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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 39

SEPTEMBER 23, 1932

Twopence

SAVIOUR

## Foursquare Gospellers' Campaign in Edinburgh

### Interesting Scenes

Scenes of religious fervour are taking place in the Music Hall, Edinburgh, where members of the Elim Foursquare Gospel Alliance are conducting a revival campaign, which is accompanied by the attendance of sick persons for the laying on of the hands of the founder and leader of the Alliance, Mr. George Jeffreys, Principal of the Elim Bible College, London.

At last night's meeting there was a fairly large turnout to hear Principal Jeffreys preaching, and religious fervour was in evidence, many responding to the preacher's request to arise and raise their hands if they knew of the physical and spiritual healing of the Lord. Principal Jeffreys has a charming, soft, and cultured voice with more than a trace of the Welsh accent.

A girl, whose defective eyesight was stated to be corrected, did not join the kneeling persons who asked to be cured of physical maladies, but merely asked to be prayed for.

Prior to the prayer, she had great difficulty in focussing her eyes upon her hymn book, having defective eyesight. After the praying, she apparently found herself able to read the small print of the hymn book without any trouble, and left the meeting overjoyed.

Half a dozen women voluntarily approached an "Evening Dispatch" representative in the Music Hall last night, and told of cures which had been wrought upon them at previous meetings in Portobello, by Mr. Jeffreys and his assistants.

The most interesting of these "miraculous" cures was that effected upon a little girl of nine years. This child suffered from St. Vitus' dance, brought on following operations on the head.

Her mother declares that this nervous disorder caused the girl considerable misery at school, at which she had to receive special attention. Her mother took her to one of Mr. Jeffreys' meetings, and prayer was duly offered for the dismissal of the malady.

The little girl describes the cure graphically.

"When he placed his hands upon my forehead," she said, "I felt a great shiver run through me—it went right down my back and then disappeared. When I stood up and went to my seat I found I was perfectly steady and still."

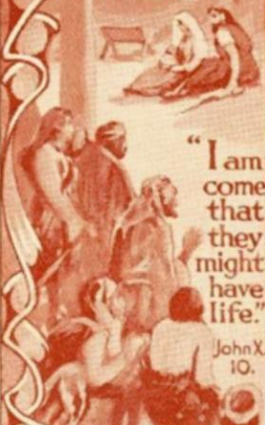
(Concluded on page 616, column 3).

COMING KING

"I will come again."

John XIV. 3.

BAPTISER



"I am come that they might have life."

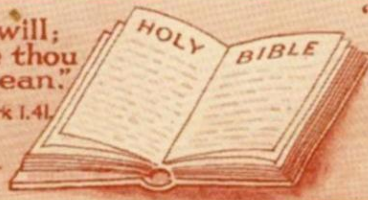
John X. 10.

HEALER



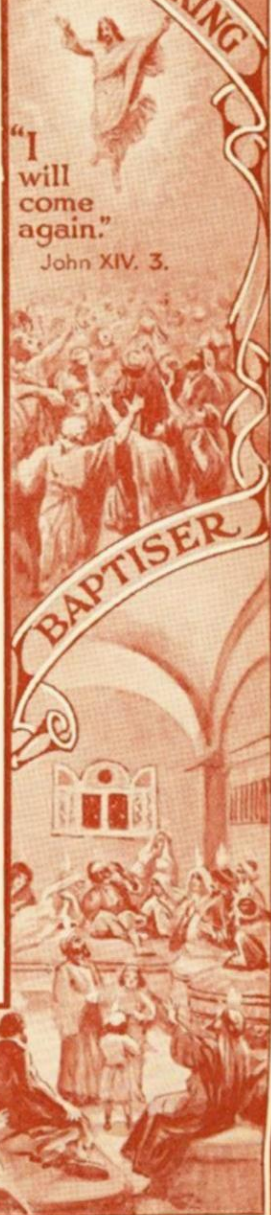
"I will; be thou clean."

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.

September 23, 1932

No. 39

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**DUNFERMLINE.** August 31—September 25. St. Margaret's Hall. Palestine Campaign by Captain and Mrs. R. M. Stephens.

**ELIM WOODLANDS.** October 1. Holiday Home Re-union, 3 to 9 p.m. Visitors and friends welcome. Tickets, 1/-, obtainable from London churches or at the door.

**GLOSSOP.** October 3—16. Elim Tabernacle. Crusader Campaign. Week-nights, 7.30. Sundays, 3 and 6.30.

**ILFORD.** Sept. 25. Elim Hall, Scrafton Road. Visit of London Crusader Choir at 6.30 p.m.

**LANGLEY, Birmingham.** September 20—October 2. Langley Institute, High Street. Revival Campaign by Pastor Charles Kingston. Sundays, 6.30. Week-nights, 7.30.

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

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII, No. 39

SEPTEMBER 23, 1932

Fridays, Twopence

## The Glory of the Church

By Dr. F. E. MARSH

WHEN we speak of the Church, we mean more than the house of Christendom. We refer to what the Spirit calls "the Church, which is His Body" (Eph 1 22, 23). Some would tell us it is the Church which makes Christians, but we believe it is the Christians which constitute the Church.

The glory of the Head of the Church will be shared by the members of Christ's Body. There are many stars of truth on this aspect of the topic which flash out in the firmament of God's Word, but we note the following

### FIVE CONSTELLATIONS:

Continuity of purpose, identity of place, conformity to type, eternity of bliss, and immortality of being.

"Whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified" (Rom. viii. 30). "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1 6). "I will that they also whom Thou hast given Me, be with Me where I am" (John xvii. 11, 24). In each of these passages of Scripture there is a continuity of thought and purpose. We need not be disturbed or distressed by the reference to God's foreknowledge, for all it means is, as He seems to say, "Thou dost adhere by faith to Him whom I gave thee as thy Saviour; He will, therefore, belong to thee wholly, and I shall not leave thee until I have rendered thee perfectly like Him."

We cannot explain the subtle difference between God's election of the believer, and the believer's surrender to God, or the preservation of the saints and their perseverance. All we know is, they go together. The saints make their election sure by adding to their faith the graces of the Spirit, and the Lord makes their election secure by His keeping power, for no power can sever the saved from the Saviour.

Death cannot sever

The ties that bind our souls through mortal years—  
They last for ever

The law of continuity is this. Nothing passes from one state to another without passing through all the intermediate stages. The state of glory will only be

entered by those who are justified, the justified are the called ones, and the called ones are the predestinated ones. With God's secret purpose we have nothing to do. Have we responded to God's call? If so, we are justified by His grace, and we are assured the justified will be glorified. The seed of a plant will furnish us with an illustration. The seed has in it all that the plant will be. The seed of God's purpose has in it the stem of His call, the foliage of His justification, and the fruit of His glory.

Among the similes which are used to illustrate Christ's worth and work is that of the firstfruits. "Christ the firstfruits," says the Holy Spirit, in speaking of the coming of the Lord Jesus in resurrection power and glory. A question has been raised as to whether the Church is included in the reference to the firstfruits. In other words, does it refer to Christ absolutely in His personality, or does it refer to Christ mystically—that is, to Christ and His people, as Head and members of His body? I think the latter. Believers are always said to be "in Christ"; and, therefore, are never seen apart from Him. What is true of Him, is true of them; hence, they are already raised in Him, as we are distinctly told in Ephesians ii. It is not without meaning that "Christ, the firstfruits," is given, and not "Christ, the firstfruit." The plural instead of the singular is used. The same word is used again by the Apostle Paul in his Second Epistle to the Thessalonians. The word is rendered "from the beginning," instead of "a firstfruits."\* The verses should read: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you [a firstfruits] to salvation through sanctification

\* The Greek word *arche* is generally rendered "beginning." It means that which is first, such as, "In the beginning was the Word." The word rendered "firstfruits" is *aparche*, that is, the prefix *apo* is added to *arche*, it is given, "from the beginning."

The preposition *sun* is used seven times in Colossians. It signifies to be united to anything, as "the old man with his deeds", a being together with another, as "quicken together with Him", something in common to both, as Tychicus was with Onesimus in ministry (iv 9). The seven places where the word occurs are ii 5, 13, 20, iii 3, 4, 9, iv 9.

of the Spirit and belief of the truth whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II. Thess. ii. 13, 14)

Eugenie de Guerin was so attached to her idolised brother, she had become so identified with him by mutual love and common suffering, that when he died all joy went out of her life. Her lament over her brother's coffin is most touching: "My soul lives in a coffin, interred with thee, my brother. Just as I used to live in thy life, I am dead in thy death, dead to all happiness, all hope below."

We may use the words of the lamenting sister, and apply them to

#### OUR DIVINE LORD,

in a holier, higher, and happier sense, and say to Him: "Lord Jesus, we are not only dead with Thee and risen with Thee, but we are seated with Thee, in all the glory of Thine acceptance, at the right hand of God, and when Thou dost come again, we shall be manifested in Thine own splendour, and be admired in the glory Thou hast put upon us."

This is no picture coloured by a fevered imagination. If any one doubts our identity, let him look at the sevenfold repetition of "with Him" in Colossians. Let us look at them in the order of Christ's experience and ours:

"Dead with Christ" (Col. ii. 20)

"Quickened together with Him" (Col. ii. 13)

"Buried with Him" (Col. ii. 12)

"Risen with Him" (Col. ii. 12; iii. 1).

"Life hid with Christ in God" (Col. iii. 3).

"Appear with Him in glory" (Col. iii. 4)

Five occurrences of the words "with Him" are true for us in Christ now, and the other instance waits, as Christ waits, for the time of His manifestation. Mark the "when" and the "then."

When He is manifested in glory, then we shall be manifested with Him. Christ was manifested in humble garb when He came to suffer, but when He comes again, He will be revealed in splendour, and we shall be with Him. It is said of the New Jerusalem that "the Lamb is the light thereof"; so, too, it is said of the glorified Church, she has "the glory of God" (Rev. xxi. 23, 11). Then shall the saints reflect the splendour of the Lord, and He will be admired in them (II Thess. i. 10); for He is "glorified in the saints," just as the saints are glorified in and with Him. What a wondrous identity!

