

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

IN THE ARMY OF THE KING. See page 97

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elin Evangel

AND
FOURSQUARE REVIVALIST

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


HEB. XIII. 8.

Vol. XVI., No. 7

FEBRUARY 15, 1935


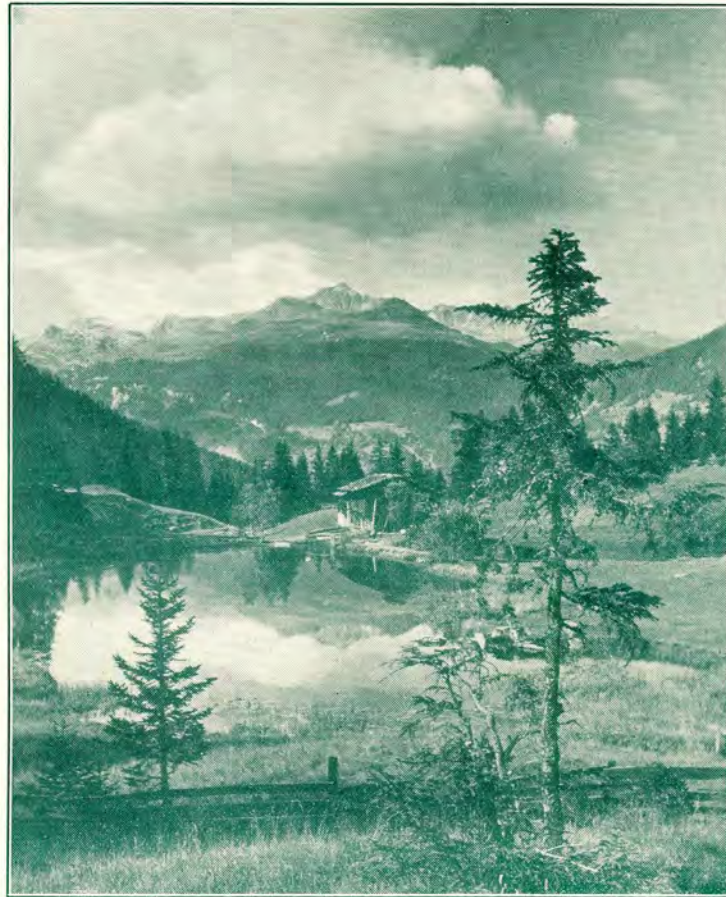
Twopence

SAVIOUR




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

HEALER


As pools mirror the glory of the heavens so we should reflect the glory of Christ (see II. Corinthians iii. 18).

COMING KING



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

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:
Principal George Jeffreys (President),
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed.

General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. February 15, 1935 No. 7

CONTENTS

In the Army of the King	97
"The Cross"	98
The Keystone of Redemption	99
Danger of Blindness	102
Family Altar	103
The Unique Death of the Lord Jesus	104
Editorial	106
Heart Worship	106
Leadership	107
News from Fields Afar	109
The Birth of Christ and its Message to Us	110
The Crusader Page	111
Wonderful Waters	112

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."



BELFAST (Hunter Street). Special Series of Bible Lectures now being given each Wednesday at 8 p.m. by Evangelist C. W. Slemming.

BLACKPOOL. Commencing Feb. 2. Elim Hall, Waterloo Road (opposite Hawse Side Lane). Revival and Healing Campaign by Pastor T. W. Thomas.

CHICHESTER. Feb. 3rd to 24th. Cicestria Hall, North Palant. Revival Campaign by Pastor D. Forsyth.

DORKING. Feb. 17. Oddfellows' Hall. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Maidstone Prison).

LEEDS. Feb. 16--20. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Evangelistic Campaign by Pastor H. Entwisle. Sunday, 6.30 p.m. Week-nights, 7.30 p.m.

LEEDS. Feb. 24, 25. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Special visit of Pastor E. C. W. Boulton.

LETHWORTH. March 10. Elim Tabernacle, Norton Way. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Bedford Prison.)

PLYMOUTH. March 3, 4. Elim Tabernacle, Rendle Street. Special Visit of Pastor E. C. W. Boulton.

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

READING. Feb. 23, 24. Convention: Sat., 3.15 and 7.30 p.m. Sun., 11 a.m. and 6.30 p.m. Speakers: Pastor F. D. Byatt and Evangelist T. Stevenson.

SOUTHAMPTON. Feb. 24. Elim Tabernacle. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Winchester Prison.)

SOUTHEND-ON-SEA. Feb. 24th to March 7th. Christian Tabernacle, Seaview Road. Evangelistic Mission by Pastor Wiggins.

WOOLWICH. Commencing Feb. 17. Revival and Healing Campaign in the Elim Hall by Pastor W. E. Smith. Sun., 3 and 6.30. Week-nights (except Fridays), 7.30. Miss Monday's Testimony on Wed., February 20 at 7.30 and Sun., Feb. 24 at 3 p.m.

WOOLWICH. March 6. The Town Hall. Crusader Rally. Speakers: Mr. John Leech, M.A., LL.B., K.C., and Dr. F. Weston.

WRENTHORPE. Feb. 24. 3 p.m. Special visit of Pastor E. C. W. Boulton.

YORK CAMPAIGN in the ELIM TABERNACLE

(Late Central Mission Buildings)
Corner of Finkle Street.

Continued by THE REVIVAL PARTY.

Preacher: Pastor James McWhirter.

Until SUNDAY, FEBRUARY 17th.

Weeknights at 7.30. : : Sunday, 11 and 6.30.

Wednesday afternoon at 3.

OPENING SERVICES

NEW ELIM TABERNACLE AT ROMSEY

By Principal GEORGE JEFFREYS

on Wednesday and Thursday, February 13th and 14th

Wed., 3.30. Elim Tabernacle, Middlebridge Street.

7.30. Romsey Town Hall.

Thurs. 3.30. Elim Tabernacle, Middlebridge Street.

„ 7.30. Abbey Congregational Church.

Followed by Special Meetings to be conducted by
Pastor E. C. W. BOULTON

Fri. and Sat., 7.30. Sun., 11 & 6.30, ELIM TABERNACLE.

Dear Friend,

If you stand for

THE BIBLE from Cover to Cover

JOIN

the

FOURSQUARE

GOSPEL TESTIMONY

and thus help to raise a standard in our land against the

HIGHER CRITICS, MODERNISTS,

and all who seek to destroy the Word of God

For full particulars, write to the Secretary, Foursquare Gospel Testimony,
20, Clarence Road, Clapham Park, London, S.W.4.

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. 7

FEBRUARY 15, 1935

Fridays, Twopence

In the Army of the King

A MESSAGE TO ELIM CRUSADERS

By Miss ADELAIDE HENDERSON (Crusader Commissioner)

“Endure hardness as a good soldier of Jesus Christ”—II. Timothy ii. 3.

YOUTHFUL outposts of the King's Army—Let this little military term given to me for you by the Lord Himself bear to your hearts not only the idea of courageous, fearless endeavour in conflict, but also the more affectionate side of tender devotion e'en unto death. The best recipe for misery is to be a half-hearted Christian. Courageous recklessness in absolute surrender to God, charges the Christian life with that divine momentum which lifts a man from being just an ordinary struggler, into a place where although he may become the target for missiles of misunderstanding and unkind criticism, yet his very critics will secretly admire his conduct and long for similar courage.

Not long ago a story was told me of a brave young lady who took a bold stand and quietly but firmly refused to do something that a number of her companions thought there was no harm in doing but which was very questionable. The young man who related the incident to me ended up by saying, “I was struck with her calm refusal and secretly I admired her for the stand she took.” What a sermon this young woman preached by her example. Months afterwards it was still remembered with not a little uneasy conviction.

Young people of our Elim Churches—for I address this to all our young people who belong to the King, whether Crusaders or not—I am proud to admit that you have in your blood, courage, initiative, enterprise, plenty of

DESIRE TO GO AHEAD,

but if God is going to get the best out of your life and if you are going to let these very qualities be utilised by the Holy Ghost in bringing honour to Jesus, you must take your stand against a too easy-going self-indulgence which marks the lives of many young people in the world to-day. Study the moral qualities that brought out into noble relief the greatness of the heroes of faith in God's picture gallery of Hebrews xi. Before these brave warriors became men and women of faith (I am so glad there are some

noble women mentioned in this chapter)—they were men and women who were jealous for God's glory, and this holy zeal caused them to be reckless in their sacrifice.

There is with most of you a desire for active, earnest service for the King, but the best service with the richest results can only issue from a consistent life. Spasmodic precipitancy makes no definite impression. There must be a background of prayer, a life lived behind the scenes with God. Soul travail and sensitiveness to grasp an opportunity of saving a soul for eternity are given by the Holy Spirit to the ones who wait upon God, to whom popularity or the selfishness of easy indulgences seems sickeningly paltry in comparison with the sheer joy of co-operation with Him in bringing salvation to a weary wanderer.

To every one of you is given a choice every day of your lives either to be

A HALF-HEARTED FOLLOWER

of the Christ, with shameful moral lapses which always leave their smearing influences on weaker characters, and which will mark your own soul with ugly scars, or to be a Greatheart, chivalrous, heroic, intrepid, a man or woman with influence, with personality, with a dignity that defies contamination. Rise to your privileges, grip your opportunities. Ministry for Jesus will be divinely accepted not on the basis of educational ability or brilliancy of language but on the warm love of the heart. Get back to the Cross. Ask the Holy Spirit to give you, not your first love for Jesus, but a far deeper thing. It must be deeper now because of the self-revealing, humiliating circumstances through which you may have passed. These, instead of being hindrances, can be assets if repentance is deep and sincere. God can use your defeats to bring you into a place where you will no longer seek to be independent but God-dependent. He will restore the locust-eaten months and years with a richer vintage to follow. You can recapture the ground you have lost and make an

added advance if you will do as Elisha did in II. Kings ii. 21. Cast salt into the springs. Purify your life at its source. Give Jesus the supremacy His love deserves. Let your consecration be solemn and irrevocable. Alone on your knees before God fight this thing out once and for ever. The unconditional obedience to Him that shall follow will bear its own testimony and will rejoice the heart of the Crucified. His power in your life will dethrone every idol. Do you remember the story of the young undergraduate?

