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Elim Evangel & Foursquare Revivalist

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

VOL. XX., No. 29.

JULY 21st, 1939.

TWOPENCE

THIS WEEK'S CONTENTS INCLUDE :

A POWERFUL PLEA FOR REVIVAL
A vigorous appeal to God's people humbly to seek His saving and quickening power.

FAITH'S RECKONINGS. A clear statement of our ability to appropriate the mighty promises of God.

"I WAS THERE!" Another striking article from the gifted pen of W. F. P. Burton.

OUR THRONE RIGHTS. An urgent message to believers who are suffering from Satan's attacks and do not know how to overcome.

"THAT TIRED FEELING." Are you an A1 or a C3 Christian?

**NEXT WEEK :
SPECIAL EVANGELISTIC
NUMBER.**



Photo by]

[C. Raad.

GREAT GORGE, PETRA

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

General Headquarters:

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

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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

ARMAGH. July 23—28. Elim Tabernacle, College Street. A week's special meetings conducted by Pastor P. N. Corry. Sunday 3.30 and 7. Weeknights 8.

BANGOR, Co. Down. July 9—21. Elim Tabernacle, Southwell Road. Annual Bible School conducted by Pastor P. N. Corry. Sundays, 11.30, 3, 7. Week-days (except Saturdays), 10, 8. Subject: Epistle to the Romans.

BLACKPOOL. July 2—26. Jubilee Temple, corner of Waterloo Road and Central Drive. Pastor P. Le Tissier. Visitors seeking accommodation in Christian homes should write to Pastor R. G. Tweed, 3, Hall Avenue, Blackpool.

BOURNEMOUTH (Winton). July 23, 24. Elim Church, Hawthorn Road. Pastor W. G. Hathaway.

EAST HAM. July 16. Elim Tabernacle, Central Park Road. London Crusader Choir, 6.30. (Choir at Wormwood Scrubs Prison during afternoon).

ELIM WOODLANDS. July 22. Annual Garden Rally. Special visit of Principal G. Jeffreys and the Revival Party. 3.30 p.m.

GUERNSEY (Delancey). July 30, 31 and August 1. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Fifth Anniversary Services. Special speakers include Pastors G. S. Dunk and H. W. Fielding. Items by Vazon and Eldad choirs. Convener: Pastor A. Jackson.

HOVE. July 30. Elim Tabernacle, Portland Road. London Crusader Choir, 3 and 6.30.

KENSINGTON. Kensington Temple, Kensington Park Road. Pastor R. G. Tweed will be ministering during July. Sundays 11 and 6.30. Wednesdays, 7.45.

LEYTON. July 23. Elim Hall, Vicarage Rd. London Crusader Choir, 6.30.

RANDALSTOWN, Co. Antrim. Commencing July 16th. Tent Campaign by Pastors W. J. Martin and D. R. McClean.

ROMSEY. July 26. Elim Tabernacle, Middlebridge Street. Opening of new baptistry by Pastor J. Smith. 7.30.

SHEFFIELD. Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Weeknights (except Friday), 7.30. Thursday afternoons, 3.

SOUTH CROYDON. July 22. Elim Hall, Selsdon Road. South London Rally, 7.30. Speaker: Pastor J. J. Way.

SWANAGE. Commencing July 16. Big Tent, Victoria Avenue, corner of Northbrook Road (few minutes from sea and station). Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.45. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

UXBRIDGE. July 9—30. Masonic Hall, New Windsor Street. Campaign by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7. Weeknights (except Fridays and Saturdays), 7.30.

AUGUST CONVENTIONS

ENGLEFIELD GREEN. August 7. Village Hall. Monday, 3, 6.30. Speakers: Pastors W. J. Patterson and J. Dyke. Tea provided.

ROMSEY. Elim Tabernacle, Middlebridge Street. Further particulars later.

MALVERN. August 5—7. Elim North Malvern Mission, Cowleigh Road. Speaker: Mr. A. Carter (Grimsby). August Bank Holiday, 11, 3 and 6.30.

Elim Summer Schools, Holiday Homes, & Camps

HAVE YOU BOOKED ?

COLWYN BAY. July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

SOUTHEND-ON-SEA. August 7, 8. Elim Tabernacle, Seaview Road. Monday, 3, 7.30. Tuesday, 7.30. Speakers: Pastors W. N. Brambleby, D. Emmanuel, and Hawley. Tea provided on Monday.

BOURNEMOUTH (Winton). August 6—10. Elim Church, Hawthorn Road. Sunday, 11, 6.30. Monday, 3, 7. Tuesday, Wednesday, Thursday, 7.30. Further particulars later.

MISSIONARY MEETINGS

BY MR. AND MRS. L. WIGGLESWORTH
July 16. Sheffield. 20. Barnsley. 23. Lincoln. 24. Scunthorpe. 25. Wrenthorpe. 29-30. Hull. August 1. Grimsby. 3. Huddersfield. (August 5 to 12. Skegness.) 13. York. 15. Knottingley. 17. Doncaster. 20. Southport. 22. Liverpool.

COME TO THE GREAT

FOURSQUARE GOSPEL RALLY

at the

CENTRAL HALL

WESTMINSTER, LONDON

Saturday, 9th September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Foreign Missionary Meeting, special singing by various choirs, Lectures, etc. to be concluded by

ONE GREAT UNITED MEETING

in the evening, conducted by

Principal George Jeffreys

BOOK THE DATE NOW !

Further particulars will be announced later

Principal GEORGE JEFFREYS

and Revival Party

WORTHING. Commencing July 16th. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fri. and Sat.), 7.30 p.m. Wednesday afternoon, 3 p.m.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Farrington, Seacroft Esplanade, Skegness, Lincs.

FOR BOYS AND GIRLS

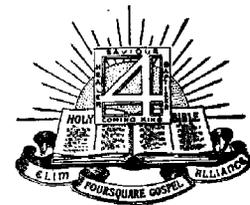
Ideal holidays for boys and girls under experienced leadership.

BOYS' CAMP. August 4—18. At Compton Bay, Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16.

SCHOOLGIRLS' HOUSE-PARTY (aged 10—16). August 19—28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

The Elim Evangel

AND FOURSQUARE REVIVALIST



The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XX. - - - No. 29

JULY 21st - - - 1939

Price - - TWOPENCE

A Powerful Plea for Prayer for Revival

By the late Dr. R. A. TORREY

Wilt Thou not revive us again: that Thy people may rejoice in Thee?—Psalm lxxxv. 6.

It is time for Thee, Lord, to work: for they have made void Thy law.—Psalm cxix. 126.

ONE of the most insistent cries that goes up to-day from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own and other lands would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church,

MY HEART WOULD BE SICK,

yes, nigh unto despair, if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly-growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly-avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches to-day, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening, and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our schools, not merely the religious conditions, but the moral conditions, are

TERRIBLE BEYOND EXPRESSION.

I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are to-day or worse, God has heard prayer, and He is just the same to-day. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, and God heard. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things, again.