#### CONFORMITY TO TYPE

The purpose of God is that we are to be "conformed to the image of His Son," and "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (Rom. viii. 29. I Cor. xv. 49). This must be so, for when we see Him, we shall be like Him, and we shall be presented "faultless before the presence of His glory with exceeding joy" (I John iii. 2; Jude 24). The references in these verses do not directly refer to the moral likeness which believers bear to Christ, but to the actual glory which they shall possess when He returns. We cannot comprehend all that conformity will mean; but whatever Christ is, we shall be, for, as Bishop Moule points out, the "likeness is not by accident, but of essence. The Greek literally means, 'conformed ones

of the image,' etc., as if their similitude made them part of what they resembled." This thought is borne out by the meaning of the word "conformed." It is rendered in Phil. iii. 21, "fashioned like unto," where the reference is to our glorified bodies, which will be fashioned like unto His glorious body. The word means "jointly formed," so that there shall be similarity without any difference.

'Tis the Divinity stirs within us,  
'Tis heaven itself that points out an hereafter,  
And intimates eternity

Yes, but there is more than a mere intimation of eternity to the child of God. The adjective "eternal" is associated with certain words which proclaim unending felicity, and, more than this, every one of the sentences proclaims an opposite.

"Eternal life" speaks of an abiding union with Christ, but it also stands out in unmistakable contrast to eternal death. "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life" (John iii. 36, R V)

#### THE BRIGHT BOW OF GRACE

stands out in vivid contrast to the black cloud of doom. The safety of Noah in the ark is in contrast to those who perished in the flood outside of it.

"Eternal salvation" proclaims the glad and perpetual safety of the believer in Christ, for Christ is "the Author of eternal salvation" (Heb. v. 9), but it also suggests the lost estate of those who "suffer punishment, even eternal destruction from the face of the Lord" (II. Thess. i. 9, R V). The salvation of Israel at the Red Sea stands out in contrast to the overthrow of the Egyptians in it.

"Eternal redemption" unfolds the hallowed liberty into which the Lord Jesus has brought His own, by means of His death upon the cross (Heb. ix. 12), but it also speaks of those who will be wrapped in the bondage of "everlasting fire" (Matt. xxv. 41). The deliverance of Israel by the blood of the paschal lamb stands out in contrast to the doom of the firstborn of the Egyptians.

"Eternal inheritance" reminds us of the estate of incorruptibility for which the ransomed are kept (Heb. ix. 15), but it also brings to our remembrance the "eternal damnation" from which they have escaped (Mark iii. 29).

"Eternal glory" impresses us with its vista of coming splendour, shared with, and because of, our Beloved (II Tim. ii. 10; I Peter v. 10), but it also points to the "everlasting punishment" which will be the portion of the unbeliever. The bliss of Lazarus in Abraham's bosom is seen in contrast with the torment of Dives in hell.

"Eternal weight of glory" and the house which is "eternal in the heavens" (II Cor. iv. 17, v. 1), are seen in contrast to the "sufferings of this present time." The Gethsemane of suffering leads to the ascension of glory.

"Eternal kingdom" of Christ's rule and glory, which the faithful shall share with Him, stands out in contrast to the shifting scenes of earth, and the impotency of man's rule, for we receive a kingdom which cannot be moved (II Peter i. 11).

Does not the blackness of the contrast make the

brightness the more vivid? It is a solemn fact that God says more about the doom of the wicked to His children than He does to the wicked themselves. "Shall I hide from Abraham that thing which I do?" (Gen xviii 17), said God to Himself as He thought of

### THE DOOM COMING

upon the cities of the plain. He told Abraham what He was about to do. The Lord does not hide from us the wrath coming upon the unbeliever. Why? Because He would have us know from what we have been saved, but He also desires us to know to what we are saved. What it all means we cannot tell, but there will be.

Love without passion, for we shall be "like Him"  
Service without weariness, for "His servants shall serve Him"

Holiness without alloy, for "His Name shall be in their foreheads"

Blessing without curse, for there shall be "no more curse"

Joy without sorrow, for all tears shall be wiped away

Light without darkness, for there shall be "no night there."

Life without death, for there shall be "no more death"

Glory without suffering, for there shall be "no more pain"

Singing without crying, for there shall be no more crying

Satisfaction without want, for hunger and thirst shall cease

Rule without end, for we "shall reign for ever and ever."

Beauty without infirmity, for we shall be without "wrinkle"

Living without sin, for we shall be "faultless"

Company without absence, for we "shall ever be with the Lord"

### IMMORTALITY OF BEING

In that wonderful resurrection chapter, I Corinthians xv, we have a sevenfold description given to us, as to what the glorified body of the believer will be, in contrast to what it is now (see verses 42, 43, 44, 49, 50, 53).

Incorruption is to displace corruption. "It is sown in corruption, it is raised in incorruption." Corruption is decay. Here, beauty fades, the sight grows dim; the limbs grow weary; the hand loses its grip, the legs their elasticity, and the mind its veracity. But there, there shall be no fading, no dimness, no loss of grip, and no want of agility. Then we shall have perfect beauty, unfailing sight, unweariness of limb, and perpetual youth. Immortality is a state of holiness and bliss, in an incorruptible and glorified body.

Glory displaces dishonour. "It is sown in dishonour, it is raised in glory." The body has been dishonoured by sin. Its members have yielded to the servitude of iniquity. Passion has torn the body, anger has distorted it, lust has debased it, blasphemy has desecrated it, uncleanness has polluted it, sin has marred it, and Satan has ridden in it as a vehicle.

But in the glorified state, these powers shall no more have their sway.

Power displaces weakness. "It is sown in weakness, it is raised in power." Here weakness cripples our efforts, defeats our purpose, mars our plans, breaks our powers, hinders our progress, crushes our ideals, and paralyses our hopes, but, in the glorified state, fatigue shall not weary us, exhaustion shall not stop us, for we shall run continuously and not be weary, and walk and not faint. We shall have power to perform our plans, and carry out our purposes.

Spiritual displaces natural. "It is sown a natural body, it is raised a spiritual body." The natural body is "physical," that is, soulish, and is adapted for the soul. The spiritual is "pneumatical," and is adapted to the redeemed spirit. The bodies will be identical so as to be recognisable, but they will be different, for they will move in another sphere. We shall have senses then adapted to the spiritual world, just as we have senses now suitable for this earthly state.

Heavenly displaces earthly. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." What the heavenly body will be like we do not know, but it will be independent of fire, as is seen in the angel who appeared to Manoah ascending in the flame, it will not be kept back by walls, as is patent by Christ coming into the upper room, the doors being locked, and it will not be controlled by the law of gravitation, for Christ ascended.

### THE HEAVENLY BODY

will be seen, as the Son of man was seen in Nebuchadnezzar's furnace, it will be able to take food, as is demonstrated by the angels who came to Abraham; it can be touched, as we may gather from Thomas touching the body of Christ, and it will be identical with the earthly body, for Moses and Elijah are known as such, when they appear with Christ in glory.

Immortality displaces mortality. "This mortal shall put on immortality." "Death cannot reach the glorified body, floods cannot drown it, fire cannot burn it, the sword cannot pierce it", dynamite cannot touch it, and no destruction can overtake it. Deathless, undecaying it is. Yea, the glorified are in a state of holiness and bliss from which it is impossible to fall, for all immortality is a changeless, unending state.

Something displaces flesh and blood. What that something is, we cannot say, for the Bible is silent. Flesh and blood it will not be, for flesh is a tainted thing, and blood is a decaying thing.

We have a picture of the glorified state in Christ's transfiguration, but we have no explanation. Of this we are sure, whatever Christ is, we shall be. "His Name shall be in their foreheads," says the Spirit, of the redeemed—which seems to me, as one once said, that as Christ looks upon us, He shall see the reflection of His own glory.

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We are not responsible for another's conversion, but—we are personally responsible for *contact*.

# The Second Coming of Christ

By P. W. PHILPOTT

**A**LL evangelical Christians believe that Christ is coming again. They hold different views, however, as to the manner of His appearing.

Tens of thousands of Christians every Sunday recite the Apostles' Creed, in which they affirm their belief in Jesus Christ who "was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, the third day He rose from the dead, ascended into heaven, and sitteth on the right hand of God the Father Almighty." Without a pause they go on to say, "From thence He shall come to judge the quick and the dead." They profess to accept the coming again of Christ without the slightest consideration of the implications of so great a subject.

On the day of His ascension Jesus led the disciples out to the Mount of Olives. While

## IN THE ATTITUDE OF BLESSING

them, He was suddenly "taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye 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" (Acts 1: 9-11).

In a visible, personal presence our Lord went away, and the two witnesses assure us that He "shall so come in like manner." The whole New Testament rings with this glorious announcement. In language clear and positive, He is pledged to a definite, visible return to this earth. To give to these words any other than a literal interpretation is to handle the Word of God deceitfully.

The logic of such a conclusion is recognised by one of the leading modernists and greatest scholars on that side of the question, who states that if one is a fundamentalist, that is, if one believes the Bible to be the inspired revelation of God, he must of necessity be a premillenarian, for the Scriptures clearly teach that Jesus Christ is coming back again in personal, bodily form.

### 1. The coming of Christ does not mean death

Frequently at funerals of believers Matthew xxiv 42 is quoted: "Watch therefore; for ye know not what hour your Lord doth come." Then, in the way in which this scripture is applied, the impression is given that Christ's promise to come again is fulfilled at death. Or, it may be that the text is John xiv 2, 3. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." Both of these, and other similar passages, refer directly to Christ's second coming at the end of the Church age and not to the death of a believer.

