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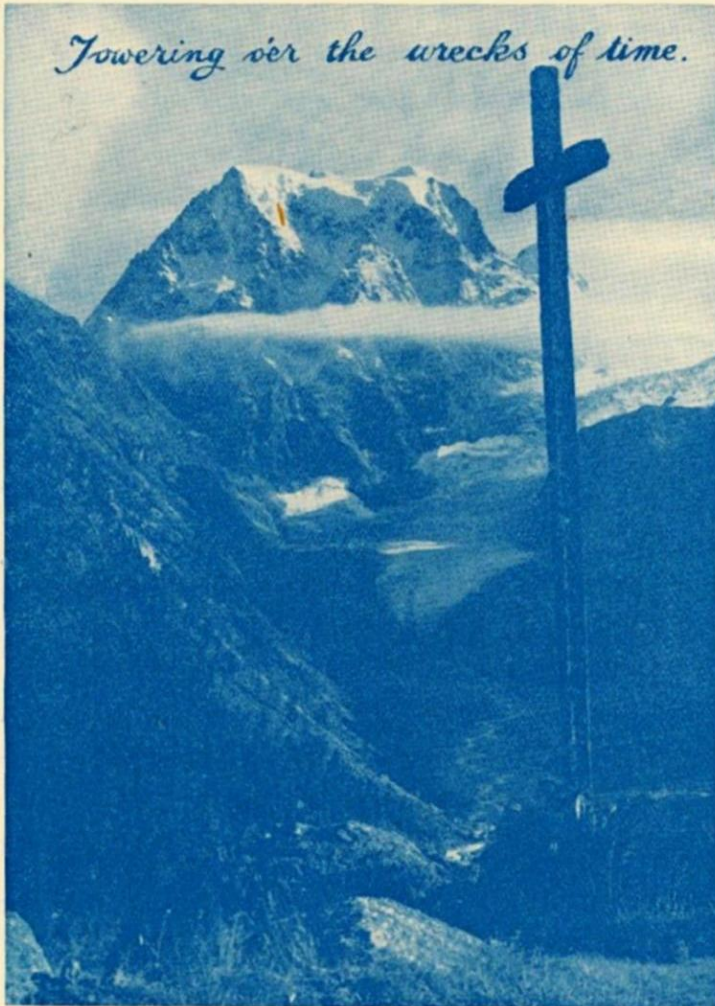
HEB. XIII. 8.

Vol. XIII. No. 3

JANUARY 15, 1932

Twopence

SAVIOUR



Towering o'er the wrecks of time.

COMING KING

"I will come again."

John XIV. 3.

"I am come that they might have life."

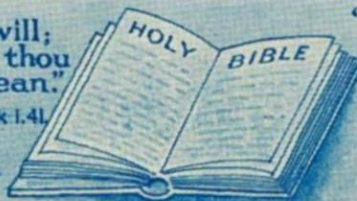
John X. 10.

HEALER

BAPTISER

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

January 15, 1932

No. 3

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WATCH THESE DATES

BATTERSEA. February 7. Elim Hall, Plough Road. Visit of London Crusader Choir at 6.30 p.m.

HENDON. January 24. Elim Tabernacle, Somerset Road. Visit of London Crusader Choir at 6.30 p.m.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station, 52 bus from Victoria).

LETCHEWORTH. Jan. 17. Elim Hall, Norton Way North. Pastor W. G. Hathaway.

LETCHEWORTH. Jan. 20. Elim Hall, Norton Way North. Visit of Hendon Crusaders, accompanied by Pastor W. G. Hawkins.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

MONEYSLANE. Commencing January 3. Elim Hall. Campaign by Evangelist M. Linton.

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This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm Publications and Supplies, Elm Bible College Cor-



respondence School, Elm Crusader Movement, Elm Foursquare Cadets, Elm Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XIII., No. 3

JANUARY 15, 1932

Fridays, Twopence

Giants of Faith

THE Holy Spirit's definition of faith is extraordinarily illuminating. "Faith is the assurance of things hoped for, the proving [or rather, the mental conviction] of things not seen" (Heb. xi. 1). Faith consists in all life being squared to the facts which we know are behind the veil. They are "things not seen as yet" (Heb. xi. 7), but as, above and below visible light, and above and below audible sound, there are

RAYS AND NOTES

the human organism has no senses to perceive—yet rays and notes equally actual, equally real—so faith acts on God's statements of the realities in the unseen; and our power in this world depends on our vision of the other world.

"I would rather be among the great believers," said Dr. Gordon, of Boston, "than among the great thinkers." For God's blazing stars in Hebrews xi. had a faith incalculably vaster than the mere conviction of the saving elementaries of the Christian faith. Men who were sawn asunder, stopped the mouths of lions, subdued kingdoms, quenched the power of fire, had a faith that can dynamite mountains.

In the very first family earth ever had, we find faith's extreme costliness, and the awful sundering power of conviction. "By faith Abel"—the father of all the martyrs of the world—"offered unto God a more excellent sacrifice"—because it was a blood-atonement—"than Cain." "By faith Abel" faith in what? All faith (in the Bible) is faith in the Scriptures, as uttered or inscribed by prophets and having God for their Author. Jehovah had said, "The seed of the woman shall bruise the serpent's head, and it shall bruise His heel" (Gen. iii. 15).

Abel may, or may not, have known of Messiah's heel crushed by hammer and nails on wood: what any "believer" must have seen in the words was the Fall undone by Messiah, who suffered the rage of the Serpent in undoing it. But faith no sooner appeared on earth than it cost Eve's second son his life; conviction of blood-atonement so suddenly isolated him from all the world, that his own family murdered him. Faith broke in a dawn of blood, because it had entered a world deeply infidel.

No sooner is justification and its saving gift portrayed in a lightning flash, than sanctification and its reward is on the horizon. "By faith Enoch"—the father of all the watchful of the world—"was translated." Abel is the longest dead of any man that ever was, or ever will be, Enoch has never been dead at all. Faith creates both the martyr and the immortal. Enoch's faith is never named in Genesis, only his walk, but—as the apostle rightly argues—a God-pleasing walk can come only from constant faith, acting, for "without faith," he says, "it is impossible to please God"; and what pleased God in Enoch's walk was his faith. In an age when evil men and seducers waxed worse and worse, Enoch lived a life of faith; and his reward—for this is what the Spirit emphasises; Enoch (he says) acted on the fact that God is a Rewarder—was bodily rapture. "Please me," the flesh says to all. "Please me," the world says to all. "Please Me!" God says to us all and lo, the walk of sanctity ended in a sudden heaven.

We have had the worship of faith; and the walk of faith now we come to the activity of faith. "By faith Noah"—the father of all the God-fearing souls of the world—"moved by godly fear, prepared an ark." The ark was faith in the concrete. It was conviction solidified in act. It was all life shaped to God's stupendous prophecies.

NOAH'S FAITH

was colossal. An "ark" assumed a "flood", yet for a hundred and twenty years not a rivulet had swelled, not a waterspout had burst to indicate the coming wrath. Even rain, then, had never fallen (Gen. ii. 5, 6). But Noah so believed God as to shape his whole life to the coming storm. The fear of God's threats is as essential a part of faith as the reliance on God's promises.

The "things not seen as yet," by Noah, were enormous. How overpowering the thought that "the things not seen as yet," for us, are the most stupendous drama the universe will ever see. "Hundreds of thousands of men," a young man wrote from the trenches to the *Spectator*, "have gone to meet prac-

tically certain destruction without giving a sign of terror very few believe in hell, or are tortured by their consciences" There was no fear, because there was no conviction the world is lost through blindness to the facts beyond the veil Noah so shaped his life to coming judgment as to become the second head of the race

Next we come to faith travelling to the ends of the earth for God "By faith Abraham"—the father of all the missionaries of the world—"when he was called, obeyed to go out" No poverty, no discontent, no persecution drove Abraham from Ur, "not knowing whither he went"—without visible guide, without any map in his hand, he left Ur simply because God commanded, and had said, "I will shew thee the land" What a vast company would obey God if only they were paid on the spot! The only landed property Abraham ever acquired was a grave—the burying-place of Machpelah glorious symbol of

THOSE WHO ARE WAITING

for "the city which hath the foundations," to see which is to be so entranced as never to be a citizen on earth again Nothing makes the other world so real as the renunciation of this

We now reach as remarkable an example as any on record of faith in the literal Word of God "By faith Isaac"—the father of all the Bible-lovers of the world—blessed Jacob and Esau, even concerning things to come" Two nations contended in Jacob and Esau the Divine inspiration through Isaac—against Isaac's whole soul—gave the supreme blessing to Jacob, and the moment Isaac saw it, he cried, "I have blessed him, and he shall be blessed" Glorious faith! God had spoken through his lips as immutable, as irrevocable as God Himself—changing the destinies of nations for thousands of years, and burying a father's hopes—Isaac instantly accepts the word of God against himself. No subtler test of faith is in the Church to-day—a test in which myriads fail—than the Scriptures which warn believers of coming penalty on sin, passionate faith, with face in the dust, delights even in utterances that banish hopes and ruin dreams

We now reach faith in the last moments of our sunset "By faith Jacob"—the father of all the holy deathbeds of the world—"when he was a-dying, blessed and worshipped" Could anything be more lovely? Amid the stern realities of the dying hour, the stumbling old figure, leaning heavily on the staff still grasped in his pilgrim hands, passes from the world pronouncing benedictions and adoring God so God passes over all the faultful, faltering life, and gathers the whole blaze

ON ITS GOLDEN SUNSET

As Spurgeon has said "Little faith brings the soul to heaven, but great faith brings heaven to the soul" And the reverse is true the organist of a well-known minister once told me "My minister preached on Genesis, and for a fortnight I was in hell" On the deathbed the destructive critic will find no staff on which to lean

So we pass from faith in dying to faith beyond the grave "By faith Joseph"—the father of all the

Millennarians of the world—"when his end was nigh, gave commandment concerning his bones." I do not know any more marvellous example of belief in resurrection Joseph might have had the pomp and gold of a tomb of Tutankhamen, ancient writers say that he was so buried, until the Exodus instead, he made this slave-people swear that they would carry his bones across the vast wilderness, in order that those bones might be in the Holy Land when the graves burst His heart was so in Immanuel's Land that he wanted his very bones there, in the great crisis, and there they will be when he springs from his grave apt symbol of the still holier passion which, buried anywhere, concentrates all life "it by any means I may attain unto the out-resurrection from among the dead" (Phil iii 11)

We now reach the last of the mighty convictions which make what are, in God's sight, the world's greatest men "By faith Moses"—the father of all the

GREAT RENUNCIATIONS

of the world—"accounted the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward" Convictions are the costliest luxuries in the world; and what our convictions are worth is decided by what we are willing to pay for them Two lessons of burning power stand out from the life of Moses (1) the Christian is so enormously wealthy that he can afford any renunciation, and be generous without any limit, and (2) faith is believing anything that God says, and suffering anything that God wants.

