronald Cooper, preceding the rally, rendered some fine selections of music on the grand organ. It was evident that many strangers were present, and the Foursquare Gospel message in word and song touched many hearts to repentance and the acceptance of the Saviour. As the evening hour approaches ten o'clock, the great audience is singing a final stanza of praise and prayer, in the immortal hymn of “Abide with me.” Crowds wend their way home, hurrying for buses and trams, coaches and cars load up and depart, but—the revival lives on. Hallelujah!

SOLEMN TALKS ON SERIOUS SUBJECTS

(Continued from previous page)

result, a deeper union of thought, a deeper understanding of temperament, and a deeper flowing of two lives together; because the Creator of both has

been preparing them for each other and has now brought them together as one. Has He not Himself said, "They twain shall be one flesh"? Courtship days

are not therefore, light, frivolous days of giving gifts and seeking pleasure, but they are character forming days. Days of solemn preparation for a noble future.

Sham

Jesus had kind words for the sinner; kind words for the erring one; kind words for the ignorant one; kind words for the needy one; but He had no kind words for the hypocrite.

Jesus condemned with the bitterest of scathing words those self-righteous Pharisees who were strict in their observance of many man-made rules, but who failed utterly to show any spiritual fruit—failed to show any real heart—failed to show any love to a fellow-man.

If there was anything that Jesus hated above another it was *sham*. And if there is anything out of place perhaps more than anything else in the Christian Church, it is *sham*. Sham has no place in the programme of Jesus. Sham has no place in the activities of the church. Sham has no place in the forward march of the kingdom. Sham has no place among the true-hearted, loyal followers of the Lord Jesus Christ here in this world, and sham surely has no place in the glory-world.

Sham is unchristian, and therefore utterly out of place in anyone who professes to be a follower of Christ. We cannot fool God at all; we cannot fool men very long. We make ourselves think that we can be inside quite different from what we are outwardly. We make ourselves think that what we are inside is our own affair, and that nobody knows unless we choose to tell them.

Emerson in one of his great thought-provoking

essays, entitled, "Spiritual Laws," goes mercilessly deep into this question: "A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light. Concealment avails him nothing, boasting nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands. His sin be-daubs him, mars all his good impression. Men know not why they do not trust him, but they do not trust him. His vice glasses his eye, cuts lines of mean expression in his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes O fool! fool! on the forehead of a king. If you would not be known to do a thing, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see."

Those are true words, and words which simply express the law of life, that "there is nothing hid that shall not be revealed."

ANONYMOUS GIFTS.

We have received the following anonymous gifts, which we gratefully acknowledge:

Work in General: Stockport, Cheshire (R.I.C.), 10/-; Scunthorpe Brother and Sister, 5/-.

Prison Work: Berks. Friend, 5/-; Bath, 10/-; Hove, 7/6.

World Crusade: Hornsey Friend (per Miss Ching), 10/-.

Foreign Missionary Fund: Eastbourne Visitor at Brighton (per Pastor Mullan) 10/-.

The Sergeant-Piper's Conversion

F. EWING was a Sergeant-piper in the Gordon Highlanders. The account of his conversion to God witnesses the value of a wise mother's instruction which bore fruit, after many days.

Never could he forget the early training he had received and though he drifted into the godless ways of others about him he could never shake off the feeling of responsibility to God.

When, in after life, he was quartered in India, with his regiment, a work of grace went on and several were deciding for Christ. One of these—a drummer—spoke to Ewing about his soul's blessing, but was met by the question, "Do you think I am going to give up my amusements, and go about with a face as long as a fiddle?" Little he knew of the true joy of the real Christian, but supposed that he would be as miserable and dull as those appear oftentimes who are trying by so-called good works to make out a righteousness of their own. All such works are "dead works."

The rough answer repelled the drummer, but the words he had spoken produced an effect and left the Sergeant-piper in great anxiety. "Often have I sighed,"

he said afterwards, "Oh! that God would write in the heavens, 'Thy sins are forgiven thee!'" In this state of anxiety he remained a long time.

At length one day, as he was walking by himself, he hummed the tune of one of Sankey's hymns, "There is life for a look at the crucified One." He went through the first verse in his thoughts and came to the second verse, which begins,

"Oh! why was He there as the Bearer of sin,
If on Jesus thy guilt was not laid?"

