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# NEXT WEEK : Special Gospel Number

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# The Elim Ecangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 8

FEBRUARY 22, 1935

Twopence



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

## Pentecostal Outpouring in York

Unparalleled scenes of revivalism are daily taking place in this historic city. Principal George Jeffreys and his Party opened the spacious and beautiful new Tabernacle in the heart of the city on Saturday, 2nd February, and right from the opening service the power of God fell upon the crowded congregations. Scenes reminiscent of the great revivals of the past are occurring daily, and waves of power passing over seem to melt strong men and women to tears. Souls are weeping their way to Christ by the score while healing signs and wonders are witnessed. Pentecostal showers are falling day by day, right in the shadow of the great Minster, in this ancient city, upon the crowded prayer rooms and the saints are receiving an Acts ii. 4 experience. Although the meetings continue for hours at a time no one is tired; even the Revivalists, after what appears to be strenuous work, seem to be more alive than when the meetings commence. Owing to the heavenly visitation it has been decided to prolong the campaign under the ministry of the Revival Party, while the Principal leaves to open another new Tabernacle in Romsey. The large percentage of men who attend and who have received the Baptism of the Holy Ghost is an outstanding feature, while Christians of all denominations have thrown themselves heart and soul into the glorious revival.



"I  
will  
come  
again."

John XIV. 3.

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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol. XVI. February 22, 1935 No. 8

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**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.

**COULSDON.** Feb. 24. Elim Tabernacle, Chipstead Valley Road. Pastor W. G. Hathaway.

**CROYDON.** Feb. 17—21. Elim Tabernacle, Stanley Road. Pastor J. R. Moore. Sun., 11 and 6.30; week-nights, 7.30.

**DORKING.** March 3. Oddfellow's Hall, High Street. Pastor W. G. Hathaway.

**EASTBOURNE.** Feb. 28. Elim Tabernacle, Hartfield Road. Pastor J. R. Moore.

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

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

**LIVERPOOL.** March 17, 18. Elim Tabernacle, Windsor Street. Pastor E. C. W. Boulton.

**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.

**REDHILL.** Preliminary announcement of Campaign by Pastor W. E. Smith.

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

**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.

**WORTHING.** March 9, 10. Elim Tabernacle, Grosvenor Road. Pastor W. G. Hathaway. Sat., 7.30. Sun., 11 and 6.30.

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

# EASTER CONVENTIONS

**LONDON.** April 19—26. Speakers include Pastors James McWhirter, P. Le Tissier, and J. R. Moore.

**BIRMINGHAM.** April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill. Easter Sunday at 3 (Divine Healing Service) and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore; Convener: Pastor W. Barton.

**CARDIFF.** April 19—25. Speakers will be announced later.

## EASTER MONDAY, 1935

THE TENTH ANNUAL  
FOURSQUARE GOSPEL  
**DEMONSTRATION**

in the  
**ROYAL ALBERT HALL**  
(LONDON)

On April 22nd, 11 a.m., 3 & 7 p.m.  
**Principal GEORGE JEFFREYS**

will preach at the  
THREE GREAT GATHERINGS

FURTHER . PARTICULARS . LATER

# 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. 8

FEBRUARY 22, 1935

Fridays, Twopence

## Saintship

The Saint and his Saviour.

By Pastor T. BURTON CLARKE

To the saints that are in the earth . . . in whom is all My delight.—Psalm xvi. 3.

Beloved of God, called to be saints.—Romans i. 7.

Oft have my heart and tongue confessed  
How empty and how poor I am;  
My praise can never make Thee blest,  
Nor add new glories to Thy name.  
Yet Lord, Thy saints on earth may reap  
Some profit by the good we do;  
These are the company I keep,  
These are the choicest friends I know.

**T**O some people the use of the word saint savours of sanctimony, to others an impossible experience attained only by a few, but a large majority tell us there are no living saints. Saintship, they say, comes at the end of an uniquely devout life, in which there has been special supernatural signs. Sainthood is not reached at the end of a long life in every case, but they say canonisation may result from a life that has terminated early. Paul is speaking of living saints, "All in Rome, called to be saints." We have misinterpreted the Scriptures if we think saintship must be reached through the portals of death. Here is a simple definition of a saint, capable of expansion and explanation from the Bible, that I hope to bring before the notice of the reader. A saint is a saved sinner. A studied definition is seen in the call and status of the Christian believer, and the qualities which befit and issue from such a high privilege. In the Scriptures the word saint is used many times, but to get a composite picture, we must put many scriptures together. To illustrate my thought, I read the other day of some children who were given a map puzzle. It was so difficult to complete, and after much trying one of the children discovered on the other side of the puzzle the figure of a man. Thus they argued if we make the man, reverse the puzzle we shall have the map.

### IN JESUS CHRIST,

the man, in all the phases of His earthly and heavenly life, shall we find our true pattern of saintship. Angels are not saints, and saints never become angels. So we see a saint is not an angelic being. A saint may be a person living on this earth, occupied with its

duties and cares, yet a being whose life has been transformed by the indwelling Spirit of Christ.

The saint can only have one primary relationship with his Saviour and that a saving one.

Saints are born not made. Acclaimed such by Christ, not canonised by the Church. A saint is one who once was a sinner. There are many who are posing as saints and yet never can be, because they have never acknowledged themselves as sinners.

Let us first notice some of the principles of saintship. Principles are paramount because they are structural, functional and foundational. Saintship cannot mean less than sanctification, so sanctification is a primary principle of saintship. What is sanctification? Three words in scripture have the same root meaning, Saint, Sanctification, Sanctuary. Here are interesting and important links. Saint is the person; sanctification is his condition, and the sanctuary is the primary place of his sanctification. That sanctuary first and foremost is the heart. "And the heathen shall know that I am the Lord . . . when I shall be sanctified in you before their eyes" (Ezekiel xxxvi. 23).

Paul says "To them

### THAT ARE SANCTIFIED,

. . . called to be saints" (I. Cor. i. 2). Many ascribe sanctification to some subsequent experience, but at the new birth there must be sanctification up to a point; a truly saved life is separate and clean.

Faithfulness must be considered as a functional principle. "To the saints and faithful brethren in Christ" (Col. i. 2). Note the place of our faithfulness—in Christ, the Faithful One. He is the foundation of our faith, and the foundation of our faithfulness. Here stability in saintship is stressed. Saintry lives to be lived on earth find all their requirements in the One who has chosen them, for "faithful is He that calleth you, who also will do it."

Security is another principle; immovable. Why? "I have set the Lord always before me, because He is at my right hand, I shall not be moved" (Psalm

xvi. 8). "God is in the midst of her; she shall not be moved" (Psalm xlvi. 5).

*Invincibility.* Implicit obedience alone can make the saints invincible and invulnerable. Read the following scriptures as a tonic to flagging zeal. Deut. vii. 24; xi. 25; xxviii. 7; Josh. i. 5; xxi. 44; xxiii. 9; Song of Sol. vi. 10. We cannot well be saints without an application of scriptural principles for sainthood.

Let us dwell for a few moments on the *pathway of saintship*. Three words suggest themselves here. There is the road itself; the feet of the saints; and

#### THE STEPS OF THE SAINTS.

*The road itself.* "Thou wilt shew me the path of life" (Psalm xvi. 11). "He leadeth me in the paths of righteousness for His name's sake" (Psalm xxiii. 3). "All the paths of the Lord are mercy and truth, unto such as keep His covenant and His testimonies" (Psalm xxv. 10). "Make me to go in the path of Thy commandments"; "The path of the just is as the shining light" (Psalm cxix. 35; Prov. iv. 18). "There is a path which no fowl knoweth and which the vulture's eye hath not seen" (Job xxviii. 7).

In accurate reference to this scripture, Rev. J. Niel tells us there are no less than forty-three species of birds of prey in the Holy Land. These are huge birds but fly far up out of sight, they never attack by night, but any hour after sunrise they may be seen. The reason why they do not seek their prey after dark is because they find it by sight and not by scent. They have a wonderful power of distant vision. What a vivid picture of that path whereon the saint may travel in safety and security.

*The feet of the saints.* "He will keep the feet of His saints" (I. Sam. ii. 9). To walk the pathway, sure, strong and serviceable feet, and covering for the feet are necessary. David in his psalm of thanksgiving says, "He maketh my feet like hinds' feet, and setteth me upon my high places" (II. Sam. xxii. 34). Again David said, "He hath set my feet upon a rock" (Psalm xl. 2). Much travelling in Bible days was done upon foot. It was the

#### SUREST MEANS OF TRANSPORT,

hence the necessity for prepared feet. Conditions of travel, too, made it incumbent upon the traveller to attend to these useful members of the body. Many scriptures are made plain as we place the Bible in its true geographical and geological setting. Take the promise given to Asher, "Thy shoes shall be iron and brass. Good equipment was very necessary for the feet here. Asher's inheritance lay extreme north and the journey to take was long and arduous. Brass and iron are serviceable metals, hence the promise. It is said of the Son of God in Revelation i. 15, that "His feet were like unto fine brass as if they burned in a furnace." It is the feet of Him who became servant of all, and is with us as we toil and suffer for the sake of the Cross. Our thoughts go back to three Old Testament saints who, rather than renounce their faith, were cast into a fiery furnace. What consternation there was, when their enemies beheld a fourth like unto the Son of God

in the furnace with them. "In all their affliction He was afflicted, and the angel of His presence saved them."