How tremendous is our summons to faith, and how enormous, all down the ages, has been the responding dynamic among the called children of God Jesus walked up and down the shores of the Galilean Sea, and as He passed, He called to Peter and Andrew and James and John, and eight more, saying, Follow Me, and they rose up, left all, and followed Him Time passes; history widens an Unseen Presence walks up and down the shores of a vaster sea—the Mediterranean and again the Unseen Presence calls, Follow Me, and Tertullian, and Augustine, Anselm and Savonarola, Huss and Wyclif, Luther and Melancthon, Zwingli and Calvin, Cranmer and Latimer—another twelve—rose up, left all, and followed Him Time passes, history widens once more an Unseen Presence walks by a still vaster sea—the Atlantic and again that Form that no one sees, but all can hear, is saying, "Follow Me", and John Knox, and Jonathan Edwards, Wesley and Whitefield, Henry Martyn and Brainerd, Finney and McCheyne, Lord Shaftesbury and George Muller, Hudson Taylor and Moody—another twelve—rose up, left all and followed Him And with what stupendous results! Shall we join the vast procession?

I heard the call, "Come, follow",

That was all

Earth's joys grew dim—my soul went after Him,
I rose and follow'd, that was all

"Surely I come quickly" He means it. If you are still in your sins you have not a moment to lose.

Why am I not Healed?

By ROBERT O. SMITH

THE above question is as important as it is common. It has a personal interest, and demands an honest answer.

If one is not healed for some specific reason, what is that reason?

I take it that one is not healed more often because he *will* not be than because he *can* not be. Of course I do not mean to say that one does not want to be healed, that he prefers sickness to health, or weakness to strength, but he does not desire health so much as that he will.

MEET THE CONDITIONS

that must be met in order that perfect health may be enjoyed.

One reason why one is not healed, is because his motive is wrong.

His desire springs from self. He wants to get well that he may be free from pain, or that he may accomplish some worldly end, but it may be truly said of him, he is far from desiring to be healed alone for the glory of God.

The chances are if he were healed he would spend his strength in some worldly pleasure or pursuit, and God would get no glory out of the recovery.

Another reason why one may not be healed, is in an impatient spirit. There is something in impatience that destroys vitality. It seems to vitiate the blood, and contaminate the very fountain of life. An impatient person never feels well, and often lives to blight not only his own happiness but the peace of others. Away with the idea that a fidgety, nervous, peevish, discontented man can ever be well.

Still another reason why one continues sick is

AN IMPURE MIND.

The imagination is corrupt, whereas every thought should be "brought into captivity to Christ."

How can "filthy dreamers in the flesh" expect to receive any blessing from God? Truly these receive in their own bodies "the reward that is meet." When will we learn that the body is not for fornication, but for the Lord, and through the mind of Christ keep the body under and bring it into subjection, to the end that God may be glorified in our "bodies and our spirits which are God's?"

Another hindrance to healing is ingratitude. The failure to remember the goodness of God, a tendency to be forgetful of Him who is the Giver of all good, in a word, the lack of praisefulness, all tend to weakness and sickness, while gratitude and joyful thanksgiving make for good health.

I give as another reason for chronic invalidism, a failure to keep the laws of health. How few eat and drink to the glory of God. Many who hope to be well have no regard for either the quantity or quality of food. Their perverted tastes make imperious demands, and these, alas, are gratified when moderation or even total abstinence would be better.

Again I would give as another cause for illness,

sin that is covered up rather than repented of, confessed, and abandoned.

ACHAN'S WEDGE OF GOLD

and goodly Babylonish garment, though concealed, were still in the camp and had to be revealed and taken before victory could come along. Ashes may cover up the fire, but the destructive heat lurks in the hidden coals. To cover fire does not quench it.

The confession of sin paves the way for the cure of sickness. "Confess your faults one to another, and pray one for another that ye may be healed," says James, and so may we all say.

Perhaps the greatest hindrance to healing is unbelief. The wall of unbelief is the woe of the invalid.

On the other hand, "the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." This I know, for I have tested it many times, and in answer thereto, have witnessed the healing of multitudes. It should be remembered that as surely as unbelief paralyses, faith quickens, and enlivens. Indeed

FAITH IS A FORCE

just as life is a force. "Without faith it is impossible to please God," and it is impossible to shake off some diseases if one be devoid of faith.

"All things are possible with God, and all things are possible to him that believeth."

Because you have not hitherto been healed is no reason why you may not be, provided you will overcome the hindrances and obstructions that I have enumerated.

With an attitude right toward God, and your fellow man, with love unfeigned for both, and with unwavering faith, I can see no reason why you may not rise superior to every physical and mental, as well as to every spiritual foe.

BOOK REVIEWS

Two useful study books are (1) *The Greatest Book in Literature*, by Dr. F. E. Marsh (2) *Outline Notes on the Epistle to the Romans*, by Mr. W. E. Vine, M.A. Both these writers are well-known to a wide circle of Bible students. Both have the gift of setting forth their thoughts in simple form. Both are absolutely opposed to modernism, and believe that the Scriptures are verbally inspired. In the study of Romans there are perhaps no two teachers who are agreed on every point. But there are few points that the Bible student will differ with in Mr. Vine's solid work.

These books can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4. The price of each book is 1/6 — P. G. P.

Concise Comments & Interesting Items

"Returning to Christianity"—thus one of our great daily papers has described the present situation in England. We trust it is true. We need to return to Christianity, not Churchianity. Going to church will not save us. Going to Christ will. "Back to Church," is a good cry. But "Back to Christ" is far better. The present need of our nation can be inferred from a paragraph in an old book that we have just been reading.

"It is a principle of Scripture that the presence of good in a community often becomes a public blessing, reaching even to the wicked themselves. The presence of Joseph in the house of Potiphar secured the blessing of the Lord on all he did, this Potiphar himself saw and owned. The Lord blessed the house of Obed-edom because the ark of the Lord rested there. When the kingdom of Israel was suffering from a severe drought, when the brooks and the rivers were dried up, and the King himself went in search of water without finding any, the presence of Elijah on the top of Carmel secured the deliverance of the nation from dreadful sufferings. The prayers and the holy lives of the godly in a nation are often a better defence than ramparts and cannon and bayonets."

In our Christmas number the following "Interesting Item" occurred: "Swansea friends and others will be

interested in this paragraph that we came across in an old magazine. The solvent of the industrial problem is grace. There is a line of eight motor omnibuses running from various points in and around Swansea. Each omnibus has a conductor who was converted in the revival. That line has no inspectors, for, as one conductor said, 'We carry our Inspector with us.'

"We are wondering whether this still obtains in Swansea!"

The following reply has been received: "The family now owns a large fleet of 'buses, and all the conductors are saved men, with no inspectors on their routes. It is one of the most prosperous services in South Wales, and the significant thing about them is that they do not run their 'buses on Sundays'."

We praise God for this up-to-date proof that it pays to serve God. We knew, however, of another fleet of buses, owned by a Christian man, who decided to run on Sundays. Disasters and heavy losses overtook him.

The problem of churches is a very real one in the Elim movement. Suitable buildings cannot always be found. It is interesting to know that the early Wesleyans had the same trouble. A solution reached in one place at that time had quite an amusing side. A large trap-door was made in the ceiling of the meeting room downstairs. When Wesley

preached this trap-door was opened. A chair was placed upon a table in the lower room. John Wesley stood upon the chair and his head just reached through the opening in the ceiling. Men gathered and listened in the room upstairs, and women gathered in the room downstairs.

A National Day of Prayer was held on January 3rd, the majority of churches and chapels observing it. One special form of prayer used in the Church of England had several interesting items to which we can heartily say Amen—

"In the policy of our Government for the restoration of credit and prosperity—Thy Will be done.

"In all that is done for the settlement of the future government of India—Thy Will be done.

"In the coming conference on disarmament and in all that is planned for the promotion of peace—Thy Will be done.

"By the restoration of commerce in the confidence of restored credit and of mutual goodwill—Give us our daily bread.

"By the co-operation of all classes in labour for the common good—Give us our daily bread.

"In times of self-satisfaction, self-seeking, and self-confidence—Deliver us from evil."

JOHN BUNYAN AND HIS BOOKS

By CHESTER E. TULGA

JOHN BUNYAN was born in November, 1628, three hundred years ago, at Elstow, one mile from the market town of Bedford. His father, Thomas Bunyan, had him baptised in the Elstow Church, according to the parish register, on the 30th of November, 1628. Thomas Bunyan, his father, was married to Margaret Bentley, his mother "the three and twentieth of May," 1627, and the illustrious John Bunyan was

THEIR ELDEST SON

The parents of John Bunyan were in very ordinary circumstances and the problem of feeding and clothing a large family of children was always a problem difficult of solution.

The early life of John was spent as other boys' lives were spent. His schooling was slight, but he managed to get a smattering of the three R's. A good man had endowed a school in the town of Bedford and there Bunyan received his meagre preparation for his life's work.

At an early age he began to think of God and his responsibility for his sins. Many dreadful dreams reminded him that sin was offensive to a holy God and that some day the horrors of hell would seize upon his soul unless he repented of his sinful ways.