The words struck him and through them the light shone into his soul. That moment he saw that his salvation depended not upon himself, but upon Another and upon the sacrifice He had made at the Cross. The bonds were broken—the prisoner was free.

The mighty work of redemption is done—all done by our Lord and Saviour. "Good works" on our part flow from salvation and not for it. There is

"Nothing to do until saved from our sins,
When the power of doing good only begins."

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BOGNOR.—When arranging your holidays this year—Remember! "Holidays are Jollidays" with Mr. & Mrs. Hollyman, Lion House, Nye-timber; telephone: Pagham 70. B1907

BOURNEMOUTH.—Board-residence; early holidays 32/6 weekly (double); comfortable home, good food; modern conveniences; few minutes station, buses pass, ten minutes Fisherman's Walk to sea. "Vi-Cot," 1087, Christchurch Road. B1937

BRIGHTON I.—Good clean home, ten minutes sea and Tabernacle, five minutes railway station, trams and buses; bed and breakfast £1; two sharing 18/- per week. Book early. Mrs. Store, 30, Blackman Street. B1934

BRIGHTON I.—Seaside holiday apartments (hall floor), 30/- each sharing, 32/- single; August 35/- sharing, 38/- single; bedroom and breakfast 21/-; central to all parts; stamp. 8, Prestonville Road. B1930

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 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Special terms for Easter. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE. Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, central heating; moderate terms; reduction for longer stay. Apply: The Superintendent, Beth Rapha, Glossop, Derbyshire.

HITCHIN.—A cheerful, healthy home for lonely ladies or gents; roomy house, good food and beds, large secluded garden, 32 miles from London; country town; terms moderate. Lister House, Park Street. B1926

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. B1938

LONDON.—Are you tired and lonely? then come to Mrs. Barnwell, at 26, Granville Road, Stroud Green, N.4, where a happy Christian welcome awaits visitors and business people; lowest terms; recommended by ministers. B1919

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors, Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B1935

MORECAMBE.—Homely apartments, bed and attendance 4/- per night, two persons. Mrs. Raw (late of Leeds), 55, Brentlea Crescent, Heysham Road, Morecambe, Lancs. Member of the Foursquare Assembly. B1940

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea; grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelge Road. B1931

SOUTHEND.—Board-residence, terms moderate; bed and breakfast 15/-; near sea, assembly and station. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

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LETCHEWORTH Garden City, 37 miles from London. For sale, attractive well-built house, surrounded by well-stocked garden; four bedrooms, three sitting-rooms, etc., modern conveniences; garage. Miss Barbour 66, Lytton Avenue. B1927

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SITUATION WANTED.

LADY, middle-aged, would like to share home and work with another, in small cottage, bungalow, or flat; reference. Box 364, "Elim Evangel" Office. B1939

WITH CHRIST.

MORGAN.—On March 2nd, Mrs. J. Morgan, of Armagh, Northern Ireland, beloved mother of Pastor J. J. Morgan. "Absent from the body, present with the Lord." Funeral conducted by Rev. A. Parkinson.



ABERTYSSWG. April 1. Special visit of Cardiff Elim Crusaders.

BELFAST. Commencing March 24th. Ulster Temple, Ravenhill Road. Campaign by Pastor H. W. Fielding.

BOURNEMOUTH (Springbourne). March 31. Elim Tabernacle, Victoria Place. Pastor W. A. Nolan.

BOURNEMOUTH, Springbourne. April 7. Elim Tabernacle, Victoria Place. Pastor E. C. W. Boulton.

CHELMSFORD. April 19 (Good Friday). Elim Tabernacle, Mildmay Road. Anniversary and Convention services. Speakers: Pastors W. Field and H. A. Mason.

DOWLAIS. March 30. Monthly Convention. Elim Tabernacle, Ivor Street. Speakers: Mr. E. Pearce and Mr. W. Bains.

GREENOCK. April 6—11. Elim Tabernacle, Belville Street. Spring Holiday Convention. Speakers include: Pastors J. J. Morgan and A. Longley, and Mrs. Stoneham. Convener: Pastor H. W. Greenway.

HENDON. March 31—April 7. Elim Tabernacle, Ravenshurst Avenue. Crusader Campaign.

IPSWICH. March 24—April 7. Garden Hall, Mill Street. Special Youth Campaign. Speakers include: Pastors W. G. Hathaway and A. Wright and Evangelist G. Backhouse, assisted by Ipswich and Colchester Crusaders.