*The steps of the saints.* *Our steps are numbered.* "Doth not He see my ways and count all my steps?" (Job xxxi. 4). Tired and weary mother, take heart, your Lord knows how many steps you have taken in ministering to that sick one. The house may be small, and yet again and again you have asked for grace to climb life's steep ascents. He knows, and in the

#### LOWLY PATHWAY OF DUTY

counts thy steps, and puts thy tears in His bottle of remembrance.

*Our steps are preserved.* "Thou hast enlarged my steps under me, that my feet did not slip." Here is a picture of the strong healthy stride of a man. No slipping, but sure feet. Slipping and stumbling are signs of weakness and uncertainty, but when God strengthens the whole spiritual man, he will be preserved until presented.

*Our steps are ordered.* "The steps of a good man are ordered by the Lord" (Psalm xxxvii. 23). If the man is good his steps are good. The life and character is revealed in the walk. The outward life that we live. One old writer has said, not only the steps of a good man but his stops also; that is not adding to scripture, for if his steps are ordered by the Lord, it is logic to say his stops will be.

*The possibilities of saintship.* First, fellowship. Here are some scriptures that emphasise this thought. John xi. 35-36; John xiii. 23; John xv. 15; James ii. 23. To be the "Friend of God" is a possible privilege. The fellowship first is to be with Him and then with one another (I. John i. 6, 7). Secondly, perfection. Paul tells us God has given Apostles, Prophets, Evangelists, Pastors and Teachers for the perfecting of the saints. Perfect love and perfect obedience, control of the tongue, and following Christ (see Matt. xix. 21; James iii. 2; I. John ii. 5).

*Portion of saintship.* There is a word for the present, and then

#### A WORD FOR THE FUTURE.

David said, "The Lord is the portion of my inheritance" (Psalm xvi. 5). It was said of Levi, "The Lord is his portion." It is the privilege of every saint to say now, "the Lord is my portion." The final scene is Glorification, but in reality it is not final; it begins a new never-ending era. What a pageant! Human minds cannot conceive, neither can earthly language describe the glories of that eternal portion preserved for the saints. It will be God's best expressed in His redeemed ones as they stand before Him in their Resurrection bodies. "We shall appear with Him in glory" (Col. iii. 4). "Glorified together" (Rom. viii. 17). "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43). Jesus is still making saints out of sinners of the deepest dye. Will you dear reader, if unsaved, put in your plea that some day through infinite grace you may take your place with the glorified?

# The Lord's Prayer and Divine Healing

By HENRY PROCTOR, F.R.S.L.

**T**HE prayer which our Lord taught His disciples, sometimes called the "Paternoster," meaning "Our Father," the first two words in Latin being, "Pater noster." Every petition therein has a bearing on divine healing.

The first words were a new revelation to the apostles of the Fatherhood of God to all believers. The saints of old did not address God as their Father as individuals, but only as the Father of the nation, as He said by Moses, "Out of Egypt have I called My Son," that is the whole nation, and again: "Ephraim is My firstborn." But Jesus came especially to reveal God as our Father.

"My Father and your Father." How sweet the name of Father; it annihilates the great distance we might feel as between Creator and creature. Think of all the love and care kind earthly fathers manifest for their children. Yet all this is as nothing compared to the love of God for His children, for He says (Matt. vii. 11), "If ye being evil to begin with, or by nature, know how to give good gifts to your children *how much more* shall your heavenly Father give good gifts to them that ask Him?" If his child ask him for fish, will he give him a serpent, or for bread a stone. If you would not do it to your children, how much less your heavenly Father, who is all goodness and righteousness and truth. No, He says: "Every one that asketh receiveth."

And not only does He promise to

## GIVE US GOOD GIFTS,

but the best, and most comprehensive of all gifts, "His Holy Spirit to them that ask Him." The Holy Spirit is the fountain of life for spirit, soul, and body, and as living water we are to be drinking continually into Him. "Be being filled with the Spirit" until you are so full of resurrection life, that out of you shall flow rivers of living water (John vii. 38).

"*Hallowed be Thy name.*" The name of God is hallowed, or sanctified when miracles take place in the name of Jesus. God has given Him the name which is above every name. His name in Hebrew is *Yahshua*, the salvation of Jehovah. His name gave strength to the lame man, at the Gate Beautiful, so

## "FATHER, GLORIFY THY NAME"

"**N**OW is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name" (John xii. 27, 28).

He was the life, yet He came to die; He was light and love, yet rejected and hated as man never knew before, nor will again. The reality of His manhood and the glory of His Godhead in no way hindered His sorrow; His being who and what He was, and perfect in all, only gave Him infinite capacity to feel and fathom what He endured, none the less because He came to endure it all, and had it now before Him in immediate prospect, though none of men saw it

that he went with Peter and John into the Temple, "walking and leaping and praising God" (Acts iii. 16). All healing is to be done in the name of Jesus. "In My name shall they cast out demons, . . . they shall lay hands on the sick, and they shall recover."

"*Thy kingdom come; Thy will be done on earth, as it is done in heaven.*" When His kingdom comes on earth, and His will is done as it is in heaven, there will be no sickness, because there is none in heaven.

"*Give us this day our daily bread.*" Jesus told the woman of Canaan that healing was the children's bread. So here again we are praying for healing. It is contained in

## THE BREAD OF LIFE

coming down from heaven (Matt. xv. 26). He said to her: "Let the children be satisfied first of all," but even as a dog she claimed, and received healing for her daughter. How much more then the children, if they believe, as she believed.

"*And forgive us our debts as we forgive our debtors.*" If we do not forgive others, the chastening which God has permitted for our good "that we might be partakers of His holiness," cannot be removed. It must remain therefore, until we forgive others their trespasses. We must love even our enemies, and do them good, even as God loves His enemies; giving them rain and sunshine and fruitful seasons, filling their hearts with gladness (Acts xiv. 17).

"*And lead us not into temptation*" or "bring us not into trial." Here again we pray to be saved from sickness, for perhaps there is no greater trial of our faith than continued sickness.

"*But deliver us from evil*" or "from the Evil One." Satan is revealed in the Book of Job, as well as in the New Testament, as the author of sickness. If the Devil has the power of death, he must have the power of disease, which is death being developed. But even if God permits it as a chastening for our good, prayer and praise must be the divine remedy, rather than physic. We must get right with Him, and so abide in Him, that no plague can come nigh our dwelling.

but Himself. He had not been perfect man if His soul had not been troubled, so as to feel, "What am I to say?" He had not been Son of God as man had He not in His soul-trouble prayed, "Father, save Me from this hour," and quite as little, "but for this cause came I to this hour," crowned with "Father, glorify Thy name." To have felt and expressed the first petition perfectly suited Him who was man in such circumstances; to have added the second was worthy of Him who is God no less than man in one undivided Person; to have said both was perfection in both, in sorrow as in joy, as to death no less than life.

Cameos of Jesus.

# Sidelights on the Greatest Figure of History

## IV.—CHRIST'S INTERCESSION

By Pastor H. KITCHING

John xvii.

**W**HEN studying the prayer life of Christ it is amazing to find that most of His prayers were intercessory; He prayed mostly on the behalf of others. This forgetfulness of self is very characteristic of the Saviour. The thought that Jesus did pray must surely come as a tonic to all God's children. We should have thought that He would have had no need to pray, yet we find Him praying just like ourselves. Jesus prayed. He who was the holiest of all needed to pray. In the four Gospels we are given a number of pictures of Him pleading and interceding before the throne of God. The prayers of Jesus are very beautiful, they surpass and surmount all others in purpose and power. His was indeed a prayer-filled ministry. We are given to understand that in the early hours of the day He resorted to the Mount of Olives. Mark i. 35 gives us an early morning glimpse of the praying Redeemer. It says that He arose from sleep a "great while before day" to pray. Whilst Jerusalem slumbered and slept He poured out His soul in prayer to His Father. Is it possible to imagine that early morning scene? Christ rises early just as the dawn is breaking. He leaves behind Him the slumbering city and takes the winding path to Olivet. Treading slowly among the trees and shrubs He makes His way to

### THE SOLITARY PLACE

of prayer. Jesus commenced the day with God in prayer. It is a good plan to adopt this method ourselves. A talk with Jesus in the early morning hour will give us strength, power and ability to talk with others during the day. Jesus did not always live among the maddening crowds. He loved to get away into some quiet nook. He seemed to have a fascination for the quiet spots where He could be alone with nature and God. He seemed to realise that it is when you are away from man that you get near to God. Luke's Gospel, in chapter five and verse sixteen, speaks of Him praying in the wilderness. The Mount of Olives seemed to have been a favourite place for prayer (Luke xxi. 37 and xxii. 39; John viii. 1). It was on this mount that David prayed many generations before Christ (II. Sam. xv. 30-32). Jesus was the offspring of David. It was here that David interceded for his wayward son Absalom, and it was on that selfsame spot that Christ prayed for a wayward world. All Christians should have a place for private prayer. Find an Olivet for yourself. Your own private bedroom can be made into an ideal place. There are difficulties in the way for some who desire an Olivet. There are those who find it hard to secure such a place; they are forced by circumstances to live, sleep and work with others who are ungodly. May I suggest a way out. In most cities

### CERTAIN CHURCHES ARE OPEN

during the day and you can if you wish make free

use of them for prayer. You can resort thither during the few moments you have to spare during your meal hour.

During my Christian life I have entered many such churches in both town and village and there sat for a while in the front seat or knelt at the communion rail and meditated upon God. Or in a quiet country lane or park you can lift your heart to God in prayer. There is a need for this personal touch in our prayer life. Quiet meditation upon God is an immense aid in the Christian life. We live in a whirl of excitement. Very few seem to want time to think of God, of eternal things and of death. Multitudes are mad after pleasure but they miss the best when they leave God out of their lives. No man can really live without prayer for it is the most vital thing in life. Every man should have an Olivet, for it is there that God gives blessing and strength for the day's toil. A few moments alone with God in the middle of the day will enrich life tremendously.