However, he kept on until manhood, being known far and wide as a profane tinker. However, one day he heard some godly women discussing the things of

God and his heart was made hungry. After much time spent in endeavouring to reform, faithful church-going, and finally baptism, his heart remained unsatisfied and unwarmed by the Spirit of God. Then one glorious day his chains fell off, his sins were gone, new life and power surged through him and he was free in Christ Jesus. He had passed from death unto life.

While John Bunyan was widely known in his day as a preacher and religious leader his chief claim to fame rests upon

HIS LITERARY WORK.

Bunyan was a natural writer, using only native and spiritual gifts. For a number of years he had written tracts and pamphlets on many themes, in this way preparing himself for the writing of the book that will for ever remain a religious classic.

The best known of Bunyan's books is *Pilgrim's Progress*. This was written during Bunyan's third imprisonment and represents the greatest of all his literary achievements. This book became an immediate success for various reasons, chief of which is that it is a living book. You can still meet Bunyan's characters walking down the streets of your town. We all know Mr Pliable, so easily persuaded and generally agreeing with the last person he meets. Mr Obstinate moves in every circle of human society

will so long as hearts are still in the grip of sin. Mr Worldly Wiseman who dwelt in the town of Carnal Policy is still with us, sometimes in the world, sometimes in the church, often in the ministry, but he is still here. The gentleman named Legality who dwells in the town of Morality still has his place in the religious world and outside of it. Morality has ever been a substitute for spirituality. Mr Talkative, with open mouth and endless speech is still with us assaulting our defenseless ear drums. In spite of the criticism and denunciation

MR. HYPOCRISY

is still here. Mr Ignorance, who knew nothing but was not aware of it, still parades his learning among us. John Bunyan's book lives because it is a true picture of the human heart.

Next in order of importance is the wonderful allegory, 'The Holy War'. Next to the *Pilgrim's Progress* this is the greatest allegory in the English language. This is a story of salvation. It deals with the fall and redemption of the city of Mansoul, whose builder and maker was Shaddai, in the country of Universe. The city has five gates. Ear Gate, Eye Gate, Mouth, Nose and Feel Gates. Captured by Satan, Immanuel comes to earth to redeem it from its enemies and recover its allegiance to God. A vivid drama of human redemption, intensely interesting and giving the story of redemption that human touch that makes it alive and frees it from its theological chains.

Possibly third in importance is *Grace Abounding to the Chief of Sinners* the spiritual autobiography of Bunyan, drawing back the curtain and shewing us in vivid descriptions his whole life and spiritual experience. He tells of his boyhood, his blessing received from reading Luther on Galatians, his soul struggles, his deep depravity of heart. It is John Bunyan's spiritual autobiography.

The Life and Death of Mr Badman, another Bunyan work, has been called "The Pilgrim's Progress to Hell." It was

FIRST PUBLISHED IN 1680

and has passed through many editions. It is the story of a coarse sinner, controlled always by sinful motives, plunging on and on in his sinful career. It shews his progress from bad to worse until he ends up in disgrace and ruin. It is given under the form of a dialogue between Mr Wiseman and Mr Attention. The former relates the story and the latter breaks in from time to time with his comments and opinions.

As a boy Badman was known for his indiscretions and youthful follies. In spite of excellent parents he became a ringleader of the worst element in the town. He lies, swears, drinks and blasphemes without any manifestations of conscience. It is a dreary recital of the dreary pilgrimage from infancy to hell through all the by-ways and alleys of sinful indulgence. In this dramatic and moving recital Bunyan no doubt incorporated some of his own youthful follies. It is certain that many of the pictures drawn by his master pen were taken from life. The author takes pains to explain why he refrains from giving real names to his characters.

ONE OF THE LEAST KNOWN

of Bunyan's works is the second part of *Pilgrim's Progress, The Story of Christiana and Her Children*, published in 1684, six years after part one.

Instead of a lone man starting on his pilgrimage we have a group. Christiana (the wife of Christian), her four boys, the fair maid Mercy, and after a little while, the fearless guide, Greatheart. Christiana meets with persecutions at once from her social set when she announces her intended pilgrimage to the Holy City. Mrs Bats' Eyes thinks she is blind and foolish, Mrs, Inconsiderate calls her a "fantastic fool." Mrs Know-Nothing and Mrs Timorous speak their minds. Finally Mrs Light-Mind changes the subject, describing a party at the home of Mrs. Wanton, where Mrs Love-the-Flesh, Mrs Lechery, Mrs Filth, and others were among the invited guests. In the first part of *Pilgrim's Progress* the characters are mostly men, in the second part they are the female counterparts of these men. It is distinctly feminine.

John Bunyan lives to-day in his never-dying books. Without the advantages of a comfortable home, without wealth, without educational advantages, as a "brand plucked from the burning" his life flows on, leaving in its wake blessing and permanent enrichment.

Neh. viii. 8-12. Rejoicing in the Law

Reading the Book led to conviction of sin and sorrow for sin. Consequent confession led to holiness, and holiness to joy. Joy is never dependent upon circumstances, a hard fact for many Christians to realise, but wholly centres in the all-sufficiency of our wonderful Saviour. "In His presence is fulness of joy."



Building to Available Material

THERE was a certain woman, a member of a fashionable church, who was prominent in all social and charitable reforms and movements, who dreamed she died and went to heaven. An angel was sent to escort her to the place prepared for her. As they passed along the streets, lined on either side with such mansions as called forth her strongest exclamations of admiration, she began to wonder which of these was hers. They came to one more beautiful than the rest and she could not repress the question "Whose house is this?" "Robert McChesney's," answered the angel. "Robert McChesney, our gardener?" "Yes." "Why," said the woman, "he will not know how to act in such a place as this, he was only a poor man on earth, and while he was honest and a good worker, he never saved anything, and his wife even took in washing. My husband said, though that he might have been rich, but he gave away nearly all he earned." "Yes," said the guide, "while he was poor in earthly goods, there never was a day but what he sent up some good deed or kind act to add to his mansion here, and we always built according to the material sent up, and this home is the result of Robert McChesney's treasures laid up in heaven." They passed on to where the streets were narrower and the houses plainer. They paused before a small and very plain cottage. "Whose house is this?" the woman asked. "Yours," replied the guide. "Mine? Why, I cannot live in such a place. I had

AN ELEGANT HOME

on earth, kept three servants, and entertained elaborately. What would my friends think to find me in such a house? I would be ashamed to be found here." "Woman," said the angel, "we always build according to the material sent up, and we have watched carefully all these years, and this is the very best we can do with the material you sent us."

Reader, this is not all a dream. You are forging and furnishing material for your eternal home somewhere. You can have a building the world cannot see. The material is being transmuted through sorrow or through joy and will compose your home in eternity. Will you let Christ be the Builder? Are you furnishing Him the right kind of material, and enough of it?

II Corinthians v 1 "We have a building of God, an house not made with hands, eternal in the heavens."

Some pointed questions for Christians with means to consider

Why should persons of wealth and influence in this world, not be well provided for in the next, when, with the means they have at their command, they could easily become a great blessing here, by assisting in spreading the Gospel, and thereby rescue many perishing souls. Proverbs xi 30 "He that winneth souls is wise." Galatians vi, 7 "Whatsoever a man soweth, that shall he also reap."

Why is it that so many Christians over the land are leaving thousands of pounds to ungodly relatives

to spend in sinful pursuits, which, instead of being a blessing to them, prove to be an actual curse by simply hastening them on to destruction?

Why is it that Christians with means at their disposal do not invest more liberally in eternal realities now, and thus be sure that their investment will be placed where it will yield the greatest possible returns?

Why is it that they are so shortsighted that they fail to place their wealth where they can use it in the next world, and have their investment within easy reach when they get on the other shore and then be able to enjoy its spiritual proceeds for ever? Their riches would prove a source of great pleasure and enjoyment in this present world as well as in the one to come.

Jesus tells us in Luke xvi 9 "And I say unto you, make to yourselves friends of the mammon of unrighteousness." That is, invest your money wisely, so that it will prove a blessing instead of a curse.

The time will come when each of us will be called to give an account of our stewardship here below.

What shall our answer be?

We truly believe that if we could only induce Christians to stop and think of the possibilities that lie within their reach along this line of action, there would be a much more liberal response to it. Oh that God's children would take warning and loosen their purse strings themselves, and not wait for death to scatter their money with a ruthless hand, as is the case in so many instances, where all their property is left for relatives to fuss and litigate over.

Money invested in spreading the Gospel is surely well spent.

Children's Bible Educator

We are giving a prize every month for the best answers

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4.

The folded square of letters forms a jumble of a complete verse in the 32nd Psalm. To solve it, start at the letter indicated by the pointing hand, and take every other letter

from the folded lines, following the direction of the fold (first to right, then down, left, up, and so on) to the end, doing this twice over in the same direction. The letters thus obtained in order will be found to form words, which are also in the order in which they occur in the verse. You need not draw the square. Write out the complete verse, and give its number in the chapter.

I I W C I H L T L H I
EH EEE E A I E N
Y W E L W U
W I H N E S
E I H L L I S
Y N T D H T
E I F G O H
A I H T T R
N H E U G A
W H C E T U
I E M D A I T C L

Solutions must arrive by first post, Monday, January 18th

SOLUTION OF BIBLE CHARADE, JANUARY 1st

Answer: The disciple John, Patmos, Mount of Olives

Correct solutions were received from: Ruby Atkins, Minnie Bingham, Hazel Greenwood, Henry Harris, Joan Hill, Irene Heffer, George Hesling, Mary Hurst, Robert J. Johnson, Gordon S. Kingston, Alice McDougall, Reginald Mirtin, Nellie Rabbage, Nellie Robinson, D. Wills, Annie Williamson, Margorie Wiltshire, Alfred Yardley.

