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# Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a newspaper.

Vol. XX. No. 7.

February 17th, 1939.

Twopence

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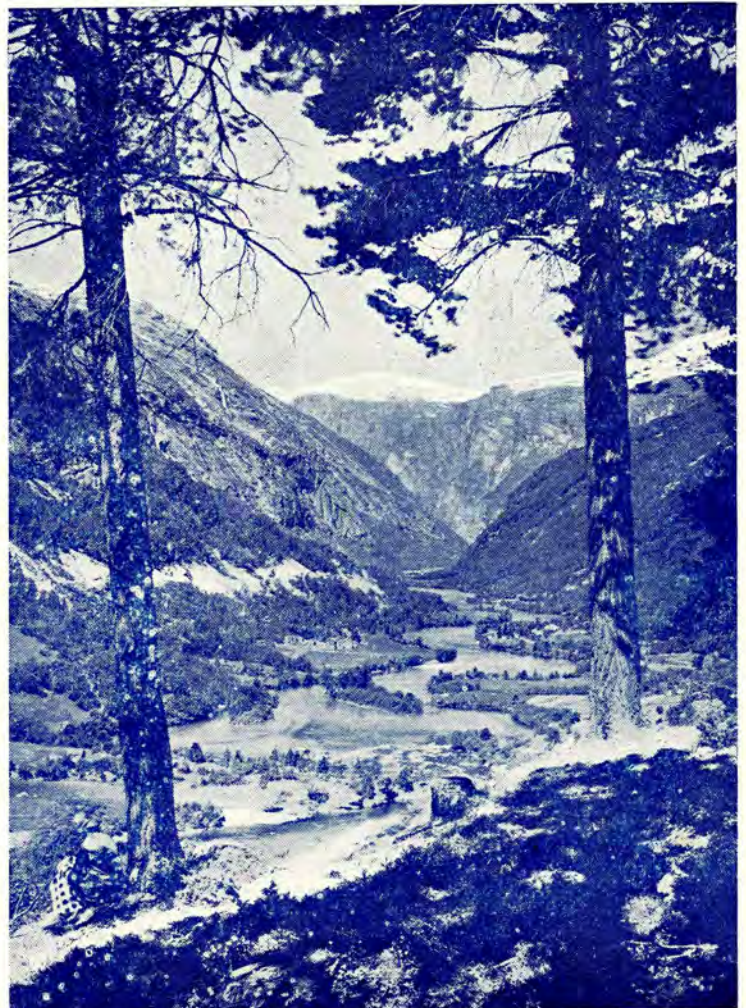
**Why the Demon Returned.**

**AND MANY OTHER  
HELPFUL ARTICLES**

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## NEXT WEEK :

**Special Number containing articles  
on the Second Advent of Christ.**



“ BESIDE THE STILL WATERS ” (Psalm xxiii. 2).

**The Elim Evangel**  
AND FOURSQUARE REVIVALIST  
(Editor: Pastor E. J. Phillips)

Official Organ  
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:  
Principal George Jeffreys (President)  
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:  
28, Clarence Avenue, Clapham Park, London, S.W.4.

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**Coming Events**

**ADDISCOMBE.** February 1, 8, 15 and 22. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

**BIRMINGHAM (Erdington).** Feb. 26—March 10. Elim Tabernacle, South Road. Campaign by Pastor F. A. Hodge.

**BIRMINGHAM (Sparkbrook).** February 5—16. Elim Tabernacle, Golden Hillock Road. Campaign by Pastor David Vanstone.

**BISHOP AUCKLAND.** Commencing Jan. 29. Elim Tabernacle, North Bondgate. Campaign by Pastor W. E. Smith.

**BRIGHTON.** March 12. Elim Tabernacle, The Lanes. Pastor W. G. Hathaway. 11 and 6.30.

**CATERHAM.** March 3, 10, 17, and 24. Co-operative Hall, Upper Caterham. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**CHELMSFORD.** February 26. H.M. Prison, 2.30 p.m. All Saints' Anglican Church, 6.30 p.m. Elim Tabernacle, Midmay Road, 8 p.m. Pastor D. B. Gray and London Crusader Choir.

**CLAPHAM.** February 8, 15, 22. Elim Tabernacle, Clapham Crescent. Crusader Bible School, conducted by Pastor J. Smith.

**EAST HAM.** March 4. Elim Tabernacle, Central Park Road, Youth Rally, 7 p.m.

**ELIM WOODLANDS** is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

**FINCHLEY (London, N.).** February 26. Elim Hall, Christchurch Avenue (corner of Ballards Land), North Finchley. Pastor W. G. Hathaway. 6.30 p.m.

**FOREST HILL.** February 13. Elim Tabernacle, Perry Vale. Pastor D. B. Gray, 7.30 p.m.

**GRIMSBY.** March 11. Hull and Lincs. Youth Rally, 3.30 and 7 p.m. Speakers Pastors D. B. Gray and D. A. Vanstone.

**HALIFAX.** Commencing Feb. 5. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Pastor Gwilym I. Francis.

**HENDON.** March 5. Elim Tabernacle, Ravenshurst Avenue. Pastor D. B. Gray and London Crusader Choir. 6.30 p.m. (Choir at Holloway Prison, 3 p.m.).

**HOVE.** February 18, 19. Elim Tabernacle, Portland Road. Pastor W. G. Hathaway. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m.

**HULL.** March 18, 19. City Temple, Hesse Road. Special visit of Pastor W. G. Hathaway. Saturday, 7.45 p.m. Sunday, 11 and 6.30 p.m.

**INGATESTONE, Essex.** March 19—26. Elim Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.

**IPSWICH.** February 19. Vernon Street Hall, Vernon Street. Pastor E. C. W. Boulton.

**LETCWORTH.** March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

**LETCWORTH.** March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.

**LEYTON.** February 11—13. Elim Tabernacle, Vicarage Road. Special week-end services. Saturday: Monthly Convention of North London churches; Speakers: Pastors J. Patterson and F. Packer. Sunday: Pastor W. G. Hathaway, 11 a.m. and 6.30 p.m. Monday: Pastor C. J. E. Kingston, 7.45 p.m.

**MALDON, Essex.** Feb. 26—March 5. Elim Tabernacle, Watz Road. Campaign by Pastor and Mrs. George Kingston.

**MERTHYR.** February 26—March 12. Jerusalem Church, Court Street. Campaign by Pastor E. J. Jones.

**MONAGHAN, EIRE.** Commencing January 22. Campaign by Pastors F. A. Farlow and D. R. McCh. on

**ROCHESTER.** February 12. Elim Tabernacle, Star Hill. Visit of Pastor D. B. Gray and London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

**RYDE.** Commencing Feb. 12. Elim Tabernacle, Awarwick Street. Campaign by Pastor V. S. Pritchard.

**SHEFFIELD.** Now proceeding. Revival and Healing Campaign. In Cinemas on Sundays at 7.45 p.m. Friends' Meeting House, Hartshead, every week-night at 7.30. Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

**ST. PETER PORT, GUERNSEY.** Commencing Feb. 12. Eldad Church. Campaign by Pastor T. W. Thomas.

**TWICKENHAM.** February 9, 16, 23, March 2 and 9. Foursquare Gospel Church, Edwin Road. Series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

**WOOD GREEN.** February 7, 14, 21, 28. Brook Hall, Brook Road, Maves Road. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**MISSIONARY TOUR**

by Pastor Wm. FRANCIS (Transvaal)

February 14.	Hornsey.	March 5.	Sparkbrook.
" 16.	East Ham	" 6.	Wolverhampton.
" 19.	Barking.	" 9.	Erdington.
" 21.	Islington.	" 12.	Selly Oak.
" 22.	Coulsdon.	" 14.	Tamworth.
" 23.	Canning	" 16.	West Smethwick.
"	Town.	" 19.	Graham Street,
" 26.	Hford.		Birmingham.

**Principal  
GEORGE JEFFREYS**

and Revival Party

**CARLISLE**

NOW PROCEEDING

Sundays at 11 a.m., and Mondays,  
Tuesdays, Wednesdays, and Thursdays

at 7.30 p.m.

in

**Elim Tabernacle, West Walls**

Sundays at 6.30 p.m.

in

**Her Majesty's Theatre,  
Lowther Street.**

**Easter Monday**  
10th April, 1939

**FOURTEENTH ANNUAL  
FOURSQUARE GOSPEL  
DEMONSTRATION**

in the

**ROYAL  
ALBERT HALL**

(London)  
when

**Principal GEORGE JEFFREYS**  
will preach at the

**Three Great Gatherings**

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

**Reserved Seats.**—Watch this space for announcement.

**London Easter Convention.**—Commencing Good Friday, 7th April, and concluding Friday, 14th April. Application for accommodation at Elim Woodlands should not be made before 15th March.

**NEW ELIM TABERNACLE**

at

**BARNESLEY**

OPENING SERVICE

of Elim Tabernacle, Nelson Street  
(near town centre)  
to be conducted by

**Principal GEORGE JEFFREYS**

**FRIDAY, 17th FEBRUARY**  
at 7.30 p.m.

The opening of the new Elim Tabernacle will be followed by a Week-end Convention: Saturday, 3 and 7.30 p.m. Sunday, 3 and 6.30 p.m. Speakers include Pastor Brewster. A Campaign by Pastor J. Woodhead will commence Monday, 20th February. Meetings on Sundays at 6.30 p.m.; week-nights (except Fridays), 7.30.

# 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. XX., No. 7

FEBRUARY 17th, 1939

Fridays, Twopence

## Perpetual Incense

By Mrs. CARRIE JUDD MONTGOMERY

THE types in the Old Testament are very beautiful, and as we study them in the light of the New Testament they are full of meaning. Let us turn to the thirtieth chapter of Exodus, and we will read about the altar of incense, which God commanded Moses to make and upon which Aaron was to burn "sweet incense" every morning and every evening. It is very interesting to notice how particular God was about every detail in reference to the tabernacle and all its furnishings. God had commanded Moses that he should make everything after the pattern which was shown him in the mount. If we will only wait long enough on God, He will show us a perfect pattern for all our service for Him, but many times we wait a little while and then if He does not make it clear to us, we are apt to run off and follow our own wisdom, and thus fail God.

In making this altar, God told Moses that it should be made of shittim wood overlaid with gold, and He told him the dimensions of it. Further, he was to make a crown of gold round about, and two golden rings in two corners, so that it could be borne with staves when the tabernacle was moved from place to place. This altar was to be placed before the veil in the holy place, and every morning when Aaron dressed the lamps he was to burn incense upon the altar. Also, when Aaron lighted the lamps at evening, he was to burn

### INCENSE UPON THE ALTAR,

as it is written: "A perpetual incense before the Lord throughout all generations." No strange incense could be offered thereon, and once a year an atonement was to be made with the blood of the sin offering upon the horns of it. Now notice one more point, that although this altar was in the holy place and the mercyseat was in the most holy place, yet it was set before the mercyseat and "before the veil that is by the ark of the testimony, before the mercyseat that is over the testimony, where I will meet with thee." The veil separated the holy place from the most holy, but from these words we can get a beautiful connection between the offering of the incense and the meeting of God with His people at the mercyseat.