THE WALLS OF HIS ROOM

at Cambridge were covered with pictures of cinema and stage stars and race horse owners. A Christian fellow-student who had had many talks with him on deeper things brought him a beautiful reproduction of Hoffman's "Gethsemane," and asked him to hang it up somewhere. A few days later the Christian friend, coming into the young man's room, found him standing on a chair clearing his walls of the last picture save the one entitled "Gethsemane." "What are you doing?" his friend said in utter astonishment. The young undergraduate got down from his chair and with a beaming face that told its own story of a

life captured by Love Divine, he replied, "I hung *Him* up, and when I did so, the others all had to come down."

Soldiers of the King! Victory will be yours if you truly give Jesus the throne of your life. With deepest adoration and determination give Him back the life you owe Him. Every relationship, every friendship, every legitimate thing, every questionable thing will take its right setting or be cast overboard as unnecessary luggage on the journey of life, by the all-consuming love of the One who lives and reigns within you. "The spirit of obedience gives more joy to God than anything else on earth." "In blessing I will bless thee . . . because thou hast obeyed My voice" (Gen. xxii. 17, 18).

O Love that wilt not let me go,
I rest my weary soul on Thee.
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Cross that liftest up my head,
I dare not ask to fly from Thee.
I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be.

"THE CROSS"

By R. E. McALLISTER

TO the Cross of Christ all past ages looked forward. Through the blood of His Cross all present blessings are made possible. To the Cross of Christ all eternity will look back. The Cross is the central figure in God's great dispensational plan of the ages. In it we find the basic principles on which all our hopes repose. Yea, the eternal purpose of an eternal Father through an eternal Son by an eternal Spirit finds there the highest expression of infinite love, wisdom and goodness.

The flocks that were slain upon the plains of Bethlehem, the rivers of blood that flowed, the sacrificial offerings, the divers washings and the carnal ordinances, all combined to point forward to that tragic epoch-making event. The universe itself with all its incidental arrangements was but the stage erected for the carrying out of a drama in which the Cross was the central act. The blackness and darkness which enshrouded Mount Sinai when God's holy law was given served as the satin background, while the Pentecostal effusion, radiating from one hundred and twenty of heaven's electrical globes in the upper room cast its beaming light upon the glorious act.

The switch-button controlling the sun, was turned in heaven by an eternal Creator's hand and darkness covered the earth. The spectators as they "sat down and watched Him there," were startled by what was supposed to be an earthquake shock. Rocks were rent. Graves were opened. Saints who slept in the dust were summoned to witness the scene. A messenger comes with all haste to announce that the veil of the Temple which separated the most holy place had been rent in twain from top to bottom, and while three worlds looked on in awe there comes the announcement, "It is finished." The curtain drops in preparation for the next act.

Three days have elapsed. The Sanhedrin have met to counsel together. The priests and elders have had a consultation. The disciples have had a cottage prayer meeting. Roman soldiers guarded the sealed tomb. But heaven waits in silence till the curtain lifts again and the triumphant Emancipator leaps forth from Joseph's tomb with a victorious "All Hail." The attitude of three worlds is immediately changed. Consternation and chagrin run riot throughout all the infernal regions. Heaven holds a jubilee. The drooping heads of the disciples are uplifted in hope.

The Cross has now become an eternal fact in the economy of God for man's redemption. The gulf has been spanned and the gates of heaven opened. Death, hell and the grave are now subservient to Calvary's Victor, who is destined to reign, subdue, and put everything under His triumphant feet.

"He made peace through the blood of His Cross."

"We who were far off are made nigh by the blood of the Cross."

There is no separating veil now existing between the child of God and the Most Holy Place. We may now enter in with boldness. Priestly prerogatives are the inheritance of the saints as a result of the Cross.

The Cross of Christ I'll cherish,
Its crucifixion bear,
All hail reproach or sorrow,
If Jesus bids me there.

Many people would have the Great Pearl without paying the great price.

God wants clean channels. A clean channel never pollutes its flow.

The Keystone of Redemption

By Rev. W. S. BOWDEN

THE full significance of our Lord's resurrection is probably grasped by very few people. The resurrection of Jesus Christ is one of the fundamentals of Christian belief. The doctrine of the resurrection has been called "the keystone in the arch of the plan of human redemption." It is hardly possible to overstate the value in Christian thought and life of the resurrection of our Lord.

It is not our purpose to undertake to establish historically or by appeal to logic, the fact of the resurrection of Christ. Such a task we would greatly enjoy. Concerning this clearly established fact of history we shall seek to answer the question often asked as to what is involved in the resurrection of Christ. This general answer is good: "The resurrection of Jesus from the dead proves everything that needs most to be proved. It proves everything that is most essential in Christianity."

The resurrection of Jesus is not an isolated fact. We readily recognise the fact that there would naturally be a strong prejudice against believing in a miracle so vast as the resurrection of Jesus if it were without a purpose and moral influence commensurate with the grandeur of the event itself. The resurrection is linked up with practically all the great doctrines of the Bible. It is indeed the cornerstone of Christian doctrine. It assures us of

1. *The existence of God.* We shall say but little on this point, as we want to devote more time to the next proposition, and if the next proposition is established there can be no question as to the existence of God. But how is the existence of God involved in the resurrection of Jesus? Here is the answer in a nutshell: "Every effect must have an adequate cause, and the only adequate cause that will account for the resurrection of Jesus Christ is God, the God of the Bible." Study that utterance. Jesus proclaimed the true and living God. He said that God would raise Him from the dead. Jesus died. He was buried. He did come forth from the tomb. What was the power or the cause at the back of His resurrection? The Lord God Jehovah. Hear the Apostle Peter on this point. We "do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (I. Peter i. 21).

In this article the writer ably deals with a subject which means everything to the Christian Church. A right apprehension and a present appropriation of the power of the resurrection will do much to transform Christian experience, lifting it to a plane of triumphant testimony and effective ministry. The full value and virtue of the risen and redemptive work of Christ waits to find expression in the lives of the Lord's people to-day. It is the risen life of the Christ that supplies the answer to the challenge of godlessness, infidelity and rampant modernism.—ED.

2. *The Sonship of Jesus Christ.* One of the great doctrines of the Bible is that Jesus Christ, of virgin birth, is the Son of God, the Messiah. The resurrection of our Lord is to all believers the final and satisfactory proof of His Godhead. On this point listen to the Apostle Paul. "Jesus Christ our Lord was . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 3, 4).

Christ Jesus certainly claimed to be the Son of God in a unique sense (John v. 23; x. 30; xiv. 9). We find in His very name "Immanuel—God with us," this claim of divinity. Christ claimed that in Him as the Messiah all the prophecies of the ages were fulfilled completely. Christ knew and declared that men would put Him to death for making this stupendous claim. Jesus said He would rise from the dead the third day (Mark x. 34), and His enemies were greatly concerned about it (Matt. xxvii. 62-64). He did rise from the dead. His resurrection marked Him as God's "Holy One" (Psalm xvi. 10).

In John ii. 18 it is stated that when Jesus had driven out the money-changers from the Temple, that the Jews asked Him, "What sign shewest Thou unto us, seeing that Thou doest these things?" Jesus answered, "Destroy this temple, and in three days I will raise it up. In astonishment they exclaimed, "Forty and six years was this Temple in building, and wilt Thou raise it up in three days?" To make the matter clear, the writer adds, "But He spake of the temple of His body." (Compare John x. 17). Men demanded of Jesus a sign from heaven to prove that He was the Son of God. He said that He would grant them "the sign of Jonah, the prophet." In giving this sign (Matt. xii. 38-40) Jesus declared that His bodily resurrection was to be sufficient proof that He was the Son of God. This sign was accepted as sufficient and satisfactory, and was given just as He promised.

Jesus did rise from the dead. Was it by His own inherent powers as a son of Adam that He burst the bars of death and robbed the king of terrors of his crown, or did He come forth from the tomb because He was the Son of God? To ask the question is to suggest the answer. Divine power was at the back

of His resurrection. "Christ was declared to be the Son of God, with power." In His resurrection Christ vindicated His claim to sonship. The resurrection was God's ratification of Christ's amazing claims.

3. *The integrity of the Book.* The Bible is the one Book in the world that has to do with everlasting life. According to this Book the life that we are now living in time is merely the vestibule in which we robe ourselves for the life to come, which we are to live in eternity. What has the resurrection of Jesus to do with the truthfulness of this Book? His resurrection was the crowning fulfilment of a grand series of predictions relative to His birth, His character and His mission. His resurrection (Psalm xvi. 10; Isaiah liii. 9, 10) gives us faith in the Old Testament Scriptures. It establishes faith in the integrity of the Book. The resurrection makes the prophetic scriptures dear to our hearts. Prophecy was fulfilled in His resurrection as well as in His life and death. Christ thus chided those who were slow to believe in His resurrection: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to

ENTER INTO HIS GLORY?

And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

The resurrection of Christ gives us confidence in miracles. Why should we have difficulty about lesser miracles when this most wonderful miracle has been wrought?

The resurrection of Christ is related to the verity of the gospel of Christ. "If Christ be not risen, then is our preaching vain. . . . Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ" (I. Cor. xv. 14, 15). The gospel is true. We have God-given authority for the preaching of the gospel.

The resurrection of Christ is God's guarantee of the fulfilment of all His promises. A dead Christ cannot fulfil promises; a living Christ can and does. Thank God for the reliable Book and the living Lord!

4. *The Atonement.* The resurrection confirms and illuminates the sacrifice made on the Cross. The debt was paid on Calvary, but it was receipted on the morning of the third day. In commenting upon Christ's utterance on the Cross, "It is finished," someone has said: "The resurrection is God's 'Amen' to Christ's declaration." Christ's empty grave assures us of the completion of His redemptive work. God's seal to Christ's claim as to the saving value of His death is the miracle of the resurrection. The benefits of Christ's death are realised because that death was followed by the glorious resurrection. If He had not risen His death would have fallen into the rank of a purely human event. It would not differ in character from the death of any other man for a cause to which he was devoted.