FAMILY ALTAR



The Scripture Union Daily Portions ·

Meditations by PERCY G. PARKER

Sunday, January 17th Josh x 1-15

"And the sun stood still" (ver 13)

It was an exceptional day. There was no day before or after like unto it. It is a remarkable thing that in the ancient legends of a number of nations there is the story of a night that remained day. Students have discovered that the day was about the time of this special day in the history of Israel. It is good for us to remember that the Creator is greater than His creatures. The sun does not govern God, God governs the sun. Earth, moon, sun, stars are under His control. God touched the sun again at Calvary, and so, instead of light it was night. There is no obstacle that can frustrate God's purposes. The kings of the earth may join together and conspire against the Church. But our Joshua-Jesus is with us. We are marching on to victory. We are on the winning side. For a brief day the enemy may shout. But the final shout of victory will be with the Church. The hallelujahs of the Church will soon silence the hisses of the enemy.

Monday, January 18th. Josh xiv 1-15

"Now therefore give me this mountain" (verse 12)

Most of us don't ask for mountains. We prefer something easier. But Caleb was after a mountain, and he got it. A mountain is hard to get, but when you have once got it you can get much wider visions of beauty from a mountain than a valley. Are you after a mountain or a valley? Are you after a difficult sphere of service, or an easy sphere? Carey could have had a valley and served God in his native land. But he turned from the valley and asked for the mountain of India. God gave him the mountain, and he opened India to Christ. Young people, especially, ask God for mountains. Don't be so anxious to tread upon the heels of others in the valleys. Ask God for the big and difficult places. Spurgeon could have had a comparatively easy time at little Park Street Chapel in London, but he was after a mountain, and he got it in the Metropolitan Tabernacle.

Tuesday, January 19th Josh xx 1-9

"Appoint out for you cities of refuge" (verse 2)

A city of refuge does not mean much to us until we need refuge—then it means everything. For the manslayer in Israel it was either the city of refuge or death. Only a few in Israel needed a city of refuge. Yet every man, woman and child in the world needs a Christ of refuge. In man's sight only a few are guilty and deserve death. But in God's sight all are guilty, and all deserve death. But Christ is the refuge for guilty man. We have spurned God's

laws, we have disfigured His creation, we have introduced rebellion into a realm of love. We have scattered evil more widely than the farmer scatters wheat. Man has scowled at the throne of God. We are guilty. Christ is our only refuge. Every guilty sinner, even with his hands stained with the blood of Calvary, can fly to Christ and be safe.

Wednesday, Jan. 20th Josh xxii 1-16

"But cleave unto the Lord your God" (verse 8)

Let these words be an exhortation to us—"Cleave unto the Lord your God." It is easier to leave than cleave. But it is better, infinitely better, to cleave than leave. Look around, and you will see professors of religion leaving Christ. The saved are marrying the unsaved. Great organisations—organised under the name of Christianity—are leaving the Word of God and cleaving to the ways of the world. Ministers are leaving the old wells that contain the waters of life and hewing out for themselves cisterns which hold no water. Backsliding is rife. The Bible is being neglected, there is lack of steadfastness in seeking the highest spiritual life, Christians who were once sweet are now becoming bitter. What are we doing? What are you doing? Are you cleaving or leaving? If you would be found cleaving to Christ in death, then you must cleave to Him in life.

Thursday, Jan. 21st. Josh xxiv 1-15

"Now therefore fear the Lord, and serve Him in sincerity" (verse 14)

In reading this portion notice the repetition of the word "I." I took your father Abraham—I gave unto Isaac Jacob—I gave unto Esau, Mount Seir—I sent Moses—I plagued Egypt—I brought your fathers out of Egypt—I would not hearken unto Balaam, and so forth. Here God reveals Himself as the Doer of everything for Israel. It was God, God, God who had been the secret of every blessing Israel possessed. Seeing this is so said Joshua in effect, be sure you fear the Lord and serve Him in sincerity. It is God, God, God who has done everything for us. God has given—God has guided—God has taken away—God has saved us, healed us, baptised us, therefore—therefore let us fear the Lord, and serve Him in sincerity. God's goodness in the past is a sure proof that He will be good to us in the present.

Friday, January 22nd Josh xxiv 16-33

"And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey" (verse 24)

Heaven will only be peopled by those who serve God and obey Him. Earth

has been marred by disobedience. It is not a passion with men to serve God. But in heaven it will be the continuously intense desire of every one of us to serve God and obey Him. We should have a similar passion down here. Never mind the cost, never mind how much money you lose, never mind what persecution you stir up, never mind how many friends you sacrifice, never mind if it splits your family, never mind if you are jeered at and accounted a fanatic, never mind if you lose your situation, and your influence, and your comfort, never mind what happens—simply obey God. In eternity the heavenly gain will far outweigh the earthly loss.

Saturday, Jan. 23rd Psalm cii 1-16

"My days are like a shadow" (verse 11)

Our days are like a shadow! Then let us ask God to bless our shadow. The story is told of a man who was so humble that he asked that he might do a great deal of good without knowing it. God accordingly gave power to his shadow to bring blessing. Wherever his shadow fell blessings followed. The sick were healed, the sorrowful were comforted, the weak were strengthened. Lord, bless our shadow! We are here to-day, gone to-morrow. Grant that before our shadow passes we may bring blessing. Let our shadow touch our loved ones, our children, our friends, our workmates, our customers, our associates of every description. Bless my shadow and grant that the blessing therefrom may be solid and eternal.

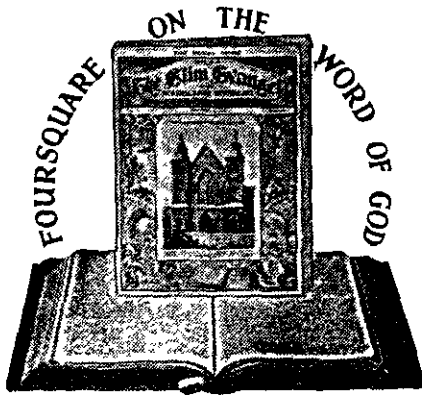
SEPARATED FROM THE WORLD.

The telegraph wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Cœur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English King bared his arm and said, "It was not the sword that did these things, it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—Rev G F Pentecost, D D

"IF THE CLOUDS BE FULL OF RAIN"

(Ecclesiastes xi 3)

Our troubles will bring us blessings. They are the dark chariots of bright grace. These clouds will empty themselves before long, and every tender herb will be the gladder for the shower. Our God may drench us with grief, but He will not drown us with wrath, nay, He will refresh us with mercy. Our Lord's love-letters often come to us in black-edged envelopes. His wagons cumber, but they are loaded with benefits. His rod blossoms with sweet flowers and nourishing fruits. Let us not worry about the clouds, but sing because May flowers are brought to us through April clouds and showers.—C H Spurgeon



EDITORIAL

Live for Eternity.

THAT money is essential in earthly matters none will deny. But God has promised that if we seek first His Kingdom He will see to the financial side. In some way or other the Lord will provide—either by direct or indirect means the Lord will provide for His children. Here is a thought-provoking story

“The great Agassiz was devoting time and talent to a poorly paid but absorbing line of scientific study, when he received a message from a college president offering him what seemed a munificent sum to come and deliver a course of lectures on Natural History. His characteristic reply was rather startling, but might well be stamped on the hearts of all God’s stewards: ‘I cannot afford to waste time making money.’”

As we view the past year, and look forward to another we may well cry out with the Psalmist, “So teach us to number our days that we may apply our hearts unto wisdom.”

No Self-Importance

ONE once prayed, “Lord, help me to do a great deal of good without knowing it.” And it is reported that even his shadow brought blessing. Wherever his shadow fell someone was blessed. The sorrowful were comforted, the

sick were healed. But as the shadow was at his back he never knew anything about it.

There is an amusing story of a child named Nancy. She was dusting chairs. But each one she dusted was first pushed into the centre of the room. And she was dividing her time between dusting and looking at her reflection in a mirror.

Someone asked her, “What are you doing, Nancy?” “Being good, and helping mother,” was the reply, and then she innocently added, “and I like to see how I look when I’m doing it.”

Someone else says, “The trouble with two-thirds of our good deeds is that we are interested in watching ourselves do them.” It is good to remind ourselves of the words, “Not I, but Christ, be honoured, loved, exalted, not I, but Christ, be seen, be known, be heard.”

The Outcaste in India.

A CORRESPONDENT of *The Times* writing a few days ago of the great state of Travancore in southern India, said, “The biggest blot on the social life of Travancore is undoubtedly the tyranny of caste. Caste intolerance affects even the Christians, and among the Hindus it prevails to an extent that is probably unparalleled in any other part of India. Outside Travancore, one is often told that the touch of a pariah defiles. Inside it, even his approach within fifty yards pollutes. As the low caste Malayalee walks along the public road he must keep shouting to warn higher castes of his approach. When he sights them, he must make a wide detour, as often as not into paddy fields into which he sinks knee-deep in mud, and give them right of way. Certain roads which the high castes favour he is forbidden to use at all.”

The vast number of these people more or less accounted as untouchables is realised when you are reminded that there are about 60,000,000 of them in India. A recent writer on India states that “Britain, greatly aided by the Christian Missions, has accomplished much for the outcaste,” and that there are now about

5,000,000 of them who have embraced Christianity. A few years ago they were utterly disregarded by their fellow-citizens the Hindus and Mohammedans, and until Christianity took an interest in these people they were left completely out of the reckoning by the other races in India. Surely before home government can be given to India, we have a right to ask that they first of all shew their ability to rule by correcting their attitude towards 25 per cent of their own Indian brethren, otherwise we are handing over the responsibility for these 60,000,000 people to those who will keep them in ignorance, and deny them the common rights of manhood.

The Passing of a Veteran in the Lord.

WITH the home-call of Mr John Phillips, on December 28th, at the ripe age of 84 years, one well known to those who stood for Foursquare Gospel truth in the early days, has been removed. Though in later years he lived in retirement, yet the godly influence of his and his widow’s lives is seen in the three sons and one daughter who mourn his loss, all of whom are actively engaged in the Lord’s work. Pastor H. C. Phillips, the eldest son, is an Elim missionary in Africa; Pastor E. J. Phillips is the Secretary-General of the Elim Foursquare Gospel Alliance, whilst Mr F. B. Phillips, the youngest son, is the Managing Director of the Elim Publishing Company. Miss D. Phillips is in charge of the Elim work at Letchworth. Thus another gap has been made in the ranks of the redeemed below, and yet another name has been added to those who have entered into the joy of the Lord. The funeral service at Letchworth was conducted by Pastor E. C. W. Boulton, assisted by Pastors P. N. Corry and W. G. Hathaway.