It is interesting to read further about the mercyseat, which is such a beautiful type of Christ. The mercyseat was the gold-covered lid of the ark of the covenant, and on this mercyseat (and of one substance with it) were the two figures called cherubims. We read in Exodus xxv. 18 and 20: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercyseat. . . . And the cherubims shall stretch forth their wings on high, covering the mercyseat with their wings, and their faces shall look one toward another; toward the mercyseat shall the faces of the cherubims be." Christ is

### OUR MERCYSEAT,

and the cherubims are types of redeemed humanity. It is a sweet thought that Christians must have their faces turned toward one another. This shows us, in type, what a unity of love and service there must be between God's redeemed children. Then God says: "And there I will meet with thee, and I will commune with thee from above the mercyseat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." In connection with this thought, it is sweet to read Mark xi. 25: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

There is much more we could say about this marvellous mercyseat, but our thought at present is to speak of the incense which was to be offered perpetually. This incense is a type of the prayer and praise offered in Jesus' name. How sweetly this brings out the truth that our souls are to be poured forth in supplication and praise to God through Christ our Redeemer. If our worship was not offered in the name of Jesus it would be "strange incense," which God had forbidden to be offered up to Him.

Now turn to Hebrews xiii. 15, and we read these words: "By Him therefore let us offer

### THE SACRIFICE OF PRAISE

to God continually, that is, the fruit of our lips giving thanks to His name." In this passage we notice that

praise is spoken of as a sacrifice, and how many times it is necessary for us to offer up praise for unanswered prayer before we have any outward manifestation that God is working. If we will offer praise unto God under such circumstances, we shall open the way for God to give a marvellous answer, and we shall greatly glorify Him by this kind of praise. When we offer praise to God continually it will take all the grumbling and murmuring out of our hearts, and God can pour upon us the fulness of His blessing.

When we feel tempted to murmur, let us remember Paul and Silas who offered praise to God when their feet were fast in the stocks and their backs had been beaten with many stripes. How uncomfortable they must have been; but they were able to forget their sufferings and look unto Jesus, and they praised Him so loudly that all the prisoners heard them. If we keep trusting and praising, other prisoners will hear and they will be cheered and helped. What was the effect of that sacrifice of praise? God sent an earthquake that opened the prison doors, and afterwards Paul and Silas were set free. Their sweet ministry to the gaoler came after this; and so God will open up new doors of usefulness if we are faithful in praising Him. Giving praise is called

#### THE FRUIT OF OUR LIPS.

Our lips belong to Jesus and must be consecrated to His praise whereby we glorify the name of Jesus continually. Through praise God will do great things for us.

Let us notice the next verse in this thirteenth chapter of Hebrews: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." God is well pleased with our sacrifice of praise and also with our doing good to others and communicating to the needy. This does not always

mean the giving of money, for there are loving words of comfort to be given which change lives completely as we minister to those who are sick, and sad, in Jesus' name. Here is a sweet verse for us: "When men are cast down, then shalt thou say, There is lifting up: and He shall save the humble person" (Job xxii. 29). Peter said to the impotent man: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts iii. 6). Here we see that Peter gave something far better than silver and gold. "Such as I have give I thee," and this was power to pray the prayer of faith for the impotent man. "Such as I have,"—may God bring us into such vital touch with our Lord Jesus Christ, the Great Physician, that we shall have power to speak the word of faith and encouragement to those who need

#### PHYSICAL HEALING.

In Hosea xiv. 2-8, He gives us precious counsel and tells us even the words with which we may turn to the Lord. "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." We notice that in returning to the Lord after any backsliding, there must be confession of sin and the determination, by God's grace, to glorify Him with our lips; then God gives us the gracious promise that follows: "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. . . . Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him. I am like a green fir tree. From Me is thy fruit found."

## Mirror of World Events

By Pastor P. N. CORRY

#### The Queen of Holland.

Holland is to be congratulated upon the priceless possession of a Queen who is an out-and-out Protestant, as well as a whole-hearted believer in the Lord Jesus Christ. In a recent broadcast to the people of the Netherlands she urged upon them the need of bearing each other's burdens, and said that the desire for personal contact with God had never been so persistent as at present. In conclusion she said, "I hope to be true to the words, 'Christ be for everything' to my last breath. God give me strength thereto."

#### Psychology.

A layman asked a hundred medical psychology experts from all parts of the country the simple question, "What is psychological treatment?" and they failed to answer. After two and a half hours of discussion in which one eminent psychologist said it was just "common sense," the Director of the Institute for the Scientific Treatment of Delinquency said he was writing a pamphlet on the subject!

It is interesting to see that this word, and the treatment for which it stands, which is on almost everybody's lips—this impressive word, at the very mention of which simple folks are expected to sit back or bow in awe—simply cannot be defined. Perhaps if it were defined many who at present use it to cover confusion of mind, would be glad to return to plain "common sense."

#### Rhythm.

One of the greatest Olympic Games coaches makes his pupils listen to the rhythm tapped out by the feet of the hurdler, the hammer or the discus thrower, or the athlete putting the shot; and after learning the rhythms, sing them to themselves as they perform. It is a case of listen as well as look.

Everyone knows the marching songs of the soldier, the anvil song of the blacksmith, or the song of the Volga boatmen, and it is a fact that men tire less easily when they move to music. Why? Rhythm gives speed and easy movement because it causes the energy in use to flow smoothly. Without it you pause and resume, you relax and lunge, like a motor car always stopping and starting. It is a sure way to lose energy.

Try a chorus when you are out for a walk and see how swiftly you cover the ground; or in the factory fix some Christian chorus to the rhythm of the moving belt, the hammer beat, or the shuttle's movement, and by so doing fill the air around you with Christian melody as well as Christlike witness. Make folk listen, if possible, as well as look!

#### "Some Religion!"

The "Religious Digest" quotes the following: "If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!"

# Looking in the Wrong Place

By VANVE HAVNER

*Why seek ye the living among the dead?—Luke xxiv. 5.*

**I**T is quite characteristic of weak, doubting human nature that the women who had heard the Lord Jesus declare that He would rise on the third day should come to the sepulchre bringing spices for the dead instead of approaching the grave in high expectation to see the living. On the very day He had promised to return from the dead, they came to honour a corpse instead of to greet a Conqueror!

So forgetful of His promise were they that the angels must call it to their attention (Luke xxiv. 5-8). The angels must have been astonished at such weak faith. Certainly they never expected the Christ, the living One, to stay in a grave. They had known Him in heaven, and although they knew He had submitted to death and had become obedient to the death of the Cross, they knew also that "it was not possible that He should be holden of it." Thus they speak to the perplexed women as if to say, "Why are you coming to a grave this morning? You might know that the living One would not stay in a sepulchre!"

*Mistaken quests in our day.* But the centuries have passed, and we to-day have no right to cast stones at the weak faith of these faint-hearted women, for we also seek the living among the dead. To begin with, it is quite true that, as Matthew Henry puts it: "All they that expect

## HAPPINESS AND SATISFACTION

in the creature, or perfection in this imperfect state, may be said to seek the living among the dead." Men who seek living and enduring things in the graves of this earth, its pleasures and pursuits and possessions, are out on a fruitless search. One thinks of the dapper Beau Brummel who, in the midst of popularity and gaiety, passed a dead dog and remarked, "I wish I were that dog." Men have forsaken the fountain of living waters and have hewed them out cisterns, broken cisterns that can hold no water (Jer. ii. 13), and all the while, the living Christ says, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 10, 14). Men seek the water of satisfaction at the Jacob's wells of earth while only Jesus Christ can give that living water which becomes in the believer a well of water springing up into everlasting life and issuing in rivers of blessing.

Think of how poor souls to-day seek the living, in this sense, among the dead philosophies and moralities, the vain isms and ologies of this world. What a pityful sight is that poor religionist who carefully follows a round of observances, punctiliously keeps days and seasons of fasting, and faithfully trails some blind guide into the ditch, vainly seeking the

## LIVING AMONG THE DEAD!

One thinks of the hollow forms of Judaism in which thousands seek peace and comfort to-day, some of them even recognising Christ as a teacher, but going

no further than scant respect to a Galilean still in His sepulchre so far as they care.

*Churchgoers that fail to find life.* But we come within the ranks of Protestantism to observe that those Modernists who do not believe Christ really arose in body are still seeking the living among the dead. Although they speak of the survival of personality or the continued influence of Jesus, He is really a dead Christ to them. Paul told us long ago the fearful consequences of such a position: If Christ be not raised, our preaching is vain, our faith is vain, we are false witnesses, we are still in our sins, the dead in Christ are perished, and we are of all men most miserable (1. Cor. xv. 12-19). If death conquered Him, then He is defeated; He said He would rise and is therefore mistaken; then everything He said would be unreliable, our faith is vain, and there is no hope beyond for us or others. If the gospel ends in a grave, it is a dead gospel. How can anyone claim to be a Christian and then deny the very foundation stone of the resurrection?

When we come to those whose doctrine may be sound enough, so often do we find them seeking the living Christ at the

## SEPULCHRE OF FORMALISM.

I think of those earnest souls who go regularly to church, sit reverently through the order of service, but come away none the better. They merely have carried spices to the grave of a dead Christ so far as actual experience of Him is concerned. They have no sense of His living, animating presence. They sing about Him, pay preachers to preach about Him, but so far as experimental knowledge of Him is concerned, He is still in the tomb, and they carry to Him the spices of conventional respect.

These worshippers believe, theoretically, that He is alive, and they may desire to know Him personally, but they go to the wrong place to find Him. These women were at the grave while Christ was out on the highways. We look for Him in a round of church duties while He is out among the highways and hedges, and we ought to be there, too, witnessing for Him. This coming to the grave did no good, either to the women or to others. "Go tell My brethren"—there was their duty. He is not a corpse to decorate with the mere tribute of our lips or to honour with ethical observances. He is out where cross the crowded ways of life, and He would have us out there testifying of Him.

*Living in the reality of Christ's presence.* We are so slow to believe that He really is living among us to-day. These women had heard Him say definitely that He would rise on the third day. How clearly

## HE HAD DECLARED IT!

"As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii. 40). "And He began to teach them, that the Son of

man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark viii. 31). "The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day" (Mark ix. 31). "Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body" (John ii. 19, 21). When these promises were brought to the attention of the women at the grave, they remembered them. But why did they not start to the grave that morning saying, "This is the day He will rise"? They should have gone in anticipation, but instead they went solemnly to a cemetery!