We find that Jesus did not only pray in the early morning but He prayed in the evening. In Matthew xiv. 23 we read that He sent the multitudes away and He Himself went into a mountain apart to pray and when evening was come He was there alone. Evening seems a very fitting time to pray. This surely should be the habit of each one of us. After the day's conflict in the workshop and factory God can give fresh

### COURAGE AND STRENGTH

to go on. It is a time when we can ask for cleansing from the day's sin, and forgiveness for our neglect and failure. It is soul-inspiring to have a few moments alone with the Lord in the evening hour. The Bible also teaches us that there were times when Jesus prayed all night (Luke vi. 12). Whole nights of prayer. No wonder His life and ministry was such an amazing success. Yet His prayer life was not altogether one of isolation. There were times when He prayed with His disciples; their spirits blended together at the throne of grace (Luke ix. 28-36). In this choice scene we see the transforming and transfiguring effect of prayer. As Jesus prayed His countenance became wondrously radiant. Real praying should have a transforming effect on our lives even as it had on the Saviour's. We see Him in Gethsemane in agony of soul, praying for victory. The greatest agony of Christ was not on the Cross, but in darkest Gethsemane. But as He prayed He received strength and power. It will be the same in our lives when we really pray. As we pray the Lord will give victory over sin and temptation. The hour of prayer will refresh and recharge us with spiritual power. The way out of every difficulty and tangle of life is by prayer. Pray and all the wealth of heaven is yours. Prayer is the greatest

weapon and force that God has placed into the hands of the believer. It is illuminating to notice that no matter how busy Jesus was He always

#### FOUND TIME TO PRAY.

He was never too busy to pray. This is a deep lesson for all. We must never allow our prayer life to be crushed out. One has aptly said that if we are too busy to pray, then we are busier than God wants us to be. For many life is a constant hurry and worry, yet never allow these things to crowd out your times of prayer. "One night at prayer will save us from many nights of insomnia." The storms may come and bereavements bring grief but prayer brings the unfathomable peace. The Bible says that men ought always to pray. This means an attitude of heart and not a posture of body. It is not always necessary to kneel when you pray. You can pray as you lean over the office ledger; as you manipulate the works' machine and as you spin or weave. In the

## YOUR CARE

**F**OR many years I have kept in front of me on my desk a motto text that has brought comfort, strength, uplift, again and again. It may hold a message for you also, so I pass it on. "It matters to Him about you." It is the literal rendering of the latter half of the well-known text, "Casting all your care upon Him, for He careth for you" (I. Peter v. 7). In other words, "He is concerned on account of you." As a general rule, when one is concerned about another something is most likely to happen, something is on the move to express that concern. But when we know who it is that is so concerned—God our Father—we also know that it is infinite wisdom and power at work on our behalf, for our immediate and eternal good. Do you believe it? Praise His name!

Warning is given by our Lord and His apostles against excessive care (Matt. vi. 25-34; Phil. iv. 6, 7). They recognise that we may and do have care, yet warn against allowing it to become a source of anxiety and worry. Why? Because it may be sinful—when arising from unbelief, distrust or fear; because it may lead to sinful acts—doing the opposite of God's will. Let me say four things about your care, yes, *your* care, not another's.

*What it is.* That which divides the mind, distracting, torturing, cutting, wounding,

#### PIERCING THE HEART,

weighing and pressing upon the soul, unfitting for duty, hindering communion with God and service for Him. It may be personal, family, business care, brought about by circumstances, surroundings, needs or difficulties. It wearies, wears, makes prematurely old, doesn't it?

*What to do.* "Casting all your care upon Him." What better news than that He is ready to take "your care" and relieve you entirely of it. Then go with it to Him, the great Burden-bearer. "Cast thy burden upon the Lord, and He shall sustain thee." Get rid of it. Do not hug it, keep it, ponder over it, think of the size of it, the weight of it, the

train journey you can intercede for others. You can pray at any time, any place, anywhere. Let praying be the all-consuming passion of your life.

In Christ's prayer for His disciples in John xvii., we observe that He asked His Father for a sixfold blessing for them:

1. To be kept from the world (verse 11).
2. To be kept from the evil world (verse 15).
3. To be sanctified (verse 17).
4. To be given full redemption in glory (verse 24).
5. To be given God's love in their hearts (verse 26).
6. To be given the Holy Spirit (xiv. 16).

Christ's intercession for Peter is encouraging too. Two things are forcibly brought out in this prayer (Luke xxii. 32).

1. *The prevision of Christ.* "Satan desires to sift thee as wheat."

2. *The revelation of Christ in prayer.* "I have prayed for thee that thy faith fail not."

(*To be continued*).

kind of it. Do not start pitying yourself until you are overcome with the enormity of it. Don't think you have got to grin and bear it. God's Word says, "Cast it all upon Him." Not upon your friends or neighbours (they have enough of their own), but "upon Him." Make wholesale business of it, not retail—"cast all." Leave nothing behind, make a clean sweep of it.

*How to do.* Three things will calm and quiet the spirit. When you have told Him all (and that is first), then trust Him. "Thou wilt

#### KEEP HIM IN PERFECT PEACE

whose mind is stayed on Thee, because he trusteth in Thee." If you worry, you don't trust; if you trust, you don't worry. "It matters to Him about you." Have you any reason to doubt Him? He means what He says, and says what He means. Then trust His wisdom; it is infinite, and cannot err. His counsels, promises, plans, purposes are all on your side. "If God be for us who can be against us?" Again, trust His power, it is equal to the occasion, equal to the emergency, equal to the need. He will do either one of two things—avert what you fear, or support you under it. What better?

*Why?* "For He careth for you." Is that not reason enough? He planned your salvation from eternity, chose you, loved you, redeemed you, sought you, changed you, dwells in you, works in you, works for you, will perfect you, bring you to Himself safe at last. His eye is upon you, His ear open to you, His hand sufficient for you, His heart sympathetic with you,

#### HIS ARMS UNDERNEATH YOU,

His angels round about you, His treasures laid up for you. Is not that plenty? "Be of good cheer." "Lift up your head." Begin sounding His praise, and keep it going. Relief, rest, deliverance and joy must and will come. You do the casting and He will do the caring. You do the trusting and He will do the keeping. You do the praising and He will do the delivering. So be it. Do it right now.



# He is Risen

C.G.

CLAUDE GADGE.

Look not up - on the tomb, Nor gaze up - on the

gloom, Nor weep - ing be if the Lord you cannot see. He is

ris - en and not dead. Je - sus, He is ris - en, and is

seat - ed now on high On the right hand of the Fa - ther Pleading

1st time. 2nd time.  
there for you and me. there for you and me.

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## Bible Study Helps

### MOTIVES FOR MISSIONS.

Introduction: Every "born-again" Christian is instinctively missionary in spirit, for such is the spirit of Christ. The church which is not missionary in its life is dying at the heart. Fulness of the Holy Spirit expresses itself in a revival of missions (Acts iv. 31, 33). Four motives should constantly stimulate missionary zeal:

- 1. His Cross.**  
God's love for the world (John iii. 16; Rom. v. 8).  
World reconciled to God (II. Cor. v. 19).
- 2. His Compassion.**  
He saw the multitudes (Matt. ix. 36).  
His love constraineth (II. Cor. v. 14).
- 3. His Command.**  
"Go ye into all the world" (Mark xvi. 15).  
Ambassadors for Christ (II. Cor. v. 20).
- 4. His Coming.**  
Servants, "Occupy till I come" (Luke xix. 13).  
Judgment seat of Christ (II. Cor. v. 10; Rev. xxii. 12).—N.H.C.

### THE VOYAGE OF FAITH.

Read Acts xxvii., and notice particularly in verse 25, "I believe God."

1. Faith's choice—"God" (v. 25).
2. Faith's confidence—"I believe" (v. 25).
3. Faith's consecration—"Whose I am, and whom I serve" (v. 23).
4. Faith's companionship—"The angel of God stood by me" (v. 23).
5. Faith's committal—"We launched" (v. 2).
6. Faith's conflict—"The winds were contrary" (v. 4); "a tempestuous wind" (v. 14); "tossed exceedingly with a tempest" (v. 18); "and neither sun, moon nor stars appeared . . . all hope that we should be saved was then taken away" (v. 20).
7. Faith's conquest—"All safe" (v. 44).  
—J.M.

### SEVEN WONDERFUL THINGS ABOUT GOD'S CHILDREN IN I. CORINTHIANS i. 2-9.

1. Sanctified (vv. 2, 30; vi. 11).
2. Called (vv. 2, 9, 24, 26).
3. Honoured (vv. 4, 9; cf. Eph. iii. 8).
4. Enriched (v. 5; cf. Eph. i. 3).
5. Confirmed (vv. 6-8; cf. I. John v. 10; Rom. viii. 16; Gal. iv. 6).
6. Equipped (v. 7; cf. II. Tim. iii. 16, 17; II. Peter i. 3).
7. Prepared (vv. 7, 8; cf. I. Thess. i. 9, 10; Eph. i. 4; Col. i. 21, 22; I. Thess. v. 23; Eph. iv. 30).—L.J.D.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

—Rom. viii. 32.

# FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor JOSEPH SMITH

**Sunday, February 24th.** Luke vii. 18-35.

"They are like unto children sitting in the marketplace" (verse 32).