NEATH. Commencing March 18. In the Town Hall. Revival Campaign by Pastor P. S. Brewster.

PORTSMOUTH. March 31. Elim Tabernacle, Arundel Street. Visit of London Crusader Choir, 6 p.m. (Afternoon Choir at Portsmouth Prison).

PUTNEY. Commencing March 17th. Elim Hall, 172, Upper Richmond Road. Foursquare Gospel services. Sundays and week-nights.

PLYMOUTH. March 17—28. Elim Tabernacle, Rendle Street. Special Youth Campaign conducted by Pastor C. J. E. Kingston. Sundays, 11 and 6.30. Week-nights, 3 and 7.30.

REDHILL. Commencing March 17. Coleman Institute. Revival and Healing Campaign by Pastor W. E. Smith.

RUGBY. Preliminary announcement of Campaign by Pastor W. E. Smith.

RYDE. Mar. 31—Apr. 1. Elim Tabernacle, Warwick Street. Special Visit of Pastor E. C. W. Boulton.

SALISBURY. March 30—April 1. City Hall, Scotts Lane. Special Visit of Mr. John Leech, K.C.

SMETHWICK. Commencing March 17. Elim Tabernacle, Oldbury Road. Campaign by Mrs. Channon.

Easter Conventions (continued)

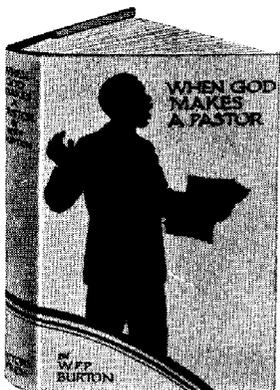
DOWLAIS. April 20—23. Elim Tabernacle, Ivor Street. Further particulars later.

EDINBURGH. April 19—23. Elim Tabernacle, Dean Street. Speakers include Pastors J. J. Morgan and J. Frame. Convener: Pastor A. J. K. Magee.

EXETER. April 19—21. Elim Tabernacle, Paris Street. Further particulars later.

SOUTHEND-ON-SEA. April 19—22. Elim Christian Tabernacle, Seaview Road (off Southchurch Avenue). Special speakers. Convener: Pastor C. J. E. Kingston.

SUNDERLAND. April 19—23. Elim Hall, Green Street. Speakers: Pastor Hubert Entwisle and others.

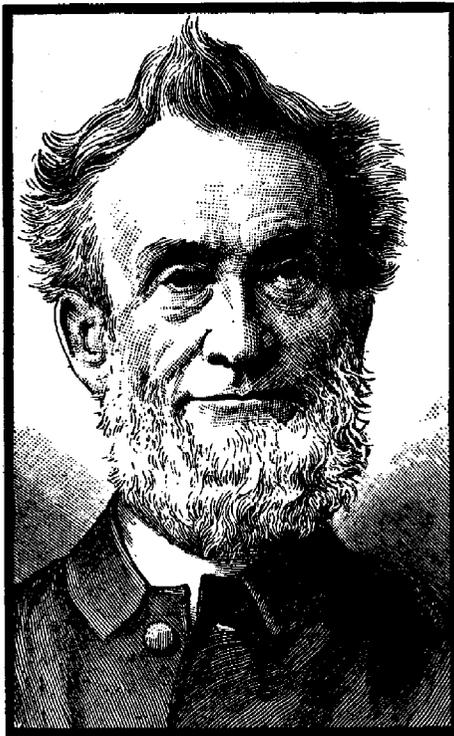


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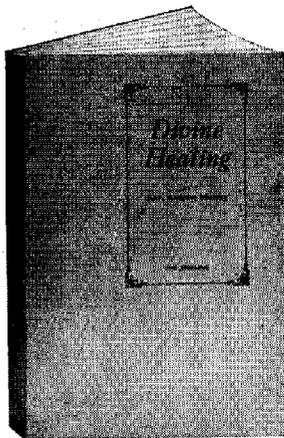
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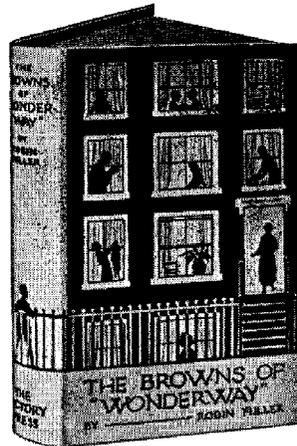
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