So do believers claim a theoretical faith in the promises, but we do not live as though we actually believed He is a living person among us. He promised to be with us all the days, even unto the end of the age, but instead of joyfully walking the highways in glad testimony to Him who died but liveth evermore, we congregate on Sundays in formal tribute and bring Him our spices, then get up on Monday and live as though He were still in the grave!

*Witnessing on the highways with Christ.* Christ did not manifest Himself to these women at the sepulchre. The grave symbolised unbelief; they should have been out looking for Him on the highway. "He is not here, but is risen." Christ does not manifest Himself at

#### THE GRAVE OF UNBELIEF.

We think of Him as One who lived in the past; we leave Him in Galilee or in theology, but He is more real and alive than anything else in all the world. When we leave the sepulchre and go out on the highways of obedience, He will make Himself known: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John xiv. 21).

We who believe are identified with Christ in His death and resurrection (Rom. vi. 4). Let us in this connection not seek the living among the dead. We are not merely buried with Christ, but risen. We are not only to count ourselves dead unto sin, but also alive unto God. Some believers spend all their time being corpses, mortifying the doings of the body in a negative experience. That is the error of ascetism, seeking life through death. Rather, we are to live unto God and find death to sin realised by constant living unto God. We are to know "the expulsive power of a new affection." Believers are not to stay in the grave any more than Christ did. We shall find life in daily experience as we abide in Him, not merely in the grave of death unto sin, but also in His resurrection life out on the highway of obedience and testimony.

#### THE VANQUISHED GRAVE

A closing kindred thought in another connection presents itself. We seek the living among the dead with regard to our loved ones who have gone to be with the Lord. Do we not often magnify the grave, leaving our flowers there as though everything had ended with the burial? But faith should look beyond the sepulchre to where these dear ones are with Christ waiting for us to meet them again. It was not their bodies that meant most, and therefore our real treasure is not in the grave. And even their bodies are to be reclaimed, so nothing is lost! While flowers at the grave have their place, let us not sorrow as those who have no hope. Let us not seek the living among the dead. He has promised, "Because I live, ye shall live also." Swinburne may sing that "no life lives for ever; dead men rise up never," but we know better. Where He is, we shall be also.

Beware of seeking the living among the dead. Christ is not dead, but risen. Let us walk the highways in the power of His resurrection, testifying that He ever liveth!

## Eternal Source of Every Joy

DR. DODDRIDGE.

'FESTUS.'

Moravian Tune-Book, 1784.

1. E - ter - nal source of ev - ry joy, We'll may Thy praise our lips em - ploy;  
 2. The flow - er - y spring at Thy com - mand Em - balm the air and paints the land;  
 3. Thy hand in au - tumn rich - ly pours Through all our coasts re - du - nant stores;  
 4. Sea - sons, and months, and weeks and days De - mand suc - ces - sive songs of praise;  
 5. Here in Thy house shall in - cense rise, As cir - cing Sabbaths bless our eyes;  
 6. O may our more har - mo - nious tongue In worlds unknown pur - sue the song;

While in Thy tem - ple we ap - pear, Whose good - ness crowns the cir - cling year.  
 The sum - mer rays with vi - gour shine To raise the corn and cheer the vine.  
 And win - ter soft - ened by Thy care No more a face of hor - ror wear.  
 Still be the cheer - ful hom - age paid With op - ning light and ev'ning shade.  
 Still will we make Thy mer - cies known A - round Thy board and round our own.  
 And in those brighter courts a - dore, Where days and years re - volve no more.

## Bible Study Helps

### THE PUBLICAN'S PRAYER

(Luke xviii. 13)

1. He knew what he was—"a sinner."
2. He knew where he was—where sin had brought him—"standing afar off."
3. He knew what he wanted—mercy—"be merciful to me."
4. He knew where to get it—"God."
5. He knew that he had it—"went down to his house justified" (v. 14).

### JESUS, THE DOOR

(John x. 7)

1. **The Door into the Divine Family.**—In Jesus we are accepted, justified, adopted, sanctified.
2. **The Door into Church Privileges.**—Those who enter through Him are fed with spiritual food.
3. **The Door to Communion with God.**—Through Him the redeemed soul on earth communes with God in heaven.
4. **The Door to Eternal Glory.**—"I go to prepare a place for you" (John xiv. 2).

?

## YOUR PROBLEM

?

We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

**Problem No. 4.**—Should baptism in water be in the Name of the Lord Jesus as in the narratives in the Acts, or in the Name of the Trinity as indicated in the last chapter of Matthew?

**Problem No. 5.**—What are we to understand by "God created man in His own image" in Genesis i. 27?

**Problem No. 6.**—Are Ecclesiastes iii. 19, 20 and ix. 5, 6, and Luke xvi. 19-31 a contradiction on the state of the dead?

**Problem No. 7.**—It is believed that a multitude of souls ascended from Sheol or Hades to heaven when Christ "led captivity captive," and that these souls possessed physical bodies, as indicated in Luke xvi. of the rich man. If that be so, will there be any need for a resurrection of these in the last day?

**Problem No. 8.**—Do Psalm xci. 5, 6, 10 and Isaiah xxxiii. 16 (latter part) refer to the temporal, or to the spiritual only.

We invite our readers to send in further Problems, so that the usefulness of this feature may be enlarged.

Following are replies received to Problem No. 3:—

**PROBLEM NO. 3.**—Should Christians speak of the mother of Jesus as the "Blessed Virgin," when Scripture does not so call her, and when apparently she had subsequent children?

*Reply by C.G.S.*—"Blessed art thou among women, and blessed is the fruit of thy womb" (Luke i. 42). "From henceforth all generations shall call me blessed" (Luke i. 48).

Both these utterances came by immediate inspiration of the Holy Spirit, so that the Scriptures do call Mary "blessed." The fact that she had other children afterward does not alter the position that she, and she alone, out of all the millions of women, was chosen by God to be the mother of our Lord Jesus.

*Reply by F.J.S.*—I think we should *not* call Mary the mother of Jesus the "Blessed Virgin." In the *Magnificat* Mary says "All generations shall call me blessed" (Luke i. 48). Both Gabriel and Elizabeth declared her to be "blessed among women" (Luke i. 28, 42).

In Luke xi. 27 we read of a certain woman declaring the blessedness of the mother of Jesus. The Lord's answer to her is worthy of notice: "Yea, rather, blessed are they that hear the Word of God, and keep it."

The well-known prophecy of Isaiah vii. 14 is to the effect that "a virgin shall conceive and bear a Son, and shall call His name Immanuel." This prophecy is quoted by the angel to Joseph in Matthew i. 23.

So then we find Mary spoken of as "blessed," and previous to the birth of Jesus, declared to be a virgin. Nowhere are the terms linked together in the Scriptures.

When Gabriel came to Mary in Luke i. 26-38, one is aware that though he pays wonderful tribute to Mary,

stating that she is endued with grace, and assuring her that the Lord is with her, yet he is more concerned with the glories of the Son than the humble instrument of His birth. Mary acknowledges it all with words revealing her entire submissiveness: "Behold the handmaid of the Lord; be it unto me according to Thy Word."

The New Testament refers to Mary as "the mother of Jesus," "Mary," "Woman," etc. Jesus speaking to John concerning her said: "Behold thy mother." The Gospel record says: "There was standing by the Cross of Jesus, His mother"—never was she called the "Blessed Virgin." Surely in view of Mark vi. 3 where she is declared to be the mother of six other children the term "Blessed Virgin" does not hold.

Let us leave her where the Bible leaves her—on her knees in the upper room. Call her "blessed" we may, but leave the term "Blessed Virgin" to the inventors of it!

*Editor's Note.*—The perpetual virginity of the mother of Jesus is neither taught in nor can it be inferred from the Scriptures. The words, "her firstborn Son" in Matthew i. 25 appear to suggest there were other children. It seems from Matthew xiii. 55, 56 and Mark vi. 3 that at least six children were born to Joseph and Mary—James, Joses, Simon, and Judas, as well as some sisters. James is referred to in Galatians i. 19 as "the Lord's brother." This James was probably the head of the Church at Jerusalem and the writer of the Epistle bearing his name.

During his life-time, the brethren of our Lord did not believe in, and in fact they mocked at Him (John vii. 3-5). But after the resurrection they became His disciples, for we find them among the 120 in the upper room (Acts i. 15).

## Gossip's Swift Feet

A peasant whose conscience was troubling him went to a monk for advice. The man had circulated a story about a friend, and then, to his horror, found that it was untrue.

"If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken-down, go to every door in the village and leave at each one, a fluffy feather." The peasant did as he had been told, and later told the monk that he had done penance for his folly. "Not yet," replied the monk. "Take your bag, go the rounds again and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again."



# The Blood of Jesus Christ—Its Sufficiency

By ETHEL BODEKER

*Without shedding of blood is no remission.*—Hebrews ix. 22.

*It is the blood that maketh atonement for the soul.*—Leviticus xvii. 11.

**O**H, that the children of God would make a thorough study of the Word of God regarding the sufficiency of the blood of our Lord Jesus Christ for all things. It would result in greater faith, new joy and satisfaction in Him. Let us look and see what the Word has to say about the precious blood of Jesus.

Shall we first look as to its power of redemption, since redemption comes first. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I. Peter i. 18, 19). "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7); Col. 14). Salvation is by the blood; "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12). "How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14). "For ye are bought with a price" (I. Cor. vi. 20).

## AND WHAT A PRICE

to pay for poor lost sinners like us, that He might make us to become the sons of God, "joint-heirs with Christ," to all the glories of heaven (Rom. viii. 17).

How we ought to thank and praise Him continually, for "greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13), but we were His enemies! "For if when we were enemies we were reconciled to God by the death of His Son . . ." (Rom. v. 10). And the Blood purges: "Almost all things are by the law purged with blood, and with shedding of blood there is no remission. It was therefore necessary . . . so Christ was once offered to bear the sins of many" (Heb. ix. 22-23). No hope for lost, straying, undone sinners outside the shedding of His precious blood! His life for our life, "For the life of the flesh is in the blood." What wondrous condescension and unmerited favour! Our song of praise should be continually, here, as it will be up there: "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation: and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9, 10). For how shall we sing this song there unless we first learn to sing it here on the earth?