It is a very hard thing to please men who are wrong at heart, men who set themselves against God. No matter in what manner He comes to them they are not pleased. Jesus here describes such a class as children sitting in the marketplace, and a few of them get up and say we are going to play funerals, but the others sit glum and refuse to join in. "You are far too sad and forlorn for us," they say. Then the children change the programme, and say: "Oh do come and join us now, we are going to play weddings." Still they sit glum, murmuring: "You are far too gay for us, we prefer to sit by ourselves." What can you do with people like that? They seem unable to fit it anywhere. Thank God that the Holy Ghost enables us to fit in.

**Monday, February 25th.** Luke vii. 36-50.

"She loved much" (verse 47).

There can be no doubt but that love is the secret of all true and acceptable service. All of God's moral attributes can be summed up in one word, Love. He does everything from one standpoint only, and that is love. Even His justice is but a modification of His love. Injustice is certainly a manifestation of malevolence. All true service must spring from this root: Love. Anything done from any other motive is sin. The word "Chata," which is used 165 times in the Old Testament and is translated sin, means "To err, to miss the mark." And surely we are missing the mark if we are not working from that motive which ever seeks the glory of God and the good of humanity. Everything that Jesus did on earth was done with this motive, and there cannot possibly be any other motive which is acceptable in the sight of God. The stronger our love the more acceptable we are in the sight of Him, "who loved me, and gave Himself for me."

**Tuesday, February 26th.** Luke viii. 1-15.

"The seed is the Word of God" (verse 11).

This parable is a further revelation of those many scriptures which reveal the plan of God regarding the salvation of mankind. Almost all life comes into this world by means of seed, whether it be vegetable, plant, or animal life. The seed falls into the ground prepared to receive it, the ground receives the seed and acts upon it, and as a result new

life springs up. God did not depart from this law which He had established in the world when He planned to bring into being a great family of children. For this purpose He commenced with one Son: His only begotten Son, begotten of Himself, and then through Him the twelve apostles and others, and through them the thousands of believers in the early Church, and so on to the present time. Their message was Christ, the incorruptible seed; and, "As many as received Him, to them gave He power to become the sons of God." By receiving the message of Christ and acting upon it you are born again. There is nothing more miraculous about this birth than about your first birth, in fact it is on the same lines.

**Wednesday, February 27th.** Luke viii. 16-25.

"He commandeth even the winds and water, and they obey Him" (verse 25).

Inanimate matter has never yet refused to obey the word of its Creator. When He said: "Let the dry land appear," how swiftly the mighty waters rolled back into the places He had founded for them, and the great continents and islands with their mighty mountains and hills suddenly arose from the ocean bed like some sleeping soldiers springing from their couches at the sound of the bugle. Never once did the demons refuse to obey His word. When He said "Go," they went; when He commanded them to be silent: not another word. "He speaks and ten thousands of angels rejoice, and myriads move at His word. He speaks and eternity filled with His voice re-echoes the praise of the Lord." How amazed the angels must be at puny, weak, insignificant man refusing to obey the word of his Maker, and how they must marvel at the longsuffering of God. To hear those who profess to love the Lord quibbling about doing His will, and reasoning around the Cross, and making excuses must certainly make heaven wonder.

**Thursday, February 28th.** Luke viii. 26-39.

"Torment me not" (verse 28).

This poor man was being used as a tool by the Devil. Jesus Christ did not come into the world to torment anyone. He never spoiled anything (a funeral excepted) but those things which were ruining men's lives and destroying their happiness. Why is it so very hard to get it into the hearts of men that Jesus Christ has really come "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning,

the garment of praise for the spirit of heaviness." When we speak to men about Christ, and they say: "Don't be for ever tormenting me with that thing," there can only be one logical conclusion to which we can come: they are under the influence of the same power and spirit as this poor man was. O God, deliver them!

**Friday, March 1st.** Luke viii. 40-56.

"Fear not: believe only, and she shall be made whole" (verse 50).

Oh how faith is tried. What a dreadful morning this had been for the poor father, he had built all his hopes on Jesus healing his daughter. He had started out early in the morning to get to Jesus, and had succeeded in reaching Him, had persuaded the Master to come with him; and now when they were well on their way, lo a woman comes and touches the hem of His garment and the whole procession is held up. Of course he is glad to see the woman healed, but every minute is precious, his daughter is dying, and Jesus seems so calm and quiet about it all, and in no rush. Whatever will he do? Good gracious! Who is that coming through the crowd, his face as pale as death? It is his own servant, he knows the answer—she is dead. But Jesus is quick when there is need for it. He sees the sad disappointed look come over Jairus's face, and quick as a flash comes His word of cheer: "Fear not: believe only, and she shall be made whole." Oh, thank God, if there is only one spark of faith He will fan it into a flame. Jesus is still our all-sufficiency.

**Saturday, March 2nd.** Luke ix. 1-11.

"And He sent them to preach the kingdom of God, and to heal the sick" (verse 2).

"What therefore God hath joined together, let not man put asunder." This dual commission in the life of Christ, and in the lives of the twelve apostles, and in the lives of the seventy disciples, and in the life of the early Church, was so pronounced and outstanding that no one could doubt but that God gave it as it was, joined together, to meet the need of humanity, suffering both in body and soul. Sin had affected man both physically and spiritually, and therefore the remedy for sin might certainly be expected to affect man both physically and spiritually. Might we not reasonably expect God to prepare a remedy which would go as deep as the disease. Praise God that He is still in our midst as the Great Physician, our great unchanging Friend, and His good word of promise remains the same to all the members of His Church (James v. 14).

**NEXT WEEK WILL BE  
A SPECIAL  
GOSPEL NUMBER**



Principal George Jeffreys.

**I**T is refreshing to turn aside from denominational statistics with their somewhat depressing story revealing depleted congregations, heavy losses in membership, and still heavier losses in Sunday school scholars, straitened finances, retrenchment in the foreign field, and in not a few cases, closing churches in the homeland—and find a movement which, although it is still in its infancy, is

nevertheless making a tremendous impact on the hearts of the people, and is destined to find a permanent place in the life of the nation.

Maybe this is further proof that religious movements are called into being to meet the need of a particular time, and that none of them perhaps can be expected to successfully meet the religious need of all time, or the requirements of a rapidly changing age. The plain truth is, that denominations who had their birth in the heat and strength of a work such as the Foursquare is now so energetically carrying forward, are by their own figures to-day definitely declining and the major glory appears to have departed.

## The Foursquare Movement An Impression By a Congregationist

*Our brother is now Minister of the Bon-Accord Congregation a Pastorate in the U.S.A., and was in touch with the*

However, if the sun is setting in certain quarters it is rising clearly over the work of the Foursquare Gospel, and by its radiance men and women in their hundreds are finding a way into the life and liberty of the kingdom of God. One cannot question the depth and reality of the work, nor fail to see in it the imprint of the Divine Spirit. Although not in any way connected with the British organisation, it is interesting to note that a similar work is going forward on the other side of the Atlantic, and is spreading its arms from the East to the Pacific Coast, and at the same time is becoming established on the foreign field. Into places which were like the "valley of dry bones" there has come the breath of spring and the evidence of new life.

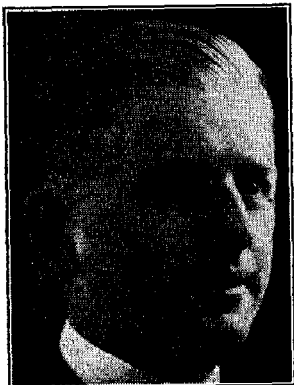
Perhaps the only really different feature to the evangelistic work of other days is the emphasis the Foursquare places upon divine healing. It must be admitted, however, that even this is no longer "new," and its beneficial results cannot in numbers of cases be questioned. There was a time when the

## THE FOURSQUARE GOSPEL

**I**AM very pleased to give my impressions of the Foursquare Gospel Campaign in the Elim Tabernacle, Aberdeen. I have not been able to attend all the meetings, but I have seen enough to create a most favourable impression. We have had Principal Jeffreys, Mr. James McWhirter, Mr. Darragh and Mr. Edsor, a wonderful quartette. In all my long evangelistic experience, from the days of Moody and Sankey downwards, I have never met more humble and loving men; and it has been a delight to meet them and shake hands, the combine is perfect. Principal

Jeffreys is a most distinguished preacher, a splendid speaker, and an orator whose equal it would be hard to find anywhere in the British Isles. Mr. McWhirter is a good second. He can grip his audience and keep hold. Occasionally there is a humorous touch of the brogue that does no harm. Welsh and Irish delight many good folks in Aberdeen. And as for our friends Darragh and Edsor they just fill one with delight and despair. What singing and what leading, and what ability, how shall we stand our dull meetings after these? I heard Mr. Sankey at his best, and James McGranahan, and I am not afraid

*The above impressions reveal something of the gracious work of the Holy Spirit which is taking place in the revival campaigns which are being conducted from time to time by Principal Jeffreys and his Revival Party. For years now the story of their work reveals a glorious succession of remarkable outpourings of divine power. Wherever they unfurl the Foursquare Gospel flag thousands are attracted to the Cross, and brought into saving fellowship with the*



Pastor A. W. Edsor.

## Movement in Scotland

Principal Minister (Rev. A. J. Parker)

*Evangelical Church at Aberdeen. Until recently he held the spiritual movements that side of the Atlantic.—ED.*

churches looked askance at this matter, but now the denominations appear to recognise that it has a definite part and place in the ministry of the Church. Hence we find churches and ministers to-day specially dedicated to the work of divine healing. George Bernard Shaw recently stated that people who are members of societies putting their faith in the healing power of prayer derive benefit thereby, and any Church or sect which induces people to help heal themselves is doing a great deal of good.