ANONYMOUS GIFTS

We gratefully acknowledge the following anonymous gifts: To the Work in General—Bognor, £1, Halifax, £10, Southampton 10/- For Foreign Missions—Croydon, £1, For the Work of the Ministry—Glasgow, £10

Robbers

“WILL a man rob God?” (Malachi iii. 8)
 What a terrible thought, we say, as we read Surely such a thing could never be. But read the next sentence, “Yet ye have robbed Me”

Yes, some of us have robbed God, and are actually robbing Him week by week, and at the same time asking Him “to pour out such a blessing that there shall not be room to receive it”, and we wonder why the blessing does not come. Let us fulfil the conditions and the blessing will come.

Having proved the Lord for many years in this way I know it works. What has made me write thus? Just the fact of reading the Christmas number of the *Elim Evangel*.

On the one hand we praise our glorious Lord for the thousands of converts, the new churches, His power present to heal, and on the other hand we sigh over the “fields white unto harvest at home and abroad, while doors are open all round waiting for the men and money to enter them. We must provide churches, pastors, and evangelists for the

CONVERTS AT HOME,

and we must go forward and reap the home harvest. Yes, a thousand times yes!

But as the home harvest is in the reaping, does each one realise that 2/- in every £1 belongs to God,

and until we have given Him His due we have no freewill offering to give?

I know a dear old-age pensioner who puts by each week for God the 1/- out of the 10/-, and says that the 9/- goes just as far as the 10/- used to do in the old days—plus “the blessing of the Lord which maketh rich”

Supposing that every Elim member realised their responsibility in this matter and brought in

THEIR TITHE WEEK BY WEEK,

“laying up in store on the first day of the week,” Paul says, “as God hath prospered you,” what would be the result? Fresh churches with their pastors and evangelists would be provided, the Gospel message taken to more towns and villages, and the missionaries on the far-off foreign fields would have the reinforcements they are longing for. They would be able to enter the doors opening all round them with the same glorious Gospel message that has brought joy to our own hearts.

Can we whose souls are lighted
 With wisdom from on high,
 Can we to men benighted
 The lamp of life deny?

or shall it be said of us, as of the wise men, “They brought unto Him gifts,” with the result that “the people which sat in darkness saw a great light”
 —C S, one who was once a robber



MRS. MEGAN ROBERTS

Instantaneously Healed of Growth in Throat

AT

OPENING OF LIVERPOOL TABERNACLE

WHEN Principal George Jeffreys conducted the opening services at the Elim Tabernacle, Liverpool, I was prayed for and anointed with oil, and was miraculously and instantaneously healed of a growth in the throat. To the Saviour, Healer, Baptist, and Coming King of kings be all the glory and praise!

What is Truth?

An Address by Pastor R. E. McALISTER (concluded)

IN the Bible the Lord Jesus Christ is revealed and He is the grand subject of the Book, the object of our love, the centre of our attraction and the subject of our praise, and unto Him shall the gathering of the people be. All things are from Him, all things are through Him, and all things are to Him. Without Him hath not anything been made that hath been made." "In Him was life and the life was the light of men." "The light shineth in the darkness, and the darkness comprehended it not." He was conceived by the Holy Ghost, without the agency of a human father. His mother, the virgin Mary, was espoused to one whose name was Joseph. Before the birth of the child they were married. He was born in wedlock. He is the only one that came into the world in this way.

THE INCARNATION

is one of the most grand, glorious and sublime truths that mortal minds ever contemplated. Had Jesus Christ not come into the world in this way, He could never have redeemed lost men. We are told that He verily took not on Himself the nature of angels, but He took upon Himself the seed of Abraham. Why did He not take unto Himself the nature of angels? For the simple reason that it was not angels He came to redeem. It was lost men, and He had to take on Him the nature of the creatures He came to redeem. Had He been conceived by the agency of a human father, He would have been a mere human product, and would have had no life to redeem, for the simple reason that when Adam sinned, death passed upon all men, for all have sinned in their federal head, the first Adam. Thus, man had forfeited life and was dead spiritually. "Except a man be born again, he cannot see the kingdom of God." There is only one logical reason for the new birth, and that is found in the fact that men are dead in trespasses and sins, and without a new birth cannot live. Just so, because of the nature of the case, had Jesus Christ derived His life through the agency of a human father, it would have been forfeited life. He would have been dead spiritually. Consequently, He would have had no life to offer as the Redeemer, because life had been forfeited through sin. But, by deriving His life, not through the agency of a human father, but from God, He had

AN UNFORFEITED LIFE.

which could be offered on Calvary's cross as a vicarious sacrifice for sin. By being clothed in human flesh, he could represent man to God, and by being Divine, He could represent God to man, and be a merciful and faithful High Priest in things pertaining to God. He was touched with the feeling of our infirmities, having taken on Himself the nature of human flesh, although He was sinless, pure, holy, harmless, and higher than the heavens, yet He took on Himself the human nature, that for sin He might condemn sin in the flesh. He was the personified embodiment of all the Divine attributes, as well as all the

human excellences in all their fulness and completeness—the Lamb slain before the foundation of the world, but testified in due time. Thus we see the supernatural element in the very foundation principles of God's provisional plan in man's redemption.

Jesus Christ was born supernaturally. Eliminate from Christianity the supernatural element, and a Tom Payne or a Robert Ingersoll will accept it. It is the supernatural element in Christianity that causes it to differ from every cult religion in the world. Cult religions, which are the mere products of men's minds, merely human products, can only deal with things temporal. It required something more than that to deal with man's condition. He had sold out to the Devil. He had become inoculated with the Devil's nature and was under satanic control. Jesus Christ recognised there was a legal right to hold men under the control of Satan until such times as Satan was defeated. Jesus Christ came on the scene as

HEAVEN'S CHOSEN CHAMPION,

man's legal Representative, and Adam's Kinsman. God supernaturally crossed Himself with the human race and begat a Son, who was the Seed of Abraham, and Kinsman to the first man Adam. As heaven's chosen Champion, He took His stand on the same battleground where the first man Adam fell, and, single-handed against all the combined forces of earth and hell that were marshalled in battle array against Him, He absolutely, completely, and eternally conquered the arch-fiend of hell. Having done this, He now stands with the legal right to interfere with every arrangement that the Devil has made to hold men. Jesus Christ has the right to enter Satan's territory and He has done so. He brings men out from under satanic control, out from the kingdom of darkness into the kingdom of God. Not only that, but these men, who were inoculated with the Devil's nature and under satanic control, are brought out into the liberty of the sons of God, the nature of Christ has been imparted to them and the Divine attributes bestowed, so that they become new creatures in Christ Jesus.

Not only was Jesus Christ born miraculously, but He lived holy. He kept the law to the very jot and tittle. God had said that the man that doeth these things shall live by them. Jesus Christ, with unforfeited life derived by the supernatural conception without the agency of a human father, in the second place keeps the law, and further demonstrates

HIS RIGHT TO LIVE.

"The man that doeth these things shall live by them." The Devil had no mortgage on Jesus. It is stated in the Scripture, "The prince of this world cometh, and hath nothing in Me." Had Jesus failed in one point of the law, the Devil would have had something in Him and something on Him—that same mortgage which he has on the human race. But the Devil could obtain no mortgage on Jesus. "The prince of this world cometh and hath nothing in Me."

Why? Because He did not derive His life by the agency of a human father, and because He kept the law, and the man that keeps the law has a right to live "He that doeth these things shall live by them"

Not only did He live holy, but He died vicariously. The death of Jesus Christ on Calvary's cross was not like the death of any other man. He did not die as a martyr. He needed no sympathy. It is not a sentimental drama. He said to them that manifested sympathy for Him, "Weep not for Me, but weep for yourselves." He could have called on twelve legions of angels. He had power in reserve. His life blood which was poured out at Calvary's cross was a vicarious sacrifice.

VICTORIOUS DEATH AND RESURRECTION

Not only did He die vicariously, He arose from the dead victoriously. "He was delivered for our offences and was raised for our justification," or by a more literal rendering, "He was delivered because of our offences and was raised because of our justification." This thought is expressed in a statement by Jesus on one occasion when He said, "Agree with thine adversary quickly, whilst thou art in the way with him, lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence until thou hast paid the uttermost farthing." That was our position, we stood in danger of being cast into prison, and we had no price to bail ourselves out, but Jesus Christ came and took our place. He was delivered to the judge, and the judge delivered Him to the officers, who led Him up to Calvary's cross and crucified Him. He was cast into the cold prison-house of death, and could not come out until the uttermost farthing had been paid. Thank God, the price that Jesus paid on Calvary's cross was sufficient to loose the last prisoner that has committed high treason against heaven's government, and is held under the power of sin in satanic control. He paid the uttermost farthing, and because He paid the uttermost farthing, He came forth. The grave could not hold Him. Had He not paid the uttermost farthing, He would still be a freak of nature, mouldering in a Palestine tomb. But He is the Christ of God, alive from the dead, and has shewn Himself alive by many infallible proofs. On the resurrection morn, He leapt forth from Joseph's tomb with a victorious shout of "All hail!" That shout echoed from heaven's dome, and the saints of God who stand on redemption's side of the Cross have taken up the strain and sing,

All hail the power of Jesu's Name,
Let angels prostrate fall,
Bring forth the royal diaem,
And crown Him Lord of all

HE ASCENDED GLORIOUSLY.