And with redemption we find that the blood gives us the right of entrance into the holiest, where only the high priest could go, and that "not without blood,"

to the very throne of God Himself. "Having . . . boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20). For in no other way can we approach God except through the merits of the shed Blood. It alone makes us nigh; "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13). The blood alone must be our plea, for that alone can please Him. And by the Blood we are justified. "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9). Sanctified: "Wherefore Jesus also, that He might sanctify the people

## WITH HIS OWN BLOOD,

suffered without the gate" (Heb. xiii. 12 and x. 29).

Not only are we released, given the right to enter into the holiest, made nigh, justified, sanctified, but we are washed and cleansed from all our sins by this same precious Blood. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever" (Rev. i. 5, 6). And how deep is that cleansing! "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). And it is for a continual cleansing from day to day as we walk with Him. "But if we walk in the light as He is in the light . . . the blood of Jesus Christ, His Son, cleanseth us from all sin" (I. John i. 7).

Lastly, the Blood perfects: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work . . . through Jesus Christ, to whom be glory for ever and ever. Amen" (Heb. xiii. 20, 21). And through it we overcome Satan: "And they overcame him by the blood of the Lamb, and the Word of their testimony" (Rev. xii. 11).

## ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts, which we thankfully acknowledge:

Debt Fund: Durban well-wisher, £1; Armagh, £1; Blackpool (A.M.), £3; Clapham (Miss H.), 2/6.

Work in General: Dartford, Kent (M.H.), 5/-; Leeds, 4, 12/-.

Free Distribution Fund: Armagh, 10/-.

**N.B.**—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

# FAMILY ALTAR



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

**Sunday, February 19th.** Luke ix. 1-17.  
"And they did eat and were all filled" (verse 17).

No matter how capacious the appetite may be, when the provision comes first from the hands of the Jehovah-Jireh Jesus, there is more than enough. Praise God for the promise that our bread and water shall be sure, but bless His name, He gives far more than that to His hungry ones. From His dear hands there comes a rich feast; we are satisfied with marrow and fatness. The prodigal's homecoming feast is but the beginning of good times. Hallelujah! God's children should be fat and flourishing. They should be filled with His goodness. From such full lives there emanates a rich and spontaneous outflow of praiseful joy. This joy is contagious, and it is a sure testimony to the unbeliever. He sees us perhaps under tribulation and test, but praise God, the joy of the Lord carries us through. The Master satisfies!

PRAYER TOPIC:

For the anointing of the Holy Spirit on every Elim service to-day.

**Monday, February 20th.** Luke ix. 18-27.

"Whom say ye that I am?" (verse 20).

We all have something to say of Jesus. Our very lives are saying it and saying it so effectively that the world is heeding. We may not have the gift of eloquence, or artistry, we may never get the public ear or eye, but all day long wherever we are, what we are, and what Jesus is to us speaks loudly. If Jesus is our Saviour, our ransomed souls are proclaiming it by the joy of forgiveness we evidence. If Keeper, then the overcoming life speaks largely of One who is able. If Counsellor, then our lives by their absence of worry, tell the world, that the government is upon His shoulder. These speaking lives of ours are a witness and rebuke to the world, and a delight to our Saviour. In prayer and worship, song and testimony, thought, word and deed, Lord, give us grace to express how precious Thou hast become to us.

PRAYER TOPIC:

That the power of God may be manifested in the bodies of those who are trusting Him for physical healing.

**Tuesday, February 21st.** Luke ix. 28-45.

"Bring thy son hither" (verse 41).

The father had done his best, the disciples theirs, but the trouble still existed in all its sorrow and pain. The father, in extremity, appeals to Jesus. With broken heart and voice he tells Him all—the hopes and fears, disappointment and despair. Like balm upon his wounded soul fell the voice of the Consoler of men. "Bring thy son hither!" Hope revived and obedience was richly rewarded with complete conquest by the Master. Lord, may we always hear and

heed Thy voice. When man has failed and our hearts are sad, when all seems lost, Thou comest into our darkness, the sunshine of Thy smile of encouragement cheers our souls. Teach us to obey Thy command, for in so doing the darkness disperses, the perplexing problem is solved, the power of the enemy is vanquished, and Thou art glorified.

PRAYER TOPIC:

For blessing on the work of Mrs. Taylor in the Belgian Congo.

**Wednesday, February 22nd.** Luke ix. 46-62.

"He stedfastly set His face to go to Jerusalem" (verse 51).

Our Lord was facing the greatest of all tasks. The Cross with its shame, reproach, and isolation loomed in stark reality before Him. While His followers in fond imagination and ambition saw Him the centre of an earthly kingdom, an answer to the unbelieving scorners, He saw a Cross and heard the mocking cry of persecutors. He saw the future as only He could see it, in all its significance. His attitude was not that of going to the capital for coronation, but of going to crucifixion and desolation. But in His Divinity, Christ saw more. He saw the dying world, the only way of redemption, the power of the shed blood, the glory of an open door for poor rebels. He saw the gladness and glory of a ransomed soul, and the freedom from sin's heavy load.

PRAYER TOPIC:

For God's touch to be on all the activities of our Young People's work.

**Thursday, February 23rd.** Luke x. 1-12.

"The harvest truly is great, but the labourers are few" (verse 2).

The Master set an inestimable value upon the souls of men. While others saw an "accursed people" who knew not the law, He saw trophies which grace could win. There are more hearts aching for the gospel than we think. May the Lord of the harvest open our eyes to see the value of souls as He sees them. These seventy had sat at His feet, accompanied with Him, witnessed His grace and power. But the time had come when they must

be up and doing. Soul-getting is laborious; the fish don't just jump into the net, the corn doesn't spring up in a night; labour is necessary. The Lord looks upon His "seventy," sees how few they are in comparison with the great field of need, and appeals for more helpers. If you can't be a foreign missionary, why not have a daily prayer list? Your relatives, neighbours, friends, and tradesmen. "Lord, save them." As they get saved, transfer them to a "Lord, keep them" list.

PRAYER TOPIC:

That peace and goodwill may prevail among the nations.

**Friday, February 24th.** Luke x. 13-24.

"Rather, rejoice because your names are written in heaven" (verse 20).

Praise God for the imparted power. Praise Him still more for the imputed righteousness. For it is through His righteousness that this poor sinner has been cleansed and justified. Far off through sin and wicked works, but now brought nigh by His precious blood, I am born again: my name has been put down for a mansion and crown. Oh, praise His dear name, I'm saved! This wondrous salvation never loses its thrill. A brand from the burning He rescued me. Hallelujah! The joyous assurance of salvation permeates the whole being. I'm saved, saved, saved. I don't deserve it, and can't understand it, but do enjoy it. Glory to God, I'm booked not for death, but for heaven. The sky, not the grave, is my goal. Lord, help me to rejoice more abundantly, for Thou Thyself has bid me rejoice in salvation.

PRAYER TOPIC:

That the joy of the Lord may flood the lives of His lonely and sorrowing ones.

**Saturday, February 25th.** Luke x. 25-42.

"Martha was cumbered" (verse 40).

Martha was a good woman. She had invited Jesus to her house as an honoured guest, and she was desirous of providing the best that love could produce. She was well employed in the service of Jesus. Jesus had no complaints to make about her motive. It was not what she was doing, but the way in which she was doing it, that occasioned the tender and solicitous words, "Martha, Martha," from the lips of the Master. He desired to show this disciple whom He loved, that loving service can be hallowed by the care-free spirit—the spirit which is not cumbered nor distracted, but permeated by a blessed quietness, and engendered by a heart attuned to His Word.

PRAYER TOPIC:

The Divine anointing to rest upon our Elim ministers as they wait upon God for their ministry.

## NEXT WEEK:

Special Number of the Elim Evangel when the subject of every article will be

# The Second Advent of Christ

The articles will be suitable both for Christians and the unsaved

YOU WANT TO SPREAD THE GOOD NEWS?

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DISTRIBUTE THE SPECIAL NUMBER WIDELY!

**F**ROM the moment that God, in grace, revealed His Son in Saul of Tarsus, transforming the persecuting Pharisee into the flaming apostle to the Gentiles, Paul's great and yearning desire was expressed in the words: "That I may know Him, and the power of His resurrection." I would ask you to consider this remarkable expression from three standpoints.

*Power for regeneration.* First, God is the God of resurrection. He works with what He brings, not with what He finds. The excellency of the power is in Him and not in us. He who created all things by Jesus Christ, so that the visible universe was brought into existence by the Word of His power alone, is the God who now works in a creation ruined by sin, demonstrating His omnipotent grace. The same power that raised the dead body of the Lord Jesus Christ from the grave is the power that quickens dead souls into newness of life.

In the resurrection of our Lord Jesus Christ, every person of the Godhead had a part. He was "raised up from the dead by the glory of the Father." He was "put to death in the flesh, but quickened by the Spirit," that is, the Holy Spirit. He Himself said: "Destroy this temple, and in three days

**I WILL RAISE IT UP."**

And again: "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Likewise, in the regeneration of lost men, in the quickening of those who are dead in trespasses and in sins, the entire Godhead has a part. It was the Father who planned our salvation. It was the Son who died that we might be redeemed. It is the Holy Spirit who convicts and attracts the soul to Christ. Jesus said: "No man can come to Me, except the Father which hath sent Me draw him" and "all that the Father giveth Me shall come to Me." But "it is the Spirit that quickeneth; the flesh profiteth nothing." Our salvation is altogether of God. The same power that wrought in Christ to bring Him again from the dead is the power that is involved in the salvation of every individual. Through faith, he becomes a child of God.

*Power for service.* In the second place, this is the only power for true Christian service. Fleshly energy counts for nothing. It is even worse than nothing, for it gets in the way of the acting of the Spirit of God. The servant of Christ needs, above everything else, to rely implicitly upon that divine power that alone can make the good seed to fructify and give life through the message. The great object of many to-day is to put over some kind of a programme which they judge will prove effective in

**GAINING THE ATTENTION**

of men and in bringing them to some kind of a decision. But the true servant of Christ is not called upon to formulate a programme nor to put over one that others have devised, but to live in such fellowship with the risen Christ that he will know the power of His resurrection in a practical way. Thus he will

# The Power of H

By H. A. I

*"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"*

—Philippians iii. 10.

be enabled to see the working of the holy Trinity as he, feeble and helpless, and perhaps a broken vessel, holds forth the Word of life in a scene of death. No one who is at all familiar with the Holy Spirit's quickening operations to-day questions the reality and actuality of Christ's resurrection. It takes just the same power to turn men from sin to righteousness, from the power of Satan unto God, and from spiritual death to life in Christ that it took to revivify the dead body of the Lord Jesus. To the observant Christian, happily engaged in his Master's service, life is full of miracles, every one manifesting in some degree the power of Christ's resurrection.