When a Christian dies, he "falls asleep." When Jesus Christ comes again, all the sleeping saints shall awake. Death puts the believer's body in the grave, the coming of Christ will bring that body forth

from the grave. Death separates us from one another, the coming of Christ will reunite us. Death fills our eyes with tears, His coming will wipe all tears away. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 16-18).

Again, the Apostle Paul, in his First Epistle to the Corinthians (xv 51), speaking of Christ's return, tells us that there will be at that time many living believers who will never experience the sting of death, but who will be changed in a moment, in "the twinkling of an eye." If, then, there is to be a company of believers who, like Enoch and Elijah, will never die, how can death and Christ's coming mean the same thing? The absurdity of the claim that these are synonymous terms is at once apparent when one endeavours to read the word "death" into the assurances of the second appearing of Christ.

Richard Baxter's testimony on this subject is illuminating. "For my own part," he declares, "I must confess to you that death, as death, appeareth to me as an enemy and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it and that the trumpet should sound and the dead should arise and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. Oh, that I might see His kingdom come!"

Some of the greatest promises of the New Testament given to the child of God, will not be fulfilled at death, but at the second appearing of our Lord and Saviour Jesus Christ. For instance,

## THE RESURRECTION OF BELIEVERS,

with their translation into the presence of our Lord from which they shall go out no more for ever, is not mentioned in connection with death. These events will take place only when Christ appears.

### 2. It does not mean the coming of the Holy Spirit on the day of Pentecost.

Those who consider the coming of the Holy Spirit on the day of Pentecost the fulfilment of Christ's promise to come again, confuse the persons of the Trinity. In all of His teaching our Lord clearly differentiates between Himself and the Holy Spirit. The personality of the Holy Spirit is emphasised by the use of the personal pronoun "I will send Him unto you." "When He is come, He will lead you into the truth." "He shall glorify Me." John xiv. 15 and 16 speak of His gracious ministry to believers. But the marvellous things that are to take place at the coming of the Lord Jesus Christ certainly did not transpire on the day of Pentecost. There was no resurrection and no translation, nor were the nations

gathered for judgment before Him (Matt. xxv, 31-46).

### 3 It does not mean the destruction of Jerusalem under Titus in A.D. 70

Some of my brethren who attempt to spiritualise these passages, say that the destruction of Jerusalem was the fulfilment of Christ's promise to come with power and great glory. Let any unbiased student read the scriptures that refer to the coming of Christ and the events that will take place when He appears, let him compare these with historical accounts of the destruction of Jerusalem, and he will see how utterly absurd is this explanation.

Under Titus, the Roman prince, Jerusalem was destroyed. The Jews were driven to the very

#### ENDS OF THE EARTH

and the city came under the heel of the Gentiles where it has remained throughout the centuries. At the coming of Jesus, the city of Jerusalem will become the "joy of the whole earth." The Jews will be regathered. The tabernacle of David, which is fallen down, will be rebuilt and the throne of David will be re-established. Then "He shall reign from the river to the ends of the earth." "And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. that the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things, Known unto God are all His works, from the beginning of the world" (Acts xv 15-18) "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the

mountain of the Lord of hosts, The holy mountain" (Zech. viii 3).

#### THE LORD HIMSELF

It is the Lord Himself who is to appear the second time. "This same Jesus shall so come in like manner as ye have seen Him go." His feet that were so mysteriously lifted from the Mount of Olives, will, in the day of His return, stand again on that very mountain (cf Zech. xiv. 4) "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." His hands that were outstretched in blessing as He departed from earth, will be spread forth once more and "one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son."

If, then, the coming of the Lord Jesus Christ is not death, nor the coming of the Holy Spirit, nor the destruction of Jerusalem, it cannot be anything less or anything else than His own personal appearing to the world which rejected Him. For that event we look. Toward that day we hasten.

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Daily prayer is needed for daily duties

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Most men are vain about something. Some are even proud of their humility!

## Healed of Rheumatoid Arthritis at Principal George Jeffreys' Spa Fields Campaign



MRS MAGHIE.

I do praise God for Divine healing. For many years I had been a great sufferer from Rheumatoid Arthritis, enduring great pain and gradually getting worse. I could not get any relief at all. Sometimes I could not move from my chair, and as for getting up and down stairs it was agony. My friends took me on their arms to the hospital, where I had radium heat and diathermy treatment. After having this treatment for three months every afternoon, the doctor told me it had done no good. So I left and decided to trust in the Lord. At last I had to stay in bed, I was so ill. When I was able to get up again I found I could not walk without a stick. When the Campaign started at Spa Fields Church, King's Cross, London, a friend took me along. I was feeling very ill in body, but whilst sitting in my seat the power of God came upon me. Principal George Jeffreys anointed me in the name of the Lord, and the next morning I was quite well, and I have not had any ill effects since. I just prayed to the Lord for deliverance from the Arthritis and I was completely healed, and I have not had a stick since. I can get about now quite comfortably. Hallelujah! Jesus never fails!—MRS MAGHIE.



# Concise Comments & Interesting Items

**Stories of the Great War** are still appearing, and are useful for illustration. Here is a recent one that has come under our notice.

"There was a dramatic moment in the world's history when General Pershing placed the American Army under the command of General Foch, who had just been made Commander of the Allied Forces in the field. One sentence that he uttered at that time, although not widely quoted, is most significant: 'Infantry, artillery, aviation—all that we have are yours. Dispose of them as you will.' God wants to hear His Church make such a consecration as that. It will then be as irresistible as 'an army with banners.'"

**For those who believe** in the Baptism in the Holy Ghost, and that there is a difference between the Spirit being with us and in us, the following illustration used by Dr. S. D. Gordon at the recent Keswick Convention, will be helpful.

### "THE LIGHT INSIDE"

"A learned friend was travelling in Southern Europe, where they make so many skilled things, sometimes at very low prices. This friend ran across a very pretty vase, it was exquisite, the planning of the neutral colours beautiful. She gave it to a dear friend at home. The friend put it on the table in her drawing-room, and everybody said, 'Where did you get that beautiful vase?' Then, one day, the lady who owned the vase on an impulse took up an electrical bulb on a free flex and dropped the bulb into the vase. She had never seen the beauty before. The light inside re-

vealed the rare beauty beyond words of the vase."

**These words** are found on an old slab in the cathedral of Lubec, Germany: "Thus speaketh Christ, our Lord, to us:

Ye call Me Master, and obey Me not,  
Ye call Me Light, and see Me not,  
Ye call Me Way, and walk Me not,  
Ye call Me Life, and desire Me not,  
Ye call Me Wise, and follow Me not,  
Ye call Me Fair, and love Me not,  
Ye call Me Rich, and ask Me not,  
Ye call Me Eternal, and seek Me not,  
Ye call Me Gracious, and trust Me not,  
Ye call Me Noble, and serve Me not,  
Ye call Me Mighty, and honour Me not,  
Ye call Me Just, and fear Me not,  
If I condemn you, blame Me not."

**Russia**, according to reports, is fearing the coming winter. Food rations are to be reduced about fifty per cent, and special instructions have been issued for organisations, such as factories and trusts to grow their own vegetables. Butter is £3 a pound in the markets, sugar £2, and meat £1.

**Flying the Atlantic** is a perilous adventure. Yet a number have now done it and become the heroes of the world. One who has flown it, Miss Amelia Earheart—known in private life as Mrs. Putman—has given this striking message: "Everyone has his own Atlantic to fly. Whatever you want very much to do against the opposition of tradition, neighbourhood opinion, and so-called common sense—that is an Atlantic. The small things that invite us to hop out of

the rut mean just as much as flying the Atlantic."

Surely every Christian has his own Atlantic to fly. But if the Lord Jesus is the Pilot the journey will be safely accomplished.

**India has her jewels**—those who adorn the faith which they profess. True there are rice-Christians—those who profess Christ for what they can get. But the following, told by C. W. Posnett, shows that there are real gems among India's Christians.

Jacob of Kummarralli inherited a small debt of £4 when his father died, but when he went to settle up the village chief demanded £20. In three years £4 had become £20. "But," said the chief, "it you will give up worshipping Jesu Swami and turn the teacher out of your house, I will let off all the interest." Jacob was only a young Christian but he had learnt to love the teacher who had led him to Christ. He was determined to be faithful though it might almost ruin him. He never hesitated but went and sold his most precious cattle, and when he paid the chief he said, "I will not give up Jesu Swami for £20, no whatever it costs me."

**To live to one hundred years old** is not considered to be a blessing by one named Samuel Clare of Northampton. He has just reached that age and every night he prays, "Will the Lord be pleased to take me before morning?" He says, "There is no happiness in being 100. One is only an object of wonderment." One cannot help thinking of the words of the Psalmist in Psalm xc: 10.

## 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.

**BIBLE ACROSTIC.** Each vowel is replaced by a capital X throughout. Small x's are in the original words and chapter numbers, and are not to be changed.

As an example, the first word in the last line of the acrostic is "Mandates." The full lines will give you the name (by first letter of each line read down) and history of a famous city. Write out the solution line for line, including the Scripture references.

JXhXvXh's fXrst cXty Xf GXspXltXstXmXny  
 GXnXsXs xiv 18-20  
 XxcXllXnt fXr sXtXXtXXn PsXlm xlviii 2  
 RX,XctXd GXd's lXght XndXr bXcksIXddXn kXng  
 JXshXX x 1  
 XnXtXd tX BXnjXmXn's XnhXrXtXncX, bXt—  
 JXshXX xviii 28  
 StXll XncXnqXXrXd by thXm JXdgXs xix 10-12  
 XnnXxXd by DXvXd II SXmXXI v 6-9  
 lXftXd thX SXn Xf GXd tX thX crXss MXtthXw xvi 21  
 XndXrXd cXntXrXXs Xf GXntXlX chXstXnXng  
 LXkX xxi 24  
 MXndXtXs hXr nXmX tX ChrXst's BrXdX fXr XvXr  
 RXvXlXtXnXn xxi 2

Solutions must arrive by first post Monday, September 26th

### SOLUTION TO JUMBLED TEXT, SEPTEMBER 9th.

Answer: I Corinthians 1: 18

Correct solutions were received from Tom Armstrong, Iris Astill, Irene Bathgate, Joan Bradford, Allan Broomfield, Arthur Cheeseman, Gladys Clark, Cornelia Earle, Dilys Hale, Quita Holman, Mary Hurst, Muriel E. Keys, Ronald Mason, Joan Mouatt, Beatrice Paul, Alice Potter, Joseph Potter, H. Phillips, M. Phillips, Irene Spicer, Charles Steele, Beda Thomas, Stephen Wallis, Joan Whiteheart, Dennis Wilkinson, Alfred Yardley, Evelyn Young.