Pray, pray, PRAY! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and *be sure you pray through.*

Faith's Reckonings

By

CARRIE JUDD MONTGOMERY

WHILE God's Word abounds in the richest and most gracious promises, we find Christians continually mourning over their inability to claim these promises as their own, and seeming to regard them as so many veins of precious metal which would require so much labour to render them available that they must rest content to know that such riches exist without reaping any benefit from them. But if we would bear in mind that the question is not one merely of our enjoyment of God's mercies, but of His honour and glory, we should more vividly realise that "whatsoever is not of faith is sin."

In nothing, perhaps, is the adversary more persistently crafty than in the discouraging suggestions which he heaps up before that believer who catches a glimpse of God's open treasure house. It is, indeed, strange that we, as God's dear children, can ever be persuaded that He, who "of His own free will" uttered these promises of wondrous bounty, should have any reluctance to fulfilling His gracious Word, but Satan turns our eyes from the plain avenue leading to God's mercies, and rivets our attention on worldly circumstances and so-called natural impossibilities.

Oh, to think of our "limiting the Holy One of Israel" by any conceivable condition of

HIS OWN CREATION:

What if the way does seem completely hedged up to our small human comprehension, is it, therefore, hedged up to the Almighty God—"the Creator of the ends of the earth"? We may be "entangled in the land," as were the children of Israel in their flight from Egypt, but if we are trusting the Lord when Pharaoh's host pursues, He will open a path for us through the mighty waters. We must ever remember that what is impossible with man is possible with God, and that no earthly circumstances can hinder the fulfilment of His Word if we look steadfastly at the immutability of that Word and not at the uncertainty of this ever-changing and disappointing world.

Very simple and plain is our part in the obtaining of God's promised blessings, and this laying hold by faith is much easier of accomplishment than most of us are willing to believe. Our part is simply to reckon our prayers as answered, and God's part is to make faith's reckonings real. This is by no means a question of feeling faith, but of acting faith.

We always find ourselves acting upon what we really believe, and just as far as we act faith, so far shall we be expressing our belief in God's faithfulness. It is not necessary to feel some particular emotion in our hearts, but to act as though we believe what we profess to believe. God would first have us believe His Word

without other confirmation, and then He is ready to give us "according to our faith." It could not be consistent with God's truth that our petitions should be granted while we were looking to circumstances to confirm His faithfulness. This would be, on our part, a sort of experimental trust, a presumptuous testing of the Divine character, above which the infinite dignity and holiness of God must for ever hold itself exalted.

Belief in God's Word in spite of feelings or circumstances is a Divine truth which we can only comprehend by the aid of the Holy Spirit. We find this essential principle of faith plainly given by our blessed Lord in His words to His disciples after the withering of the fig tree (Mark xi. 22-24). He first exhorts them to "have faith in God," and proceeds to explain the nature and power of such faith as His followers should exercise. The power of this faith would be no less than to enable them to remove a mountain and cast it into the sea, and the conditions of such a miracle as here set forth are, first, belief in God's Word and not in the natural possibility of such a result; and, second, belief in the transpiring of the event before circumstances justify the belief. The real

CONDITION OF THE MIRACLE

is, of course, "faith in God," and Christ's further exposition of that faith shows what is essentially the state of a believing heart.

As a necessary consequence of his faith in God the true Christian "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass," and then, as an inevitable result of God's faithfulness, our Saviour adds, "he shall have whatsoever he saith." Directly afterward, as if to add strength upon strength to this marvellous truth, our blessed Lord utters this wondrous faith principle once again in these explicit words: "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "Believe that ye receive them," is an injunction to believe in the immediate conferring of the desired blessings, while the promise, "ye shall have them," implies a future possession. The manifest possession may, and does in many cases, instantly follow the claims of faith, but it is, nevertheless, subsequent to our belief in the reception of the gift. We are to believe that the blessing prayed for is ours solely on the assurance of God's Word, without any reference to the apparent state of things. We are to rest wholly on God's Word for the

SURETY OF OUR POSSESSION,

and then in God's own time, be it longer or shorter, we shall have that possession made manifest to our human sense as well as to our faith.

Having the assurance that our petition is granted before we see that it is granted, we must proceed to act upon faith's reckonings and take a course which will justify our professed belief. For example, if we plead for holiness of heart, and then reckon ourselves "to be dead indeed unto sin" (Rom. vi. 11), there will be no anxious watching of the workings of our own heart for, if we believe that we are "crucified with Christ" and "alive unto God" we shall keep our eyes fixed upon Him "who is our life," and not upon the corpse of our old nature.

The very fact of our watching that evil nature, which we claim to be dead, would indicate that we are still trying to perceive in our crucified flesh, signs of that very carnal life which we have claimed to be extinct. We are told repeatedly in God's Word to "watch and pray," but we are not by any means commanded to watch the workings of self. Such a course never fails to result in disaster; we must be constantly "looking unto Jesus, the Author and Finisher of our faith." We have great need of watchfulness, but it is the watchfulness which

RIVETS OUR ATTENTION

on the Holy One to whose image we would be conformed. We must look out of self, not at self. Jesus said to His disciples, "Watch ye therefore: for ye know not when the Master of the house cometh" (Mark xiii. 35). Were we to turn our eyes towards self we could not be watching for our Lord, but the very fact of our watching for His appearance will keep us in the right attitude to receive Him.

If we will constantly reckon our evil nature dead, we shall feel no more need of giving it our attention, and God will make faith's reckonings real unto us. We are slow in learning this, but until we do we

cannot understand "the glorious liberty of the children of God."

And to my dear invalid readers, let me say that what is true of this precious spiritual healing is likewise true of physical healing by the Great Physician. Christ bore our sicknesses as well as our sins, and if we may reckon ourselves free from the one, why not from the other? And if, after prayer for physical healing, we reckon the work as already accomplished in our bodies we shall not fear to act out that faith, and to make physical exertions which will justify our professed belief in the healing. And I can say, from a full experience, that, when venturing on Christ's promises in this way, I have never failed to receive

ACCORDING TO MY FAITH,

and this very act of taking God at His Word was an expression of my faith.

Dear reader, whatever your individual needs may be, will you not begin now to reckon God's Word as fulfilled in you? After each venture of faith, look steadfastly at Jesus without regard to your apparent weakness, and you will surely receive according to your faith and not according to your feelings.

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah xl. 28-31).

Revival at Lewis

IT is a great joy to read of the revival which has broken out recently in the Island of Lewis, Scotland. The genuineness of the movement is attested by both Free Church Ministers and those of the Church of Scotland, and many people are marvelling at the mighty workings of the Holy Spirit in this place.

There has been a strong sense of conviction of sin, particularly amongst the young folk, and numbers have decided for Christ. Although for some years there has been a steady deepening of spiritual life in Lewis, this revival is a God-given culmination; it has broken down denominational barriers, and caused many care-free, worldly-minded people to seek Christ. Local pastors testify to the depth of conviction of sin present in the meetings, and to a powerful manifestation of the Holy Spirit's workings.

In a letter to Mr. J. S. Rungay, Secretary of the Elim Tabernacle at Dundee, the local Church of Scotland minister, Rev. Henry R. Mackinnon, writes as follows:

"It is over a month since the movement began here and special meetings are still held with good results.

There have been numerous decisions for Jesus Christ. Interest in religion has been generally quickened. Church attendance has been greatly increased.