THE CROSS OF CHRIST

is explained by His resurrection. The light and glory of the resurrection reach back to the Cross and vitalise the sacrifice there made. The resurrection of Christ stands related to the moral law. The law of death

through sin has been called the natural law. Christ was the antagonist of sin by His perfect holiness. He was the incarnate moral law, and therefore above the reach of death which is the sign of condemnation. But to save sinners, Jesus took upon Him the likeness of sinful flesh, and became subject to death, but in the resurrection the moral law triumphed over the natural law. The grave could not hold the Sinless One.

Certainly the resurrection of Jesus Christ is related to the atonement which He made on Calvary. If He did not rise from the dead, He did not atone for sin. Then all our hopes which cling to a crucified Saviour are vain. If He did not rise, His blood cannot wash away guilty stains. If death held Him captive, then indeed He was only a man, and His death was like that of any great teacher. But, thank God, Jesus rose from the dead! With the royal signet of the resurrection He has sealed Calvary's sacrifice.

5. *The doctrine of justification.* The resurrection is related to the mediatorial work of Christ as Intercessor and Justifier. It is explicitly declared that He "was delivered for our trespasses, and was raised for our justification" (Rom. iv. 25, R.V.). The resurrection declared

THE OLD COVENANT ENDED

and the new covenant begun. The hope of pardon comes to us because Jesus is the Mediator of a new covenant. The resurrection gives us a reigning Saviour at the right hand of God.

It is not possible to secure the blessing of justification apart from the resurrection of Christ. Although He bore our sins in His body on the tree, thus placing the price of redemption within our reach, we must by faith appropriate it and thus make the offering our own; and that offering can only be made through our Great High Priest, "seeing He ever liveth to make intercession" for us (Heb. vii. 25). A dead Christ can avail us nothing. He must live, in order to be our Intercessor and High Priest.

The atonement, the resurrection, the intercession are all linked together. In the resurrection and exaltation of Jesus we hear God saying: "I have accepted the atonement which Jesus made." Do you want a receipt that you are justified? Behold Jesus seated on high! Peter's words bearing upon this thought, and recorded in Acts ii., are wonderfully illuminating.

I face these facts. I am a sinner. The law cannot pardon. The law says: "I want the sinner." Jesus says: "My death for his! I was wounded for his transgression, and bruised for his iniquities!" When I call to mind how many and great are the sins charged again me, I thank God for the great atonement that covers them. I praise His holy name for the crucified,

RISEN AND INTERCEDING CHRIST.

Isaiah liii. 6, 11; Acts xiii. 38, 39; Rom. vi. 7; x. 4, 8, 9; II. Cor. v. 21).

6. *The gift of the Holy Spirit.* We generally think that the day of Pentecost brought the Holy Spirit. The disciples waited for "the promise of the Father," "the baptism with the Holy Ghost." That came at

Pentecost. This pentecostal blessing is for us to-day; "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39).

The resurrection made Pentecost possible. Christ's resurrection secured for all believers the gift of the Holy Spirit, with all His regenerating power, making us "partakers of the divine nature." Jesus had to ascend to heaven in order that the Holy Spirit might come to earth (John xvi. 7). The ascension came after the resurrection. Jesus had to rise from the grave before He could ascend to heaven; and when He went to heaven the Holy Spirit came just as Jesus had promised.

The Bible teaching about the work of the Holy Spirit is among the most precious of revealed truths. The witness of the Spirit is a blessed experience. But we sometimes talk about and rejoice in the work of the Holy Spirit without being conscious of the fact that the resurrection of our Lord constitutes the dynamic of our sanctification. Concerning the work of the Holy Spirit, the Apostle Paul wrote: "According to the working of

HIS MIGHTY POWER

which He wrought in Christ when He raised Him from the dead."

7. *The victorious life.* Victory over sin comes to us through the risen Christ. Paul longed to know the power of Christ's resurrection. It was because this resurrection power was operative in his life that he could say, "I live; yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Through the resurrection life and power of our risen Lord it is our privilege to live victorious lives. It is a question of Christ's strength rather than of our weakness. In His resurrection we have a great incentive to holy living. "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 10-12).

Because He lives, I may walk in newness of life (Rom. vi. 4), and I may bring forth fruit unto God (Rom. vii. 4). Because Christ lives and intercedes for us we may "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need (Heb. iv. 16). Because He lives, we have the assurance that He will watch over us and provide for our needs and turn our defeat into victory. We are united, not to a dead Christ but to

A LIVING CHRIST.

8. *The future life.* The triumph of Jesus over death assures us of our glorious resurrection on the world's great Easter morning, when the tombs of the whole earth shall be empty. "Because I live, ye shall live also"—Jesus. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him"—Paul. In the light

of the resurrection the happy future of immortality is assured to all believers.

Our Lord's triumph over death is the strongest ground of assurance we have of the future life. I am fully aware of the many arguments from analogy, from the shrinking from the very thought of dissolution, and from the almost universal hope and expectation to prove that death does not end all, but I have to confess that such arguments of themselves do not make a solid rock of proof. We want something more certain. We have something better. The resurrection of Christ is a sure foundation upon which to build our hope of immortality. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

We have in the resurrection of Jesus a pledge and sample of our resurrection. "Now is Christ risen from the dead and become the firstfruits of them that slept." "Christ the firstfruits; afterward they that are Christ's at His coming." What do we mean by firstfruits? The Hebrew people went out into the fields every summer and gathered the first ripe ears of barley. They said: "These few ripe ears of barley are to us the pledge and promise of the whole harvest." In the Temple at the Feast of Firstfruits they offered these to God in thanksgiving as the

FIRSTFRUITS OF THE HARVEST

that was to follow. Jesus burst the bars of death asunder; the harvest will follow.

We believe in the immortal life because we believe in the Christ who rose from the dead, and who said: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth"; who said to Martha, challenging her faith in His words, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die"; yea, who actually linked our resurrection with His own as the cause, when He said, "Because I live ye shall live also"; "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish." Christ lives. Death hath no more dominion over Him. If we are linked to Him by a living faith we shall share with Him eternal life.

We are one with our Lord. Our hope is in Jesus and the resurrection. As believers in Jesus Christ we may appropriate words which were prophetically applied to Him, if we are called to finish our course before the day of translation—"my flesh shall rest in hope"—in hope of the resurrection of the dead. As one writer has put the prospect before us: "The night-shadow is not long—the morn will break in glory by and by." Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to

THOSE WHO FOLLOW HIM.

He arose visibly, personally and bodily. He is the firstfruits, the pledge, the sample of those who sleep. He will come back and send His messengers, together in His whole harvest in due time. He has the keys of hades and of death, and shall unlock

those dark abodes and reclaim His jewels which are hid in dust and darkness there. Glorious prospect for the sainted dead!

9. *The second advent and triumphant reign of Jesus Christ.* The promise of Jesus that He would come again was profoundly emphasised by His resurrection from the dead. The resurrection emphasises very strongly this blessed doctrine of the second coming of Christ and the hope of a personal vision of the glorified Christ. "The Lord Himself shall descend from heaven." "We shall be like Him; for we shall see Him as He is." The epistles are full of this glorious hope. So is the literature of the Church. Many of the hymns of the Church breathe this wonderful hope. This hope meant much to the members of the early Church; should it not be even more dear to us? At daybreak they did not say "Good morning," but "Maranatha!" At nightfall they did not say "Good night," but "Maranatha." "The Lord cometh!" Jesus can fulfil His promise to return to earth, for He has triumphed over death.

He will fulfil that promise.

If Jesus had remained in the clutch of the king of terrors, a pall that never would be lifted would have settled over this "blessed hope." If Jesus had not broken the bands of death, it would be folly for us to hope for His second appearing. His second coming is just as sure as His resurrection. He is coming as earth's rightful King, to reign for ever over a redeemed race.

10. *The missionary work of the Church.* Hear the risen Christ saying, "Peace be unto you: as My Father hath sent Me, even so send I you" (John xx. 21). Again: "Go ye into all the world." The resurrection has ever been the motive force of missionary zeal. It is because He is risen that we rejoice in the promise, "Lo, I am with you alway, even unto the end of the age." An ever-present Saviour! This made heroes and conquerors of the early believers. This is to-day our strong incentive to Christian effort and heroism.

FIREMAN WHO WAS COLOUR-BLIND.

Big French Rail Crash.

From Our Own Correspondent.

Paris, Wednesday.

Lucien Daudigny, driver of the Paris-Strasbourg express which some time ago crashed into another train at Pomponne, causing the deaths of 220 and injury to 400 persons, was placed on trial to-day. He is charged with homicide by imprudence. According to the indictment Daudigny passed four signals which were against him.

The presiding judge, however, reminded the court of the fog, and the hard frost, which put the auxiliary signalling apparatus out of order.

Henri Charpentier, Daudigny's fireman, questioned by the presiding judge, said: "After the catastrophe my eyes were tested and it was discovered that I was colour-blind. I cannot distinguish between red and green. Until the test nobody had noticed my infirmity, and I did not realise it myself."—*Daily Telegraph*, December 20th, 1934.

Danger of Blindness

BLINDNESS even in part is a menace to life. This fireman's inability to distinguish between red and green caused this train to rush past four signals that were set at "Danger" and 220 people paid for his error with their lives.

In the world around to-day many voices are saying "Peace, peace and safety," when the signals in international affairs are all set at danger. But those "whose eyes are open" (Num. xxiv. 3) through the Word of God can distinguish true peace from false, and it is our bounden duty to sound the warning of disaster ahead. Don't be one of the colour-blind multitude, unable to distinguish the false shams of civilisation, and mistake them for signs of grace, but as the servants of God warn men in season and out of season that they may escape from the wrath to come.

—P.N.C.

Have You Heard?

That Principal Jeffreys is opening two new Elim Tabernacles this month—at York and Romsey.

That Evangelistic Campaigns are now in progress at Blackpool, Chichester, and Freshwater, by Pastors T. W. Thomas and D. E. Forsyth and Evangelist D. Vanstone respectively and that Pastor W. E.