### Neh VIII 1-6 EZRA READING THE LAW

The scene of this wonderful Bible reading was before the water gate in the wall, which spoke of cleansing, refreshing, and reviving in the power of God's Word, as the sheep gate, where building must begin, spoke of the blood of the cross (Neh iii 1). Every great revival has come from the recovery of or emphasis upon the Word of God, Bible correspondence schools, as well as true teachers of the Book individually, are expounding the Word in power in our day, and "no word of God is void of power." This Bible study movement is the basis of our prayer to-day for a sweeping revival in the Body of Christ.

# FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by PERCY G. PARKER

**Sunday, Sept 25th** Matt xxv 31-46  
"Come, ye blessed of My Father"  
(verse 34)

It will be a glad day when we enter into that kingdom prepared for us from the foundation of the world. It will be a perfect kingdom. It will be the expression of the perfection of God. It will be a perfect kingdom for those who have lived for Christ in an imperfect world. Here everything surrounding us is imperfect. But there everything will be perfect. Then we shall discover that everything done on earth because we loved Christ, will have its reward. Some do good to please themselves. Some do good to please others. But the only good which will get a heavenly reward is the good we have done to please Christ. Love others for Christ's sake, feed others for Christ's sake, clothe others for Christ's sake,—and you are laying up treasure in heaven. That which is done well for Christ will receive the "Well done!" of Christ.

**Monday, Sept. 26th** Matt xxvi 1-16  
"To what purpose is this waste"  
(verse 8)

Nothing is wasted if it is done for Christ. Our method may even be wrong, but if our motive is right then it will earn His approval, although it may receive the bitter disapproval of His disciples. We waste what on ourselves we spend, but nothing is wasted which we spend on Him. Worship is waste of time to some. They would approve of constant evangelistic services, but would strongly disapprove of the worship meeting. But worship is not counted waste in heaven. Worship is an act performed directly to the Lord Jesus. Worship unto Christ is not to be a substitute of service unto men. But worship is the primary thing, service is secondary. The critics are usually the wasters. They waste time, talent and talk. Nothing given to Christ is wasted.

**Tuesday, Sept. 27th** Matt xxvi 17-30  
"When they had sung an hymn, they went out into the mount of Olives"  
(verse 30)

Jesus loved to sing. Singing to Him was not a form. It was His whole soul going forth in music. He sang in the midst of this—one of His darkest hours. It is good to sing in our dark hours. The soul that sings begins to mount up out of the darkness. There is a song that will fit into every experience. We can sing forth our sorrow, our penitence, our trust, our praise, our all. We can sing on the ocean, on the earth, under the earth, above the earth, yea everywhere. Soldiers march better when they sing. So do Christian soldiers. When the days are cloudy sing some happy song. Put your soul into your singing, and your singing will lift your soul. A

song a day keeps numberless clouds away  
So sing!

**Wed, Sept. 28th** Matt xxvi 31-46

"Though all men shall be offended because of Thee, yet will I never be offended" (verse 33)

Blessed Lord, safeguard me from the self-confidence of Peter. He little realised how weak he was in himself. My danger is the same. At times I feel how utterly weak I am, but at other times I feel strong and confident. Times of self-confidence are times of danger. When I am inclined to boast about what I can do, then help me to remember Peter. Help me to remember that natural strength will fail me just when I need it most. But if I am wise to say, "I can do all things through Christ, who strengtheneth me," then I am on safe ground. Yes, it is always Thy grace I need. I dare not boast of what I shall do for one moment. It is not what I shall do, but what Thou wilt do through me. Even the strongest fail and fall, but they that draw their strength from the Lord are preserved.

**Thursday, Sept 29th** Matt xxvi 47-58

"Then all the disciples forsook Him, and fled" (verse 56)

It is easy to blame the disciples, but it is not wise to do it. If we had been there we should probably have fled a little faster than they. The strain upon them was terrific. The Shepherd was being smitten, and the sheep were scattered. That same Shepherd is still being smitten to-day, but in a different way. Men smite Him with their blasphemies. They delight in taking His Name in vain. Are we silent, or do we let them know that we are His disciples? Jesus is smitten in books. He is smitten on the stage. He is smitten in some popular song. He is smitten in scientific discussions. Sometimes He is smitten on the wireless. When the Shepherd is smitten what do we—His sheep—do? It is better to be smitten with Him than to try and hide the bloodmarks with which each one of His sheep has been sprinkled.

**Friday, Sept. 30th** Matt xxvi 59-75

"But Jesus held His peace" (ver 63)

The control of the tongue is one of the highest heights we have to scale. We speak when we should be silent. We are silent when we should speak. One of the greatest secrets of a controlled tongue is a right heart. If the heart is wrong the tongue will be like an unbridled horse. Usually the tongue is the instrument of the heart. There are occasions when it is the instrument of the mind, but the heart is the main controller. It follows that the holier our heart the better our words will be. Self-control or temperance

is one of the fruits of the Spirit of Christ. It follows therefore if silver speech and golden silence are to be ours that we must be filled with the Spirit of Christ. It is Christ in us that restrains our speech. It is Christ in us that constrains it. A sanctified life is the secret of a sanctified tongue.

**Saturday, Oct., 1st.** Matt xxvii 1-10

"When they had bound Him"  
(verse 2)

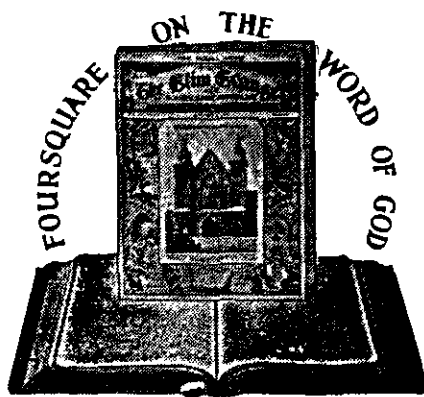
They bound the unbound Christ. But even as they bound Him creation moved at His word. Millions of worlds circled at the will of the One who was bound on one of the smallest of them. There are powers that cannot be bound by chains, nor even by the four walls of a dreary office. Jesus could control worlds while His hands were bound. The power of prayer cannot be bound with material things. Our unbindable powers are strictly limited—but prayer cannot be bound. In some ways our life many be limited, but our prayer life can be unlimited. However much we are bound in some ways, let us still use for God the powers that cannot be bound.

## Cherith

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith" (I Kings xvii 3)

God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Father says "There, child, thou hast had enough of this hurry, and publicity, and excitement, get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away." Happy is he who can reply, "Thus, Thy will, is also mine. I flee unto Thee to hide me. Hide me in the secret of Thy tabernacle, and beneath the covert of Thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judæa, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the Throne, and where we may taste the sweets and imbibe the power of a life hidden with Christ.—F B Meyer.



## EDITORIAL

### God's Method.

FREQUENTLY in spiritual experience the darkest hour comes before the dawn. The deepest valley precedes the highest height. Prayer for blessing is oftentimes followed by a sense of great failure and need. So much is this so that many have entered into the experience of the hymn writer who said, "Is this the boon for which I sought? Has prayer new trouble on me brought?"

An old godly writer named Flavel, has given us wise words on this matter. He said

"When God intends to fill a soul He first makes it empty; when He intends to enrich a soul He first makes it poor, when He intends to exalt a soul, He first makes it sensible of its own miseries, wants and nothingness

"Our Saviour in the end of His beatitudes speaks, 'Great is your reward in heaven,' but in the beginning of them, He first says, 'Blessed are the poor in spirit' God deals in the spiritual building, as men do in the artificial building—the higher they intend to build, the deeper do they lay their foundation

"If God intends to lift you up to Christ, and mercy, and grace, and glory, He will first bring you low in the sense of your sinful miseries and spiritual wants, and self-nothingness and unworthiness"

### Suppose.

WHAT would this world be without the Bible? Now that we have it, many sadly neglect it. If God suddenly blotted it out, then multitudes would be crying after it.

A vivid illustration forcibly reminded us of the value of an open Bible.

"A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbour's house, aroused him from his sleep, and asked to see his Bible, but when he brought the Book they found it also blank. In great consternation they sought other Bibles, with the same result. Then they said, 'We will go to the libraries, and from great books we will gather the quotations of the Scriptures, and thus remake our Bible.' But when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank. When the man awoke, his brow

was cold, yet covered with perspiration, so great had been his agony during the dream

"Oh, how dark this world would be without the Bible! Man would be like a wrecked ship dashed into mid-ocean"

Concluded from front cover.

The youngster is a very bright and intelligent girl, and it is extremely difficult to contemplate her as a bad case of St. Vitus' dance a few weeks ago.

Her mother said she also took her young son to one of the revivalists' meetings, as he was troubled with adenoids. He, too, was cured in the same manner. The family lives at Stenhouse Drive—Edinburgh Evening Dispatch," September 9th, 1932

*The people who fear God most are least afraid of men.*

*The basis of our friendship with God is our obedience to Him*

#### ANONYMOUS GIFTS.

We acknowledge with gratitude to God the following anonymous gifts:

To the Work in General Exeter, £1  
For Revival Campaigns New Barnet  
£3, Banbury, £6  
For Foreign Missionary Work Littlehampton, 17/6



THE POWER-HOUSE

# The Blood Covenant

## II.—Our Part toward God

By FRANCES R. STEPHENS

**S**PEAKING in human language, yet very reverently, God does call upon His people for help against a common foe.

Come behind the scenes in the opening chapters of Job. On a certain day, the sons of God came to present themselves before the Lord. Satan came also among them. "And the Lord said unto Satan, Whence comest thou?" Satan's reply is an amazing one, "From going to and fro in the earth, and from walking up and down in it." Just think of this enemy of God having the audacity to make such a statement! To walk the length and breadth of enemy territory is bad enough, but to announce the fact to the Owner means that to all intents and purposes he has annexed the property.