*Power for victory.* In the third instance, this resurrection power is the dynamic for holy living. It is when I take my rightful place, as crucified with Christ, and reckon myself dead indeed unto sin and alive unto God in Him, that the power of His resurrection works in me to enable me to rise into newness of life. Eternal life is far more than everlasting existence. All men, whether saved or lost, will exist for ever. Eternal life is

**MORE THAN IMMORTALITY.**

All believers who are living when the Lord returns will put on immortality, even as all who sleep in Christ will put on incorruption. But this refers to the body, not to the new life which we now possess in Christ. Eternal life is the very life of God Himself, communicated to the believer in the power of the Holy Spirit. This life has its own affections and desires. Sin is abhorrent to it. Holiness is its delight. Love is its expression. So truly is it the life of God, as revealed in Christ, that He Himself is called "that eternal life, which was with the Father, and was manifested unto us." Therefore, it is written: "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." The possession of this life gives capacity for the knowledge of, and communion with, the persons of the Godhead. In His great high-priestly prayer, our Lord said to the Father: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." This is not a definition of eternal life. It expresses, rather, the capacity which we have as possessors of that life. Such life is enjoyed only as we enter, in a practical sense, into the fellowship of Christ's sufferings and know Him, as only they can know Him who are identified with Him in His rejection by the world, and who take the place of death to all

# His Resurrection

## IRONSIDE

*It takes just the same power to turn men from sin to righteousness, from the power of Satan unto God, and from spiritual death to life in Christ that it took to revivify the dead body of the Lord Jesus.*

to which He died as Man. That is, we experience death to the world, death to the law,

### DEATH TO SIN,

in order that we may live a heavenly life down here in the liberty of grace, manifesting that holiness which the Spirit alone imparts. This indeed is to know the power of His resurrection.

This was the truth which the apostle pressed upon the young preacher, Timothy, when he wrote, exhorting him to "lay hold of eternal life." And this is the ideal which, I am persuaded, the majority of Christians have before them from the very moment of their conversion; yet many of them have to confess with sorrow that they never seem to realise it, practically. What, then, is the trouble? Why is it that so few of us know the power of His resurrection in our daily lives? May I suggest again three things?

*Causes of defeat.* First, it takes us so long to get to the end of ourselves! Even after we have realised that "the flesh profiteth nothing," so far as earning salvation or justification is concerned, we still imagine that, saved by faith in Christ, we are to be made perfect by the flesh. So by law, we endeavour to harness our carnal nature and to bring it into subjection to God, forgetting that the Holy Spirit has declared: "The carnal mind . . . is not subject to the law of God, neither indeed can be."

Therefore, we struggle on, vainly endeavouring to please God on a merely human plane, "doing our little best" to work for Him and to

### GLORIFY HIS NAME,

only to learn at last that this old nature of ours is as incorrigibly weak at the end of years of Christian testimony as it was at the beginning. This discovery has a tendency to cast us into doubt and gloom and to make us wonder whether we have ever been converted at all, or whether everything is a hopeless sham. At such times, we are tempted to give up the conflict, to cease witnessing for Christ, and to sink back to the low level of that world from which we sought deliverance. But "He which hath begun a good work in you will perform it until the day of Christ." He, the blessed Holy Spirit, holds us fast. Deep in our hearts we know, through the inward witness, that we have passed from death unto life; that a great change has taken place; and that, unsatisfactory as our actual experience may

be, we are the children of God. With many there is then the tendency to assume that there is no real way to escape from the hopeless conflict as long as we are still in the body. This leads to a settling down to a low level of Christian living, as though it were the best we could expect to be under existing circumstances. Yet the Spirit of God is constantly seeking to make us to be dissatisfied with such a state and to long for something better. Little by little we come to the place where we are ready to admit the

### HOPELESSNESS OF THE FLESH.

"I know that in me (that is, in my flesh,) dwelleth no good thing."

Then, in the second place, comes another step, one that we are generally very slow to take. We have to learn that, just as we were saved through the blood of the Cross, so we enter into a life of victory through the death of the Cross. When George Muller was asked on one occasion how he accounted for the marvellous way in which God had set His seal upon his work throughout the years, he replied in substance: "There came a day when George Muller died, and then God began to work." This is the experience into which we all need to enter. Judicially, we have died with Christ; His death was our death; but we are so slow to realise this practically and to say "Amen" to that which God has already declared to be true. Perhaps we try—try to die to flesh, try to die to selfishness, try to die to ambition. But alas! we find in the hour of stress that we are just as much alive as ever. It is a great thing when we learn experimentally, in the presence of God, that we have died, and when, in faith, the soul can exclaim: "I am crucified with Christ." Then the struggle is over, for nothing is expected of a dead man. He does not have to fight; he does not have to strive.

*How to triumph.* Yet, in the Word of God, we are exhorted to strive, and to "fight the good fight of faith." How shall we do this if we are dead? Ah, now we come to the third point, to that which the apostle expresses in our text. We are called to know Christ, the living Christ, and the power of His resurrection working in us, overcoming our enemies, defeating the world, the flesh, and the Devil, and leading us into a

### LIFE OF TRIUMPHANT VICTORY.

Then the soul exclaims: "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Thus the soul's quest is attained. Resurrection life is enjoyed even in a mortal body, and the risen Christ is seen in those whom He has purchased with His blood. This is bliss indeed—a foretaste of that which will be ours eternally in the city of God!

Nor is this only for a favoured few. It is the path of blessing for all who, in simple faith, will venture all upon God's holy Word. Faith makes real in the life that which God declares in His Book.



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

## The Life of Victory.

THE very same power that raised Jesus Christ from the dead may be ours now. That, in a nut-shell, is the message of our centre page article this week.

With that power possessing us nothing should be impossible. Defeat and failure should be unknown. A life of constant victory and effective service should be ours.

May we all know the power of His resurrection in our own lives!

## The Art of Silence.

IT is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to call upon God in secret prayer. And thus we shall speak to the honour of our holy profession, as well as to the good of those who have injured us, when we speak from God.

## **Prayer Changes Things**

**Philippians iv. 6**

**Prayer is requested for:**

A sister suffering agony with rheumatism and inflamed nerves.—*E.F.*

A mother that she may be delivered from delusions and that the joy of salvation may be restored to her.—*E.F.*

Burma, dominated by Buddhist priests, that a revival may sweep across the land.—*V.R.*

India, sin-sick and needing a Saviour, and especially for Calcutta.—*D.C.*

The healing of a sister suffering from consumption.—*E.B.*

The healing of a sister recently widowed, and the strengthening of her daughter-in-law who is nursing her.—*F.M.M.*

A preacher of the gospel that his eyes may be opened to the truth of Divine healing.—*G.M.*

A sister in Scotland that God will heal her body and make her willing to do His will.—*M.C.H.*

# News of Revival!

As we go to press, the following news is to hand of revival at Carlisle, Sheffield, and Hull.

## Carlisle.

*Principal and Party.*

Much blessing is resting upon the campaign now being conducted by Principal George Jeffreys and Revival Party at Carlisle. The meetings are being held in the Elim Tabernacle and Her Majesty's Theatre, and the enthusiastic congregations are entering wholeheartedly into the revival. Souls are being saved and sick bodies quickened by the power of God's Spirit. It is good to see such a splendid body of people in Carlisle still standing foursquare on the Word of God, most of whom were won as a result of the Principal's pioneer campaign in the city in 1927, and who have been built up in their most holy faith through the ministry of God's faithful servants during the past twelve years. The following newspaper reports, dealing chiefly with the remarkable service in the theatre on the first night of the campaign, will be of interest to our readers:

### STIRRING SCENES IN THEATRE.

Tense scenes of religious revivalism were enacted in Her Majesty's Theatre last Sunday evening under the leadership of the Foursquare Revivalist, Principal George Jeffreys, of the Elim Bible College, London. Long before the announced time for the service to commence, people queued up, waiting anxiously for the doors to open.

Conversions of the old-fashioned type were registered and old-time revival hymns were sung with real fervour. As usual, the Revivalist counted his converts, who numbered forty-five.—*Cumberland News.*

### FAMOUS REVIVALIST AT CARLISLE.

Twelve years ago Principal George Jeffreys stirred this border city with his revival and healing meetings, when Carlisle people carried seats of all kinds to accommodate the crowds at the Military Riding School.

Once again he is in the city and last Sunday night's meeting at Her Majesty's Theatre revealed the fact that there is no wane in the Revivalist's enthusiasm, and his appeal to the masses is just as strong. From all over the theatre hands went up to signify that conversions were being made after his impressive sermon on the Scheme of Redemption.

The Foursquare Church, which the Revivalist founded in Carlisle during his first campaign, has been a centre of activity and is one of the best attended places of worship in the city.—*Carlisle Free Gazette.*

## Sheffield.

Another crowded meeting was held in the church on Sunday when nineteen converts were registered, making a total of 209. A woman was instantly healed of a diseased arm. Another large cinema has been engaged for the services. The continued prayers of our readers are requested for the campaign at Sheffield being conducted by Pastor Brewster and party.

## Hull.

A cinema was engaged for the Sunday evening service at Hull. Pastor Woodhead reports that the building was crowded out and 400 people were turned away. Over 40 converts were registered.

# Why the Demon Returned

**H**AVE you ever heard of the man who had an evil spirit which voluntarily withdrew from him, and left him free for a time, but finally came back with seven other demons worse than himself? The account of such an experience is given by our Lord where He says: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first" (Luke xi. 24-26).

Here is a vivid picture with a startling truth. It is a case of reformation, a picture of a reformed life. The demon spirit had gone out of the man, but not by the power of God. It is an illustration of man's effort in casting out some sinful habit; a man who has grown tired of sin and tries to reform his own life. It sets forth the experience of someone, who, under some religious impulse, tries to "turn over a new leaf," and to this end he ceases to do the

## OPENLY EVIL THINGS

and gives up the flagrant sins. The demon withdrew so that the man might seem to make a profession of Christianity, but in his own strength and not by the power of God. When this kind of man is defeated in his effort it will appear as though Christianity has failed and consequently bring discredit upon the cause of Christ.

Notice, when the evil spirit returned, he found the man's life "swept and garnished," or "swept and adorned." Not only had some evil habit been swept out of his life, but his life was "adorned" by something of appealing appearance, even as the Pharisees adorned their lives with religious performances. This is an example of a personal effort to reform one's life, and at the same time it is an instance of our Saviour sounding a great warning.

The evil spirit, returning to the man, found his life not only "swept and garnished," but, as the Gospel of Matthew states, found it "empty," or as the Greek renders it, "unoccupied," which emphasises the fact that, while the evil spirit had gone out, Christ had not come into the man's heart. The heart and life were "unoccupied" because never yielded to Christ. Consequently, there was none to save, no one to sustain and maintain the reformation. It was just a human effort without God in it. There was no life from God to surge through his soul, and

## NO JOY OF SALVATION

to gladden his heart. It was a human endeavour without a looking to God for enabling grace and power.