The ministry of song so ably led by Mr. Darragh, accompanied by the equally efficient pianist, Mr. Edsors (in the Aberdeen Campaign we had an organist too!), plays undoubtedly an important part in the revival campaigns of the Foursquare Gospel Movement. One could not imagine a revival without song, but the singing of the Gospellers seems to strike a new chord, and tuneful hymns happily blended with new and old choruses, contributes in no small measure to the success of the work. All phases of the Foursquare Gospel appear to have been clearly demon-

strated in the recent campaign in Aberdeen, and large congregations have been attracted to the meetings. One could not help being impressed with the quiet but intense devotion which characterised the services. The old gospel in a somewhat new setting has been powerfully and appealingly presented: in the opening of the campaign by Pastor McWhirter and in the closing days by Principal Jeffreys.

To conduct an evangelistic campaign with the backing of a number of churches must be a comparatively easy matter; but to venture forth, as the Revival Party did, and take the Capitol Theatre in Aberdeen for a Sunday evening service, was surely a venture of faith. But an audience of two thousand people was sufficient proof of how divine interests have been created in the hearts and minds of men and women; and the definite spiritual results which have attended all the meetings must be the highest and most lasting tribute and reward to Principal Jeffreys and the Revival Party, and to the Movement at large, and particularly to the workers and friends of the Aberdeen Church.



Pastor J. McWhirter.

## IN ABERDEEN

An Impression by a Church of Scotland Minister (Rev. John Telfer)

to say that our friends, the Revival Party, are in the great and true evangelistic succession. Aberdeen is far from being won for Christ; but the Elim Revival Party should be a mighty help. It was a daring thing to do to take the Capitol Theatre on Sunday night, that huge palace of luxury, abandoning the Tabernacle for the nonce, but faith was justified by the huge crowd that attended. When the call came and the challenge for decision, no fewer than eighteen persons held up their right hands in token of acceptance of Christ. The great prophetic subject—the Coming World Crisis—was handled in a most ad-

mirable fashion by the Principal. I am certain that the churches are losing tremendously by "getting rid of Apocalypse." But there would need to be a mighty wave of sanctification before men could handle that high and holy theme. I am heartily glad that the Foursquare Evangel has come to Aberdeen, and come to stay. It should be a reinforcement of the evangelistic forces of the city. New movements are always opposed but unselfish goodwill should be the order of the day.

*Victorious Nazarene. It is not that unusual methods are adopted, but simply the presentation of the Calvary message in the power of the Holy Ghost. A challenge is thrown out to the great congregations that gather—a challenge which meets with wholehearted response, leading to transformation of character and conduct in hundreds of lives.*



Pastor R. E. Darragh.





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

## Without Life.

WE recently came across the following rather striking sentence in a book, "*A lovely corpse.*" Lovely but lifeless! Instinctively our thoughts turned to certain types of religion to which such an expression applies all too well. There is that which appeals to the artistic, and lays siege to the senses, yet life, real Holy Ghost life is absent. A beautiful shell from which life has long since departed. There is everything to create effect, but nothing to produce life. Do all that you may to make death beautiful and lifelike, yet decay cannot be arrested. And so with a religion that includes ornate ritual and costly ceremonial, it is all a sorry attempt to camouflage the death that prevails beneath it all. Oh for a Church pulsating with the life of God, that needs no sickly embellishments to render her attractive. A Church from whose altars there rises the incense of pure Holy Ghost worship; a Church wrapt in the mantle of Pentecostal power and glory, with the living Christ enthroned in her fellowship.

## Influence.

WHAT a weapon influence can be for good or ill. No matter how small the sphere in which we move there are splendid opportunities for exerting the influence of a holy life. Our colleagues in the office or the factory, our fellow travellers in the tram or train, our companions at the lunch table, these all may feel the force of that Christ-filled personality. We may move through life quietly and unobtrusively, yet each new contact we make with our fellow men and women may have in it the dynamic of conquest for God and truth. The impression which unconsciously we make upon others is determined by the character of the inner life, hence the great need to keep the heart attuned to the Infinite and Eternal. Is there in our influence the energy of hope, the infection of faith, the inspiration of joy? Is the influence we wield an antiseptic to discouragement and despair? Is our influence as a healing balm poured into the gaping wounds of those we meet? God can make it all this and more.

## Whispers from Within the Veil.

### *Life's True Quest*

By Pastor E. C. W. Houlton

"We have found Him."—John i. 45.

And can the soul a fairer vision find,  
Than that which now my heart doth bind?

**B**LESSED moment of discovery! Life holds no greater glory than that which crowns the soul in this time of spiritual perception. When each approach to the soul is captured by the glad consciousness of His advent.

Maybe the religious exercise into which the soul has entered so regularly for years, and which has almost become a habit of the life, is suddenly filled with deep spiritual content—the veil is pierced and the heart no longer occupied with the shadow and the symbol, apprehends the presence of the Living One. These things have served their purpose inasmuch as they have led us to Him. But what have we now to do with shadows who have companied with Him.

And so in that moment of reverent and radiant joy we conclude that life's quest is at an end—that the goal is reached and the prize won, whereas Thou hast to teach us that this is but the beginning of the quest. It is finding Thee that has released within the being that intensity of desire, that insistent demand for something that may only be found in Thee. Slowly but surely there steals upon the soul a sense of new and larger spiritual capacity.

Onward, ever onward, moves the soul in joyous quest,  
By an all-consuming passion now and evermore possess'd.

"We have found Him." Is this not the cry that marks the entrance to each new and successive stage of the life in God? It is the joyous acclamation of the babe in Christ; it is the deep and awesome whisper of the ripened and chastened believer. And yet one is not the contradiction of the other; both are true in a limited sense. Perhaps it would be more correct to say that the latter is the complement of the former.

"We have found Him" is the jubilant anthem of the soul, and yet almost ere the words have left the lips, another cry finds utterance; "*that I may know Him*" is the passionate burden of the ongoing heart. Is not the secret of this seeming confliction in the fact that the whole of the Christian life is one continuous disclosure of the beauty of Jesus? "Bit by bit" the glory breaks; one by one the seals are broken; "here a little, and there a little" the horizon widens.

O my soul, it is true, thou hast found Him, yet thou knowest not that which lies before thee of gracious discovery. When thou hast spent a thousand millenniums in His presence and for ages thou hast drunk of the bliss of beholding Him "face to face," then thy cry will still be for more of Him.

O radiant moment of the lifted veil,  
Before thy splendour other sights do pale.



## A Word from the Editor to our Readers

**H**OW formative and even transformative literature can be. What an important part it may play in moulding character and conduct. What a powerful adjunct it may become to aggressive evangelism. It can supply inspiration, furnish impulse, and become responsible for the creation of holy passion and purpose in life. What a man reads may lay the foundation of future greatness.

It is our aim to put into the hands of our readers week by week matter of a distinctly edifying and interesting character, leaving them refreshed in soul, enriched in mind and strengthened in faith. With this in view we seek to supply a regular stream of reliable articles, setting forth those truths which mean so much to us, and which are so vital to the development of Christian life. It has never been our object to create an arena for controversy, but rather to establish a base for broadcasting the Gospel in its fulness. We are conscious of a call to bear definite testimony within the pages of THE ELIM EVANGEL to some of those neglected, discredited and despised truths of the Infallible Book.

That the ministry of the magazine is meeting a deep need in the hearts of many who long for light, and hunger for God, is evident by the grateful welcome which it receives in so many parts of the world. Yet we yearn to widen the circle of our readers, and thus share with a larger fellowship that vision with which God has entrusted us. Can we count on your co-operation in this matter? Will you help by prayer, by testimony, by seeing that THE EVANGEL gets into the hands of others who to-day are not regular readers? It contains a living message for hospital and home; for reading room and library; for the isolated disciple and the lonely missionary. Will you rally to our help? If you have been helped through the pages of THE EVANGEL write and let us know; by so doing you will be ministering encouragement to those who labour in this work.

Yours because His,

*Ernest W. Boulton.*

# Welcome News of Widespread Revival

The Power of the Cross Manifest throughout the Movement—Souls Saved, Saints Edified, Wonders Wrought

## ENTHUSIASTIC GATHERING. Glowing witness for God.

**Delancey** (Evangelist J. Scott). The following is a local newspaper report of the recent baptismal service at Vazon, which aroused considerable interest in the district.

### TEN BAPTISED.

Scenes at Elim Foursquare Gospel Church, Vazon.

The Foursquare Gospel Church is a spiritual force in Guernsey: one glance at the crowded Elim Foursquare Gospel Church at Vazon last evening showed that. People crowded in from everywhere, and it was a great reunion between the Foursquare Gospellers of Elim, Delancey, and those of Elim, Vazon.

At Vazon Pastor W. F. South ministers; at Delancey Evangelist John Scott conducts a progressive Church. Delancey, as its headstone states, was called "Ebenezer," but it was known for generations as Delancey P.M. Church. In July of last year it was to be closed—and that was Pastor South's opportunity.

Pastor South went ahead, got the church, Evangelist Scott was placed in charge; he has succeeded, and he came last evening to Vazon Church bringing his "sheaves" with him—ten new converts seeking baptism by immersion.

### BAPTISMAL POOL IN CHURCH.

Vazon Foursquare Gospel Church is built to correspond to the spiritual tenets. That is to say, like a Baptist Church, it has a large cement pool in front of the rostrum, used for the immersing of the faithful.