Now we know that the earth is the Lord's and the fulness thereof. God is (so to speak) in trouble. He needs help. To whom will He turn in the hour of need? Surely to His covenant friend! God therefore calls on the name of Job when He enquires of Satan if he has considered His servant, "that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Job as God's ally has to stand the full force of a powerful enemy's attack, first of all on his property, then on his family, and lastly on his own person. But

### SATAN IS DEFEATED,

and God rewards Job by giving him twice as much as he lost in warfare. So our covenant Friend tells us in His Word that a cup of cold water given in the Name of a disciple shall be rewarded, and that those who are faithful unto death shall receive a crown of life.

Then how can we reward Him who so frequently comes to our rescue and delivers us? "What shall I render to the Lord for all His benefits unto me? . . . I will offer the sacrifices of thanksgiving . . . I will pay my vows unto the Lord now, in the presence of all His people, in the courts of the Lord's house."

Elijah came to the help of God on Carmel, and proved Him to be the one and only God because He answered when called upon by name.

Idolatry is based, antithetically, on the same principle as the worship of Jehovah. It is rightly called devil worship. Satan is its author, and has imitated God in His methods. Because God brought His people nigh to Himself by the shedding of blood, idolatry is based on similar lines, but carried to excess. So we hear of human sacrifices, and idols' temples built on the foundation of the firstborn; thus for example the temple children of India, and all the immorality connected with Hindu idolatrous worship.

In Elijah's day the worship of Baal had superseded the worship of Jehovah to such an extent, that Baal's prophets numbered four hundred and fifty to Jehovah's one. The question for decision was, Which is the true God? The details of worship and approach being similar, the prophets of Baal were to call on the Name of their God, whilst Elijah would call on the Name

of his, and it was agreed upon by both parties that the God who heard the cry of His people and answered by fire would thus shew Himself to be the true God.

The prophets of Baal called first. Now was the time for Baal to shew his power and come to the aid of his covenant people. His reputation was at stake, and his prophets became more frantic as the hours sped on. The shameful silence of Baal was broken by the mockings of Elijah, who urged the idolaters to cry more loudly, and give their god every opportunity of vindicating himself, thus making

### GOD'S VICTORY

all the greater. The priests began to leap upon the altar, and to cut themselves till the blood gushed out. Truly Baal will be moved by such a sight, a reminder that his covenant people call! It is now the time of the evening sacrifice, and there has been "neither voice, nor any to answer, nor any that regarded." Fickle Baal! You have this day put your people to shame and humiliation.

Jehovah's solitary but majestic prophet commands the sullen and disappointed people to draw near. The altar is repaired, and water poured over the sacrifice and the wood. Then in a prayer which is sublime in its simplicity, Elijah calls on the Name of the God of Abraham, the God of Isaac, and the God of Jacob. No need for him to leap on the altar, or to cut himself with knives. Just a request that He will prove Himself God in Israel, and Elijah His servant. Immediately the fire of the Lord fell and consumed the sacrifice, the wood, the stones, and the dust, and licked up the water in the trench.

There was nothing more to be said. Baal was proved to be no god, and his worshippers were utterly defeated. "The Lord, He is God," is the sequel to the story.

All the Old Testament saints dealt with God on the strength of the blood covenant, and in consequence they seemed to have power to prevail, even to the point of appearing audacious, as Jacob at Bethel, who made a contract that if God would be with him, give him food and clothing, and bring him back to his own country in peace, then the Lord would be his God, to whom he would give

### A TENTH OF ALL

his possessions. Jacob was thus making the conditions known, and promising a reward for help rendered.

God invites such a procedure by deliberately calling on His people to prove Him, to put His faithfulness to the test; to be bolder still, and command Him concerning the work of His hands. On the other hand we invite Him to judge and prove us, to see if there be any unfaithfulness on our part, any compromising with the enemy. Read Psalm xxvi in this connection. David has opened no side door to the enemy. We do well to imitate him in his proper hatred of the Lord's enemies. They are David's enemies too.



The friends now so closely united are at liberty to put to the test, and prove each other's fidelity to the utmost limit. The demands made are sometimes of a very unusual character. Thus the day came when God tried Abraham, and called upon him to give substantial proof of his love and trust.

The test concerned Abraham's son, the child of promise, whom he was told to offer up as a burnt offering. What a trial of faith such a request must have been! But faithful Abraham does not seem to have faltered. The inspired record of this outstanding deed is, that he rose up in the morning, saddled his ass, took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. No wonder that he is always known as the friend of God! He is proved faithful, God is perfectly satisfied, and because these are the days of types and shadows, Isaac is received back as it were from the dead, because he "reckoned that God was able to raise him up even from the dead." What

#### A BEAUTIFUL PICTURE

of the true Isaac (the Church Gal iv 31) whom the Father will actually raise from the dead by His own glorious power!

God gave proof to Abraham of His undying love and faithfulness by a wonderful revelation of Jesus, the Lamb of God. Did not Christ affirm to the Jews, "Your father Abraham rejoiced to see My day, and he saw it and was glad"? God later proved His faithfulness in reality long after Abraham had left the land of pilgrimage for that better country, by an act which far exceeded Abraham's. Isaac was spared, but God spared not His only begotten Son, but offered Him up for us all. Yea, God offered up His Son as a sacrifice for those who were enemies, and thereby has for ever commended His love toward us, in that while we were yet sinners, Christ died for the ungodly.

The day on which Jesus was offered is the most stupendous day in the history of the world. All the days which preceded it did but lead up to it, whilst all the days which have succeeded it look back on it. On this day of days, God entered into Blood Covenant with mankind in reality, for He gave of His blood in the blood of His Son.

Amazing love, how can it be  
That Thou, my God, shouldst die for me?

On this day man also entered the Covenant in reality, for Jesus gave of man's blood, when His human blood was poured out. The Lord Jesus in His own person took God's part, and man's part, for He was perfect God and perfect Man. Behold that crimson stream, God and man's blood mingling and flowing together. God's blood flowing manward and satisfying man, man's blood flowing Godward, satisfying God, and eternally sealing our union in an everlasting covenant. Thanks be unto God for His unspeakable gift, and for the priceless privilege of knowing Christ Jesus my Lord.

We have called this a momentous day, for on it types, shadows, sacrifices, circumcision, law, and all that had taken place

#### BETWEEN GOD AND MAN

by symbol, ceased for ever, and were shorn of all their power. The law was fulfilled, sacrifices ceased, circumcision was nothing. Realities had taken their place. Man had proved unfaithful even in the keeping of the covenant by symbol. How then could he have a part in the reality? Only through faith in that which another had done, and as that other is the Son of God, we can without fear put all confidence in His atoning work on our behalf. Christ is our representative Man, our kinsman Redeemer. In the sight of God there is only one Man, the Man Christ Jesus, and by faith we are all absorbed and immersed in Him. He hath made of twain one flesh—His work for us reckoned ours, His righteousness ours, His power ours, His standing and high calling ours. We are heirs of all to which He is heir. What a firm foundation on which to build!

On Christ the solid Rock I stand,  
All other ground is sinking sand.

We enter into this wonderful covenant "by grace, through faith, not of works, lest any man should boast." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And we, who were afar off, are made nigh by the blood of the Lamb. Hallelujah! What a Saviour!

From time to time the two covenanting parties would gather round a festive board, and feast together, as a remembrance of the bond which united them so closely. The wine they drank was to them a symbol of their mingled blood, and of the common life they shared, whilst the bread eaten nourished that life. It is usually at the feast spread immediately after being united that they drink of the mingled blood, at subsequent feasts, wine is drunk as a symbol.

So the Lord Jesus on that memorable night instituted the feast and memorial of the Lord's Supper, and gathered round the table those who were the first-fruits of a great company about to enter

#### COVENANT RELATIONSHIP

Now the disciples were perfectly aware of that which they had entered. Consequently Peter declared, "Though all men shall be offended because of Thee, yet will I never be offended," and again, "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples."

Those mysterious words, "This is My body . . . this is My blood," were not only spoken to the disciples, but to us, and to all those who are yet to come. They whisper of a mystery once hidden, but now made manifest, of the mystical union between Christ and the believer that we are bone of His bone, flesh of His flesh, and members one of another. There is no "only child" in this large and joyous family. "Let us therefore love one another with a pure heart fervently."