"The movement began (visibly) in a meeting held in a private house. The presence of the Spirit was very evident, and He descended upon some with such power that they broke down. Those under the influence of the Spirit were constrained to pray, or exhort and warn others, while sinners broke down under conviction of sin. It was remarkable how quickly most of them passed from conviction to rejoicing in the liberty where-with Christ had made them free.

"There are, frequently, physical manifestations at these meetings. Some are seen to shake violently and fall off as in a trance, but they are conscious of the singing and the praying going on in the meetings. There is a groaning and agony among many for the salvation of those who still are unsaved, and the interest of these outsiders has been roused as the houses are crowded every night.

"We shall be glad to have your prayers, and hope and pray for a general revival."

?

YOUR PROBLEM

A Fortnightly Feature

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

Problem No. 28.—Comparing Genesis xi. 26 and 32, apparently Abram was 135 years of age when his father, Terah, died in Haran. Now Acts vii. 4 says that Abram left Haran after the death of his father (i.e. when he was 135 years of age), but Genesis xii. 4 says he was 75 years old when he left Haran. Can anyone explain the apparent disparity of 60 years?

Problem No. 29.—If the Scriptures teach eternal security, why do we pray for backsliders to be restored and for wanderers to return to God?

Problem No. 30.—If those who sleep in Christ are with Him in heaven, why does Paul say that they are perished if there is no resurrection from the dead? (I. Cor. xv. 13-18).

Problem No. 31.—Is it essential for a Christian to attend the Lord's Table, and is it a sin of disobedience not to do so? Is there any special blessing to be received at the communion service?

Problem No. 32.—What is the meaning of Matthew xi. 12?

Problem No. 33.—Why do we sing "I shall know Him by the print of the nails in His hands"? Did Jesus retain His earthly body when He ascended to heaven? I have always understood that our bodies would be changed.

Replies to the above problems will be printed in due course.

We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 24 and 25:

PROBLEM NO. 24.—Do the Old Testament believers belong to the Church, or did it not begin until Pentecost?

Reply by Pastor J. Dyke:

It cannot be maintained that in respect to personal experience there is any great difference between Old and New Testament believers, and the outstanding characters of the Old lose little when compared with the best men of the New.

Many believers in the Old Testament anticipated Christ's redemptive work, typified by the various offerings and prophesied so clearly in their Scriptures.

Prior to Calvary, men were "justified by faith" (Rom. iv. 1-11), and possessed the Spirit of Christ (I. Pet. i. 11); therefore were regenerate. Their names were written in heaven (Exod. xxxii. 32; Luke x. 20), and the fruit of the Spirit as well as the power of the Holy Ghost were often manifested; and having no confidence in the flesh, or trust in temporalities, they looked forward with expectation to an eternal spiritual order of things (Heb. xi. 10, 13, 16).

The Church did not exist as a Spirit-energised organism before or during Christ's ministry, and the very first time He referred to it is in Matthew xvi. 18. It was a secret *hidden* in God (Eph. iii. 3-10) and in the Old Testament Scriptures (Rom. xvi. 26).

The Day of Pentecost saw the birth of the Church, but there is existence before birth and the Old Testament believers, I believe, were that existence. Having an anticipatory fore-view of Christ (John viii. 56), although living in an age of legality, they caught the spirit of the New Covenant, embraced its promises, and died in full confidence of their fulfilment (Heb. xi. 13). Their souls departing to Sheol, they were led by Christ to the Paradise above (Eph. iv. 8), linked to the Church of the First-born (Heb. xii. 22, 23) and the heavenly Jerusalem, "the mother of us all" (Gal. iv. 26).

Reply by Evangelist J. K. McGilivray:

The Old Testament believers do not belong to the Church,

and the Church did not begin at Pentecost. The Old Testament believers are subjects of the Kingdom of God, and whilst it is true that the Church is the manifestation of the Kingdom of God in this dispensation, and all members of the Church of Christ are subjects of the Kingdom, it is not true that Old Testament believers belong to the Church.

In Matthew xvi. 18 and xviii. 17, we learn that the Church consists of those who have become believers in Christ; Christ Himself being the Builder of the Church (I. Cor. x. 4; iii. 11, 12). It could not, therefore, have existed before He came. He commenced the construction of the Church when He selected His disciples (Luke vi. 12, 13; John xiii. 18; xv. 15, 19), with Himself as the Foundation.

These disciples were the possessors of eternal life (Luke x. 20); they were born again (Matt. xviii. 15; John xv. 19, cf. iii. 6), and members of the Church of Christ (Matt. xviii. 17; John xv. 15, 16, cf. 1-5). On the Day of Pentecost the Church, then existing, received "the promise of the Father"—the endowment of power (Luke xxiv. 49; Acts i. 8).

Reply by Pastor P. N. Corry:

The Church as a witness began at Pentecost. Galatians iii. 15-19 seems to show that the dispensation of the Law only lasted until the coming of Christ, that is, the birth of Christ (see also Acts vii. 52, 53; Heb. ii. 2, 3), and some consequently hold the view that it was then the Church commenced. But to my mind while we may speculate as to the time that the Church began, we cannot set any special place or moment. What does matter is that we are carrying out the duties of the Church NOW, and bearing witness to Christ in the power of the Holy Ghost.

PROBLEM NO. 25.—What does the sun-clad woman of Revelation xii. 1 represent?

Reply by Pastor P. N. Corry:

Compare this picture with Gen. xxxvii. 9, 10, and I do not think you can have any doubt that it refers to Israel. It is also interesting to notice that Michael who is mentioned in this chapter is called "your prince" and "the great prince which standeth for the children of thy people" in Daniel x. 21, and xii. 1, 2.

Three things are mentioned—a woman, a man-child who is to rule all nations, and the remnant of her seed (verse 17). If you will compare Micah v. 2, 3 you will see that the same threefold group is mentioned there as well as in other passages in the Old Testament.

Reply by G. B. J. Silver:

Three things are prominent in this chapter, viz., the woman, the child, and the dragon, the first and third being referred to as signs. I suggest that the easiest way to identify the woman is to identify the child and the dragon first.

The dragon is easily identified, for we are told in verse 9 that he is "that old serpent, called the Devil, and Satan."

Next we have to identify the man-child whom the dragon wishes to devour. We are told two definite things about him; (i.) that he was to rule all nations with a rod of iron, and (ii.) he was caught up unto God and unto His throne. Now there is only one person in Scripture to whom these things can be truly said, that is the Christ. See Psalm ii. 9 (a Messianic Psalm), and Rev. xix. 15 for the answer to (i.), and I. Tim. iii. 16 and Heb. i. 3, 13 for the answer to (ii.). So the Scripture identifies the man-child as Christ.

Having identified the dragon and the man-child it should not be difficult to identify the woman. The apparel of the woman gives us the first clue, stars on head, sun as garment, moon at her feet. The first prophetic reference to these in conjunction is found in Genesis xxxvii. 9, and is interpreted in verse 10 as referring to the family of Jacob (Israel). This is of course true of Christ according to the flesh, see Romans ix. 5; cf. Isaiah ix. 6. That the woman represents Israel is borne

out by what we are told of her in Revelation xii.—her habitation is the earth (verse 13), she receives help from the earth, and she has other seed in addition to the man-child (verse 17).