Some years ago, on a journey, the writer saw an orchard of dead fruit trees. What folly it would be to take some beautiful, luscious fruit from another orchard and hang it on the branches of such trees. The trees would certainly be "adorned," but they would still be dead, and not fruitbearing! Just in the same way, a life untouched by the life-giving power of God is still "dead in trespasses and sins."

Many have tried to reform their own lives: they have not only given up bad habits, they have even joined a Church and become prominent in Church life, or have given themselves to moral and social reform activities, but still it was nothing more than a human effort—it was a case of hanging beautiful fruit on a dead tree. It may seem a lifelike profession, but it is superficial, and not a possession with its roots driven deep down into the love of God, and the redemptive work of the Lord Jesus on Calvary, and the communion of the Holy Spirit.

Then comes some sudden shock, some business misfortune, some great temptation, and the man discovers he has been relying

## ON HIS OWN STRENGTH

and that the foundation of his changed life was nothing but his own resolutions. When these failed, his own strength was utterly spent, and he had nothing to lean back upon, no rock foundation of God's Truth, no "everlasting arms." Such a man feels the shock of his spiritual failure, realising that, with all his profession of Christianity, he had no real possession of Christ. Staggered by his overthrow and defeat, he cries, "It is no use trying, I have been bitterly disappointed, cruelly defeated, I cannot keep it up." No, the battle is too strong for him, the enemy is too subtle, and he has not known the happy, soul-satisfying experience of resting on the sure promise of God, "My grace is sufficient for thee." Consequently, he becomes discouraged to the limit and gives up his profession, he gives up the prayer meeting, he gives up the Church services, and the Church, which once counted on his presence, now sees him no more. This is one reason why there are so many "backsliders": they have backslidden from a "profession," and not so much from a "possession."

This crushing, heart-breaking defeat might have been avoided had this man experienced regeneration instead of reformation. The Scripture at the beginning of this article sets forth the utter worthlessness of self-reformation, whereas the record of the conversation of our Lord with Nicodemus shows that the only way to salvation and victory lies through the

## ABSOLUTELY NECESSARY EXPERIENCE

of the new birth. What the dead tree needs is not nice fruit tied on its branches, but new life, and then it will bear the fruit of the new life. What men and women need is the new birth, the new life from God: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). This new life comes as we receive the Lord Jesus, who is the life. "As many as received Him, to them gave He power to become [to be born] the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). In this way only are men and women made "partakers of the divine nature." As the fruit of the tree corresponds to the life of the tree, so the lives of Christians are to correspond to the Divine life. This life is not inherited nor emulated,

neither can it be imitated; it is the life of God freely imparted at the new beginning, the new birth.

Had the life of this man, out of whom the demon went, been yielded to God, the Holy Spirit would have indwelt him and imparted grace, and power, and victory, and joy; and the evil spirit would never have been able to speak of the man's life as "my house." Though the evil spirit had gone out, he still calls the man his house. Matthew Henry says, "The house is swept, but

#### IT IS NOT WASHED

... the leprosy is in the wall, and will be until something more is done."

Notice what happened when the evil spirit returned: he found the man's house,—his earthly tabernacle, his life,—empty, unoccupied; "then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." What an appalling picture! Such sinners usually become more defiant and daring. Often when men have backslidden from self-effort they become worse than ever before. This is God's warning to all who are relying on anything less than "Jesus' blood and righteousness" and

a definite change of heart. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. vii. 26, 27).

Whatever a man's case may be, God is still mighty and willing to save. God has given us the record of "Mary called Magdalene, out of whom went seven devils" (Luke viii. 2).

#### NOTHING IS TOO HARD

for God. Christ cast these demons out, and Mary Magdalene ministered unto Jesus and worshipped at Calvary (Mark xv. 40, 41), and she was the first to whom our Saviour appeared on the morning of His resurrection (Mark xvi. 9). Thus our Saviour showed mercy, and gave forgiveness and deliverance to a sinner of deepest dye. The demons could never return to such a heart, for Christ had become the Master of the house, and He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

## SAUL'S ARMOUR

By EARL A. CRIPPS

*And David said unto Saul, I cannot go with these; for I have not proved them.*

**T**HE simplicity of David's weapons and his dependence on Almighty God was the secret of his success. Like him we can take the little stones—John iii. 16, James v. 14, Acts ii. 4, etc., and bring down all the Goliaths of unbelief. The Word in season and out of season is the secret of the Church's success. Any deviation from it undermines the whole structure. Any doubt as to God's ability or willingness to perform any of His promises destroys faith. Any precedent in the ministry of Jesus or the Acts of the Apostles to the contrary would be a paradox that would make it of none effect. So many in these days are wresting the Scriptures and are cheating themselves out of the Baptism in the Holy Ghost with the objection, "Do all speak with tongues?" Others are robbing themselves of healing by raising the question of Paul's thorn in the flesh; whilst some are kept from salvation by predestination.

Salvation is for all, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Healing is for all, for Jesus "Himself took our infirmities and bare our sicknesses." The Baptism in the Holy Ghost is for all, for "in the last days, saith the Lord, I will pour out My Spirit upon all flesh." The gifts of the Spirit are for all, or why should we earnestly covet the best ones?

Promises are "yea and amen" to everyone who believeth, but if Satan can establish false precedents as Paul's thorn in the flesh or take scriptures out of

their context as "do all speak with tongues?" he can cheat many out of healing and the Baptism in the Holy Ghost. Paul tells us plainly what his thorn was by saying, "Therefore I will take pleasure in infirmities, in reproaches, in distresses, in necessities, in persecutions, for Christ's sake: for when I am weak, then am I strong" (II. Cor. xii. 10). And in reference to speaking in tongues he asks the question, "How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?" (I. Cor. xiv. 26), "Have all the gifts of healing? Do all speak with tongues? Do all interpret? (in a meeting?)" (I. Cor. xii. 30). No, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I. Cor. xii. 11).

The time of sham battles with tin soldiers clanking around in Saul's armour (platitudes and philosophy) has passed. God is looking for a people after His own heart who are not ashamed of all His gospel that He might confirm it with signs following. Science is standing up like Goliath and saying to the Church, "I dare you to believe in the virgin birth, I dare you to believe in miracles," and the latter, like Saul's army is standing trembling in its boots. Lord, give us grace to repeat this first public prayer, "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus" (Acts iv. 29, 30).

# PRAISE THE LORD!

## Fruitful Evangelistic Campaigns - Real Progress in the Churches

### A SHEFFIELD MIRACLE Hundreds of Decisions

**Sheffield** (Pastor A. S. Thorne). Hundreds of souls have been brought to Christ in the Revival and Healing campaign being conducted by Pastor P. S. Brewster and party at Sheffield. The following report is from the "Sheffield Telegraph":

"Helpless invalids in wheel-chairs, the blind, and the halt, and people sick in mind as well as in body, came from all parts of the city and the surrounding districts to the Coliseum Cinema, Spital Hill, Sheffield, last night.

"They came in their hundreds, these pathetic pilgrims, and they came to be healed.

"Singing softly, choruses arranged by the Elim Revival and Divine Healing Campaign, the congregation, with bowed heads, heard the prayers of Pastor P. S. Brewster as he performed the laying-on-of-hands.

"In the front rows of the cinema were seated—some in wheel chairs were placed in the front—afflicted men, women, and children.

"Pastor Brewster stopped by a woman. He prayed. . . . Afterwards he bade the woman stand up. The woman did, and she lifted her arm above her head. It was perfectly steady. This arm had never stopped trembling for the last nine years!

"Awed murmurs ran through the build—as the woman sat down. A 'miracle' had been performed."

Mrs. Anne Christian, healed of paralysis, writes as follows:

"It was nine years ago when my nerves first collapsed, leaving me with one arm completely paralysed and the whole side of my body. All these years I have attended a hospital for treatment, but seemed to receive no cure. During this period I have been unable to do my housework, and could not even dress my own hair, and even the ordinary household tasks were too much for me. My husband continually found me prostrate on the couch.

"Reading the 'Telegraph and Independent' on Saturday, my husband read the announcement of a Faith Healing Campaign, and advised me to go. After lining up outside the Coliseum with many hundreds of people, I was fortunate enough to get a front seat.

"When the time came for prayer, Pastor Brewster went along the rows of sick people, laying his hands on their heads. When he came to me and touched my head I was instantly healed. My arm ceased to shake; I could lift it above my head, and am now able to do my household duties without any effort. The whole of my body is completely healed. My husband is amazed, and I myself can hardly believe it after being in such a state for so long.

"The neighbours around the district who have known and sympathised with my condition are amazed, and are continually coming to see me to enquire about the miracle."

### HELPFUL CONVENTION ADDRESSES

#### Change of Pastorate

**Aberdeen** (Pastor W. H. Urch). The first few days of 1939 brought much blessing to those attending the services at the Elim Tabernacle, Marischal Street. The memory of the God-inspired messages given through His servants Pastors E. C. W. Boulton and E. Dainton linger still, encouraging the saints to press ever forward. Who could forget the solemnity of the first few moments of the new year when, silently in the presence of the Living God, each one gathered in the Tabernacle dedicated himself, or herself, afresh to Him?

The following days were truly convention days. As the Scriptures were unfolded in all their beauty, hearts were not only filled with joy, but were searched by the Spirit of God. Pastor Boulton's message on Enoch gave incentive for a closer walk with the Master, and a talk on "The unexpected and the inexplicable in life," based on the occasion in Elijah's life when the brook dried up, brought enlightenment to those who would question God's dealings with His children.

Especially searching was Pastor Dainton's talk on "Nothing but leaves"; and a beautiful message about the "Wounds of Christ," brought us very near our Lord as we gathered round His table that first Sunday morning. Blessings were flowing at each service—each was a feast of good things, and all present felt that it was "grand to be a Christian."

After three years of loyal and fruitful service Pastor Hill gave his farewell address to a packed audience. Many were there who had come to Christ through his ministry, and it was with mingled feelings that he was bid God-speed as he left for other fields of service. At the same gathering Pastor W. Urch was welcomed as the new Pastor in charge; may much blessing accompany his sojourn in Aberdeen.

### ANNUAL CHURCH MEETING A Fruitful Year

**Kensington** (Pastor P. J. Le Tissier).

Another year of progress,

Another year of praise;

Another year of proving

Thy presence all the days

culminated in praise and thanksgiving at the Annual Church Fellowship Meeting held on 24th January. After partaking of the excellent repast provided, the goodly number who gathered, despite the unfavourable climatic conditions, found blessing through the reports, choruses, and hymns. The "Lord of Hosts" was with us.