"This is My blood . . ." "The life is in the blood," testifies for all time that we are "bound in the bundle of life" with the Lord. Oft are we conscious that the fount of eternal life within us awaits with scarce-disguised eagerness the summons of the Trumpet, and the voice of God, to burst its confines

and catch us up to meet the Lord in the air, and to change us in the twinkling of an eye into His own most glorious image

Every time we gather round the Table and eat the bread, we nourish and sustain the common life which we share As we drink the cup, memory carries us back to the Cross whereby we were joined to the

Godhead in a mystical union of life which is eternal

The Lord's Supper is a feast, a time of rejoicing, a time to look back to the source from which we had our spiritual being, and a time of looking forward to our glorious consummation at His appearing. "And every man that hath this hope in him purifieth himself, even as He is pure"

# Love Found a Way

CONSTANCE B RIED

HARRY DIXON LOES

1 Won-der-ful love that re-cued me, Sunk deep in sin, Guilt y and  
 2 I o-c-brought my Saviour here to die On Cal-va-ry, For such a  
 3 Love open'd wide the gates of light To heaven s do-man, Where-in e-

vile as I could be— No hope with-in, When ev-ry ray of lighthad fled,  
 sin-ful wretch as I, How can it be? Love bridg'd the gulf twixt me and heav'n,  
 ter-nal pow rand might Je-sus shall reign, Love lift ed me from depths of woe

O glo-rious day! Raising my soul from out the dead, Love found a way  
 Taught me to pray, I am redeem'd, set free, forgiv'n Love found a way  
 To end-less day, There was no help in earth be low, Love found a way

CHORUS

Love found a way to re-deem my soul, Love found a  
 way to re-deem my soul,

way that could make me whole; Love sent my Lord to the  
 a way a way could make me whole, my Lord

*ad lib*  
 cross of shame, Love found a way, O praise His ho-ly Name!  
 to the cross of shame

# Bible Study Helps

## THE RENDING OF THE VEIL (Matthew xxvii. 51)

The Temple supplanted the Tabernacle and the veil of the Temple was the veil of the Tabernacle perpetuated The significance of this miracle

### 1. Judaism—Completion.

In respect to Judaism this signified completion The ancient religion, with its rites and ceremonies, had fulfilled its purpose and was now obsolete

### 2. Jesus—Mediation

Our Lord offered one sacrifice for sin for ever He became the only Mediator for all men

### 3. Mankind—Admission

The rending of the veil signified universal priesthood of believers There was now to be direct, not indirect, appeal to God

The six Calvary miracles were the voice of physical nature testifying to the Deity of the person and the atoning nature of the work of Christ Human nature should bear the same testimony

## FELLOWSHIP (I. John 1. 3)

- 1 Fellow-labourers (Luke x 2, Phil iv 3)
- 2 Fellow-helpers (Rom xvi 3, III John 8)
- 3 Fellow-citizens (Eph ii 19, Phil iii 20, R V)
- 4 Fellow-heirs (Rom viii 17, Eph iii 6)
- 5 Fellow-servants (Col i 8, iv 7)
- 6 Fellow-soldiers (Phil ii 25 II Tim ii 3)
- 7 Fellow-prisoners (Acts v 18, Eph iv 1)

## HONOURED MOTHERS A Sacred God-Given Office.

- 1 Eve, the mother of all living (Gen iii 20)
- 2 Sarah, the mother of nations (Gen xvii 16)
- 3 Rebekah, the mother of thousands of millions (Gen xxiv 60)
- 4 Deborah, a mother in Israel (Judges v 7)
- 5 Bathsheba, the mother of King Solomon (I Kings i 11)
- 6 Elizabeth, the mother of the greatest prophet (Matt xi 11)
- 7 Mary, the mother of our Lord and Saviour (Luke i 43)  
 "Her children arise up, and call her blessed" (Prov xxxi 28)

## PSALM XIX.

- 1 God in nature (1-6)
- 2 God in His Word (7-10)
- 3 God in experience (11-14).



# THE CHURCH'S INCREASE



## Many Baptisms—New Churches Flourish

### SHOWERS OF BLESSING

**Dundee** (Pastor J. McGillivray) Truly it can be said "And the end is not yet, praise the Lord." Since the Revival Party moved on, much progressive work has been done through the energetic

Bridge Street, Leeds. During a part of the month of August, they were able once again to enjoy the ministries of Mr. and Mrs. Llewellyn Bell. The saints in Leeds have a warm spot in their hearts for these Welsh friends, and truly God has

conscious of the presence of God, who was working on the hearts of men and women, in that eleven raised their hands to signify their desire to become obedient to the Lord in the matter of baptism at the next opportunity. The saints thank God for His gracious movings, and are expecting even greater things in the coming days.

### SEVENTY-FIVE BAPTISMS.

**Birmingham** (Pastor R. Tweed) Great rejoicing was the portion of the saints at the Elim Tabernacle, Graham Street, on a recent Saturday, when the first baptismal service was held there. Although an Elim Tabernacle for over two years, the building had no baptistery, but Pastor Tweed with the co-operation of the brethren, has now installed a beautiful baptistery and also changed the church by renovation so as to be unrecognisable in comparison with its former state.

The Tabernacle was filled to overflowing long before the meeting commenced, chairs being added to seat the people seeking to gain admission.

Evangelist Knipe (Ledbury) with a party of saints paid a visit, and rendered the Gospel in song, whereby the anointing of the Holy Spirit drew all into closer contact with the Saviour.

Pastor Tweed delivered the message in power, portraying the wonderful sacrifice of Jesus on Calvary. Six souls were saved, and all desire more earnestly to follow and obey the Saviour.

The precious promises of God's Word read by the Pastor to each candidate, answered by their clear testimonies to salvation, were a feasting time to all present. Following this Pastor Tweed



The City Temple Orchestra, Glasgow.

ministry of Pastor McGillivray, and the fire still burns brightly and is spreading. Saints are enjoying a spiritual uplift through inspired messages so faithfully delivered, and, praise God, many sinners are obeying the promptings of the Spirit, and accepting salvation. The sick, too, are finding God to be the all-sufficient One, many being living testimonies to His healing power. To God be the glory!

On a recent Sunday, when favoured with a visit from Pastor and Mrs. Tweed, the members were received into fellowship and a local assembly formed here with Christ the only and sure Foundation upon which to build.

A happy company of Crusaders eagerly anticipate each recurring Wednesday, and another opportunity to do a little for the Master with a view to greater service when He calls. The Saturday night open-air meeting, at which the orchestra assist greatly in leading the praise, is proving itself to be an occasion of real refreshing to many of the hundreds of men and women who come under the sound of the glorious Gospel.

With the watchword, "Go on," ever ahead a hall has been opened in the west end of the city, with a view to the furtherance of God's Kingdom in that part. Surely the glorious time has yet begun. Praise His wonderful Name!

### TWENTY BAPTISMS.

**Leeds** (Pastor T. H. Jewitt) "Blessings abound where'er He reigns." Such is the experience of God's people who meet at the Foursquare Tabernacle,

again made them a great blessing to all who were privileged to get to the Tabernacle. Souls have been saved, the redeemed have been drawn nearer to their Redeemer and the Name of the Lord has been exalted. It was also a great joy on a recent Wednesday evening to see the Tabernacle well filled on the occasion of a baptismal service. After Pastor Jewitt had preached the Word in Holy Ghost power, he immersed some



The above enterprising notice-board was exhibited outside the Elim Church, Bermondsey, which is a bus stopping place. The notices were cut from the "Elim Evangel" and were read by large numbers of people.

twenty candidates in the Name of the Father, Son, and Holy Ghost. It was indeed an impressive service, one was

immersed the seventy-five candidates whilst the Holy Ghost brooded over the meeting and the glory filled the house.

Twenty-seven saints signified their desire to follow the Lord at the next baptismal service

God's smile of approval remained throughout the week-end services. The feasting on heaven's rich dainties at the Sunday morning communion service supplied by the Lamb that was slain completely satisfied all hearts. Mrs Tweed's message at the evening Gospel service compelled the heartfelt response, "My cup's full and running over," and resulted in eight sinners accepting salvation

#### MISSIONARY TESTIMONY.

**Hendon** (Pastor W B Kelly). On a recent Sunday evening the saints meeting at Elim Tabernacle, Ravenhurst Avenue were favoured with a visit by Pastor H W Fardell, of Bradford. God used him as a means of great blessing and comfort to all who listened as he expounded the Word, and plainly proved to all the loving care of the heavenly Father.

The following Sunday was the occasion of a welcome visit from Pastor and Mrs Thomas, Elim missionaries now on a

visit home from Mexico. Mr Thomas ministered the Word at the morning service, telling how hard it was to get the Gospel proclaimed in Mexico. In the evening Mrs Thomas spoke to a crowded congregation, and told of the wonderful native conversions, and how God uses them to preach the Gospel now that the difficulties hampering the witness of foreign pastors and evangelists are so great. Praise God for the work He is still doing on this distant field by the fruitful results of His servants' labours.

## Shining for Him

By A. P. CONNOLLY

*Arise, shine for thy light is come, and the glory of the Lord is risen upon thee*—Isaiah lx. 1

**N**O matter where a light may be placed, its duty is to shine. Nothing else—just shine. Now in order for a light to shine it must be brighter, have more radiance than its surroundings. Then it naturally follows that the darker the place where the light is put the brighter will it appear, and the more good will it do if it is allowed to shine clearly.

#### WHEN JESUS WAS HERE

He said of Himself, "As long as I am in the world, I am the light of the world" (John ix. 5). During the period of His ministry He was constantly shedding light, shining for the benefit of all whom He came in contact with, lighting up the dark places, shining around and in the lives of His followers that they in turn might shine for Him by lighting the pathway for others. When He had finished His work and was about to go away, He said to His followers, "Ye are the light of the world" (Matt v. 14). So He has put it upon us His children to carry on the work—in other words, to shine for Him. I wonder how many of us are doing our best. Are we letting our light shine, or do we sometimes grow tired or discouraged, and allow our lights to grow dim or perhaps to go out altogether?

The following paragraph appeared in the *Christian Herald* a short time ago and is worthy of attention.

#### A VICAR'S CONGRATULATIONS.

"The Rev. W. W. Martin, speaking at the annual meeting (in the Metropolitan Tabernacle) of the International Bible Reading Association, related 'In my congregation I have a young girl who came to me not very long ago, and said, "Sir, I am in an office in the City where there are two hundred girls employed. When I commenced work there I nailed my colours to the mast, but there is such filthy talk and godlessness there, that it is truly impossible to live for Christ in such a place, and I am going to give it up." I said to her, "God looked down and saw that warehouse of two hundred girls, and then He looked all through the various districts of North London, West London, East London, South London, and could not out of the thousands of girls who tap a typewriter, find one whom He could choose to be His witness there. He came to Croydon, passing

Clapham and Streatham and all the other districts, until He came to a certain house in South Croydon, and there you were the girl He selected out of all

#### THE MASSES OF LONDON.

I congratulate you. Don't you let God down when He has done you the honour of choosing you thus?"