Let me point out that it is impossible to identify the woman as the Church for the following reasons:

(i.) The sun-clad woman is earthly, the Church is heavenly—"Our citizenship is in heaven."

(ii.) The woman is a mother, a term often applied to Israel in the major prophets, in some cases she is termed "a harlot"; whilst the Church is referred to as a "virgin" whose marriage is yet in the future.

(iii.) The woman brings forth a man-child, whilst nowhere is it said that the Church brings forth children; quite the contrary—"Of His own will He begat us," "who are born of God."

(iv.) The earth helps the woman, but there is no link between the earth and the Church—"strangers and pilgrims on earth."

(v.) The woman flees from the Devil, whilst the Church is exhorted to "resist the Devil."

(vi.) The woman is first seen in heaven and finishes on earth; the Church begins on earth and ends in heaven.

So we conclude that the woman represents Israel, and the Man-child, Christ (as the Messiah). To interpret this passage otherwise will only lead to a mass of contradictions with other portions of Scripture.

Problems 26 and 27 are not printed above as replies to these will appear the week after next.

"I Was There!"

Testimonies of Eye-witnesses to the value of the Pentecostal Experience

VII. BAPTISED INTO REALITY

By W. F. P. Burton

THE Holy Spirit is called "the Spirit of Truth" (John xiv. 17). My lexicon tells me that the word also means "sincerity, truthfulness, reality." It is into this REALITY that the Holy Spirit is to guide God's children "when He is come" (John xvi. 13).

One of the outstanding marks of Christians who are filled with the Spirit is that they live, not in the realm of mere doctrine and theory, but in that of reality. The Lord Jesus is a real and present Person. Salvation is real and vital. Heaven and hell are real, and the promises of the Bible are plain, simple fact, not to be whittled away by apologies and explanations, but to be taken at their face value.

A raging grass fire was sweeping across the forests, fanned by a fresh wind from the Congo plains. The dormitories of the Bible School were covered with dry thatch. The black students, from our little "school of the prophets," ran for green branches with which to beat out the flames. As well might a butterfly try to stop a stampeding herd of buffaloes. The roaring,

CRACKLING WALL OF FLAME

was flinging sparks and lighted wisps of grass high into the air, whence they fell back in showers among the thatch.

One man tried desperately to climb on to the dormitory roof, in an effort to quench the fire, but he was driven back by the blinding smoke.

At that moment an old Spirit-filled black man came up. "Get down on your knees," he said. "Not a spark shall light the thatch."

As they prayed, the sparks and fire burned and glowed in scores of places, all over the roof, but not one set the thatch alight. The inferno roared on, leaving black earth, and bare, charred trees in its wake, but the dormitory remained untouched.

I hesitate to tell such incidents to some Christians. They cannot credit them. They need the Spirit of truth, that they may be transported into a new realm, where the supernatural becomes the natural.

We were gathering for our annual week of prayer and Bible study. Several hundreds had already reached the Mission hill, high in their hopes of blessing and refreshing. Hundreds more would come next day.

Then a terrible blow fell—clearly designed by the enemy to hinder the blessings of that week around God's Word. The elders came to say that one of my workmen had developed smallpox.

Government regulations on smallpox are extremely severe, and rightly so. It must be reported to the authorities at once, and the village where it occurs is quarantined for seven weeks. Nobody may leave it: none may visit it.

Imagine what this would mean to our Mission! Scores of Christians were even then on their way from villages four and five days distant. They would have to turn back without any resources to help them in getting home. The hundreds who had already arrived would not be permitted to leave,

LEST THEY SPREAD THE DISEASE.

It is a tremendous undertaking to entertain so many, even for one week, but for seven weeks the task would be herculean.

I went at once to examine the sick man. There was not the slightest doubt that it was smallpox, and the characteristic little pustules were well developed. Friends had already put up a small temporary hut for him in the forest.

We met for consultation and prayer with the elders of the churches. It was decided that since it was too late to report the matter to the Government authorities that night, we would definitely look to God to work before morning. It was He who had guided us in our arrangements for the Bible Conference, and He would certainly answer prayer, and send deliverance.

Next morning I went early to examine the sick man again. There was not the least sign of smallpox on him.

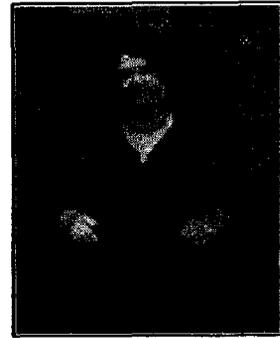
During the days that followed, we had one of the most glorious Bible Conferences we have ever experienced, with very many saved and filled with the Holy Spirit.

Healed of Rheumatoid Arthritis at Principal George Jeffreys' Campaign



Mrs. Edith Simpson
(Before healing)

TWELVE years ago I attended Principal's first Carlisle meeting, and firmly believed that I could be healed. I was then a dreadful cripple through rheumatoid arthritis, and could hardly hold a teaspoon. The second day I came again, and when the sick were prayed for, I was amongst the others. That day I was healed, and all my joints became free, for which I have thanked God ever since. I must tell you that ever since then (October, 1927) I have been able to look after my own home, etc. I thank God for the day that He first led the Principal to Carlisle.—(Mrs.) EDITH E. SIMPSON.



Mrs. Edith Simpson
(After healing)

The Crowning Revelation

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

THE Christ is not one member but many, for just as the human body is one whole, and yet has many parts, and all its parts, many though they are, form but one body, so it is with the Christ (I. Cor. xii. 12).

Every kind of teaching that takes away from the Christian the blessed hope of joint-heirship is a delusion and a snare. For this reason He was made like unto His brethren, in all things except sin. He that sanctifies and they that are sanctified are all of one. They eat His flesh and drink His blood and form His Body. This is the crowning revelation. The acme of His salvation appears to be that we should be immersed into Him; growing up in all things into Him, until we all advance into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of the stature of the fulness (*pleroma*) of Christ.

All the members of His Body are jointly raised with Him and jointly enthroned with Him in the heavenlies (Eph. ii. 6, lit.). They are His brethren, His followers who are anointed with Him, who (II. Cor. i. 21) receive the full assurance of faith that they are really

ONE WITH CHRIST,

and if they suffer with Him will also reign with Him. If we be jointly crucified, we shall be jointly glorified, for Christ Himself becomes our life, and enables us to cease entirely from the life of self, to abandon equally what we see and what we possess—our power, our knowledge, and our affections, for all that is not given to God by an act of voluntary surrender and immolation bears within it the germ of death. Only by a perfect surrender of our whole being can we prove what is that good and acceptable and perfect will of God (Rom. xii. 1, 2).

The full-born natural self must be plucked out and totally denied, or there can be no true discipleship of

Christ. We must learn to "measure our life by loss instead of gain—not by the wine drunk, but by the wine poured out, for love's strength standeth in love's sacrifice, and whoso suffers most has most to give." Then shall we find the greatest happiness in all outward and inward troubles; taking pleasure in infirmities, distresses, disappointments, darkness, and desolation; seeing in them a true opportunity and blessed occasion of dying to self, and entering into fuller fellowship with the sufferings of Christ. Then every kind of trial and distress will become our blessed day of prosperity.