Smith commences a campaign at Woolwich on 17th inst. Much prayer is asked for these campaigns.

That Evangelist E. Ball is now in charge at Ashbourne and Evangelist D. Hood is campaigning in Northern Ireland.

That the issue of the *Elim Evangel* dated March 1st is to be a Special Gospel Number.

That two barrels of oysters on one occasion nearly robbed a man of his salvation. A full account of the matter appears in the February issue of the *Young Folks' Evangel*, price 1d.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor JOSEPH SMITH

Sunday, February 17th. Luke v. 1-16.

"And they forsook all, and followed Him" (verse 11).

The forsook all: the boats, the nets, and the splendid catch of fish. This One who had caused them to get this wonderful draught of fish, was Himself more to be desired than the finest He could ordain or command. To walk, and to talk with the Giver of all good things, with the One who can command the clouds of heaven to pour down blessings upon the earth, is surely a higher and grander privilege than to stop short, and be taken up with one of His blessings. When we can have Christ Himself why should we stop short, and be taken up with earthly riches, or earthly honours, or earthly position? He who has put the gold and the silver in the earth is waiting to be our Friend and Guide, and He says: "Them that honour Me I will honour." And, "No good thing will He withhold from them that walk uprightly."

Monday, February 18th. Luke v. 17-26.

"And when He saw their faith" (verse 20).

When from the pen of the Apostle Paul there flowed such marvellous and magnificent words on the glories of the life of faith compared to that of the law, there was a tendency among many of the early Christians to go beyond the practical and get into the mysterious altogether, and forget that faith was something which moved and acted and expressed itself in words of life, in deeds of kindness, and a life of godliness. Therefore the Apostle James was inspired to write his Epistle on the manifestation of faith as evidenced in practical, living works. Some people at first thought it was contradictory, but on looking deeper into it, found it to be complementary instead. The faith of Noah was heard in the sound of the hammers building the ark, the faith of Abraham was seen in the offering up of Isaac, the faith of Moses was seen in his marching out of Egypt, and our faith is seen by our actions.

Tuesday, February 19th. Luke v. 27-39).

"But new wine must be put into new bottles" (verse 38).

In II. Corinthians v. 17, we read: "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." And in Acts ii. 13, we read: "Others mocking said, These men are full of new wine." It was not the new wine of the world they were full of, but the new wine of the kingdom of God. This wine was not lost by any means: it was new wine in new bottles; the

Spirit of God poured into hearts of men and women who had been made new creatures in Christ Jesus. There is always a fitting of the vessel to contain the heavenly treasure. There must also be a corresponding increase of the strength of the texture in proportion as the strength or force of that which is within increases. Therefore many and varied are the experiences which we pass through as the Spirit of power within increases.

Wednesday, February 20th. Luke vi. 1-19.

"And they were filled with madness" (verse 11).

There is nothing so fills the heart of the religious man who is outside of Christ with madness more than to see his age-long traditions trampled on, especially if these traditions are merely of human manufacture. It seems as though Satan himself has placed a double guard around these old, time-honoured delusions. It certainly could not have been God who guarded them in the time of Christ, for Jesus would never have broken them, but Jesus loved man, and He hated to see him made a puppet of, to see him a victim of nonsensical rites and ceremonies to no profit. Oh, I just love the teaching of Christ: so beautiful, so large, so beneficial, so practical, so logical, so reasonable, so suited to our nature; and just as good for earth as for heaven, for business as for worship, for home and state as well as for the Church. Wonderful, wonderful Jesus!

Thursday, February 21st. Luke vi. 20-38.

"For with the same measure that ye mete withal it shall be measured to you again" (verse 38).

Do we realise that this is true? If so, Why are so many Christians so very unkind and uncharitable to themselves? Why do they stint themselves so? Do they actually believe that God the Father will let none of the words of His dearly beloved Son fall to the ground, but that He will watch over them to perform them? Do they realise that these are the words of eternal justice? That it is because of this attribute of justice in God that we worship Him? Our conscience would not permit us to worship a God who was partial. We carry the measure about with us with which we will be measured by both God and man. We decide the amount of our own bounties and blessings, our present and our future judgments, accordingly as we deal out to God and man.

Friday, February 22nd. Luke vi. 39-49.

"For it was founded upon a rock" (verse 48).

We have heard it said that, "Things built right endure." There is no part of a building so important as the foundation. If the foundation is faulty, no matter how beautiful the building is, it is doomed to collapse when the winds begin to strain it, and the storm breaks forth upon it. And no matter how beautiful is the outward life at the time when everything is going smoothly, it is doomed to overthrow in the time of temptation and trial unless it is founded on the only true foundation, Christ. How we have seen beautiful lives brought up in the tender care of good mothers, but without Christ, and who in the hour of temptation in the great city fell away into the most degrading sins. In this reading we have the foundation of acceptable service laid in the right kind of vision, the foundation of acceptable fruit laid in the right kind of tree, the foundation of acceptable speech laid in the right kind of heart, and the foundation of acceptable character laid in the right kind of action.

Saturday, February 23rd. Luke vii. 1-17.

"I have not found so great faith, no, not in Israel" (verse 9).

On two occasions we read of Jesus that He "Marvelled." One was in His native country, and there it says "He marvelled because of their unbelief." The other is the case before us, where He marvelled at the faith of this officer in Cæsar's army. And yet there is nothing very wonderful about his faith. It seemed as natural to the Roman officer that the forces of nature should be as obedient to the word of this their Lord and Master, as the soldiers who were under him were obedient to his word of command. It was this practical view of the things of God which won the heart of Jesus. Just simply looking at things as they were, without straining; and realising authority where it was evidenced. The centurion reasonably and logically expected results, and was not disappointed. God will never dash to the ground the practical, reasonable confidence which is built up in His Word of truth.

Oh, ye who are "elect" and loved of God, look back o'er the past and repeat aloud the word: "The Lord my God hath been with me"; look around at the present, and with clouds looming dark on most horizons, rejoice and be glad, and again say aloud: "The Lord my God is with me"; then as to the future, "Casting all your care upon Him, for He careth for you" (I. Peter v. 7), rest assured that during the days of your sojourn here, and for ever hereafter, "The Lord thy God will be with thee," for "this God is our God for ever and ever" (Psalm xlvi. 14).—*H. Pickering.*

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him.— Isaiah liii. 5.

THE knot on the end of the thread of Jesus' life is His death. That knot catches your fingers, and your eye, and your—heart.

The way His human life ended is the most distinctive characteristic of that life. It was an exceptional death, singular in

this that it was unlike any other death. For death is the logical result of break with life. The common word for that break is sin. The other is what it means. It is the result of man's use of his free choice.

The tree in the Eden garden was the true of free choice. Eating or not eating was a matter of what the man chose to do. Our earliest father could keep in touch with his Creator—God, by choice. His choice is shown by his attitude toward that first tree. It was really the tree of choice. It wasn't the mere eating, of course, that was significant; it was the choice revealed in the act of eating. If he had chosen to keep in touch with God's choice for him, that would have led him straight to the other tree of fulness of life, fulness of touch with his Creator, by his

POWER OF FREE CHOICE,

choosing freely to keep in touch.

His Creator-Companion's word at the tree is simply reciting a fact, to help him in choosing. That word simply tells him the outcome of his free choice badly used, or misused. In effect he said quietly, "Dying thou shalt die." There was an act of dying, a process of dying, a final result of dying affecting his bodily life. The act came at once in his break with life, with Him who is Life in Himself. The process ran on. The actual bodily death came long after. The spirit death or break began at once. The process went on slowly, surely, cumulatively. The final result of bodily death came long, long after. Its trail has never left. The spirit death could be checked and stopped decisively only through another different use of his power of free choice.

Now, swinging long forward on the calendar of time: Jesus didn't break with the Father. In spite of ceaseless, subtle, tense temptings, through a full generation, through all He held

Who His own self bare our sins in His own body on the tree, that we . . . should live unto righteousness. — I. Peter ii. 24.

The Unique Death of t

By S. D. G.

steady. He held steady by choice.

The Eden-garden tempting was repeated in the wilderness, as in Nazareth, and clear to the end. That first temptation was in a garden; this second in a wilderness. Adam's choice turned

THE GARDEN INTO A WILDERNESS.

The tempter preferred the garden. He failed badly with the Second Man in the wilderness, and before, and after. Jesus, our fellow-human, held steady. He kept touch with the Father. So He kept full touch with full life. His life was singular, one of the kind, in its choosing to keep touch with life, with the Father. And so He would not have died, in the natural course of things.

THE WONDER

*When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.*

It is significant that eleven times they tried to kill Him, ten times the leaders by stoning, once at the Nazareth precipice by His neighbours, likely stirred up by the southern leaders. And they easily could so far as mere numbers and physical force were concerned. But they couldn't touch Him, though their fingers itched for the clutch, and their eyes spit out hate's green glare. Each time He held them off with an invisible, non-physical power they could not understand, and plainly could not resist. At the last He allowed them to take Him, checking impetuous Peter's blundering bungling. Else, plainly enough, they couldn't have done it, as these simple records run.

And so the real meaning of His death lies entirely in His own purpose. For some reason He withdrew His spirit opposition to their persistent efforts. He let them take Him, and do Him to

of the Lord Jesus Christ

GORDON

the death. And *He* said, *He said*, He did it for us. In lawyer's language, I rest the case with myself in what He said, the purpose that controlled Him.

That dying *must* be done, He said. There were two "musts," the "must" of sin, our sin; the "must" of love, His love. The one "must" spells out our need, desperate, extreme, tragic in its intensity, fatal in its unchecked ending. The other "must" spells out His love, tender, tense, unhesitating, unfailing, sacrificial, atoning love.

In simplest language, in His own native Aramaic, Jesus said His death was for others, distinctively. It was sacrificial, substitutionary. He picked up John's "Lamb-of-God," and actually bore "the sins" of the world.

ANDROUS CROSS

*See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

*Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

And then that rarest Eden gift of free choice gets a fresh blessed emphasis. We choose Him as Saviour, if we do.

Jesus' death was His own act. The fact of it, the time of it, the manner of it (by the Cross), were of His own choosing. This is quite clear from the four gospel stories, taken at their face value.