This was beautifully fringed with palms last evening, and two pots of hyacinths adorned the rostrum desk.

At 7.45 the candidates appeared from the two vestry rooms. They numbered ten—five women and five men. They were attired in a simple ritual dress of blue and white in the case of the women, and blue in the case of the men. As they marched to their assigned places on the left of the rostrum, the great congregation sang lustily, and almost with a Welsh enunciation and accent, the lilting tune of "In my heart there is a melody of love," with Miss G. Harvey at the piano.

One look at the congregation showed that Foursquare Gospellers are happy folk: they beamed at each other, pew and pulpit, and they sang choruses, and that fine hymn so generally used at confirmations in the Anglican Church—"O Jesus, I have promised." That congregation formed one of the 200 Churches throughout the British Isles under the auspices of the Elim Foursquare Gospel Alliance.

Pastor South and Evangelist Scott delivered addresses, and then came "Testimony Time," when each of the candidates confessed to the faith.

There were quite a number of delight-

ful sayings quoted. One was "Christianity was once my 'spare-tyre' but now it is my 'driving-wheel.'" Another was "Some people don't believe half they hear; others don't hear half they believe."

And then at 8.45 came the central phase of all, the immersion of the candidates by Evangelist Scott, who waded into the pool: "Going through the waters is a great joy to me," he observed.

Mr. Thomas de Jersey was the first

India, Miss Marion Paint, a Guernsey lady, is home on furlough, and obtained permission from the Foursquare Gospel Alliance, for whom she is carrying out deputation work in the United Kingdom whilst on holiday, to open her campaign in Guernsey.

Last evening Elim Foursquare Gospel Church, Vazon, was filled for a service at which Miss Paint was the speaker. In fact, the building was not large enough to contain all who came, and the remain-



Baptismal Service at Vazon, Guernsey.

summoned, and while he was in the pool, a Press photograph was taken, the other nine candidates being grouped just across the pool.

The large yard of the church was filled with motors, and two motor-buses.

### GUERNSEY'S ENTHUSIASTIC RECEPTION FOR RETURNED MISSIONARY.

The return of Miss Marion Paint aroused exceptional interest in Guernsey, the island of her birth. People journeyed to Vazon Foursquare Gospel Church by car, bus and cycle from every part of the island for her "Welcome Home" meeting, some arriving an hour before the service in their eagerness to secure a good seat. The church and adjoining vestry were packed.

The two daily papers gave much prominence to the event by publishing an interview, also reporting the service at good length.

The following report is from the "Star," also photograph in her native dress from "The Weekly Press."

**MISSIONARY WORK IN INDIA.**  
Vividly Related by Miss Marion Paint.  
Congregation Too Big for Foursquare Gospel Church.

After five years' missionary work in

der were accommodated in the school-room adjoining.

Pastor W. F. South presided. The key-notes of the service seemed to be "Simplicity" and "Joy," and the many hymns sung, most of which were of a missionary nature, were rendered to the accompaniment of an orchestra.

India, said Miss Paint, was one of the most religious countries in the world, and one of the hardest missionary countries. What it needed, she felt, was not a new religion, but the living Personality of Jesus. Eight years ago, at a meeting in Southampton, the speaker had heard it said that Christianity was not religion, but falling in love with the Author of Christianity. That had meant all the difference to her.

Miss Paint described the reception she had from the Indian women when she first went out to Giridih, a mining village. They spread their saris on the ground before the missionaries and presented them with roses. In a service which followed, the people praised God for having sent the missionaries over "seven oceans" to bring to them the gospel light. Just before Miss Paint left India last September, at a meeting

specially held, the people prayed for God's blessing on her return and presented her with a sari—such as was worn by the poorer women in Bihar—which they asked her to wear when speaking about India to people in England.

#### HEALING, AND CASTING OUT DEMONS.

Stories of converts were related by Miss Paint, who also said how she had seen demons cast out in the name of the Lord, and people healed in His name. There was the woman who, at a meeting, had come forward and said all kinds of strange things till it was evident that she was possessed of an evil spirit. Miss Paint had taken her aside and said "In the name of Jesus Christ we rebuke thee," and instantly the woman had fallen on the floor, delivered, and her face, from being dark and dismal a moment before, had become full of light and joy. There was the man who was writhing in agony from a scorpion bite. Touching the spot, the missionaries had prayed for him in Jesus' name, and instantly the pain had left him.

The story of Shiva Shanka, the last convert at Giridih, was a particularly interesting one. He was a Brahmin—the highest of the Indian castes—born in Benares, the holy city of the Hindoos. He was brought up to worship idols, but when a young man became dissatisfied with his religion. When Gandhi started his political movement of non-co-operation, Shiva Shanka had joined, and was



Miss M. Paint in Indian Costume.

put in prison for some years. Later he came to Calcutta, asking questions of the missionaries. Then came a letter from his mother asking him to come home to Benares because she was dying. As was suspected, it proved to be a trick to get him home because the mother had heard he was going to become a Christian. Shiva Shanka went home, and joined the religious beggars, who smear their bodies with ash, let their hair grow long and matted, and sit round great fires medi-

tating on God. But some time later he came back to the missionaries, was converted, and went with them to Giridih to be baptised. He was given a new name—Silas, because he was a great admirer of a young man named Paul. Silas wanted to become an evangelist, and so keen was he that in six months he had finished what is usually a two years' evangelist course.

Not only has Miss Paint worked among the poorer classes in villages in Bihar, but she has also worked in cities among those holding high positions.

Miss Paint closed her address last evening with a request for the prayers of her listeners on behalf of the people of India who had never even heard the name of Jesus.

#### ELEVEN BACKSLIDERS RESTORED.

##### Opening up the Word.

Ilford (Pastor H. A. Court). There are no signs of retrogression in the work of the Lord in this Church; it is forward all the time.

Recent services have yielded confirmatory evidence of this, and the work is advancing steadily and surely, to the glory of God and the encouragement of the Pastor.

The addresses given by Pastor Court have been very helpful, and most diversified in character, one recent study being on the Book of Genesis, and another on the Epistle to the Galatians: these have given a real uplift to the large numbers present at the meetings.

Also several very spiritual renderings of Seven Important Aspects of the New Birth, and again The Gifts of the Spirit, both of these messages strengthening the faith of the members, and bringing fresh light to all.

On a recent Sunday evening the subject was the very important one of The Second Coming, when a deep impression was manifest in the crowded hall, and to the joy of all, eleven backsliders returned to their allegiance to God.

The Pastor is working with all zeal and earnestness to urge greater spirituality amongst the members, and doing his utmost to bring light to those who have not hitherto walked in unity with our Lord. He specialises in gospel truths, and brings to bear thereon real living thoughts and words, which must essentially be productive of eternal good.

#### CONVENTION IN NORTHERN IRELAND.

##### Helpful times.

The annual convention was recently held in the village of Moy, County Armagh. The meetings were held in the Orange Hall, and many of the saints from the neighbouring Churches gathered together. It was a very cold day and the hall was not too warm, but in spite of this a very profitable time was experienced. The afternoon meeting was led by Pastor Martin, the speakers being Miss Neville and Pastor Urch, who passed on very practical messages; one speaking on the need of vision in Christian life—basing her message on Isaiah's vision of the Lord: the other dwelling on The Problem of Unanswered Prayer.

The night meeting was led by Pastor Urch, the first speaker being Pastor Francis, who spoke on Peter and his walk upon the water. The last message was delivered by Pastor Martin on Various Forms of Prayer. This was a most heart-searching message and brought much blessing. The final meeting of the convention was held on Sunday night, when Mr. F. Carson of Lurgan preached the gospel, basing his message on Naaman. Although no visible results were seen, yet we believe that greater interest was stirred up amongst the outsiders and blessing is sure to follow.

#### UNITED CONVENTION. Divine power manifest.

Sirhowy. It is claimed that Christianity is essentially a joyful religion, and where there is true joy, there must also be expression. This joy found expression in full-hearted praise on the occasion of the first united convention of the Elim Foursquare Gospel Churches in Monmouthshire and Glamorganshire, which was recently held in Sirhowy Church, Monmouth. The speakers were Pastor W. J. Patterson (Dowlais), and Mr. J. Pearce (Sirhowy). Mr. J. Pearce gave the first message from Acts vii. 39, "Their hearts turned back again into Egypt." The speaker declared that the reason of Israel's backsliding into the land of their former bondage was because of wrongly-set affections, and wrongly-satisfied appetite, and warned the people of God against feeding on worldly fare, but rather that they feed on the Word of God, and set their affections on things above. Pastor W. J. Patterson followed with a message on The Second Advent, from which much benefit was derived as was evidenced by the hearty responses of the congregation. His main points were (a) The effects of this hope on individual lives. (b) The signs in those for whom He is coming. (c) The signs of His coming. It was a very blessed time indeed. Praise God for this first service in Sirhowy, and for the power and presence of God which was so real that it was almost impossible to bring the meeting to a close. Hallelujah!

#### SUNDAY SCHOOL WEEK-END. Children bring their gifts.

Scarborough (Pastor T. Tetchner). The services held in the Elim Tabernacle on the occasion of the recent Sunday school week-end were made a blessing to all who gathered. On the Sunday night the Sunday school superintendent, Mr. J. H. Salter, conducted the service, assisted by the teachers. In his address—the text for which was II. Timothy iii. 15, "From a child thou hast known the Holy Scriptures"—he urged parents not to regard their children as too young to be trained in the ways of righteousness, but, having first consecrated their own lives to God, as did Timothy's mother and grandmother, to teach their children to do the same. It was a very inspiring and appropriate address, especially when one considers the apathetic light in which so many parents of today view their children's spiritual welfare. A unique feature of this meeting



was the children's altar service. For some little time the Sunday school scholars and Cadets have been saving their pennies for the New Building Fund. They brought along their savings and whilst the congregation sang "When I survey the wondrous Cross," the children filed out and laid the envelopes containing their money on an open Bible. The deep reverence which the children observed was very impressive, and, although there were less than fifty children present the gifts amounted to nearly £2 10s., which was very gratifying.