"Let no man take thy crown": let no man rob you of your prize—the prize of the high calling of God in Christ Jesus. But be holding fast the Head, from whom all the Body, through the joints and uniting bands, is growing the growth of God. For thus shall we get to know Him and the power of His resurrection, becoming conformed to His death, so attaining the out-resurrection.

"EVERY MAN MUST MEET GOD"

Nothing is more uncertain than life—nothing so certain as that every man must meet God. Yet with strange perversity man refuses to consider the reality of meeting God.

"Prepare" is the Divine word, and it is a merciful, warning word. Meet God we must, and in the person of His Son, the Lord Jesus Christ. There are two meeting places. One is to be found in time; the other will be found in eternity. The meeting place in time is the mercy seat, that now—if He be not met in the person of the Lord Jesus, who died for our sins—He must be met at the judgment seat hereafter, upon which the Son of God will sit and judge every man for his words and works.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. Carliss.

Sunday, July 23rd. Mark ii. 1-12.

"And they come unto Him, bringing one sick of the palsy, which was borne of four" (verse 3).

These four who brought the palsied man to Christ manifested remarkable faith. They refused to allow anything to prevent them from setting down their charge at Jesus' feet, for they believed that could they only bring him into contact with the Lord, deliverance would be certain. Around us there are sinful, suffering multitudes. Let us pray for faith to believe that if only we can bring them into touch with Christ their need will be met. With such faith we shall work untiringly, and difficulties will only serve to strengthen our determination to bring men to the Saviour.

PRAYER TOPIC:

For Divine blessing to be manifest in the Tent Campaign Pastor G. I. Francis is holding at Swanage.

Monday, July 24th. Mark ii. 13-28.

"They that are whole have no need of a physician, but they that are sick" (verse 17).

Christ can do nothing for men until they acknowledge their need. The publicans who flocked to Him knew they were sinners, but believed He could help them. They received the blessing, and not the Pharisees who stood aloof. Was it not the consciousness of our need and poverty that brought us to the Cross? Has not God always met us when we have come to Him pleading our weakness? Of course, and He always will, for as a mother cannot resist her baby's cry, so He cannot refuse the entreaty of the soul which feels its need and turns to Him for help.

PRAYER TOPIC:

For strength and courage to be given to all Christians in Concentration Camps in Germany.

Tuesday, July 25th. Mark iii. 1-19.

"And He ordained twelve, that they should be with Him" (verse 14).

The preaching the disciples were to undertake, and the power they were to have, hinged upon these words "they should be with Him." The river of their ministry was to flow from the spring of their fellowship with Him. So it must ever be. Service, to have any real worth, must be born in the intimacy of communion with Christ. He has promised that out of our innermost being shall flow rivers of living water, but this can only come to pass as we draw deeply and continuously from the well of His Divine fulness. Let us draw there to-day.

PRAYER TOPIC:

That God's gracious hand may be upon all our Holiday Homes, and that every visitor may be spiritually and physically refreshed.

Wednesday, July 26th. Mark iii. 20-35.

"For whosoever shall do the will of God, the same is My brother, and My sister, and mother" (verse 35).

How intimate is the disciple's relationship with his Lord! The sweetness of human love is often marred by separation, and the tenderest cords are severed by death. Not so our union with Christ. Separation cannot mar it, for "neither height, nor depth, nor any other creature, shall be able to separate us from the love of God . . . in Christ Jesus our Lord." Nor can death sever it, for "whether we live or die we are the Lord's." Actually, "to die is gain," for death liberates the believer from earth's bondage and allows him to pass into the glory of God's presence. So let us rejoice to-day.

PRAYER TOPIC:

That all our Elim Crusaders may be filled with zeal to witness for Christ.

Thursday, July 27th. Mark iv. 1-12.

"Unto you it is given to know the mystery of the kingdom of God" (v. 11).

It is the privilege of believers to have an understanding of Divine truth which the wilful blindness of the unregenerate prevents them from enjoying. The momentous happenings of present days would terrify us if we did not know they were foretold in Scripture as heralds of our Lord's return. But while such knowledge is indeed comforting, we must not forget that it brings responsibility. It does in fact place us under obligation to warn men of coming judgment, and to walk so circumspectly before them that they cannot doubt the sincerity of our convictions. Are we faithfully discharging this obligation?

PRAYER TOPIC:

That those won to Christ through prison Choir visits may be kept true, and led into fuller knowledge of Him.

Friday, July 28th. Mark iv. 13-29.

"The sower soweth the Word" (v. 14).

Paul found when he preached at Athens that some mocked, some procrastinated, and only a few believed. (Acts xvii. 32-34). Preachers in every age have had the same experience. This parable of Jesus goes still further. It teaches that not all those who appear to receive the Word will really become disciples. But this is only one side of the picture, for though the pathway of evangelism leads often through the slough of disappointment, it leads as well to victory. God promises His Word shall not return to Him void. It is for us to sow faithfully, and leave results with Him.

PRAYER TOPIC:

For all Jews undergoing persecution and pain, that their hearts may be drawn to the Saviour and Messiah of their race.

Saturday, July 29th. Mark iv. 30-41.

"And when they were alone, He expounded all things to His disciples" (verse 34).

What wonderful things the disciples learned as they gathered round their Master, when the crowds were far away,

and they listened to the music of His words! At such times He uncovered the rarest gems of heavenly truth. We must guard jealously our quiet times with Him. If we lose them we shall be immeasurably the poorer. Neither study, nor meetings, nor anything else can take their place. Would we plumb the depths of revelation, would we reflect the beauty of our Lord, would we have guidance for our daily walk, then we must keep regularly as a sacred tryst the quiet hour with Him.

PRAYER TOPIC:

That God's children everywhere may humbly seek His face for revival.

Helpful Illustrations for Christian Workers

Two Ambassadors

Senator Dolliver's father lived with him in Washington, D.C. As the father was returning from class-meeting he met the Italian Ambassador descending the steps, and preached Christ to him. The grandchildren were shocked at the familiarity of the aged man. When the grandfather died, the Ambassador sent flowers and asked the privilege of sitting with the family, saying: "He was the only person who thought enough of me to speak to me about my soul."

The Bondage of Sin

It is told of a famous smith of mediæval times that, having been taken prisoner, and immured in a dungeon, he began to examine the chain that bound him, hoping to discover some flaw which would make it more easily broken. But this hope was vain for he found from some marks upon it that it was his own workmanship, and it had been his boast that none could break the chain that he had forged. Thus it is with the sinner. His hands have forged the chain that binds him—a chain that no human hand can break.

The Sculptor's Pride

A sculptor spent months in carving a statue of physical perfection. When he had completed his work, he invited a friend to view his finished product. Removing the veil from the marble statue he said, with an air of pride, "Is not that perfect?" "No, it is not," replied the friend. "It lacks one thing." "What is that?" asked the sculptor, manifestly disappointed. "Life," answered the friend.

You may have everything else—education, money, friends,—and yet if you do not have spiritual life, you have nothing.

Pensioned, But Did Not Realise It

Years ago an old Indian frequently visited one of our military camps and begged for money. He wore an old locket and the men became curious to know what it contained. On opening it they found there a parchment on which was written a pension, signed by George Washington. The old Indian did not know he had it. Thus many have a signed pension from God and do not realise it.