Not only did He rise from the grave victoriously, He ascended up on high gloriously. He led a little company of disciples out to the Mount of Olives, He stretched forth His hands and blessed them, and, as He blessed them, was parted from them, and a cloud received Him out of their sight. Immediately

two heavenly messengers appeared in shining garments, and said, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

There have been many grand and glorious days in the history of this world, but the grandest and most glorious day of all is yet to come, when my glorious and eternal Lord Jesus Christ will leave the mediatorial throne, and assume His office as King of kings and Lord of lords, appearing in the heavens in celestial glory and grandeur, accompanied by ten thousand of His redeemed, vested with power and authority, clad in garments of light, mounted on white cavalry, riding on the fleecy clouds of heaven, the effulgent radiance of His glorious person penetrating to earth's remotest bounds.

EVERY EYE SHALL SEE HIM,

and they also that have pierced Him, and all kindreds of the earth shall wail because of Him.

Jesus Christ was born supernaturally, lived a holy life, died vicariously, rose victoriously, ascended up on high gloriously, and is coming back again majestically. What will you do in the day of His coming? He is coming, and coming soon. Hear it, ye cities, and prepare to burn! Hear it, ye sinners, and prepare to die! Hear it, ye righteous, and prepare to rise.

When Jesus Christ ascended on high, the Holy Ghost descended. A new dispensation was inaugurated. A dispensation which is characterised by Bible light, Gospel grace, and Spirit's power. The characterising feature of this age and dispensation in which we now live, is the fact that it is the dispensation of the Holy Ghost. The Holy Ghost was sent on the Day of Pentecost. There, the New Testament Church was inaugurated and chartered and Christian experience was standardised. God has not revoked the character nor has He changed the standard.

THE STANDARD OF CHRISTIAN EXPERIENCE

given in the apostolic Church is the normal New Testament standard. It was established and attested and confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost, so that men said as they looked on, "Indeed a notable miracle hath been done and we cannot deny it. They had the undeniable evidence of a living God working supernaturally in their midst, and doing things that could not be accounted for on the basis of natural phenomena."

The phenomenal outpouring of the Spirit on the Day of Pentecost was the crowning fact in the history of God's revelation to man. What they received on that day has been the common privilege of God's people to receive since that day, and just as God's record stands respecting the origin of the Bible, that it was given by holy men as they were moved by the Holy Ghost, and just as God's record stands regarding the creation of this world and the origin of man, and all things pertaining to it, including the revelation of Christ in His redemptive work, in His vicarious death, so God's statement respecting the chartering of a New Testament Church and the establishing of a New Testament standard of Christian experience will stand against all the battering rams of hell's oppos-

ing forces It needs no apology We have none to make It needs no defence, we have none to offer

OUR RELATION TO IT

may require defence, but God's statements, and the standardisation of Christian experience for this dispensation, do not require defence

The standard of Christian experience and of apostolic doctrine inaugurated by the descent of the Holy Spirit on the Day of Pentecost, and perpetuated in the life and ministry of the primitive apostolic Church, has never been altered nor revoked, and will not be altered nor revoked while this dispensation lasts God has not had two standards for one dispensation, but only one standard, and that the apostolic standard Anything else is below par, is not standardised, and is discounted as against the spiritual measure of the Word of God

Look at the Great Commission in Mark xvi 15-18

Go ye into all the world, and preach the Gospel to every creature He that believeth and is baptised shall be saved, but he that believeth not shall be damned And these signs shall follow them that believe In My Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover

This is the Divine commission given to the Church of the Lord Jesus Christ. Nothing but

THE BAPTISM OF THE HOLY GHOST,

as recorded on the Day of Pentecost, and perpetuated in the life and ministry of the primitive, apostolic Church, will in any way equip the ministry of to-day to fulfil the Divine commission, and the reason that the ministry of to-day is not fulfilling the Divine commission, and has a powerless Gospel, and is preaching the power of nobody unto nothing, instead of preaching the power of God unto salvation, is simply that they have failed God by not receiving the New Testament equipment for efficient, full Gospel ministry,

namely, the baptism of the Holy Ghost They have no standard of Christian experience as recorded in the Acts of the Apostles, and, when God comes forth and manifests Himself in power and glory, and produces on earth to-day something similar to that which was received on the Day of Pentecost and perpetuated in the life and ministry of the primitive apostolic Church, or in any way carrying out the great commission of Mark xvi, there is at once an outcry of "Fanaticism!" "Wild-fire!" and everything else that the Devil and wicked men can heap upon it. But notwithstanding all the battering rams of hell's opposing forces, God's Word is truth and God in this Word reveals His mind respecting every matter pertaining unto life and godliness, including the baptism of the Holy Ghost, accompanied by signs, wonders, divers miracles, gifts of the Holy Ghost, according to His own will The same power is being repeated to-day, and it is estimated that approximately six million people have received this grand and glorious experience Their lives are a credit to any Christian community. The standard of spirituality, morality, righteousness and holiness manifested among these people is

EXEMPLARY THROUGHOUT CHRISTENDOM

Their missionary zeal puts to shame the cold, formal, religious, legalistic Christian observances that we have to-day Many modern churches of to-day have abandoned the faith; apostasy is rampant, the sociability which should be in the Christian community has been turned over to the club, the benevolent obligations of the church turned over to the lodges The New Testament Church was a new, sharp, threshing instrument, having teeth The modern apostate church of to-day hasn't a tooth in her cylinder May God in heaven restore to us the years that the caterpillar and the cankerworm have eaten, and let the church again be clothed with light and glory, that she may go forth clear as the sun, fair as the moon, and terrible as an army with banners

THE FOURSQUARE GOSPEL IN TOWN & CITY

Fires of Pentecost Hallow the Christmas Season—Fruitful Witnessing

CRUSADERS' VISIT.

Banbridge. The Lord is still blessing at the Elm Hall in this little country town During the past few weeks, Pastor Slemming of Belfast has been giving a series of studies from the 11th chapter of Hebrews, which has been a great spiritual help and encouragement to the children of God

Also on a recent Monday evening Pastor Knox with his Crusaders from Annaghannon paid a visit It was a joyful experience to hear these young people expound the precious truth of God's sacred page both in word and song

People outside the assembly said it was marvellous to discover these young

people so well trained in the Word of God The saints in this assembly are expecting to see a mighty work accomplished in this part of the vineyard

THREE YEARS' LABOURS.

Abertyswg (South Wales) God has moved for the saints in this village in answer to prevailing prayer Three years ago a campaign was commenced at the Workmen's Hall, when God mightily blessed the Foursquare message to the salvation of many precious souls and the healing of bodies Since then services have been continued at the Workmen's Hall, while a permanent sanctuary was being sought wherein to

worship the Lord Prayer has now been answered, a church having been recently opened in the village The opening services were conducted by Pastor W Knight, and were followed by a series of services by Pastor W G Hill, of Aberkenfig, during which the presence of God the Holy Ghost was felt in power God confirmed the preaching of His Word in the salvation of precious souls

A FRUITFUL CAMPAIGN

Keighley (Yorkshire). The three weeks' campaign conducted by Pastor W Martin in this town was brought to a close on Sunday evening last From the very commencement God's blessing

rested upon the meetings, and numbers grew steadily. Night after night the Word was faithfully and powerfully ministered, and conviction rested upon the people. Many believers were brought into a new experience of separation unto God and eleven sinners professed salvation. The closing meeting of the campaign was indeed glorious. The message was challenging and powerful, two souls being saved and a spiritualist medium renounced her profession to take Christ as her Saviour. To God be all the glory.

GOSPEL MAGNETISM

Cardiff (Pastor A Longley) The Spirit of the Lord has been present during the services at the Cory Memorial Hall, convicting people of sin. During the visit of Evangelist Wooderson it



Pastor A Longley

pleased the Lord to bless abundantly his ministry, and to honour the faith of His people with a number of definite conversions.

The return of Pastor Longley gave another opportunity to rejoice in the almighty power of God. The Lord is becoming more and more

precious to the believers as they gather to worship and hear His Word. Though difficulties arise from time to time, one hears that Jesus is being proved as the One who never fails. The saints at Cardiff can truly say that from the commencement they have been fed upon the finest of the wheat, and the attendance at the week-night services testifies that there is still a great hunger to learn even more of Him who has loved and redeemed them.

It is interesting to listen to the remarks of casual visitors as they come away from the prayer and Divine healing service. For there is no other meeting in this city where one may see such a congregation gathered together to pray. It is inspiring to hear the young and old pray and give praise to the power of the Name, and many who come with bodily sufferings rejoice in the healing touch of the nail-pierced Hand.

The Sunday evening service continues to attract strangers, who are much impressed by the warmth and enthusiasm shown by minister and members alike.

Evangelist Brewster was welcomed recently as a visitor, and the saints were inspired by the message he gave to believe that the Lord will continue to bless and save in Cardiff.

FOUR WEEKS' SPECIAL EFFORT

Devonport (Pastor R. A. Gordon) A month's series of Gospel sermons has recently concluded here. The first Sunday was a harvest thanksgiving service when the beautiful old Wesleyan church was filled with a thankful and praising people, while the last three special meetings were a means of great blessing. The Crusader choir rendered pieces which were much appreciated. Six precious

souls were brought to the Lord as the result of these meetings.

The regular meetings at the Elim Tabernacle, Ker Street, still continue to receive blessing from God, who has prospered the efforts put forth in His Name. The Sunday school too is flourishing, Sunday after Sunday the church rings with glorious melodies from happy boys and girls who know the way of life through Jesus.

FRESH SERVICE

Ballymoney Co Antrim (Mr F Shadlock) Steady progress is being made and God continues to bless the ministry of His servant in this assembly. The saints have been edified and encouraged. A series of studies upon Divine healing on Tuesday nights is proving of great interest to God's people, exercising their faith in the healing power of the Lord Jesus Christ. Other features of progress are the starting of a weekly open-air meeting and a Sunday school.

In the open-air meeting the Crusaders take an active part in testimony in selling the "Elim Evangel," and in the distribution of tracts. It is good to report doubled sales of the "Evangel."

The first effort in Sunday school work began on December 6th last, and we were greatly encouraged by the number of children who attended.

JOYFUL CELEBRATIONS.