As the past twelve months were reviewed, the hearts of all overflowed in gratitude to God for doing "exceeding abundantly above all that we ask or think." The Secretary reported that every department had made progress and was flourishing. This statement was confirmed by facts and figures which speak eloquently of the work accomplished, telling with no uncertain sound of the blessing of God upon the work. Through the preaching of the pure, unadulterated, saving Gospel of the Lord Jesus Christ, 205 precious souls had come under conviction during the year. These have publicly confessed Christ as Saviour, and many of them are now witnessing in New Zealand, Canada, Germany, North Wales, etc. Forty-seven candidates have followed the Lord through the waters of baptism, and many are the testimonies to bodily healings. Especial mention was made of the restoration to health of dear Mr. Hubbard, who himself later reminded us that "God is the same yesterday, today, and for ever."

Reference was made to the people's gratitude to God for Pastor Le Tissier's messages which are an inspiration to all. It was a joy to welcome his colleague, Mr. J. Kidd, who has recently come into our midst, and is proving a great help to all.

The Treasurer, after reading a satisfactory financial statement, aptly read I. Chron. xxix. 9. The reports from the Church officers all showed how God was honouring not only the faithful labours, but the prayers of His people who meet every morning to pray for the sick universally, and again on Saturday evenings for the salvation of souls, etc. Prayer-warriors prove that "prayer moves the arm that moves the world." Thanks were expressed to the two Deaconesses, the Choirmaster and Choir for their able and loyal services during the past twelve months.

The final word from our beloved Pastor was a fitting climax to the meeting as he spoke on the words: "Except the Lord build the house, they labour in



Mrs. Anne Christian



vain that build it." We were exhorted to look to Christ as the "Chief Executor" during 1939, recognising His Headship and Lordship in the Church. We shall "press toward the mark for the prize of the high calling of God in Christ Jesus," knowing "He is the head of the body, the Church . . . that in all things He might have the pre-eminence."

The service concluded with the Doxology, and "Blest be the tie that binds."

**NEW ELIM CHURCH  
Earnest Converts**

**Peterborough** (Evangelist W. W. Kirkby). "How good is the God we adore!" This is the testimony of God's people at Peterborough. The recent campaign held by Pastor G. I. Francis has resulted in the establishment of a permanent Elim work in this city, and although the Evangelist has moved on to other fields of labour, God's blessing remains.

The first day of the new year brought Mr. Kirkby into our midst to shepherd the flock, and God sealed the ministry of His servant by saving two souls at the close of the evening meeting.

New converts who have regarded the Bible as a dead book, are finding within its pages treasures new and old, and are being led on into the deeper truths of God's Word under the faithful preaching of our Pastor.

An Elim Crusader meeting has been commenced. It is evident by the sincere testimonies and radiant faces of the young people that "a wonderful change in their lives has been wrought" by Him who gives life, and that more abundantly.

**CAMPAIGN BY MISS AYERS**

**Refreshing Results**

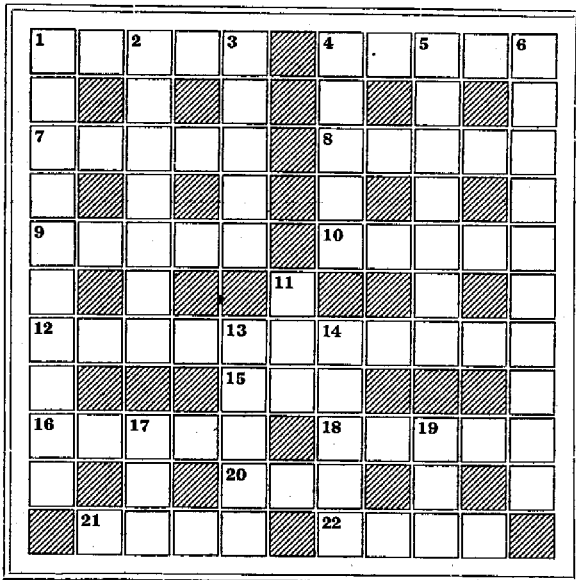
**Croydon** (Pastor J. Smith). With one united voice we at Croydon thank God for the visit of Miss Ayers. It was a

really stirring time—an occasion of heart-searching and soul-reviving. There were excellent congregations at all the services. Miss Ayers was truly anointed with the Spirit of God and ministered the Word with unction and conviction. A marked feature of the campaign was liberty of the Spirit in both preacher and congregation. Souls were saved, bodies healed, believers filled with the Holy Spirit in the Acts ii. 4 way. Secret sins and open sins were confessed and forgiven. Many are now praising God for the work of sanctification that has taken place in their lives as the result of the meetings. There is no compromise with this God-honouring preacher. Sin and needs are relentlessly unmasked, and a remedy provided in the blood of Christ. Those straight talks were the means of bringing dozens into a greater light and into a more sanctified state. We could say much more, but space in the "Elim Evangel" is limited, and so we conclude by saying, "To God be all the glory! Hallelujah!"

**OUR SPECIAL "EVANGEL" CROSSWORD**

**For Increasing Bible Knowledge**

**No. 15**



The solution will appear next week.

**CLUES ACROSS:**

1. Ravens brought this to Elijah.
4. Zacchæus could not see Jesus for this.
7. Ezekiel mentions a tower here (Ezek. 29).
8. A son of Japheth (Gen. 10).
9. To construct.
10. Made sick, when hope is deferred (Prov.).
12. The law is made for these.
15. "Mine — received a little thereof" (Job).
16. To praise.
18. Asher did not drive out the inhabitants of this place (Judg. 1).
20. "Where no — is, there is no transgression" (Rom. 4).
21. These prepare their meat in the summer.

22. Tidings.

**CLUES DOWN:**

1. Meddling persons.
2. We should love these (Luke 6).
3. To fear (1 Chron. 22).
4. Like tar (Gen. 6).
5. There is a time to do this and a time to refrain from doing it.
6. Given with Paul's own hand (1 Cor. 16).
11. Rebuked by Jesus (Matt. 8).
13. Worn by some horses (Zech. 14).
14. Pulled.
17. Number of Joseph's brethren.
19. Animal which will one day feed side by side with the bear.

**SOLUTION TO NO. 14 CROSSWORD**

**Across:** 1. Lamp (Prov. 6: 23). 4. Gier (Lev. xi. 18). 8. Horse (Psa. 33: 17). 9. Tried (Dan. 12: 10). 10. Tie (1 Sam. 6: 7). 11. Penny (Matt. 20: 9). 13. Stall (Luke 13: 15). 15. Reed (Job 40: 21). 17. Nest (Jer. 49: 16). 19. Far (John 21: 8). 21. Churl (Isa. 32: 5). 22. Altar (Gen. 8: 20). 23. Flax (Exod. 9: 31). 24. Salt (Luke 14: 34).

**Down:** 2. Aaron (Exod. 4: 14). 3. Piety (1. Tim. 5: 4). 4. Gates (Neh. 7: 3). 5. Erika (2 Sam. 23: 25). 6. Shipwreck (2 Cor. 11: 25). 7. Idolaters (1 Cor. 4: 9). 12. Nod (Gen. 4: 16). 14. Tin (Ezek. 22: 18). 16. Equal (Rev. 21: 16). 18. Extol (Psa. 145: 1). 19. Flax (Exod. 9: 31). 20. Rags (Prov. 23: 21).

**The Radiant Life**

"**T**HEY looked unto Him, and were radiant" (Psalm xxxiv. 5, A.S.V.).

I presume everybody has known someone whose life was just radiant. Joy beamed out of their eyes; joy bubbled over their lips; joy seemed to run from their finger tips. You could not come in contact with them without having a new light come into your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons—not those people who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy—you will find that every one is a man or woman who spends a great deal of time in prayer alone with God. God is the source of all joy, and if we come into contact with Him His infinite joy comes into our lives.

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God! I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God.

You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspaper, and to reading literature, no matter how good it is. Unless you take time for fellowship with God you cannot have a real God. If you do take time for prayer you will have a real, living God, and if you have a living God you will have a radiant life.—R. A. Torrey.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

**CRUSADER SECRETARIES!**  
We rely on you to encourage your fellow-Crusaders to become regular "Evangel" readers. See that in Crusader meetings the "Evangel" is specially referred to, and a reminder given weekly to read their own page.

## Tenth Anniversary of the London Crusader Choir

By Mrs. E. J. PHILLIPS

### Make a Note!

Another great London Crusader Rally at East Ham, March 4th. Programme extraordinary being planned.

A Crusader Rally at Stockport some time during March. Watch for details.

The new Easter Choir music is now obtainable, through local Crusader secretaries or from Elim Publishing Company, Ltd.

The London Crusader Choir is visiting the West of England during Easter week-end, including Exeter, and Plymouth. They will return in time for the Royal Albert Hall meetings on Easter Monday.

A Hull and Lincolnshire Crusader Rally is planned for March 11th at Grimsby with meetings at 3.30 and 7 p.m. Pastors D. B. Gray and D. A. Vanstone expect to be present.

Remember, too, April 10th, Easter Monday, Royal Albert Hall, London, the greatest annual gathering of Elim Crusaders. Plan to be present this year.

Crusader Secretaries and Cadet Leaders are reminded to send in now their half-yearly report forms. Thank you!

It was a great pleasure and privilege to be present at the tenth celebration of the London Crusader Choir's inauguration. Evidently many hundreds of others felt the same way, for the Clapham Tabernacle was packed for the occasion. Among the gathering were several young people who at some time had been members of the choir, but for various reasons were now in other avenues of service. Two of these are Elim Ministers—Pastors W. Francis and W. Evans.

The service was presided over by Pastor E. C. W. Boulton, an early champion of the choir and its activities. Since he sponsored its beginnings, the influence of its song ministry has steadily widened, and now almost every week an afternoon visit is paid to one of H. M. Prisons. God has honoured this difficult but wonderful work, and Pastor D. B. Gray has definite knowledge of individual lives reached, and in some cases brought to the Saviour, through the gospel message in song.

The anniversary programme was varied and uplifting, and it is not easy to select any one item as more enjoyable than the others. Perhaps the male voices' mass rendering of "The child of a King" deserves special mention. Pastor Francis gave a short and instructive address in which he contrasted Transvaal

music and instruments with our English conception of music.

A solo by Mr. J. Sparrow was much appreciated—he rendered very feelingly, "The old rugged Cross."

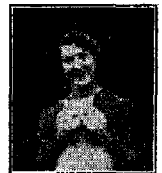
This was followed by a brisk and bright message from Pastor W. Evans, who dealt with God's lifting power in the life of David.