Our Throne Rights

ENFORCING CHRIST'S VICTORY OVER SATAN

By Sarah Foulkes Moore

What is the exceeding greatness of His power to us-ward who believe, . . . which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion . . . and hath put all things under His feet and gave Him to be the head over all things to the Church, which is His Body, the fulness of Him that filleth all in all.
—Ephesians i. 19-23.

THE Lord is head over all principality, power, might, and dominion, and every name that is named in this world and in the world to come. *His position and power is supreme.* The risen Lord enthroned at God's right hand rules "far above" every other force which seeks to control and govern this dark world.

Through the exceeding riches of His grace in His kindness towards us through Christ Jesus, God the Father "hath raised us up together, and made us sit together in heavenly places" with our risen and enthroned Lord. Thus, raised up together and seated together in heavenly places with Christ (Eph. ii. 5-7), through the abundant grace of God, every believer is elevated with Him to the right hand of God and occupies potentially the throne of the Lord. In the purpose of God this elevation took place at the resurrection of the Lord Jesus Christ, through the believer's identification with Him.

For the Church of Christ to stand victoriously in this hour when Satanic forces are united in full and deadly array against her, every believer must understand the necessity of *now* accepting with Christ the place of spiritual authority, and must fearlessly bind these forces of darkness, enforcing Calvary's triumph over them. In order to make the necessary advances in the work of the Kingdom at this hour, it is absolutely essential that believers, in humility, giving honour to God, take their seat in the heavenly places in Christ at His right hand, far above all powers of the air, and from that seat hold them in subjection, through faith in the name and authority of the Lord Jesus.

The Believer's Place of Authority

Christ "spoiled principalities and powers" and triumphed over them. Every believer can share this mighty conquest of Calvary to the full. He who has absolute command over the forces of evil confers this authority upon His disciples, for He says, "Behold I give you authority . . . over all the power of the enemy" (Luke x. 19).

The believer whose eyes have been opened to the comprehension of his throne rights in Christ, soon learns in the exercise of this authority that the power he possesses "in the heavenlies in Christ" is infinitely greater than that which backs his enemies. The powers of evil are compelled to obey the believer as he boldly and in faith exerts his authority in Jesus' name. Every demon is subject to the believer in Christ through His name. (Luke x. 17). The angelic

rulers and authorities; the potentates of the spirit forces of evil in the heavenlies, may not yield instant obedience, but the believer must speak the word of authority and rule and overrule against the evil forces of Satan wherever he sees them at work. The powers of darkness will bitterly oppose and resist their own overthrow. They will attack with malignant hatred the believer enforcing Calvary's victory over them. The believers refuge is *under the blood* of Jesus, where no force or power of the enemy can penetrate. The Cross has robbed Satan of his power. To overcome him, present Christ's blood on the face of every attack from the pit, whether the attack is upon your church, family, mind, soul, body, or circumstances. Satan is overcome by the Blood (Rev. xii. 11). It takes away all his abrogated authority and power.

The Devil is a defeated foe. Christ overcame him on the Cross: on Calvary He triumphed over the powers of darkness. We have now but to *enter in* to His victory *by faith*. We do not need to fight Satan but to hold over him the accomplished triumph of the Cross. The blood of Jesus is God's provision for overcoming the enemy. The blood of Jesus is the token of Christ's complete victory over Satan and his evil forces, and their complete subjection to Him as He sits on His throne.

Challenge the Enemy

This ruling and overruling authority of the Lord is available for us, if we are under the Blood and full of the Holy Spirit. We can never employ this power in our own spirit. If when dealing with the enemy we give way to our own spirit it means sure defeat. In occupying the Throne-seat the enemy cannot attack. The enemy's strategy is to entice the believer from his position of authority and

get him vexed, burdened, confused, depressed, or self-occupied. The seat of authority far above the enemy in union with Christ is the believer's security. By faith ask God to cover every part of your conscious and subconscious being with the blood of Jesus. Then say aloud, "Jesu's blood does now protect every part of me and does now destroy the power of the Devil." A definite stand in the authority of the Lord must be taken, absolutely refusing to give place to the Devil in whatever form he manifests himself in the church or home, in body, mind, or spirit.

"Anything that takes us from an attitude of worship, peace and joy, and consciousness of God's presence, has a Satanic source." Whenever the powers of darkness come anywhere near the borders of your home or Church or personal life, in the name and authority of Jesus Christ they must be challenged. Say out aloud, "This is the Devil, and I now resist him in the name and power of the Lord who conquered him on Calvary." Dissensions arise in churches, in families, among friends. Behind all strife, perplexity, and confusion is Satan. To break his power use every weapon you know, by appealing to God on the grounds of Calvary and calling down God's judgment upon the adversary (Luke xviii. 7, 8). The Devil only lets go his hold on men and affairs of Church and home when compelled. God Himself resists the proud. But to us is entrusted the power to resist the Devil.

"Neither give place to the Devil" is a commandment of God. Are we daily displacing the Devil and his despotic and Satanic control in the affairs of this present evil world? Do we meet his attacks on mind and soul and body, upon Church and home, by counter-attacks? Do we in the name of the Lord and by

His authority say, "The prince of this world is now cast down"?

Do we live in Ephesians vi., and obey God's commands to "be strong," "put on God's armour," "wrestle," "stand," "withstand," "overcome," "Take the Sword," "Pray with all perseverance"?

Boldly Claim the Victory of Calvary

God has given us power to tread down the power of the enemy (Matt. xviii. 18-20). God has committed to every believer the responsibility of displacing the Devil. The Devil is a usurper: he has no right to any place in any life or any Church. We alone are to blame if he continues in power. Christ through His death rendered the Devil powerless to withstand the believer who will, by faith and obedience, take the authority over the Devil conferred by Christ, and use it. The Devil now has no power except as we allow him.

It is our duty to oppose the Devil every place we find him at work. To leave him unchallenged is to rob Jesus of Calvary's triumph. The Lord says if we resist the Devil he will flee, and those who obey the Lord and put up a bold and steadfast resistance to him, find it is true; he flees as God promised he would. We need to ask the Lord to teach us how to fulfil this needed ministry of resisting the Devil and giving no place to him. We should daily pray that in humble faith in Christ's finished work we may take our seat in the heavenly places at His right hand, and exercise the authority which He has entrusted to us in fearlessly binding the powers of darkness wherever found.

Behind the dissension and strife, perplexity and confusion in Church and home to-day, are these malign powers of darkness. In the authority of the Lord they must be displaced. In a certain revival centre, outside opposition became so strong that it seemed the work would suffer ruin. Finally the pastor-evangelist gathered together a group of praying people and asked them to stand with him, under the blood of Christ, and bind the power of the enemy. After a time of prayer and praise and song they definitely prayed aloud: "In the name of the Lord Jesus and by His authority we bind the strong man from stirring up these people, and from attacking God's work" (see Matt xii. 29). No further trouble was encountered. The opposition began to quarrel among themselves and their power to oppose the Church was broken.

Enforcing Our Redemptive Rights

Instances may be multiplied to show that in every situation where in faith the obedient child of God claims his Throne-rights in Christ, and boldly exerts his authority, that none are able to stand before him. A mother was grieved with the lying disposition of her child.