The fact of it is

QUITE CLEARLY STATED.

He did not die as other men do. Commonly when a man dies it is because he is unable to keep alive. He is overcome by death, most times against his own will. It was not so with Jesus. The language commonly used of a man dying is not used of Him. In simple language it says, "He yielded up His spirit." It was the next step in what He was doing. He Himself took that step. He was master-

ful in death. His spirit was under His control. Now He calmly, deliberately yielded it up. He let death come to His body.

The manner of His death was of His own choosing. The Jewish method of capital punishment was by stoning. Ten times the nation's leaders, or the mob, egged on by the leaders, tried to stone Him. Their power of capital punishment had been taken away by their Roman masters. Without process of law, by lawless mob action, they tried. But they could not touch Him, plainly.

The Cross as a method of execution was the extreme of shame and cruelty, of pain and of hate. He chose that as His method of atoning for our sins. The superlative of hate He transformed into

THE SUPERLATIVE OF LOVE.

The time of His death was by His own choice. For centuries the Passover lamb was slain at a certain time of the year, on a certain day, and at a certain fixed hour of the day. His choice of the time is significant. It fits into His herald's announcements. Even so, by His significant choice of the time, He was telling out to all, in the loudest language of action, that He was indeed "the Lamb of God." Innocent of sin, that is of self-willed choice, with a fine passion to please His Father dominating all His actions, He voluntarily bore the sins of others, that is the logical outcome of sin—death.

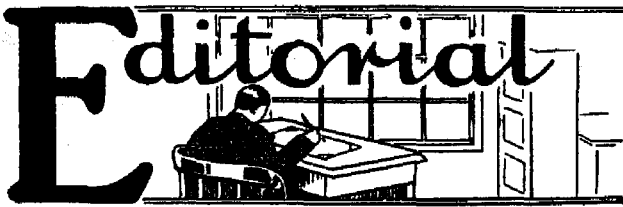
Plainly, Jesus climbed the hill of the Cross on His own feet, by His own free choice. Deliberately, thoughtfully, prayerfully, masterfully, despising the shame, He went to death of His own free accord. And He said that He did it for us men, and for our sin. It was a redemptive, a substitutionary, a sacrificial, a voluntary death. Shall we take off both shoes and hats, and with bated breath, and hushed hearts, come to that Cross anew?

There are six hours of bodily suffering, and more. There is the bit of prayer for the ignorant hireling soldiers, "Father, forgive," and the assuring word to the fellow-crucified clearly making his new personal choice. There are three hours of darkness, strange, weird, uncanny
(continued on page 112).

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.—Rom. v. 8.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—

—I. John iv. 10.



The Principal for Palestine.

OUR readers will welcome the glad news that at last our beloved Principal is to have a real rest. From all over the world friends are continually writing urging this, for they know that a busy life with its heavy responsibilities, such as the Principal has, must mean taxing both spiritual and physical strength to the utmost. He will leave (D.V.) on 21st February, accompanied by the Revival Party, Pastor E. J. Phillips, the Secretary-General, and Pastor Corry, the Dean of the Elim Bible College.

No party is more worthy of this change and rest than this, and we know that everyone will pray and wish God's richest blessing upon each one, that they might return strengthened in spirit and body for the great work that awaits them in the future.

The way has been made possible through the loving sacrifice of friends who have provided the greater part of the money needed, and we believe that all will be supplied in answer to prayer.

The Principal and Party would not avail themselves of this much-needed rest and change if it meant taking one penny from the funds of the Alliance.

Life with a Challenge.

THERE are some lives which offer a definite challenge to their contemporaries; a challenge to the highest and utmost in life. There is a spirit manifested which calls loudly and insistently for emulation; a spirit of noble selflessness, of courageous abandon, of fearless faith which cannot be ignored. How much we owe to such lives. They are the salt of the earth. They save civilisation from corruption. We shall find upon examination that directly or indirectly these knights of nobleness have derived their inspiration from no lesser source than Christ Himself; from Him they have gathered their splendid inspiration; He is the Fountain of their unconquerable zeal and their undying devotion. Are we living this life? Have we come under this holy urge? Are we making any such worthy contribution to the age in which we find ourselves? Is our life making some indelible impress upon our environment?

ANONYMOUS GIFTS.

Principal George Jeffreys' Revival Campaigns: Leeds, £5; Leatherhead Believer, 7/-.

Foreign Missionary Fund: Holloway, 2/6; Hove Crusader (designated), 2/6).

Free Distribution Fund: London, N.W.1 (E.F.G.), 10/-.

Prison Work: Croydon, 10/-.

Whispers from Within the Veil.

Heart Worship

By Pastor E. C. W. Boulton

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John iv. 24.

And shall I offer at this altar
A sacrifice unworthy of that Name,
Or bring to Him a soul unstirred
By passion's pure and holy flame?

AND so it is not the attitude of my body, but the sincerity of my spirit that counts in my approach to God. Not the glory of the building, but the cleanness of my heart which matters in my act of worship. I may bring my silver and my gold, and still withhold the offering of myself. I may observe all the feast days in the calendar with scrupulous care, and keep all the ordinances of the Church, and yet not offer to God that which will satisfy the hunger of His heart.

True worship must have as its foundation the recognition and acceptance of the Lordship of Love. Worship is the greatest surrender of which the soul is capable; it is the highest spiritual altitude to which the soul may rise; it is the noblest service which man may render unto God; it is the fullest expression of redeemed personality, the sweetest prerogative of Christian discipleship.

O let this soul its birthright prize
Nor from such service seek release;
In deep'ning wonder thus to live,
Whilst day by day self doth decrease.

And who shall teach me this wondrous art of worship? Where is the hand that shall awaken within me this greatest of all capacities? Who shall vouchsafe the vision that shall release that tide of worship within this longing soul? Where is the school in which I may learn the lesson of deep and transforming adoration?

Is it not the Holy Spirit Himself who is the Author of the spirit of worship? Shall He not lead me into this place of overwhelming glory and wonder? Is it not His indwelling that shall make this heart to burn with the passion of pure adoration?

O Thou Spirit of Truth, make this life of mine a "living sacrifice," a whole burnt-offering. Let me not come into the sanctuary of the Lord with mournful mien. Show me that I am not bidden to a burial but to a banquet; that I am not invited to participate in a dirge but to join in the harmonies of eternity. It is when my heart hears the voice of Love that my whole being becomes responsive, and capable of that supreme self-giving to Him who alone is worthy.

Snap all fetters that hold this heart of mine to earth and earthly things. Remove every weight that hinders the soul soaring into union with the Infinite Reality. Grant me the vision that pierces the mists of time, and enters within the veil of the divine. Give me a mind that grasps the innermost meaning of the God-breathed Word—that is able to know the mysteries that are hidden from the wise and prudent of earth; that can share the secrets of the Eternal Mind. Let not my holiest senses be drugged by the pleasures of the flesh.

TIMELY
THEMES,
No. 1.

Leadership

(Continued)

By Pastor
E. C. W.
BOULTON

FOLLOWING up the thought contained in our previous article, we now proceed to point out that

Leadership demands divine vision.

It will be observed that we are dealing with first things first. There are many helpful adjuncts to efficient leadership which do not come under these headings, yet however admirable, apart from the vision of God, they in themselves lack the driving force to make them sufficient.

We venture to say that somewhere at the back of true leadership there lies the genesis of heavenly vision. And by this we do not wish it to be understood that leadership alone calls for divine vision. All true Christian life and growth should have, nay, must have, heavenly vision in some shape or form as its foundation. But it is specially important that the leader should have his eyes anointed to behold the vision of God.

By heavenly vision we do not necessarily mean ecstatic emotional experiences. These do not constitute true vision, though they certainly may lead up to it, or issue from it. What do we mean by vision? We mean something that makes life distinctive and dynamic; something indelible and irrevocable; something not intended as an equivalent to natural capacity, but that which gives to such capacity the power of expression; that which calls into operation

THOSE INWARD POWERS

that otherwise might lie dormant. It is that which converts the altar into a blazing sacrifice.

Vision is that which gives to life decision, determination and direction. It thrusts the soul out upon its great adventure enthused with holy yet humble confidence.

We shall proceed to demonstrate how in one or two illustrious lives vision gave birth to passion and purpose, and brought into action those powers which rendered their possessors capable of great achievement in the kingdom of God. It was the vision that made these men take great risks and make large sacrifices. For them life held but one sovereign and supreme aim and ambition. All else was subordinated to this master passion. They lived in the light of it; they laboured in the glory of it. They moved the world because they themselves had first been moved. Their life was one continuous response to the undying and undimmed vision of God within. It was from the vision in hours of discouragement that they gathered their courage to continue. The

secret of their perseverance was the vision that shone within.

Perhaps no greater example of thrilling accomplishment in the history of modern evangelism can be produced than that of William Booth, the large-hearted apostle of the poor and the perishing. The story of The Salvation Army provides the most thrilling record of noble venture for God, in the face of

INSUPERABLE DIFFICULTIES

and against overwhelming odds. We have little difficulty in tracing all this glorious mission and ministry to its source in a vision born within this man's breast by God Himself.

In the words in which William Booth describes his vocation, he says, "I found my heart strongly and strangely drawn out on behalf of the million people living within a mile of the tent, ninety out of every hundred of whom, they told me, never heard the sound of a preacher's voice from year to year. 'Here is a sphere' was being whispered continually in my inward ear by an inward voice . . . and I was continually haunted with a desire to offer myself to Jesus Christ as an apostle for the heathen of East London. The idea or heavenly vision or whatever you may call it overcame me; I yielded to it; and what has happened since is, I think, not only my justification, but an evidence that my offer was accepted." Thus it was that on that memorable June night in 1865, having ended his meeting and after-meeting, he rushed home, tired as usual, but with a strange light in his face which indicated an unusual glow in his heart. "Darling," he exclaimed to his wife, "I have found my destiny." His unexpected words proved the quality of his life-mate's womanhood. For a moment she trembled under the test. While her husband poured out his burning words about the heathenism of London, and expressed his conviction that it was his duty to stop and preach to these

EAST LONDON MULTITUDES,

she sat gazing into the empty fireplace. The voice of the tempter—so she imagined—whispered to her, "This means another new departure, another start in life." She thought of the five little heads asleep on their pillows upstairs, and remembered that she had already passed through more than one time of domestic anxiety. After silently thinking and praying for some minutes, she said: "Well, if you feel you ought to stay, stay. We have trusted the Lord once for our support and we can trust Him again."