At the after-service the lady members of the choir contributed a piece entitled, "Lift thine eyes." Pastor Boulton then gave a brief and encouraging word to the choir, referring to its unique ministry. A hymn of his composition, "O Church of God," was beautifully rendered to the stirring tune, "O Canada."

This tenth anniversary service was a time of blessing and joy to all present, and in the Master's name we would say to every choir member, "Many happy returns, and many precious souls for your endeavours!"

### Fellowship Time

No. 7.—A Link  
from the Homeland  
in the International  
Chain.



Nurse  
M. E. Vidler

We have pleasure in publishing this week the testimony of an English Unattached Crusader and member of the Fellowship, Nurse M. E. Vidler:—

Looking back, I can remember my mother's conversion and the change in her life. It was my first contact with the Lord Jesus Christ. I attended the Church of England. At the age of seventeen I became concerned about my body after death, for I feared, as I was neither christened nor confirmed, that (according to my colleagues) I could not be buried in sacred ground. In



The London Crusader Choir whose Tenth Anniversary Service was recently held at Elim Tabernacle, Clapham.

one week I was initiated into the Church of England as a member. Thinking I was now "all right" I set out to enjoy life and grasp its pleasures—only to find emptiness, disillusionment, and bitterness. Outwardly I was proud, cold, and hard, but inwardly wounded and miserable, wondering of what use was life and its end.

My brother became converted at that time, and to me it seemed that a great barrier rose between us. How I grieved! I thought he was ruined! He was sent abroad, but his prayers surrounded me, and I was deeply under conviction of sin. I knew I could not become a Christian unless I was out and out for God, and yet it seemed I had so much to part with. How good God

was! One day I faced the fact that He had taken away everything. I lost my love for the pleasures of the world, I lost my worldly friends, life held nothing but emptiness, and I was lost unless I took the offer of salvation. I knew myself to be a sinner before God. After a number of invitations I attended some Elim Church services, usually on Bible study night as I was unable to be free other nights. One night Pastor David Vanstone spoke a few words that penetrated into my darkness: "Why come to God when we are old and our lives almost finished; is it not robbery?" After the service I thanked him, but why I knew not! He spoke to me about my soul but I was angry and went away.

A week later, at a mission held by

Gipsy Smith, the revelation of the love, beauty, and purity of the Lord Jesus melted and won me. O what a joy was mine! Words cannot describe the months that followed. Glory to His name! His Holy Spirit has led on, seeking, searching, and sanctifying me. Then followed water baptism, and the Lord gave me great opportunity to witness for Him in the hospital where I was a nurse. Two years later, 1936, the Lord graciously baptised me in His Holy Spirit. I cannot write of my work for Him, for somehow it seems I do so little and He has done so much for me, but by His grace day by day and moment by moment I live in His love, thanking and praising Him for all His great goodness.

## Have You Ever Come to Christ?

### An Important Question

By JOHN BUNYAN

**H**AST thou not heard of the necessity of coming to Christ, and of the willingness of Christ to receive thee? Hast thou not heard of the end of all those who come not, and of the blessing that they shall have who indeed do come? Put thyself now upon this serious inquiry—"Have I indeed come to Jesus Christ?" Thou art now invited to come; and if thou shalt yet refuse, thy judgment will be greater, and thy condemnation more fearful.

Perhaps thou sayest—"But I hope I have come." It is well if it prove so. But lest thou shouldest deceive thyself, and so fall unawares into hell, let us examine a little.

1. If thou hast come,

#### What Hast Thou Come Away From?

What hast thou left behind? Hast thou left behind thy darling sins, thy vain pleasures and companions, thy pride and love of the world, thine own righteousness and self-pleasing? Take heed. If these things be in thy heart and life, why shouldest thou imagine thou art yet come to Jesus Christ?

2. Tell me, I pray thee,

#### What Moved Thee to Come?

Men do not usually come or go, before they have a cause that moveth them thereto. All men by sin are under wrath, and are warned to flee from it unto Christ; yet alas! alas! but few flee. And why? Because they do not believe their condition is such as it is: they do not believe what God tells them about it. So it is not a man's being under wrath, but a man's believing it, that will move him to come to Christ. We have a famous illustration of "coming" in the case of the four lepers, of whom we read in II. Kings vii. The famine was sore. There was no bread where they were. Being half-dead already, they said said one to another—"Why sit we here until we die? . . . Now therefore come, and let us go into the host of the Syrians." They believed death awaited them where they were, and therefore they fled for their lives.

Thus it is with those who in truth come to Jesus Christ. Death is before them: they see and feel it, and therefore they come of necessity. They are forced by the sense of being utterly and everlastingly undone, if they find not safety in Him. But it is an easier thing

to persuade a man in good health to go to a physician for a cure, than it is to persuade a man, who sees not his soul-disease, to come to Christ. Why should he go to Him? "The whole have no need of a physician." The pitcher that is full can hold no more. Why, then, should it go to the fountain?

3. Once more, let us ask thee,

#### What Hast Thou Seen in Jesus Christ

to allure thee to forsake all the world to come to Him? What comeliness and beauty hast thou seen in Him? Is He lovelier to thee than ten thousand? And what hast thou found in Him? He that cometh to Him, finds rest for his soul. Hast thou found this rest in Christ? He that cometh to Him, finds reconciliation in Him; for "God was in Christ reconciling the world unto Himself." He that cometh to Him finds Him a fountain of grace for the pardon of every sin. He that cometh to Him, finds virtue in Him; so that if thou do but touch Him by faith, life—eternal life—is forthwith conveyed into the soul. It makes one awake, as out of the sleep of natural death, into the newness of spiritual life. What more shall I say? He that cometh to Jesus Christ finds in Him rest, peace, delight, heaven, glory and eternal life.

Now, sinner, be advised! Ask thy heart again, saying,

#### "Have I Come to Jesus Christ?"

For on this one question—"Am I come, or am I not come?"—hangs heaven or hell, as to thee. If thou canst say, in deed and in truth, "I am come to Jesus Christ—He is mine, and I am His," happy, happy, happy are thou! If thou hast really come to Him, and received Him as thy Saviour (John i. 12), thou art a child of God, and Jesus is gone to prepare a place for thee. Thou art the object of a "love that passeth knowledge"; and whilst thou art passing on through the wilderness, from the gate of hell, where thou wast, to the gate of heaven, where thou art going, God hath strewed thy path with promises, as with flowers from His own Paradise. The sweet gales of His Spirit shall refresh thee, the kisses of His love shall cheer thee, His gracious words, dropping like honeycomb, shall comfort thy soul; yea, the bright beams of His countenance shall shine upon thee, till thou meet Him with fulness of joy in glory!

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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**Bognor Regis.**—Holidays are Jollidays with Mr. and Mrs. Hollyman at Nyetimber House, Nyetimber, Bognor. Elim friends are welcomed at any time of year. Terms are reasonable. Book yours now! C751  
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**London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724  
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**MISCELLANEOUS**

Will any unemployed, or retired bricklayer, willing to help in erection of new Elim Church, please communicate with Pastor W. R. Cole, "Sunnyside," East Anton, Andover, Hants.

**BIRTH**

**Candy.**—On January 11th, at the Cornelia Hospital, Poole, to Mr. and Mrs. L. Candy, of Alderholt, Salisbury, the gift of a daughter, Veronica Mary. C749

**WITH CHRIST**

**Bray.**—On Sunday, January 22nd, Herbert Thomas Bray, of Bexhill, greatly beloved father of Grace, Rex, Leslie, Clifford and Violet, passed into Gloryland. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." C753

**Collins.**—On January 29th, suddenly, in Charing Cross Hospital, Doris, aged 23, daughter of Mr. Collins, Sunday School Superintendent at Elian Church, Wimbledon.

**Gorman.**—On January 9th, Andrew Gorman, brother of Pastor S. Gorman, and member of Elim Church, Ballysilian. Funeral conducted by Pastor J. J. Norris and Rev. J. Shaw.

**Gray.**—On January 26th, Isabella Gray, aged 80, of Elim Church, Carlisle. Funeral conducted by Pastor W. Leslie Taylor.

**Walker.**—On January 24th, Agnes Walker, aged 67, of Elim Church, Tamworth. Funeral conducted by Pastor G. S. Dunk.

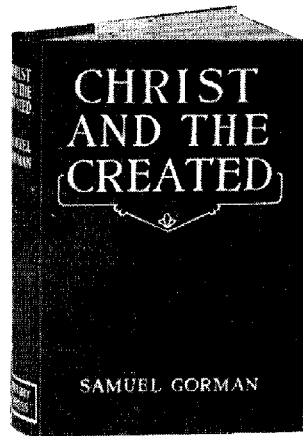
**WE WANT TO CORRECT**

the idea that the "Young Folks' Evangel" is only a children's paper. It is, of course, a paper for the children of Elim, and for those outside Elim too. But it is more, Open air workers, and other preachers who do not read the "Young Folks' Evangel" are missing some good anecdotal material. Order your copy at once (1d. per month) and no longer labour under

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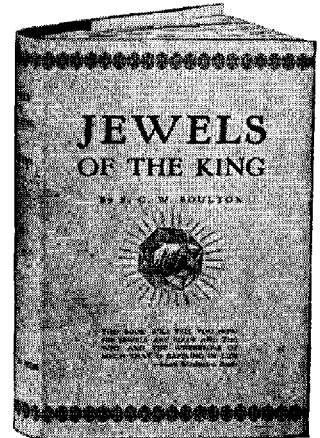
BY SAMUEL GORMAN

2/6 (by post 2/9)

**Jewels of the King**

BY E. C. W. BOULTON

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**The Romance of the Bible**

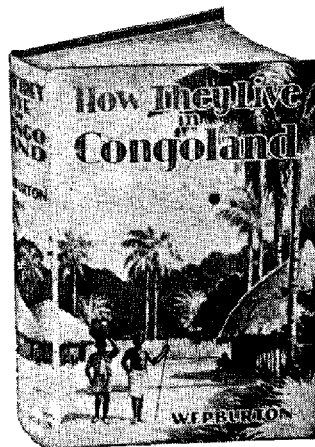
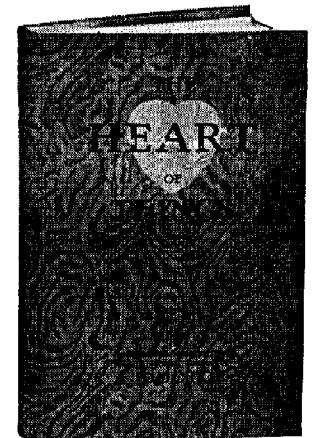
BY CHAS. J. E. KINGSTON

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**The Heart of Things**

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**How They Live in Congoland**

BY W. F. P. BURTON

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