Learning of the authority of "His name," quietly but firmly in the name of Jesus she rebuked the lying spirits, and saw her child delivered. In personal work difficulty is often encountered in dealing with
(continued on page 460)

EPHESIANS vi. 12

Ours is not a conflict with mere flesh and blood; but with the despoticisms; the empires, the forces that control and govern this dark world; the spiritual hosts of evil arrayed against us in heavenly warfare (Weymouth)

The adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the spirits of evil in the heavens (Conybeare)

We have to struggle, not with blood and flesh, but with the Angelic rulers; the Angelic authorities; the Potentates of the dark present; the spirit-forces of evil in the heavenly sphere; so take God's armour; praying . . . with all manner of prayer (Moffatt)



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

World Crisis.

DOROTHY THOMPSON, the well-known American writer, in an article contributed to about 200 newspapers says: "The world is in the most serious crisis in at least 400 years. It is perhaps the most serious crisis since the collapse of the Roman Empire. All that has flowed from Christianity in the centuries is being done to death: chivalry, respect for human rights, reverence for the human soul, democracy, freedom, law, civilisation, honour."

Until recently Christian writers who commented on world events were dubbed pessimists. Secular writers are now almost following their language. Would to God that they would follow them still further in the view that these world events point to the nearness of the coming of the Lord from heaven.

Whither Youth?

TWENTY-FIVE books by H. G. Wells are now recommended to students in a certain school. In *Outline of History* he writes: "Jesus was some fine sort of man perhaps, but our Saviour of the Trinity is a dressed-up inconsistent effigy of amiability, a monstrous hybrid of men, an infinity making significant promises of helpful miracles for the cheating of simple souls, an ever-absent help in times of trouble." According to a contemporary, in his latest books H. G. Wells concludes that there can be no happiness in the world apart from freedom from the marriage relationship. He pictures a civilisation where people will live together without clothing, without marriage, and in a state of peace.

Whither will our younger generation drift?

News of Revival.

St. Helens Campaign.

PASTOR WOODHEAD closed his campaign on a note of triumph. 158 people have professed conversion in two weeks. Twenty people have testified to healing during the campaign.

Lowestoft Campaign.

OVER 600 conversions are recorded in Pastor G. I. Francis' campaign, with many remarkable healings. At one time there were 10 empty bath chairs in the tent with the previous occupants sitting in the congregation.

NEXT WEEK.

SPECIAL EVANGELISTIC NUMBER

SECRETARIAL NOTES

By W. G. H.

Prayer is requested that God will graciously continue His blessing on the Campaigns now in progress: Principal at Worthing commencing July 16th; Pastor G. I. Francis at Swanage, commencing the same date. It is particularly gratifying to see how wonderfully God is blessing these special efforts.

Special meetings are to be held in the London area, commencing in September, by the East, North, and South London Revival Teams. Full announcements will appear shortly.

Mr. and Mrs. Leslie Wigglesworth are due to sail for the Congo on August 31st from Southampton. Farewell services are being held at Bradford, Kensington, and Southampton, on August 20th, 25th, and 30th respectively.

Mr. and Mrs. T. Nosworthy expect to sail for the Congo in October.

A new building is to be erected for the Christchurch assembly. Work has already commenced.

The Andover building is already well forward and the opening date is now being considered.

Caterham friends too are to have a building of their own, the site is chosen and the building is expected to be ready in about three months.

All three buildings are being erected by the local Church with local trustees.

THE STRAY SHEEP

'Twas a sheep, not a lamb, that went astray
In the story that Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold.
And out on the hill tops, and out in the cold,
'Twas a sheep that the Good Shepherd sought;
And back to the flock, and back to the fold,
'Twas a sheep that the Good Shepherd brought.
Now, why should the sheep be so carefully fed,
And cared for, even to-day?
Because there is danger if they go wrong,
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So still with the sheep we must earnestly plead
For the sake of the lambs to-day—
If the lambs are lost, what a terrible cost
Some sheep will have to pay.
The sheep are as foolish as they can be,
But the lambs they do not know—
Thus, while we are seeking the sheep, you see,
We must plan for the lambs also.
For all are dear to the Shepherd's heart
Of the flock that He died to save,
And the fold is bare unless all are there
Of the hundred His Father gave.

"That Tired Feeling"

By E. ADAMS

THE Christian is a worker, a runner, a fighter. As every believer knows, he is apt to give ground in the fight, to tire in the race, and to become weary in well-doing. III. John 2 suggests a parallel between health of body and vigour of soul. May we indicate, very briefly, some comparisons?

"Born Tired." To begin with, some people seem to be "born tired." They are constitutionally weak. We cannot choose our parents, and some enter the world greatly handicapped in the battle of life by their lack of health capital.

It would seem that there is something analogous to this state of things in the spiritual realm; some Christians are "born" weaker than others. Their conviction of sin is shallow, and their grasp of the things of God feeble. But this condition can be remedied, at all events in the spiritual realm. And "life more abundant" can course through the spiritual man, and will assuredly do so, if the right means are used.

Under Nourishment. In Europe the standard of living is higher in the West than in the East. But even in Western Europe there are many who are underfed from their earliest years, and therefore are unfit for hard and prolonged work. Under-feeding, and even semi-starvation of soul, is far from uncommon in believers even in our favoured land. It is possible to starve

IN THE MIDST OF PLENTY:

to approve the food on the table is one thing; to partake of it is another. A meal is a more important thing than an entertainment. We must "receive with meekness the implanted Word," and feed our souls upon it.

Breathing. Deep, regular breathing increases the staying power, soothes the nerves, and stimulates the circulation. We seldom use our lungs to their full capacity. And, as in breathing there are two processes, so in prayer we give out and take in. We ask and we receive; and in close fellowship with the Lord the two processes almost merge into one, that of communion. In order to do business with God and the unseen realities we have to make time for prayer, and we find that this is one of the hardest things to do. Long talks with God will put us in good trim for work.

Bad Air. Bad air is a common cause of "that sinking feeling." In this over-populated country we town-dwellers are forced to inhale the air spoiled by dense crowds, tobacco smoke, petrol fumes, and all kinds of dust, which not only irritate the nose and throat, but reduce the vitality.

Of course the Christian's contact with the men and women of the world is inevitable and, in one sense, beneficial. But his chosen company is that described in II. Timothy ii. 22. Young believers especially need a congenial environment, and such is helpful to all, for we are all liable to be influenced by the moral and

MENTAL ATMOSPHERE

in which we live. The atmosphere of worldly places of amusement is always hurtful. Very few are like

Finney, who was so charged with the divine energy that he communicated his own spiritual atmosphere to the people whom he addressed.

Overwork. Needless to say, overwork and work that is monotonous and uncongenial, produce physical exhaustion. And where necessity demands that the work should continue, recreation of the right sort must be obtained.

Those of the Martha-like make-up will be interested in the question which Dr. Meyer once put to Mr. Chapman, the evangelist: "Have you ever tried breathing out three times while you breathed in once?" The feat, in the physical sense, is not one which is normally performed. In the spiritual sense, it is possible, but the results are bound to be meagre. We are reminded of the Master's words, "Come ye apart and rest awhile," of Moses's forty years of preparation in the desert, and of Paul's solitary "retreat" in Arabia.