"A true witness delivereth souls." That young girl saw her trials in a different light when I said, "Think of the honour of being chosen to represent Christ in that place." "I never thought of it like that," she said, and within a fortnight she came and told me, "Two of the girls have been converted." She had realised that her smile, everything connected with her personality, was at the Lord's disposal, and He began to use her."

Yesterday a young lady similarly placed came to me and told me a like story of the difficulties and discouragements in trying to live a Christian life amidst ungodly companions. I said to her, "Just shine for Him." Then remembering that I had the above paragraph by me I read it to her, and she too went away with tears in her eyes and a resolve in her heart to live her best for Him.

It is my earnest prayer that many young women and young men who read these lines may be helped and encouraged to shine for Him. May the following be the prayer and the resolve of every heart.

Perhaps to-day there are loving words

That Jesus would have me speak,

There may be now in the paths of sin

Some wanderer whom I should seek

Oh, Saviour, if Thou wilt be my Guide,

Though rugged the path way be,

I'll go where You want me to go, dear Lord,

I'll be what You want me to be

There's surely somewhere a little place

In earth's harvest-field so wide,

Where I may labour through life's short day

For Jesus the crucified

Then trusting my all to Thy tender care,

And knowing Thou lovest me,

I'll say what You want me to say, dear Lord

I'll be what You want me to be

Christ is the transcendent and indescribable Personality of history—*Mans*



# Studies in The Acts

By P. N. CONRY

## Acts XXI 15-32

Paul and his companions were now on the last stage of the journey. Jerusalem, the home of his student days, the centre of his old spiritual life, the city of his nation, and the scene of his bitter persecution of the Church, lay before him, and, for all he knew from the warnings received, would be the place of his martyrdom. Not that he cared, he was ready for anything. But the request that his service for the Church at Jerusalem might be accepted of the saints must have been heavy upon his heart. His feelings for himself were nothing, but for the companions that were with him, and for the churches they represented, there must have been an aching hope that here in Jerusalem nothing would happen that would widen the breach that had already been started in Galatia and Corinth. It was perhaps because he feared what sort of welcome they would receive that they took up with them Mnason of Cyprus, an old disciple, with whom they were to lodge.

The welcome does not seem to have been very warm-hearted, for while they were received gladly, and the record of the work among the Gentiles gave the Jerusalem brethren joy, yet they immediately plunged into a recitation, not of their thanks for the gifts, but of their grievances against Paul and his teaching. "Thou seest, brother, how many ten thousands (margin, myriads), of Jews there are which believe, and they are all zealous of the Law." Then they enumerated their charges that Paul was against Moses, against circumcision and against the customs. These charges were later enlarged by the mob, and made to include a violent attitude against the people, the Law and the Temple (verse 28)—three things that no Jew could even tolerate. It was an appeal to Jewish patriotism and to partisan spirit in the Church.

Paul's act of conciliation has been called into question by many. They have said that his willingness to go into the Temple with these four Christian brethren who were keeping a Nazarite vow was inconsistent with his own teaching, but such is by no means the case. I Corinthians vii 17-20 distinctly shews that the Apostle of the Gentiles taught Jews who became Christians that they should still remain Jews in things outward. He himself says that, though he was free, he became the servant of all that he might gain the more unto the Jews he became a Jew that he might gain the Jews to them that were under the Law, as under the Law, to them that were without law, as without law (being not without law to God, but under the law to Christ). To the weak he became as weak, that he might gain the weak. Finally he proclaims himself to be made all things to all men, that he might save some by all means and by every means

(I Cor ix 19-23) and this also agrees with his teaching laid down so clearly in Romans xiv. To him it was not circumcision or law or ceremonial, but faith that worked through love to the fulfilling of the law. This being the case he was quite prepared to undertake the task put upon him by his Jewish brethren, and I for one am not prepared to call him to account for his act.

The law of the Nazarite is laid down in Numbers vi, and at the end of the period of the vow they had to present themselves in the Temple with an offering. These offerings were generally beyond the means of the poor, and it was considered a meritorious act for some wealthy Jew to pay the necessary expenses involved in providing the needful for their vow. Paul was by no means wealthy (his writings make that very clear), but in order that no breach should occur, and nothing be lacking on his part to make peace between the two sections of the Church, he proceeded with these four Christian Nazarites into the Temple. There was more risk in this act than appears on the surface—it was tantamount to putting your head in the lion's jaws. But the Church had asked him to do it, and refusal on his part would have at once brought about the very crisis that his visit to Jerusalem was intended to avert. There was no alternative. Go he must, if peace was to reign among the churches, and if in his own heart he was to be clear that he had done everything possible to keep that peace. Personally I cannot see that any other alternative was before the Apostle. The brethren at Jerusalem had placed him in a corner. Refusal would at once be the signal for further and greater unhappiness among the churches, whereas compliance with this request would shew that his writings and teaching, as well as his actions, were all governed by the law he taught—the law of love.

We know from the remainder of this chapter that the result nearly ended the work of the Apostle, but God overruled this so that instead of dying he is allowed to witness to all in the Temple from the steps of the Castle of Antonia with a Roman guard to protect him from the violence of the mob. Turn however, from the riot and confusion of the happenings in the Temple courts, and take a last long gaze at

The Church at Jerusalem, for this is the last we see of it in the pages of the New Testament. A few years before Pentecost had been enacted in the power of the Holy Ghost—this year it was a different sort of Pentecost (for it was at this feast that these things happened see Acts xx 16). The rent veil was certainly intended to shew that earthly priesthood was at an end. This incident shews us that the Church at Jerusalem was continuing to worship before a

patched veil and with a human priesthood as though deliverance had never been bought at the Cross. Christ's offering for sin and uncleanness was once offered, once for all, but here we see the Church continuing the system of sacrifice (verse 26) as though Christ had never died. Notice that they witnessed of themselves that they were still zealous of the Law, the customs, and the Temple, and that the performing of ceremonial vows and the offering of sacrifices (that could never take away sin) was to them the only way possible to be cleansed from defilement. Deviation from this was "disorderly," but for the Gentiles the rules once laid down were all that they had to say. There was no advance, no weaning from the old to the new, no lightening of the yoke. The system, not the Saviour was still in force. The last view of the Church of Jerusalem, the first Church of Christendom, the fount from which the Word had gone forth to Judea, Samaria, and the uttermost parts, shews us that they were still more Jewish than Christian, more concerned about ceremonial law than about carrying the message of liberty and the Gospel to the uttermost part of the earth. Then the Holy Spirit pulls down the blind and we see no more, it is for ever hidden from our view. Titus desired to save the Temple when Jerusalem was taken, but God saw fit that it should be utterly and completely destroyed, and not until that happened did the Church at Jerusalem get their eyes off its glories on to the glories that belong to Christ. What a change between those two Pentecosts! What a catastrophe! The one brought Power, the other, paralysis with one lonely man a prisoner in the hand of Rome. Yet as he went forth, though bound, he was free as the breeze, to go for him and tell Rome about his wonderful Saviour. Let us not be too critical of Jerusalem, but watch our own hearts and our own testimony, lest we also petrify because we do not keep in step, and proclaim the glorious Gospel to all we meet.

## The Bee's Folly

Dr Edmund gives a good illustration to shew the end of the pleasure-seeker. "Did you ever read of the bee in the fable, that found a pot of honey ready made, and thought that it would be fine to save all the trouble of flying about the meadows and gathering its sweet stores little by little out of the cups of flowers, and began to sip out of the dish? Then it went in and revelled in the sweets, but when it began to get tired and cloyed, it found—poor bee!—that its wings were all clogged and would not open, nor could it drag its body out of the mass. So it died, buried in pleasure!"

There are many persons, like this bee, that find death in their pleasures.



# ELIM CRUSADER PAGE

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



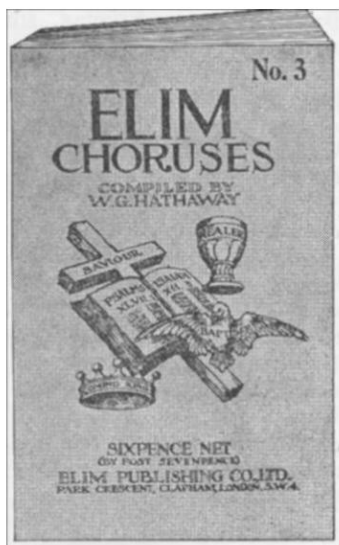
## Musical Causerie

Conducted by Douglas B. Gray

### ELIM CHORUSES, NO 3.

The above new music publication is now available from the Elim Publishing Co., Ltd. Park Crescent, Clepham Park, S.W. 4, price 6d., by post 7d. Pastor W. G. Hathaway, of the Music Editorial Department has given us yet another splendid collection of sixty-four choruses, including many great favourites, which have blessed countless thousands in the great revival campaigns throughout the land conducted by Principal George Jeffreys and the Revival Party.

A perusal of the new book will, I am confident, convince all our musical community and Foursquare friends that it is the best so far. Nos 1 and 2 were indispensible gems in our music repertoire, but the latest edition is nothing short of a wonderful gift to the Christian community who delight to sing the praises of God. No Foursquare home will be complete without a copy. Such a book will afford you many facilities during the coming months for singing the songs of Zion around your fireside with your friends. Why not send them a copy? Secure No 3 book without delay, and make another treasure in your possession.



No 3 Chorus Book has an additional attraction, for it possesses a key index. This will be a boon to song leaders and all those responsible for leading meetings. It is also pleasing to note that it contains a number of pieces by Elim composers.

Such a compilation of choruses has involved a great deal of detail work, and this book has been produced with a high degree of exactitude in music technique. This speaks for itself in the thoroughness and competency of the compiler's work. Pastor Hathaway has also arranged many of the choruses. Chorus

Book No 3 is just in our possession. How we shall anticipate any further numbers! In the meantime secure that which is obtainable. It will bring you blessing and enable you to carry blessing to others in the ministry of song.