"Thus the die was cast, and the day ended with one of those scenes by which life is enriched and ennobled. "Together," he says, "we humbled our-

selves before God, and dedicated our lives to the task that it seemed we had been praying for for twenty-five years.

Thus we see that to this great man of God and leader of men there came in those early days a vision. That life was caught in the grip of a tremendous and irresistible constraint which led him to the complete bestowal of himself and his loved ones to this redemptive ministry.

Hudson Taylor, that nineteenth century greatheart of Christian missionary exploit, serves as another glowing example of the power of divine vision. The story of that saintly, sacrificial and successful life is too well known to need retelling, yet we find ourselves

TRACING THE STREAM

to its source and witnessing the birth of that divine passion which throbbed at the heart of Hudson Taylor. "Never shall I forget," he wrote, "the feeling that came over me then. Words can never describe it. I felt I was in the presence of God, entering into covenant with the Almighty. I felt as though I wished to withdraw my promise but could not. Something seemed to say, 'Your prayer is answered, your conditions are accepted.' And from that time the conviction never left me that I was called to China."

Referring to that solemn and sacred occasion, Dr. Howard Taylor writes, "Silently as the sunrise over a summer sea dawned this new day upon his waiting soul. China? Yes, China. That was the meaning of his life—past, present, and to come. Away beyond himself, outside the little world of his own heart-experience, lay the great, waiting world, those for whom no man cared, for whom Christ died. 'Then go for Me to China.' Your prayer is answered: your conditions are accepted. All you ask and more, far more, shall be given. There shall be deeper knowledge of the Lord; fellowship in His sufferings, His death, His resurrection; a life of inner victory and power."

And thus we see in these two saintly stalwarts that their life of leadership grew out of the God-given vision; it was this that led them to assume the responsibilities of a position which constantly

EXPOSED THEM TO PERILS

of various kinds. And they are but representative of a host who could be cited as illustrations of the part that vision plays in the life of those truly called of God to lead His people.

Divine vision cannot be bought, and it certainly may not be borrowed; it is bestowed by God upon those destined to act as shepherds and leaders of the flock of God.

Some have the erroneous idea that the man of vision is generally capricious and erratic. The visionary certainly may arouse this criticism, and answer to this description, but the true leader will be a man who steadily and surely moves on in the power of that vision which was first implanted in his soul, and became the foundation of his subsequent endurance and greatness.

Let it be said here that no greater calamity can overtake a Church or a nation than for its leaders

to lose their vision of God. It will lead to spiritual declension. Standards will be lowered—ideals will be sacrificed—emphases will be changed—vital things will be lost. It is in the hour of the lost vision that the mirage becomes a menace to the wellbeing of the Church, casting its subtle spell over her consciousness.

Then the true leader in the Church of God must possess deep and strong convictions concerning eternal things.

Convictions implanted by the Holy Ghost. Convictions that will not go down before opposition, or that will be shaken by criticism. Convictions that will stand the test of disappointment.

If there is one thing that stamps the apostolic

ATTITUDE AND OUTLOOK

in the New Testament it is that sense of humble and healthy dogmatism regarding the invisible and eternal. The music of their message is never set in the minor key of uncertainty. There is no enervating ambiguity running through their utterances. Firm and unflinching they earnestly contend for a faith that suffers not from vagueness.

Vision is the parent of conviction. The strength of the conviction is determined by the clarity of the vision.

Whilst conviction is one of the necessary qualifications for the leader, yet it should not be lost sight of that loyalty to conviction may temporarily shut the door of leadership in the face of the man most equal to it. His very convictions may bar his path to preferment, and prevent his advancement. Yet to stoop to trifle with those sacred convictions within him means the sacrifice of the very thing that fits him for the position denied him.

Faithfulness to conviction sometimes means a man being driven into the wilderness of loneliness; yet even this is preferable to a position that has to be won by compromise.

Conviction inspires confidence. Let a leader display a vacillating attitude towards truth and he will soon find that such an attitude will deprive him of the trust which his people have hitherto reposed in him.

His convictions should be very

CLEAR AND DEFINITE

regarding heaven and hell; the reward of the righteous and the punishment of the wicked. All his pronouncements should lead to the confirmation of the faith of God's people. There should be no attempt to evade an issue for the sake of non-offence.

Prevarication may secure temporary advantages, and deliver from embarrassing circumstances, but the inevitable result must be a loss of self-respect and a corresponding weakening of moral character and spiritual influence. Outraged convictions exact heavy penalties which may not be evaded.

Loyalty to God-given conviction is absolutely vital to leadership in the highest sense of the term. No advantage gained through disloyalty to conviction can compensate for the loss thus incurred.

Of one great and noble character in Christian history it is recorded that on the question of conviction "she was indifferent to the judgment of the world. She saw the path, and trod it with fearless steps wherever it led."

Some have described as ideal the leader "whose convictions hang about him easily, like an old lady's loose gown, who has many sympathies and no antipathies, who can be all things to all men." Such is certainly not the basis of efficient leadership in the kingdom of God, neither does it answer to the example

which we find in the lives of our Lord and His disciples.

Of Bernard of Clairvaux it is recorded that "The intensity of his conviction burned his sermons into the hearts of men like living flames." These are the men who leave a lasting impress upon the world through which they pass; whose fiery intensity burns its way through the antagonisms which challenge them; men who, like their Lord, have set their face as a flint; to whom obedience to the call of the highest is the law of the life which they live.

News from Fields Afar

THE following is an interesting letter from Mr. W. H. Francis, who is working amongst the natives in Africa. He says:

"... I am full of praise to God for the blessed way that God is drawing many to Himself here week by week, through personal evangelism, the church services, and in the homes. One day I was led to evangelise some people on the other side of the Crocodile River from here. As the day wore on I found their response to His Word far from what it should be, numbers entirely indifferent to Him, not thinking it worth while to even stop to listen to what God had to say to them. Their plight, their need, their ignorance and absolute darkness brought a deep ache into my heart. Their need of God has to be seen to be felt as we feel it daily. I went from home to home. Then ahead along the path I saw a young man walking with a little boy. Overtaking them I began to talk to them, and speak of Christ. We reached their home together, a collection of mud huts out in the bush, the inevitable wattle kraal, and big overhanging trees. I soon gathered the occupants of the home and others round me, and opened the Scriptures. After preaching there came a little pause while it sank into their hearts and minds, and an opportunity for them to receive Christ into their hearts. Who can number the excuses made by those unwilling to break with the old life of sin, and darkness? And most of them, that day, had their excuses to offer—inability to read, lack of suitable clothes in which to go to God's house, too deeply sunken into sin, old age, too young, absence of the husband of another (who had to consent first) and so on. After a further time of exhortation to repent, ere it be too late, we knelt down and there under the tree a young man gave his heart to Christ, and falteringly, yet truly, sought His mercy. Thank God! He is poor, illiterate, yes, far from a place of worship, perhaps, but Christ can, and has supplied and satisfied the need of his soul. That young man, a raw heathen, and a Swazi, is now rejoicing in the Lord, and following Him. I made a special visit there the other day to see him, but found him away. The shoes of my horse made deep impressions in the soft sand, and I knew they would take it that I had been there. At the end of the day, spent again among those hard people, it seemed as if no one had been touched by the Word. However with a trust that God would accomplish much by His Word, I set off for home. After a while I heard running behind me, and

turning, saw Klasse puffing along the pathway. He is the young man I was looking for, and so I rejoiced to see him again, and more so to learn that he is still trusting in the Lord, and confessing Him before those where he lives. He did seem so different, and happy, and as we talked along came his elder brother, who stopped and listened to our conversation. It was not long before I spoke to him about his soul, and he confessed rather shyly that he too wanted to be saved like his brother. Praise the Lord! Taking him at his word, I went with them down to the river near by, and there in the quiet we opened the Scriptures and read together of the great need of the souls of men and women, and of the greater provision of their Saviour. He saw his need afresh and there and then gave himself to the Saviour. It was a hallowed time. Jesus Himself drew near. Praise Him! Although we were only three in number we had a time for testimony, and they both individually rose to their feet and confessed with their lips to the assurance of sins forgiven, and of faith in Christ. I had arranged to preach on the Wednesday following in the men's compound on a farm some miles away from that spot, and so invited these two to come that night. Knowing the fear in native hearts of the dark, and of "ghosts," etc., I was so happy to hear them agree to come, after they had shut up the cows, at sunset. Wednesday night found me there in the compound talking to the men and turning to one sitting in the dark I said, "Who are you?" "I am Moses, the brother of Klasse," and so they had both come after all. No one sang more lustily than they in the meeting that followed. My heart sang too, as well as my lips, as I watched them. Hallelujah! Please pray for these two, and may God keep them, and use them to win others to Himself! They hope to follow the Lord through the waters of baptism at a later date.

These two are typical of many others that are seeking the Lord, led by a deep need in their hearts and lives, and He satisfies their longings. It is such a great joy to be engaged in His work of redeeming lost souls from death and destruction, to give knowledge of salvation unto His people, to give light to them that sit in darkness, and to guide their feet into the way of eternal life and peace. May He grant us to see many more thus blessed and spiritually enriched during the coming year, if He tarry.

A man's dominant thought controls his life.

The Birth of Christ and its Message to Us

THE angel Gabriel came to Mary and said, "Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. . . . Then said Mary unto the angel, How shall these things be? . . . And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 30-35).

Many are puzzled about the virgin birth. They do greatly err, knowing neither the Scriptures nor the power of God.

In the account of the creation we read that the Spirit of God brooded over the deep. The Spirit of God moved upon, or overshadowed, the face of the waters (Gen. i. 2). There was darkness, the Spirit of God brooding, and God said, "Let there be light."