Islington (Pastor W G Hathaway) "He hath put a new song in my mouth, even praise unto our God." This indeed was the united testimony of the London Crusader Choir in their rendering of Christmas music on a recent Sunday at the Elim Tabernacle, Fowler Road.

Christmas! What a wealth of meaning in that word—and how minds went back in thought to that first Christmas Day, when there was no room for Him in the inn—born man, yet God incarnate, a babe in a manger, dwelling among sinful humanity.

Pastor E. J. Phillips accompanied the Choir, and God truly honoured His own Word as it went forth in heart-searching Holy Ghost power. The grace and love of God in sending salvation from above were realised—salvation by faith in His finished work on Calvary, also the power of God to keep and protect His children.

To conclude the service the Islington Crusaders united with the Choir in singing "Sweet Chiming Christmas Bells," and "As with Gladness," etc. Truly many saw the glory of the Lord in the praises of His people.

GIFTS OF PENTECOST.

Kilsyth (Mr S Burke) Times of refreshing and blessing continue to be experienced at the Elim Tabernacle, Inns Park. At the Lord's Day morning service the power and presence of the Lord are manifested, and the gifts of the Spirit are in operation. As the messages burst forth like streams of living water, hearts are melted, and the saints edified, and encouraged to press on with the Lord.

Wonderful times are being experienced at the prayer meetings on Tuesdays and Saturdays, which are a source of stimulus and strength to all.

Mr Burke continues to shepherd the

flock faithfully and well, and the Lord is blessing his ministry. The Gospel is heralded in clear and simple terms, and souls are responding to the blessed invitation of the Master, "Come and dine."

VISITORS BRING BLESSING

Paisley. This assembly meeting at the Elim Hall, Neilston Road, is showing signs of new life under the ministry of Messrs McNiven and Craig from the City Temple, Glasgow.

Recent visitors have been Pastor Nolan and Greenock friends, while Pastor Le Tissier, Evangelist Johnson, and Glasgow friends attended our November convention.

Pastor Le Tissier gave an inspiring message in the afternoon on Barnabas, "full of faith and of the Holy Ghost," linking his life of victory in the Christian warfare with present-day church life and evangelism. At night Pastor Nolan spoke on John the Baptist, of whom it was said, "he did no miracle," yet shewing the miracle of his life and witness, with the admonition carried thereby to every born-again believer. In human lives there can be the miracle of regeneration, new birth of the Spirit. There is the miracle of translation from darkness into light, and of the further change from glory to glory, until we shall see Him and be like Him.

Pastor Le Tissier gave the closing message on the Transfiguration. There was a distinct sense of revival, and prayer ascends that Paisley shall see and feel the power of God.

CRUSADERS PREACH.

Bournemouth (Pastor W Field) The Lord's people here experience times of real blessing as their portion. During five recent Thursday Bible studies the Pastor has been dealing with the subject of John the Baptist. There has been much edification by these studies. A recent Sunday will long remain in our memories as a day with the Lord. At the morning breaking-of-bread service the Lord Himself gave a heavenly message through the gifts of the Holy Spirit, and then in the evening a beautiful baptismal service was held. After a message upon the subject of Philip and the Eunuch, the Pastor baptised a number of believers. The Lord manifestly set His seal on this great day of salvation. The following Sunday was also profitable. The great evening meeting was taken by the Crusaders. The Lord's presence being very real. Messages were given by them, both in word and song. The Christmas spirit prevailed throughout the meeting, hymns of the season being charmingly rendered by the singing band. A closing message was given by the Pastor on The Incarnation.

FIFTEEN BAPTISMS

Merthyr On a recent Thursday night at Jerusalem Chapel, Court Street, thirteen converts passed through the waters of baptism, eight being from the young church at Aberfan, and five from Merthyr chapel. The overseer, Mr W Bain, conducted the service, the Lord's Spirit was felt in a mighty way, and another two came forward from the congregation and followed through the waters.

Studies in The Acts

By P. N. CORRY

READING: Acts 11: 14-36

Sermons that have been the means of blessing to multitudes and the conversion of thousands are or should be read with tremendous interest by all who are keen for the spread of the Gospel. One thinks of the sermons of Spurgeon, Wesley, Whitefield and many others of the old school, in many cases nowadays they can be bought for a song, but for good solid food there is nothing to touch them, and the student or local preacher will be well repaid for studying them to discover the reason for this, and the means thus divinely used to bring souls to the mercy seat.

"Beginning from Jerusalem," was the Lord's command regarding testimony, and it always seems to me that this sermon of Peter's in Jerusalem was not only his greatest test but his greatest triumph. There were many in Jerusalem who in normal circumstances would not think much of Peter because of his failure on the night of betrayal, and I can imagine that of all places he would wish to avoid, Jerusalem's streets would be one of them. Yet now, filled with the Holy Spirit, he stands up to witness and to preach the first Gospel sermon. Do not forget that although your Jerusalem may be hard and difficult, yet, when you are filled with the Spirit, it will be a place of triumph. A young man wrote me a little while ago asking to come into the work, and telling me how the Word had made a wonderful change in his life, yet at the end of his letter he asked that my answer should be directed to his business address, because he had not told his folks at home that he was saved, and feared that a letter arriving from the Bible College might lead to questions being asked. Another tried to witness at work without telling them that he was a servant of Christ. Like Lot he vexed his righteous soul day by day, but was afraid that as soon as he opened his righteous mouth he might lose his job (cf. Gen. xix. 1, 9 with II Peter 11: 7, 8), or his promotion "Jerusalem first" is God's order, and without faithfulness here there is no real advance into Judaea or Samaria. In the home, the place of business, or the village is the place to start witnessing for the Lord, not on the foreign mission field, and your faithfulness in the larger areas beyond will largely be governed by the character formed during your witness at home. Peter's sermon struck home not only because he was filled with the Holy Ghost, but also because the sermon was

I Full of the Word of God

The prophecy of Joel and the Psalms of David gave a solid backing to this unusual sermon. His words were arrows because they were not his own. Under the unction of the Spirit the Old Testament brought a blaze of light to

shine upon the empty tomb and the outpouring of the Spirit, so that men were convicted by the Spirit through the Word.

Many seem to think that being filled or inspired by the Spirit is enough, and that they can stand up and say what they like without much of the Word. But this does not accomplish much. It is not you that men want to hear, but "What saith the Scripture?" Therefore it is necessary that in all our open-air meetings as well as indoor gatherings there should be much telling forth in the power of the Holy Ghost of the Word of the Lord. There must be substance, not only words, in your address, and substance will only come from a knowledge of the Scriptures.

II. There was Order in His Address

Even when filled and speaking under the inspiration of the Holy Spirit, yet the rules of public speaking were carried out. One great advocate has said that in a court of law there is but one order of address or model of pleading, and that is: State your case, prove your case, plead your case.

Peter's statement will be found in verses 22-24. Not a word is wasted, not one thing left out. The life lived, the witness delivered, the death meted out and the triumphant vindication through the power of the resurrection all were brought vividly and sharply before them.

Peter's proof (verses 25-35). From the words of David, and the fact of Christ being his Son, he backs home his first statement by prophecy and evidence, not of himself alone, but of all those who were present and filled with the Holy Ghost, and of what they themselves both saw and heard. Peter's pleading (verses 36-39) is short and to the point, interrupted if you will by the cry of the people saying, "Men and brethren what shall we do?" I think we may all learn a lesson from this God-inspired, Spirit-filled, and yet exceedingly well-ordered address. It all led up to the point, faced men with a clear issue based upon the Word, and with the evidence not only of the 120 but of their own senses. So many seem to think that anything will do if you are under the unction of the Spirit, but it does not and never will. There are sermons preached that are perfect in their order and address, but they accomplish little. On the other hand, there are sermons preached extempore that contain no order of thought, and though preached by men filled with the Spirit, they also accomplish little. The Pentecostal sermon of Peter, however, was the combination of both, there was not only power but powder, order as well as oratory, spiritual unction as well as Scripture, and the blending of these two forces caused such an explosion as brought about the conversion of three thousand souls.

Notice one other thing, and that is the emphasis given to the fact of the resurrection in this sermon. Make a note and remind yourself to mark in your Bible, as we go through the Acts, the number of times that the Apostles refer to this glorious reality. They were indeed witnesses unto His resurrection, and the Gospel they preached was based on this truth, "He is alive from the dead."

SHEW ME A TOKEN

"Shew me a token of Thy love,"
Thus I had almost prayed,
But ere I prayed, behold, I saw
The wondrous cross arrayed,

The cross—the token of His love,
God's love for sinful me,
How dare I ask for further sign
When on that cross I see

The Son of God?—betrayed by one
Whose kiss was wreathed with thorns
O wondrous token of Thy love
To bear for me my wrongs,

Then though my path is dark and drear,
Forbid that I should ask
For further token of Thy love
Blest cross—God's love unveiled—

'Tis there I see His token true,
Why need I more to ask,
Since He withheld not His dear Son'
Blest Cross—Love's holy task!

HARMLESS SERMONS

Chinese gymnasts, we are told, exhibit remarkable skill in throwing knives at a person to see how near they can come and not hit. To hit would shew great lack of skill. To stick the knives in the wall all around and within a hair's breadth of the person is their aim. When a preacher of the Gospel is an adept at this art, his audience is perfectly safe. However sharp his sermons may be, they are aimed so as not to hit. This harmless knife-throwing will not prick men's hearts and cause them to cry out like Peter's hearers at Pentecost "Men and brethren, what shall we do?"

WITHIN CALLING DISTANCE.

"I didn't hear you call, mother," said a boy somewhat sheepishly, as he stood before his mother. "I was in the garage, but I guess I was so busy working on my new airplane that I couldn't hear."

Possibly the boy's reason for failing to respond to his mother's call is the reason why many do not respond when God calls, they do not hear. They are so busy with their business, their ambitions, their material activities and interests, that the Divine voice does not reach them. "No I do not know that I should like to be a missionary," said a youth to his pastor. "I have never felt any compelling call to give my life in that direction." "Are you sure you are within calling distance?" was the disquieting response.

Is there not something in the latter question for us all to think seriously about?