### CONCERNING THE HYMNS WE SING

Perhaps one of the oldest hymns we have is, "Art thou weary?" It springs from a Greek original, although there are those who say there was more Latin in the lines than Greek. The English translation, made in 1862, is the work of J. M. Neale, a Church of England clergyman. The original is an eighth century hymn by Stephen of Saba.

Outside Jerusalem there is a deep ravine through which flows the brook Kedron. Perched on the brink of the overhanging precipice is the Monastery of Marsaba. In the early centuries of the Christian era many religious people were attracted to the Holy Land, and, giving themselves up to a life of asceticism, they lived in scattered huts or in caves in the neighbourhood of the Holy City. In this way in the sixth century came St Sabas, the Founder of the Monastery of Marsaba.

In this secluded spot this man gathered the scattered community and formed them into an order under his direction. There the monks lived and prayed, there they died and were buried. To Marsaba in the eighth century came John of Damascus, a man famed as a scholar and teacher. He led by the hand a boy of ten years, his nephew, Stephen. The boy entered the fortress-like monastery and never left it again. He became poet and choir-master to the monks, and there he wrote the hymn which in its English form has become popular and world-famed.

Art thou weary, art thou languid,

Art thou sore distressed?

"Come to Me," saith One "and coming Be at rest."

Stephen and his successors saw many come to Marsaba who were weary of the world. When Dante arrived, tired and sad at heart, at the gate of the monastery of St Croce, the gatekeeper asked through the lattice "What seekest thou?" and in one word Dante replied "Rest!" This was what those who came to Marsaba wanted.

This hymn has been called "A portrait of Jesus," but it scarcely merits that title, for it leaves out of account the joyous side of Christ's character and of the Christian life. Compare, for instance, the glad words, "Christ alone shall be our portion," in Sander's and Bourne's song, "Hark the Gospel," with Stephen's words, "What my portion here? Many a sorrow, many a labour, many a tear." This view of the Christian life is too one-sided, and needs to be balanced by the joy and blessedness which are so prominent a feature of New Testament writings and of Christian experience. Still, we thank Stephen for his hymn

It deals with man's supreme need—rest of soul—and points to Christ as the true source of that rest.

### FAITH, HOPE, AND LOVE

#### Three Strings on the Violin of the Heart

The human heart is the most wonderful musical instrument in all the world. It is played upon by every breath of thought and feeling in the universe. Sight and sound and harmony all appeal to its sensitive mechanism. No other musical instrument is so sensitive. No other can give forth music so sweet, or so bitterly despairing.

Christ, in His effort to save mankind, makes His supreme appeal to the heart. To become a Christian is first of all to have the heart attuned to the Spirit of Christ. Sin is discord in the universe, and makes discord in the human heart. Anger, hatred, jealousy, prejudice, envy, treachery, all these are discordant notes that spoil the music in the heart in the home, and in all the social circles of life.

Paul declares that the three most musical strings on the Christian's violin of the heart are faith, hope, and love. Wordsworth, the poet, himself a beautiful Christian, in one of his songs, says, "We live by admiration, hope and love." Perhaps in the poet's thought admiration was only another word for faith. It is the yearning of man for something beside himself, something higher and nobler and better. Men who have not such faith, have eyes full of dust, ears that are heavy, voices that are hoarse and wake no great songs that stir the soul's ot men to high and noble deeds.

Hope is the second string upon which Paul relies for the heavenly music. He says, "We are saved by hope." The whole story of mankind is the story of the fainting heart kept alive and encouraged by hope. It was hope that kept the light burning in the heart of Columbus. It was hope that stirred the heart of Milton till he caught the vision of Paradise in the midst of the double darkness. The good cheer of Jesus is contagious. The soul listening to Him, cries out with Paul, "I can do all things through Christ which strengtheneth me."

But Paul counts the sweetest and most resourceful string of all to be love. St Augustine says, "Temperance is love, keeping itself pure and undefiled for God. Justice is love, readily enduring all things for the sake of God." Christ wins the heart by love. "I came to break your head," once said a rough man to Whitefield, with a big stone in his hand, "but by the love of God you have broken my heart."

There can be no music in any heart without love. One may have many other good qualities, and yet they will all be hard and cold, harsh and unmusical without love. The music of life must have love for its deep undertone. Happy the man who has all these strings in tune on the violin of his heart—faith, hope and love.

# Elymas—"Son of Jesus" (Acts xiii. 1-12)

By J. CLYDE STILLION

"SEPARATE," said the Holy Spirit at Antioch, "separate Me Barnabas and Saul for the work whereunto I have called them." And it was done. Hands were laid upon their heads after the Christians at Antioch had fasted and prayed, and they were sent away by the Holy Spirit—sent first to Cyprus by way of Seleucia.

To Cyprus! How the heart of Barnabas, "Son of Consolation," must have thrilled as the ship sailed away to Cyprus. Forty miles south of what is now Asia Minor, and sixty miles west of Syria lay this little isle. To Barnabas, it was home (Acts iv. 36). In his younger days, when he was known as Joses, the two mountain ranges of Cyprus were his companions; and there ever stretched before him the broad central valley where grew the oats, the wheat, the barley, the grapes, the olives, the carrots, the beans, the silkworms and the cotton.

## CYPRUS

lay on the trade routes. Joses looked across the sea, heard the call of adventure, and wandered to the mainland to make his own. And he made it. But when this son of Levi opened his heart to Jesus Christ, he sold his land and laid the money at the apostles' feet. And then,—then that which every believer should desire, was realised in his life. The Holy Spirit took control—and Barnabas turns again home.

What a story he would have to tell the folks back home! They must have heard of Jesus—all of them. Many accounts of His miracles would have filtered along the trade routes. How eagerly they would hear that Jesus had really opened blind eyes, healed the sick, raised the dead, and worked many other miracles. With what joy they would learn that Jesus was in truth the Messiah, that He was crucified for their sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures. With what ease they would be won to Christ. The plan was simple. Disembarking at Salamis, and gradually moving across the island to Paphos, they would preach the Word. Probably Paul would tell the great story of his conversion, and John Mark would minister. What a blessing to bring to the isle of his youth.

But when they landed at Salamis, disquieting rumours seem to have come to them. For, almost immediately, they are preaching the Word at Paphos.

Had the Cyprus folks heard of Jesus? Oh, yes. Certainly. They had heard of Jesus the prophet and His mighty deeds. In fact, Elymas, Bar-jesus, was at that moment assistant to the deputy of the country. He, too, was a prophet and a wonder-worker.

Just how amazing Elymas was, we are not told. Possibly he was skilled in the lore and uncanny arts and strange powers of the Median priests, as were many of the Babylonian Jews, a man of science beyond his age in acquaintance with the powers and processes of nature. He may have been representative of an oriental system of religion, and very probably was a magician of great cleverness. Josephus speaks of such an one, whose name was Simon—a Cypriot. So clever was Elymas that he was able to represent himself as Bar-jesus, "Son of Jesus," and be accepted by Sergius Paulus—the deputy of the country, "a prudent man." For a little while, life was rosy for this blasphemous masquerader, Elymas, but he failed to

## RECKON WITH THE HOLY SPIRIT.

"Separate," the Holy Spirit had said, "Separate Me Barnabas and Saul for the work whereunto I have called them." "Being sent forth by the Holy Spirit, they sailed to Cyprus." The news of the arrival of these strange preachers reached the ears of Sergius Paulus. Would he care to hear them preach Jesus? Would he? By all means. Elymas, son of Jesus, was in his employ. Bring them in.

But Elymas was on the job. This would never do. If these men really knew Jesus, he—Elymas—would be shewn in his true colours. "Don't listen to these men, Governor. Talk with me, only. I Bar-jesus, will tell you the facts about their Jesus." Thus he may have pleaded.

Again, Elymas failed to reckon with the Holy Spirit. "Paul, filled with the Holy Spirit, set his eyes on" this blasphemer, this self-styled "son of Jesus." "Son of the Devil!" he said, "full of subtilty, full of mischief, enemy of righteousness, perverter of the right ways of the Lord," son of the Devil, the hand of the Lord is upon you. Go, find someone to lead a blind man by the hand!

And over the eyes of Elymas, darkness fell. And into the heart of the Roman deputy broke forth a great light—the light of Jesus Christ the Son of God.

## The Only Saviour from Sin

Charles E.  
Jefferson, D.D.

I HAVE looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the

homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the image of the invisible God." More and more He is to me what He was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He Himself claimed to be, the eternal Son of the living God. To know Him is indeed life eternal.—Sel

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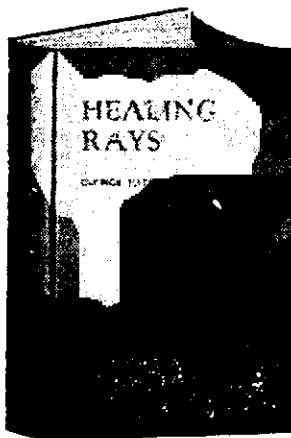


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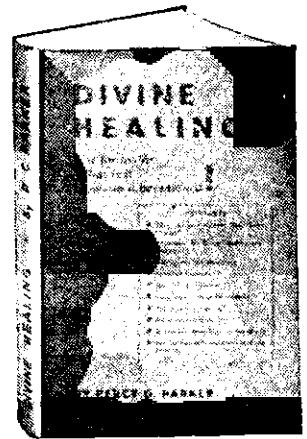
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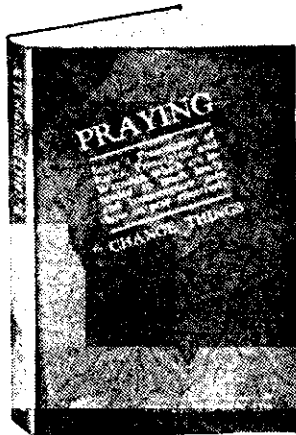
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