As it was in the natural creation so it is in the spiritual creation. "The people which sat in darkness saw great light," after the Spirit had moved, had brooded upon the virgin. "But the darkness comprehended it not." So it is to-day.

"The wind bloweth—or the Spirit moveth—where it listeth." You "cannot tell whence it cometh or whither it goeth." It is no harder for the Spirit to move upon or overshadow a virgin than to overshadow and move upon the deep, black waters of chaotic mass. The inanimate, dark waters answered to the moving of the Spirit. And the quickened, responsive, spiritual soul of Mary answered readily to the promise of God and the operation of the Spirit. It is no harder for God to work on an individual than it is for Him to work on the mass of turbulent, black waters.

If you question the virgin birth, then you question God's power to bring forth creation in its virgin purity. Doubt the incarnation, then you doubt Christianity. No such soul can be born of the Spirit. That which is born of the flesh is flesh—the natural, regular occurrence that has ceased to be a phenomenon. That which is born of the Spirit is a supernatural, regular experience which has ceased to be a phenomenon to those who have been born of the Spirit.

Nicodemus wondered at it—this new birth—and said, "How can these things be?" But John did not wonder. He said, "As many as received Him, to them gave He power to become the sons of God, . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13).

The incarnation was the result of the divine coming upon the human and thereby bringing forth that harmonious combination called Immanuel—God with us. Therefore there must be a like operation of the Spirit upon every individual who is a real Christian—a Christ-born one—the secret of which life is, Christ formed in you. Those begotten of the Spirit are par-

takers of the divine nature, and this is brought about by a double process, as it was with Mary. She believed the word, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Believe the Word, and the performance takes place. Believe the Word, and it is possible. Then the way is opened for the Spirit to operate. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." A double process. The word of the angel—the word of God—and the operation of the Spirit. And so it is with everyone that is born of the Spirit. Therefore to question the incarnation, to question the possibility of the God-man being brought forth, takes away the ground, the hope, the possibility of that person's being operated upon and quickened by the Spirit of God, and of this Christ, the hope of glory, being formed in him.

All down the ages there have been men like Nicodemus, questioning, "How can these things be?" with this difference; Nicodemus wanted a solution from the divine Teacher; the others seek a solution from their own philosophic minds!

The natural man receives not the things of God. They are foolishness unto him. He needs illumination, a child-like simplicity, and a simple belief in the Word.

Paul, with his trained mind, was not floored by the problems of incarnation or redemption. But he was amazed at their extent, beauty and depth, and he cries out, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

But the Modernist has outreached Paul, not in depth of understanding, but of audacity. He has outreached Paul, not in reverence for God and His revelation, but reverence for himself and his excavations. Many prefer the writings of Darwin to the writings of Paul. They prefer the writings of modern philosophers to those of holy men of God who spake as they were moved by the Holy Ghost.

Modernism is the modern attire supplied by him who feigns himself "an angel of light." Satan, transforming himself into an angel of light, has blinded the eyes of the modernists. Satan's one object and aim was to destroy the child Jesus, to overthrow Him in the wilderness, to destroy Him at Calvary, and always to harass those who believe in His death, resurrection, life, and word.

The love of God expressed in Christ has subdued many a rebellious heart.

Luther said of the Cross, "It is a pulpit from which God preaches repentance and remission of sins to a fallen race."



Belfast City Open Air Activities

During the past few months God has been blessing us in a very singular manner. There has been a marked improvement in the attendance, also a number of new members have been enrolled.

Studies in the Epistle of Hebrews have indeed proved most beneficial and very edifying to all, many of the Crusaders taking part for the first time. A further course of study has been arranged by Evangelist Bradley, which we trust may be a real means of blessing and consolidation.

The weekly open air meetings held in various parts of the city are well supported by the Crusaders, many taking part in word and song.

Great interest is taken in the Crusaders by Mr. Bradley, which we all appreciate.

Garden Isle Progress

There are evident signs of blessing among the Crusaders here in Ryde, for the meetings are well filled with eager young people. Hard work has characterised the past few months in preparation for Christmas and the New Year, when some forty-five took part in a Song Service of Praise, and special singing.

Thirteen new Crusaders have been welcomed and enrolled for active service and are now finding an outlet through which they can express their joy and love to their Saviour.

The various bands are taking shape and the young men and women are showing signs of spiritual growth.

Already at the commencement of the New Year God's presence has been in the midst, and with all the Crusaders in active service we hope to bring many more young people into our branch.

Scarborough Campaign

The Scarborough Crusaders have been greatly helped and encouraged by the inspiring ministry of Evangelist H. Paliser during his recent campaign. His addresses at the Crusader meetings have given greater zeal for searching the Scriptures, and have cleared up many knotty points that have puzzled us in reading God's Word.

The outlook for the future is encouraging. We pray that God will enable us to keep to our New Year's resolution to "Go forward" in His name.—B.T.

Crusaders Should Read

the special article by Miss A. Henderson (Crusader Commissioner), on page 97. A message for you.

Sheffield Crusaders' Crusade

"For all the Lord has done for us, We never will cease to praise Him!"

These two lines express the feelings of the Sheffield Crusaders. The past year has indeed been a season of sowing and reaping; praise God the harvest is not yet ended.

Open air work has been blessed, prayer-life has taken no small part, and fire-brand testimonies have awakened many sleeping Christians. Our first Crusader Campaign commenced on Sunday, 30th December, and ended 11th January. How gratifying to see such good numbers present night after night. No doubt this put the Crusaders on their mettle, for no such speaking and testimony to God's saving, healing and keeping power has been heard in Sheffield for many a long day, so say older Christian warriors.

The power of the Holy Ghost combined with sanctified zest and zeal have helped to make a lasting impression on many souls. The glorious advent of our coming King, too, was the topic of some speakers; the number thrilled with this glorious truth was manifested by hearty ejaculations of praise. The winter session now occupies our endeavour and we pray our heavenly Father's presence to make 1935 even better than before it.—H.F.

PRELIMINARY ANNOUNCEMENT
London Crusader Rally in the Town Hall, Woolwich, Wednesday, March 6th, 7.45 p.m. Watch further announcements.

Hendon's Busy Bands

We are glad to report the steady growth of our Crusader work here. Our working bands are doing their best, in the name of the Lord to make the work a success. Praise God, He is blessing our efforts for Him. An interesting Song Service was conducted recently by the Crusaders. God's blessing was very much in evidence, because everyone went away feeling it was good to have been in the house of the Lord. One precious soul responded to the call of the gospel. Our motto for the coming year is Hebrews vi. 1: "Let us go on to perfection."

Bangor Crusader Night

"Emmanuel—God with us," which is our local motto, has been the experience of the Crusader branch here, since its inauguration in August, by Pastor C. W. Slemming.

Although not numerically strong we have proved God to be the giver of spiritual strength and power. The ardency with which the weekly meeting is looked forward to, is proved by the regular attendance of the members.

Each week the meetings vary in character, but are always helpful and instructive.

The test of our progress is to be made on the coming Lord's Day, by the Crusaders conducting the evening service, when we hope to prove the saying to be true, "A strong cry is the sign of a healthy babe."

Huddersfield's Challenge to Modernism

The past few months have been filled with much varied Crusader activity in this northern branch.

The winter season commenced with an aggressive evangelistic effort in the nature of a Back-to-the-Bible Campaign led by Pastor W. Leslie Taylor, assisted by the local Crusaders. Every evening for eight days prior to the indoor service the Crusaders paraded the town in procession with banners and sandwich boards bearing invitations to the services and bold slogans refuting Modernistic claims.

These marches created tremendous interest owing to the fact that a series of Modernistic lectures was proceeding at the same time, and each march ended in a large open air witness in the centre of the town. Much blessing attended the effort as night after night the authenticity of the Scriptures was upheld. The faith and love of the people of God for the grand old Book was confirmed and strangers who through Modernistic teaching were losing their faith and trust in the Bible as God's Word testified to being convinced of the truth and the practicability of its mes-

sage to everyday needs.

The Harvest and Christmas seasons were also times of special service for the young people, special services of song being rendered on both occasions. Christmas Eve found the Crusader Choir visiting the local Tuberculosis Sanatorium to sing Christmas Hymns and carry the



Huddersfield Crusader Choir.

message of goodwill to the sufferers. The efforts of this consecrated band of singers on these occasions was much appreciated, especially upon the latter occasion.

The recently-formed Sunday school has an enthusiastic staff drawn from the ranks of the Crusaders and the spirit manifested in the regular Crusader meetings augurs well for the success of the efforts planned for 1935.

The Unique Death of the Lord Jesus Christ

(Continued from page 105)

darkness, that could be felt, and that was felt. Three hours of noontime floodlight turns to blackest midnight. It is three hours of tense silence. Three hours of suffering, physical and spiritual, beyond any other's experience. Three hours, of darkness, of silence, of suffering. The piling up beggars words, understanding, feelings.

Then a voice is heard. It breaks the silence. The silence gives it emphasis. It is Jesus' voice, in His own childhood Aramaic, "My God! My—God! Why didst thou forsake Me!" This was the fathomless depth of suffering, forsaken, deserted, left alone, utterly alone, and—by the Father!

The Father's conscious presence, this was His life. Now that is gone. Here is the simple inner meaning of His death—separation from the Father at climax. Three hours of clocked time! Three centuries of suffering! Three millenniums of heartbreak! Three eternities of separation! No clock, nor dial, nor sandglass, can measure that experience.

"Why"—not a question; an exclamation, an astonished exclamation. He did not know it would mean this. Oh, yes, as a matter of knowledge He knew, but not of experience. He could not except by going through it. This is the cross of

THE CROSS, SEPARATION

from the Father. This is what death, what sin, means. Sin separates from God, self-separation.

Then the human moan, "I thirst." But though all

things are now finished He would not dull His senses with the opiate drink. He is masterful to the last.

And a shout, a ringing, exultant shout, a victor's shout, the Victor's shout, cuts the air with vibrant thrill. "It is finished." The task is done, done to the full, to the spilling-over full.