On the Monday night the Sunday school prize-giving took place, when Mrs. Salter distributed the prizes. The songs and recitations by the scholars were greatly enjoyed, and the Lord crowned their efforts by bringing one soul to Himself. Praise His name!

#### IMPRESSIVE OPEN AIR RALLY. The mystery of the Cross.

**Wells** (Evangelist W. Farrow). Steady progress has been made here during the past six months. In spite of severe opposition a real Foursquare interest has been aroused in this cathedral city.

A banner, beautifully worked on blue in gold, was recently presented to the Church. A frail sister toiled indefatigably for five weeks to make this gift possible.

A grand open air rally was held in the Market Square of Wells a fortnight ago, the occasion being a visit of a number of Bath friends together with their Pastor (W. J. Hilliard). A large crowd gathered and listened attentively throughout the service. The crowd looked on spellbound as they listened again and again to the singing of that inspired chorus, "The need of the world is Jesus."

Excellent numbers are attending all the meetings and a rich time of blessing is being experienced at every gathering. On a recent Sunday the Pastor spoke on The Mystery of the Cross, and as a result two souls accepted Christ as Saviour.

The united cry of the Lord's people in Somerset is, "Lord, send the revival fires to the West."

#### FLOURISHING CONDITION OF NEW CHURCH. Signs of growth.

**Peckham** (Evangelist E. Dainton). Since the campaign in the autumn conducted by Pastor W. E. Smith, a well-established Church has been formed, and is now in a flourishing condition under

the able leadership of Mr. E. Dainton. Times of richest blessing are being experienced, and the hall is proving much too small to hold all the people who come, eager to know more of God's precious Word and desirous of being led on into deeper spiritual truth.

The Church motto is "Go Forward" (Exod. xiv. 15), and each and every one is doing their best to make a great move forward for God in this district.

Quite recently a baptismal service was held in the Elim Tabernacle, Clapham, when many of the Peckham believers followed the Lord through the waters of baptism. This service was led by Pastor E. F. Cole, minister of the Church, whilst Pastor W. E. Smith gave a very convincing message, showing the necessity of obeying God's command.

Whilst the candidates were being immersed by Pastors W. E. Smith and E. Dainton, a promise from God's Word was given to each one. God wonderfully blessed this service, and ten persons signified their desire to be baptised at the next opportunity.

One sister very ably painted for the

rear of the platform the favourite text of all Foursquare Gospellers, "Jesus Christ the same yesterday, and to-day and for ever," and truly this Church is experiencing the truth of those glorious words.

#### SUCCESSFUL CAMPAIGN.

##### Twenty souls won.

**Leicester** (Pastor J. Naylor). The saints at Leicester have recently been blessed by a special visit of Pastor W. E. Smith and Revival Party. Twenty souls were saved during the campaign, and some remarkable healings also took place. One sister who had suffered with rheumatoid arthritis and could not walk properly, has now dispensed with her crutch which she had used for six years, but, praise God, will not need any more. This dear sister (Mrs. Dilks) was wonderfully healed.

Yet another sister was healed of an incurable disease, which had spread to all parts of her body.

Miss Munday's testimony was a revelation and blessing to all.

We believe lasting results have been accomplished through the campaign.



Some of the members of the Elim Foursquare Gospel Church at York, with Pastor W. G. Hawkins, helping to clean and renovate the old Central Mission Hall. This has now been transformed into a modern church with tip-up seats. The opening services were conducted by the Principal.

## Alabaster Boxes of Human Sympathy

**D**O not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which

they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

### Croydon's Challenging Crusade.

The Crusader week at Croydon can be summed up in one final shout, "Victory." Well organised, well planned details, and carried out with unbounded enthusiasm which resulted in a Crusade which not only saw precious souls saved, and the ingathering of fresh faces in the great congregations, but demonstrating the

#### DO YOU KNOW ?

It is only eight weeks to the great Royal Albert Hall meetings. Watch for particulars of the great Crusader Choir.

power of virile Christianity in modern youth, and the consolidation and continuation of a work for God in Croydon after several years of aggressive evangelism. Pastor P. N. Corry directed the week's programme, which was one of great variety and contrast. Every evening brought forth a new presentation of Truth in unique ways. Following the great rally, the Sunday evening service was held in the large Central Baths Hall, when Pastor E. J. Phillips, accompanied by the London Crusader Choir, ministered, with intense endeavour. Other visitors during the campaign included Pastors J. Kennedy and David Vanstone and the Crusader choirs of the local Churches. Wednesday evening found Pastor Steward and the Eastbourne Crusader Choir present. A splendid service followed, including an enlightening and effective presentation of the gospel in an item "The Trial of a Sinner." Miss Joan Holman, always a favourite, sang the gospel.

Thursday again found the London Crusader Choir conducting the song service, "Where are the Nine?" A packed building sat enthralled as this Bible narrative is portrayed in word and song, bringing home to many strangers present the grand and glorious truths of this Bible incident.

Sunday's concluding meeting includes another unique service by the Croydon Crusaders entitled, "Christ of the Everyday." Extra seats are rushed in, and once again souls are won for Christ. A challenging week indeed, but a glorious drive and attack upon the strongholds of indifference, apathy, and sin, resulting in the banner of the Cross flying higher and 'neath it a greater company than ever of men and women whose allegiance will remain unbroken throughout eternity.

#### Secretaries, Please Note !

Your half-yearly return is now due at Headquarters. Thank you.

Are you planning a Crusader Campaign? then please send us full details.

It is a long time since some of our branches sent us a photograph. Now see to it, something up-to-date, soon, please.

#### A THOUGHT

The greatest dividend in human life is happiness, the happiness that comes from a knowledge of sins forgiven and peace with God.



### SPA FIELDS CHURCH :

#### A London Centre Rally

The fifth of the present winter's series of monthly Crusader rallies in London was held at Spa Fields Church, King's Cross. The building was almost filled with a company of people who were agreed that it was good to meet in the house of God on such an occasion.

The Croydon Crusaders' unique demonstration, Christ of the Everyday, directed by Pastor P. N. Corry, stirred the hearts of the congregation, as one after another related in testimony the reality of the Lord Jesus Christ to the individual in any and every walk of life. All walks and professions were represented, some in their everyday working attire, thus making the atmosphere more realistic. Over and over again the large congregation sang with fervour and sincerity the chorus, "All my days and all my hours," truly a united consecration that Christ shall have our all.

The Kensington Crusader Choir, led by Pastor W. L. Kemp, contributed two pleasing and well-rendered items in song. Again hearts rejoiced in saints edified and souls saved. †

#### ANOTHER PRISON

Arrangements have been made, and permission given, for the Winton Crusader Choir to visit Dorchester Prison, thus making the thirteenth prison to be visited.

#### London Crusader Choir at Leigh-on-Sea

A very successful and blessed time resulted in the first visit of the London Crusader Choir to Leigh-on-Sea. The afternoon service held in the Elim Hall was crowded with an enthusiastic congregation. Pastor Charles Kingston was present, and Pastor Harold Mason extended a real warm welcome to the Choir, who, with his splendid band of willing workers are to be commended for the excellent way in which arrangements had been made. During the interval the Choir is graciously entertained to tea at a Westcliff hotel, where everything was done for the visitors' comfort. The evening service held in the St. Clements Hall, was one of power and praise. The Choir rose magnificently to the demands made upon it, and the singing was an inspiration and blessing to those present. Mrs. George Kingston led us to the heavenly throne in prayer, and Mr. Frank Allen's address gripped the large audience as the claims of the gospel were simply but logically heralded, after which hearts rejoiced over the salvation of eight precious souls. A music and song service followed, when vocalists and instrumentalists gave their best in consecrated endeavour. A happy day, a successful day; Christ is magnified and His people encouraged to greater service for Him.

### Southampton Rally Night

The Elim Tabernacle, Southampton, witnessed enthusiastic scenes, when nearly six hundred people were packed within its walls at the recent Crusader rally. Coaches and cars continued to arrive from many Churches in Hants. and Dorset, and the convener of the meeting began to wonder when the final contingent would arrive. However, with the aid of vestries and the kind people who stood throughout, most found themselves within hearing reach, if unable to see all that happened.

Pastor Douglas Gray conducted the service, and Evangelist David Vanstone stirred youth and even those of matured years with a message that aroused us to our responsibilities and portrayed to all our privileges in serving Christ just where He has placed us as witnesses for Him. The Winton Crusader Choir, conducted by Mr. D. House, gave us a most pleasing and uplifting rendering of "Grieve not the Holy Spirit of God."

Crusaders from Romsey and Bourne-mouth also proved to all the glorious satisfaction and joy there is to those who serve Christ. The Southampton Crusader Choir, under the leadership of Mr. H. Ellery, thrills our souls with a rendering of Handel's "Hallelujah Chorus." Well might the great congregation follow on in one great note of worship in "Jesus shall reign where'er the sun." A fine company of Portsmouth Crusaders also contribute the gospel in song in their customary enthusiastic and earnest manner, which called forth many exclamations of praise. Prior to the rally a conference of young people's leaders was held, convened by the Chief Crusader Secretary, which was a time of heart-to-heart discussion and a season of joyous fellowship.