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

FROM FOREIGN FIELDS

Druscilla's Baptism in the Holy Ghost. By Miss Paint.

Blessed be the Name of the Lord Jesus Christ, the Mighty Baptiser in the Holy Ghost! The same wonder-working Jesus is satisfying the hungry hearts of men and women in this dark land of India. Druscilla, a young Indian girl, is feasting on the living Word. "Thou prepare a table before me in the presence of mine enemies, Thou anointest my head with oil, my cup runneth over" (Psalm xxii 5).

Druscilla has never known what it is to enjoy happy care-free childhood days, for years nothing but frowns, harsh words and scoldings greeted her. About three years ago she came to the little Maranatha Mission at Giridih to work for Miss Grace Brown. Here, she learned to love Jesus, who had given His life for her that she might be redeemed from her sin, darkness and misery. At her special request she was baptised in water last year testifying of Jesus' blood and righteousness. In April of this year she came to us at Monghyr bringing a happy and sweet personality with her.

About six weeks ago she seemed so hungry for the Baptism of the Spirit that Indu (our Biblewoman) and I began to tarry with her. The very first day we prayed the Lord touched her in blessing. For seven days we sought the face of the Lord and daily the anointings with the oil of joy and gladness increased. Druscilla pleaded with a persistence that could not be denied, "Lord, I'm so hungry and thirsty for Thee. Give me to drink of the living Water and feed me with the Bread of Life."

Have you ever watched a flower closed and tightly shut during a dark night but gradually opened by the rays of the warm sun? There was just such a flower, a lily, on the table in my room during those days, and as I watched the lily open to the sunlight so I thought upon Druscilla's response to the touch of God's love upon her spirit.

On the seventh day, the Lord shewed Indu from the 47th of Ezekiel how He had led Druscilla first ankle deep, then knee deep, then up to the loins and how finally He had brought her into waters to swim in. At that very moment the Lord shewed me a vessel which had been slowly filled day by day, but that the moment had come when the vessel would be filled up to the brim. Indu began to cry out with joy, "Swim, immerse her in the waters," whilst in Hindi I cried out, "Filled up to the brim," or "Up to the mouth," as it is in Hindi. Praise His Name, the vessel was filled up to the brim and overflowed too. "In My Name they shall speak with new tongues" (Mark xvi 17). Hallelujah! Hallelujah! The glory shone around glory to God! Please pray for these treasures of darkness

NOTES AND NEWS

Liverpool. The Liverpool Crusaders are experiencing great times of blessing as they meet week by week. Recently they visited Southport, and took charge of the meeting, and the Gospel was faithfully rendered in word, song, testimony and recitation. When Pastor Bishop made the appeal at the close, two souls surrendered to the Lord.

Ipswich. During the last few weeks the Ipswich Crusaders have spent some very happy times at their Crusader services. We realise that the presence of our Leader, Jesus Christ has been with us to bless and cheer. We do indeed praise God for so many who are really anxious to do that which will bring glory to His dear Name. It has rejoiced our hearts to see the Crusaders taking part in their own services, even some of the very youngest members faithfully doing some definite work for Him who, having not seen, we love.

The Crusaders have been attending the open-air services, and there they have been wielding the Sword of the Spirit, which is the Word of God. The messages and Gospel-shots have gone forth in power, and we know that His Word cannot return unto Him void, but that it will accomplish the thing whereto He hath sent it. We firmly believe that a work that will stand for eternity has been done through the open-air services. Each Crusader service is different from every other. Varied programmes have been given. Missionary services, military services, testimony meetings, brothers' meetings, and so on, different Crusaders leading and speaking at each service. Tracts have been distributed and the sick visited.

On a recent Sunday evening the Crusaders had entire charge of the Gospel service. Their smiling faces must have convinced the congregation that Jesus satisfies the young. A song was given by the united Crusaders which was much appreciated. One brother led the service, and a solo, a recitation, and a dialogue were given. Two brothers and one sister gave forth God-inspired messages of salvation. At the close of the service we all rejoiced in the knowledge that the Lover of souls had captivated so many hearts and made them His own.—H M C

Guernsey. A campaign was held last month by the Crusaders of this branch, the evening services both on Sundays and week-days being conducted entirely by Crusaders. Gospel messages were delivered in song. The old, old story of salvation was faithfully proclaimed by two Crusaders each evening, all being taken from different passages of Scripture, and proving the love and willingness of Jesus to seek and save the lost, and to satisfy the young people. The

older Christian hearts were very much cheered to see the fine band of young people going on with the Lord. During Pastor Rash's ministry with us several souls have come to Christ, backsliders have also returned. Praise the Lord—E R K

Worthing. Our recent Crusader Sunday evening was very well attended, and many people went home having received blessing. Worthing Crusaders visited Hove the following Monday evening, and rejoiced to minister the Gospel in word and song. The Hove Crusaders made us all very welcome, and it was a time of happy fellowship, meeting other young people who are out and out for the Lord Jesus Christ.

Crusader Convention.

A very profitable time was spent in the Elm Tabernacle, Islington, when a splendid crowd of Elm Crusaders from the different North London branches met together for a season of fellowship. Throughout the evening a spirit of radiant joyousness prevailed. Both in testimony and ministry of the Word, one realised intense reality and deep conviction. The singing rendered by the various bands of Crusaders conveyed to all a message calculated to edify and inspire. God's presence was manifest in all that took place. To His glorious Name be all the praise!

NO NEED OF FEAR.

An insane man once entered a crowded church, and grasping two pillars of the gallery, cried, "I will pull these down and destroy you, as Samson did the Philistine lords."

A panic was imminent, when the minister said, "Let him try." He did try, and that was the end of the panic.

Infidelity lays hold of the pillars of our temple—the Bible, and the Deity of Christ. Professors of Probabilities say, "We will pull them down." Let them try. Many have tried, but our temple stands. It was built by the Almighty, and from its sure corner-stone to its highest pinnacle, it is secure.

Abram Cory says there were two boys in the Taylor family. The older said he must make a name for his family, so he turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty. Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopaedia to see what the other son had done I found these words, 'The brother of Hudson Taylor'."

Victory Ahead

W G

REV WILLIAM GRUM

Vic-to-ry a-head! Vic-to-ry a-head! Thro' the blood of
Je-sus, vic-to-ry a-head, Trust-ing in the Lord, I
hear the conq'ror's tread, By faith I see the vic-to-ry a-head

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Bible Study Helps

SOME OF GOD'S PARADOXES.

"Whosoever shall save his life shall lose it and whosoever will lose his life for My sake shall find it" (Matt xvi: 25)

He that is called in the Lord, a servant (slave), is the Lord's freeman likewise also he that is called, being free, is Christ's servant (slave)" (I Cor vii 22)

"As having nothing and yet possessing all things" (II Cor vi. 10)

"In nothing am I behind though I be nothing" (II Cor xii 11)

"When I am weak, then am I strong" (II Cor xii 10) I know thy poverty, but thou art rich" (Rev ii 9)

"Their deep poverty abounded unto the riches of their liberality" (II Cor viii 2)

"Whosoever therefore shall humble himself as this little child the same is greatest (the greater) in the kingdom of heaven" (Matt xviii 4)

"He that is least in the kingdom of heaven is greater than he" (Matt xi 11)

THE ROYAL INVITATION

(Luke xiv. 23).

- 1 Is authoritative
- 2 Is urgent
- 3 Is constraining
- 4 Is purposeful

Have You Answered God's Letter?

AS I walked through the wards of a hospital talking to the patients, I came across an old man reading his Bible "Reading God's letter to you?" I said He looked up, apparently not quite understanding me

"That Book is God's letter to you," I continued, "and He wants an answer In that letter He makes you a wonderful offer, and He wants to know whether you accept it"

He looked up wondering, and I went on, "It is with us just as it is with many a poor father who has got a son hundreds of miles away He writes to him letter after letter and gets no answer, and at last gives up writing It is no use, he is an ungrateful boy"

"Just what I've got I have a son in Australia, and he doesn't answer my letters He is an ungrateful boy"

"And have you answered your heavenly Father's letter?" He says, "The gift of God is eternal life" Have you taken the gift, and thanked Him? When God says, "Whosoever will let him take the water of life," He means it, He means you to take it and tell Him so"

"But how am I to take it?" said he

"Send the answer back to Him, 'Lord, I do take Thy gift, and thank Thee for it God hath given us eternal life, and this life is in His Son He that hath the Son, hath life You take Christ as your Saviour, your life from the dead You have never done that, have you?"

"No," he said, "I never knew the way before"

"Will you tell Him now, that you come as a sinner to take Christ as your Saviour, who died for you?"

"I will," he said And he did in his own plain way And I prayed for him and left him

Some time after I was out driving, when an old man passing by on crutches lifted up his crutch and shouted to me I stopped, and he came up and said, "Do you remember speaking to an old man in the hospital and telling him that the Bible was God's letter to him and that he ought to answer it?"

"Yes," I said, "I do"

"Well, I am the man, and I have answered it, and I am so happy, bless the Lord!" And he waved his crutch in the air and seemed as if he was going to dance with delight

Dear friend, have you answered God's letter to you? It is the first thing you have to do in order to be reconciled to God God has given Christ to us He is God's unspeakable Gift Have you taken that Gift?

You say, "I believe in Christ, and try to live right" "But if you believe in Christ as a Saviour, why do you not take Him as your Saviour?" "But how do you mean that I take Christ?" you ask "Tell God definitely and decidedly that you are a sinner, that you feel your need of a Saviour, and that you do take Christ for your Saviour, then thank Him that He died for you" You cannot think what peace and joy will flow into your heart, when you have thus accepted Christ You will then be able to sing—

'Tis done, the great transaction's done,
I am my Lord's and He is mine—

henceforth to live for Him I must not doubt it, for He has bought me for His own I belong to Him"

Will you thus decide for Christ, dear reader, and answer God's letter to you?

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BIRTH.

WARR.—On October 9th, 1931, to Mr. and Mrs. Warr of Bournemouth, a son, Brian John.

MARRIAGE.

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