It is done, never to be repeated in all the ages of eternity. The conflict is over, the Lamb slain from the foundation of the world in the eternal counsels of the Godhead has been sacrificed in time; the great redemption is complete; Satan's power is overthrown and the Second Adam is the Victor. "It is finished."

Then, soft, clear, gently spoken, the words come, "Father, into Thy hands I yield back My human spirit." They are in touch again!

And then the tomb, and out of it, and back again with the Father. But His heart is down here. He keeps closest watch. When free choice badly misused makes it necessary for racial preservation He steps into immediate action again. Soon? Likely.

But of that again.

Where God's finger points, there God's hand will make the way.

Submission to the Divine will is the softest pillow on which to recline.

WONDERFUL WATERS

THE ancient city of Bath has a world-wide reputation for its valuable mineral waters, incessantly springing up out of the bowels of the earth in large quantities. Many invalids are annually attracted to this wonderful health resort, and obtain much benefit from drinking, and also from bathing in the wonderful waters.

These waters were first discovered and largely used by the Roman Conquerors, who built magnificent bath-houses, many of which have only been discovered of late years during some excavations which were being made for the improvement of the town. We had this tablet sketched and photographed. What a splendid illustration of that "pure river of water of life, proceeding out of the throne of God and the Lamb" (Rev. xxii. 1). The water of life has truly been flowing from "time undated" till this very day. Eden had one great, nameless river, which no doubt foreshadowed the water of life; and the smitten rock, with its rushing, bubbling, sparkling water, is a striking type of Christ, who in His own blessed person is the "bread of life and water of life" (I. Cor. x. 4).

Though the water of life has flowed on from time undated, its healing "virtue is unimpaired." There is virtue in God's Christ to atone for, forgive, and conquer the vice of every sinner. Virtue still goes out of Him (Mark v. 30). Not only do these healing waters perpetually retain their virtue, but their "volume con-

tinues undiminished." Millions have stooped, and drunk, and lived, and yet the volume of water flows on as if it had never been touched. Earthly fountains open, and flow, and dry up, but the fountain of living waters flows right royally on.

Not only is the volume of this water undiminished in its quantity, but its "heat is unabated." Oh, the warmth of the water of life. Oh, the fervour of the love of God. See these heated streams flowing out in the face of all the chilling indifference of men, amid man's cold unconcern and freezing contempt, and yet remaining with heat unabated. Oh, blessed water, warmed to boiling point over the fire of love, hold on thy noble way, and thaw the hard, cold, rebellious heart of fallen, sinful man.

The Commissioners of Bath take great pains to remind the citizens that their town owes its origin and its progress to the possession of the wonderful waters, and consequently they "demand the gratitude of the city of Bath." Now, if these Commissioners could thus solemnly demand gratitude from the town's people for possessing this earthly, perishable water, which can only heal the body, what gratitude do we owe to God for giving so freely those living waters whose virtues minister to the deep need of man's soul. Oh, unthinking, unthankful man, think on the love of God and open thy heart to its glow. Think on the water of life, and open thy soul to its flow, and "be thankful unto Him, and bless His name" (Psalm c. 4).

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 1d. per insertion extra.

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

C 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

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 35/- per week. 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.

ELIM WOODLANDS.—Commencing January 6th, Elim Woodlands will be open to visitors from 3 to 9 p.m. on the last Saturday in each month, instead of the first. Tea at 4.30. Tickets can be obtained from any Elim minister in the London districts.

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

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. B1887

LONDON.—Are you tired and lonely? then come to Mrs. Barnwell's, 36, Granville Road, Stroud Green, N.4, where a happy Christian welcome awaits visitors and business people. Lowest terms; recommended by ministers. B1901

SOUTHEAD.—Board-residence from 25/-, bed and breakfast 15/-; near sea, assembly and station! Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

MISCELLANEOUS.

TWO young men, fruiterers, both Foursquare (Yorkshire), would like to get in touch with Foursquare tomato and flower growers in the British Isles. Box 356, "Elim Evangel" Office. B1908

SITUATIONS WANTED.

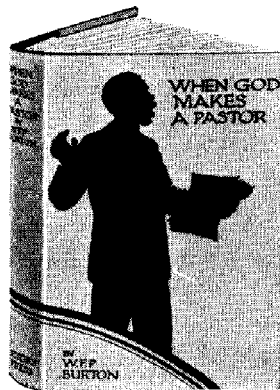
LADY, middle-aged, would like to share home and work with another in cottage, bungalow or flat; small salary, plain cooking, reference, Foursquare. Box 354, "Elim Evangel" Office. B1902

TRAINED nurse (Crusader) desires post in Elim or Pentecostal home, as nurse, nurse-companion, or the like; is domesticated; willingly accept smaller salary for Christian fellowship. Box 352, "Elim Evangel" Office. B1898

WITH CHRIST.

FRASER.—On January 21st, Mr. E. Fraser, member of Elim Church, Edinburgh. Only "till He come." Funeral conducted by Pastor A. J. K. Magee.

PATON.—On January 19th, Mr. George Paton, member of Elim Church, Edinburgh. "Until the day break." Funeral conducted by Pastor A. J. K. Magee.



In this book Mr. Burton tells in his inimitable way the true life story of Elias Letwaba, the native Pastor whose name has become almost a household word away out in darkest Africa where he still works. Mr. Burton has known Letwaba for the past twenty years. When you have read this book you will know him too.

This new book, beautifully illustrated, only 2/- (by post 2/4)

Elim Publishing Co., Ltd., Park Crescent, London, S.W.4

Absolutely Free to Anyone!

You may not believe it, but it is perfectly true. This month you can have your choice of either:

A copy of

"GEORGE JEFFREYS—A MINISTRY OF THE MIRACULOUS"

The thrilling account of the birth and growth of the Elim work.

400 pages & 400 photos,

or

A NEW SELF-BINDER

for the "Elim Evangel" and a best quality

ELIM RECORD ALBUM

to hold twelve 10-inch records.

Full instructions as to how to obtain these GIFTS will be found on Cover iv. of the Feb. 1st 'Evangel'

Learn the BIBLE STORY while you play these JOLLY GAMES

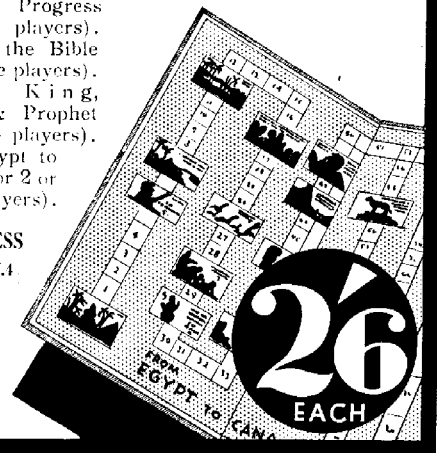
The children love them, and they are really helpful. Four entirely different kinds:

NO DICE

1. Pilgrim's Progress (2 to 10 players).
2. Through the Bible (2 or more players).
3. Patriarch, King, Apostle & Prophet (2, 3 or 4 players).
4. From Egypt to Canaan (for 2 or more players).

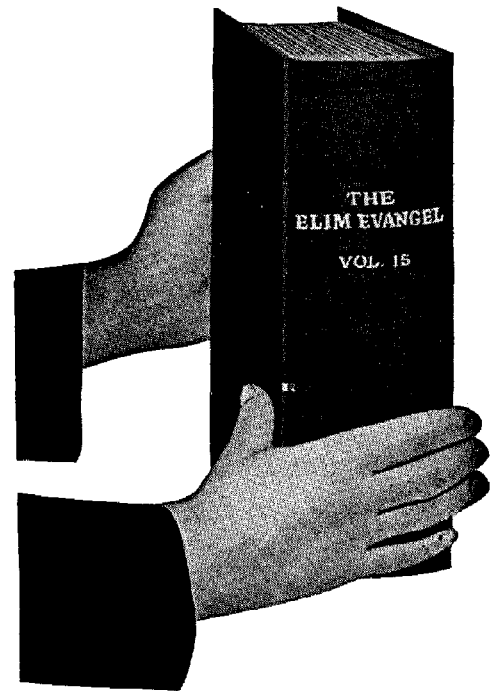
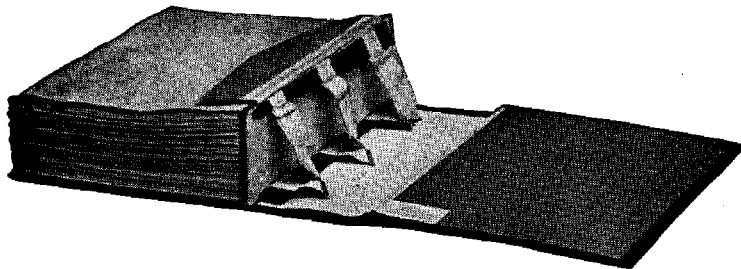
VICTORY PRESS

Park Crescent, S.W.4



**THE VERY LATEST
THE VERY SIMPLEST
THE VERY NEATEST
THE VERY BEST**

self-binder is the only self-binder that is good enough for the "Elim Evangel"



We have had all sorts of self-binders offered to us previously, but never before have we found one that would satisfy all our requirements. We would not offer a self-binder to our Readers unless satisfied that it—

1. Is perfectly simple to use.
2. Opens perfectly flat at every page.
3. Is of good, real-book-like appearance.
4. Does not damage the parts in any way.
5. Although of greater strength than an ordinary bound book,
6. there is a substantial saving in cost.

All these requirements are found in the New Self-Binder that we now offer to our Readers. We are satisfied with it, and so will you be: if you are not we will gladly refund your money in full.

● Handsomely bound in full green cloth with title & volume No. on spine in gold. Price only 3/6, by post 4/- (Post free price applies to the United Kingdom Only)

★ ORDER FORM

To: Elim Publishing Company, Ltd

Park Crescent, Clapham Park, London, S.W. 4

Please supply Patent Self-Binding Case(s) for the "Elim Evangel" Volume(s) for which I enclose

It is understood that if I am not completely satisfied with the Binder(s) my remittance will be refunded in full on my returning same in good condition within 10 days.

Name.....
(Use block letters).

Address.....