It was an encouragement and an inspiration to see a crowded platform of Elim Ministers, whose love and desire is for a great drive in the extension of our borders in our youth departments.

Well might we conclude in a shout of triumph, for hundreds were encouraged and blessed and souls won for Christ.

#### MARCH LONDON RALLY

Wednesday, March 6th, great Crusader Rally, in the Town Hall, Woolwich. Watch for further particulars. Meantime plan to come.

#### Wormwood Scrubs

The sixth visit of the London Crusader Choir to Wormwood Scrubs Prison was one of unique interest. In addition to the Choir service, at the kind invitation of the Chaplain, the Lesson was read by Pastor P. N. Corry. Again the Chaplain spoke in glowing terms of the good work and uplifting influence the Crusaders' visits are having.

From prison the Choir journeys to Ealing where a time of revival is experienced, and the invitation to souls finds results.

#### TRUTH

The Bible is the only source of all Christian truth; the only rule for the Christian life, the only book that unfolds to us the realities of eternity.

## BE FILLED WITH THE SPIRIT

**I** AM to show you that you may have the Spirit. "If ye then being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13).

God commands you to be filled with the Spirit. "Be filled with the Spirit" (Eph. v. 18).

I am to show that it is your duty:

1. Because you have a promise of it.
2. Because God commands it.
3. Because it is essential to your own growth in grace that you should be filled with the Spirit.
4. It is as important as it is that you should be sanctified.

5. It is as necessary as it is that you should be useful and do good in the world.

Why many are not filled with the Holy Spirit.

1. They live a hypocritical life.
2. They have so much levity.
3. They are so proud.
4. They are so worldly-minded, love property so well and are trying so hard to get rich that they cannot receive the Holy Spirit.
5. Others do not fully confess and forsake their sins.
6. Others are neglecting some known duty.
7. Some are resisting the Spirit of God.
8. Others do not really desire the Spirit.
9. Some neglect to pray to this end.—*C. G. Finney.*

### Christ's Transforming Power

Alfred Mathieson



**W**HILE holding meetings in a town in the north-east of England I was asked to visit an invalid lady. Up to the age of twenty-one she had lived an active life, but she then fell down some stone steps injuring her spine. Owing to the fact that the extent of the injury was not discovered at the time, rheumatism set in, and most of the joints were put out of place. Medical aid only partially helped, and the body became dwarfed and the hands twisted. For twenty-one years she had not been able to walk, and has to be cared for like a child. She is helpless!

When I heard of her sad condition, with a heart full of sympathy I went to visit her. But one look at her face showed me she possessed that which human sympathy is unable to substitute. Did she grumble to me of her lot; pour her heart out in bitterness because of her pitiful condition, or rail against the circumscribed life her physical condition impressed upon her? Ah, no! Her face literally shone. The lustrous eyes revealed the peace in her heart, and the smile that played around her lips, the sweetness in the life. She talked of God's wondrous love, peace, joy, sustaining power and blessing, and of His beloved Son as our wondrous Deliverer and Transformer. Her life is not one of mere human resignation, but of consecration to God. It is a human tragedy, but a living triumph for Him. I went to pour

out sympathy: I left praising God for such a life of sweetness flowing through a marred body.

How did she enter into this life of blessing? Just by the same way that all must enter in. She took the initial step about the age of sixteen of acknowledging herself a sinner before God in need of a Saviour to save her from the pollution and the power of sin, and receiving by simple faith the Lord Jesus Christ as her Saviour and Lord, she was forgiven, cleansed and delivered. Through faith in His atoning death, she obtained eternal life—the life of God—being born again of the Holy Spirit. Since then she has been sitting at the Master's feet learning of Him, and in the midst of her straitened life has found Him her satisfaction. Possessing Him she possesses all, and He by His transforming power makes her life, which could be one of repining, a life of rejoicing, and sighing is turned into song. Having become a "partaker of the divine nature" (II. Peter i. 4), the life of God is mirrored in the face. People may scoff at the Bible and sneer at Christ, but here is a living witness to the truth of God's Word, and to the triumph and power of the Cross of Christ.

Dear reader, would you not like to come into union with God, receive from Him eternal life, know the joy of sins forgiven, and the transforming power of the Saviour? Perhaps, like many a troubled soul you do not know how to obtain this. Listen to the voice of the Son of God: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me!" (John xiv. 6). Christ the Sin-bearer, who died, the Just for the unjust, is the way to God. Have you grasped that? The Lord Jesus Christ bore our sins on Calvary's Cross, and now there is a free open way to God, to all who abandoning self-effort, come to God, and rest in the finished work of His Son, confessing Him as Saviour and Lord. As we take our true place before God we receive eternal life, are cleansed by the blood of Christ from the pollution of sin, and delivered from its power. Thus are we brought into the wonderful and glorious life of God to enjoy blessed communion with Him.

Dear reader, your soul is precious, and if you have not yet accepted God's gift of His Son as your Saviour you are in peril of being eternally lost, and I beseech you therefore, ere it be too late, to receive Him now and obtain the great salvation provided for you.

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

## Classified Advertisements

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

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

**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, Nyetimber; telephone: Pagham 70. B1907

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 25/- 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

**SOUTHEND.**—Board-residence from 25/-, bed and breakfast 15/-; near sea, assembly and station. Miss Job, “Bethany,” 212, Victoria Road, Thorpe Bay. B1889

### HOUSES, FLATS, ETC., To Let and Wanted.

**HOUSE** required urgently, 9/- clear, or half unfurnished house, all conveniences, bath; no children, homely people; Nottingham preferred, near Foursquare City Assembly. Mrs. Curtis, 17, Noel Street, Hyson Green, Notts. B1909

**REQUIRED** rooms, or would share home with a believer, preferably near or in Tunbridge Wells, only if possible, not essential. Apply Box 359, “Elim Evangel” Office. B1914

**BOGNOR.**—Cosy flat to let, near pier and public gardens; 3 bedrooms, sitting room, kitchen, gas, electric; everything provided for comfort, 41 per week. Hollyman, Lion House, Nyetimber. B1912

### MARRIAGES.

**COOKMAN: SMART.**—On January 29th, at Elim Tabernacle, Worthing, by Pastor H. O. Bale; Ernest Cookman to Amy Rose Smart.

**MARSHALL: DINES.**—On January 26th, at Artillery Street Methodist Church, Colchester, by Pastor J. Eaton and Evangelist G. Backhouse; Frederick Lister Marshall to Ida Dines.

### SITUATION VACANT.

**WANTED**, young man, zeal for God, work in Sussex villages selling Scriptures and Christian literature; real opening for service. Stamp reply, The Bible Depot, Manor Place, Bognor. B1911

### SITUATIONS WANTED.

**LADY**, middle-aged, seeks position as housekeeper to gentleman, can take sole control home; Christian fellowship appreciated; references; Clapham or near preferred (Foursquare). Box 357, “Elim Evangel” Office. B1910

**YOUNG MAN, 22**, seeks situation in private house or hotel; has good knowledge of all household duties, can do plain cooking and light gardening. Would consider a good home. Apply, Box 360, “Elim Evangel” Office. B1915

**YOUNG man, 22**, Elim Crusader, seeks situation as clerk, or similar, in London office; experienced in office routine, can drive car. Apply Box 358, “Elim Evangel” Office. B1913

### WITH CHRIST.

**GOODLAD.**—On January 29th, Samuel Goodlad, aged 74 years; member of Sheffield Church. Passed away suddenly. “Safe within the Veil.” Funeral conducted by Pastor F. A. Farlow

**PRESTON.**—On February 1st, Andrew Preston, aged 81 years, of Lenaberg, Banbridge. Oldest member of Banbridge Church. Funeral conducted by Pastor W. Martin and Evangelist F. W. Kent.

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Negro Spiritual Medley	E4
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"No Disappointment in Heaven"	E11
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"He Will Fill Your Heart To-day"	E5
"Pass It On"	E8

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"Dearer than All"	E3
"Till the Day Dawns"	E7

## Miss Joan Holman, Mezzo-Soprano.

"Only Believe"	E9
"Speak, My Lord"	E15
"'Tis Jesus"	E19

## London Crusader Ladies' Choir

*(directed by DOUGLAS B. GRAY)*

"All that Thrills My Soul"	E8
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## Revival Party (with instrumentalists).

Medley of Elim Choruses (also see E3, E4 & E5)	E6
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## London Foursquare Orchestra.

"Blessing, Honour and Glory" (Instrumental March)	E15
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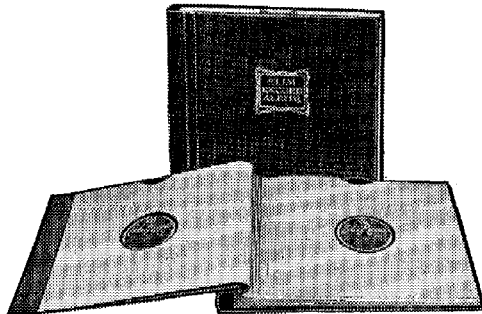
## Elim Ministers' Choir.

"The Lord's My Shepherd"	E16
"Jesus Leads"	E16

## Miss Connie Collins & Miss Dora Upton.

"I've Found a Friend" (accompanying with guitars)	E19
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\* These popular pieces were sung by the massed Elim Crusader Choirs at Principal George Jeffreys' crowded gatherings at the Royal Albert Hall, Crystal Palace, London, Bingley Hall, Birmingham, etc.



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