Want of Sufficient Exercise. On the other hand, want of sufficient exercise is a potent cause of "that tired feeling." The fibres of the body become flabby, and the whole physical system loses tone, while the mind shares the body's dislike for work or exercise. The most unsatisfactory way of losing is by not using.

And the soul should be kept in athletic condition. Health means circulation, not stagnation. It is the Dead Sea that is always

RECEIVING AND NEVER GIVING.

Unhappiness and depression among Christians have often been cured when some service for the Master was taken up. One way of getting rid of the "fed-up" feeling is to work it off.

Self-poisoning. A sweep was being pressed by a flower-seller to purchase a bunch of her wares. He declined. But she continued to press him to buy. At last he turned to her and said, "My good girl, it is not flowers that I want, but a wash!" A clean skin is more important than outward adornment. And there is the need for internal cleansing. So many are more or less the victims of self-poisoning through too much food, wrong sorts of food, or food eaten too hurriedly and badly digested. A clogged physical machine is a fertile cause of lassitude. The remedy is suggested by the causes. Furthermore, water, especially between meals, is a help. So are exercise and fresh air.

And so far as the spiritual man is concerned we run the risk of stuffing ourselves with what we do not use. We do not as a rule suffer from insufficient head knowledge; the reverse is usually the case. We do not use up what we put in. Knowing does not express itself in doing. Theology was never meant to be an intellectual hobby, although Christ and His truth are for the satisfaction and joy of the mind, as well as for the conscience and the heart. Some, too, need more mental food than others, if they are to act. With all due allowance for

THE TEMPERAMENTAL FACTOR,

however, we need to simplify our beliefs, and to believe them and live them. Unwholesome mental fare is an-

other danger. False teaching is like poison to the believer's spiritual life.

Technique. Idle observers in the street may criticise the seemingly leisurely way in which road-menders go about their work. But the road-mender, like other specialists in work or games, knows what is the right technique, and he is not going to exhaust himself by adopting wrong—because sprightlier—methods.

The poise of the soul is important. We are to look to Jesus; the glance that saves is to be followed by the gaze that sanctifies. Abiding in Christ means correct technique in the Christian life. As we learn Him, so we rest in Him, and there is less wastage through worry. Dr. Bernard Hollander writes: "The care-free and the joyous are able to do a vast amount of brain work, experiencing but little mental fatigue, whereas the victims of worry and grief and similar unhealthy mental states find themselves on the verge of brain fag after engaging in the most ordinary of mental activities." To Wesley, the tireless worker, worry was sin.

Stimulants. Stimulants or tonics may do some good when used occasionally, but their habitual use is harmful. It is an unsatisfactory body that always needs to be whipped into activity.

Spurts in the Christian life are good. We need to be "gingered up" at times. But we should not come to be dependent upon these more or less

EXTERNAL TONICS.

Energy is better than excitement. The advertisements that shout their "short cuts to health" seem to suggest that you may ignore the laws of health with impunity, provided you take the "boosted" nostrum. Human nature is lazy and dislikes self-discipline. The daily observance of Nature's laws is a better way to health—physical and spiritual—than short and easy cuts and sensational "cures."

We are to "walk in the Spirit." Without Him the human spirit droops and languishes, and becomes weary and helpless. But, as the French labourer knew in the bad old days, "one can go a long way after one is weary!" The ideal, however, is a body governed by the soul, the soul ruled by the spirit, and the human spirit energised and controlled by the Spirit of God. Holiness is health for doing the will of God.

For ordinary purposes your best medical adviser is yourself. The fact is, we all know what to do and what to avoid to improve our health both physical and spiritual. But, in both realms, we are loth to sacrifice present enjoyment for the sake of future well-being.

Self-denial is pleasure postponed. To live for the future at the expense of the present is true wisdom. Spiritual health is the easiest to gain and to maintain, provided we are prepared to pay the price.

Our Throne Rights

(Continued from page 457)

souls: the mind of the seeker after salvation seems bound and blinded. A quiet attitude of victory over the opposing spirits often brings quick deliverance to the captive. In another instance a Christian worker was conscious of a stupefying power coming over his mind and paralysing his will. He was often pressed down and perplexed. He did not know of the oppression of

evil spirits in the atmosphere, and did not resist the attacks, but stood passive and helpless before them. One day it came to him from God to say out loud, "This is the Devil. I resist him in the name and power of the Lord who conquered him at the Cross." He felt instant relief from the oppression on mind and body. His mind cleared. His will became strong to resist. His faith in Calvary's victory quickly extricated him from a mass of perplexing circumstances that had for years hindered his testimony and prayer life.

God's Word is clear: "Our adversary . . . whom resist, steadfast in the faith" (I. Peter v. 9; James iv. 7). A devout Christian with a real experience was hounded through life by trouble and misfortune. He submitted to this life-long misfortune, believing it was in the chastening providence of God, until one day, hearing a talk which clearly unveiled the sinister working of the powers of darkness, he realised the deception. He was encouraged to take a position of authority over these powers of darkness in the name of Christ and to challenge them. He was told to assert his rights to obtain employment and other material blessings, and to forbid these powers from obstructing his prosperity and progress. It took three days of challenging the powers of Satanic opposition to his prosperity, but in that time the stream of Satanic misfortune was broken, and by faith in Christ's victory he wrested his life out of the hand of the Adversary and obtained speedily a profitable position.

RULING OUT EVIL FORCES

We cry out to God to rebuke the enemy and to alter things, but God has invested us with this power on the grounds of Calvary's victory. A teacher was often distressed over the fact of a pupil's violent temper in trivial matters. Coming into a knowledge of the need of refusing the workings of evil spirits, he took the authority of the Lord over these demons of rage and commanded them to leave the place. The child became quiet in a few moments. The same authority is available in its exercise of releasing funds for the advancement of Christian work. Satan is hindering Christian enterprise by tying up funds. Believers have the power to unite and agree that these barriers to Christian benevolence give way. Men and women of faith, courage, and determination need to rise in our churches and bind these hostile forces garrisoned against the financial and spiritual prosperity of the world-wide advance of the Gospel. A Christian worker whose ministry was suffering for lack of funds, finding her prayers for God's provision unanswered, rebuked the "poverty" demons and bound the Satanic hindrance to prayer. Each time her funds were held up she exercised this authority in union with Christ, and released funds for her beloved work for the Master. In these perilous days the powers of darkness, conscious of their impending overthrow, are fiercely resisting on all fronts, so much so that *every prayer Godward needs a resistance Satanward to prevail.*

The way to have the authority of Christ is to make Him Lord, and only to the extent that we make Him Lord are we able by faith to enter into a continual, experimental knowledge of this crowning victory which He has procured for us.

"We see Jesus crowned."



RADIANT REVIVAL REPORTS

Conversions—Healings—Baptisms

CAMPAIGN BY PASTOR WOODHEAD

St. Helens. The following report is by Rev. S. J. Turkington. It describes one of the first meetings of what is proving to be a most successful campaign:

"At the invitation of Pastor Farrow of Liverpool, I attended a very impressive service in the Co-operative Hall, St. Helens, on the fourth night of a campaign conducted by Pastor J. Woodhead.

"It made my heart rejoice to see the people crowd in to hear the gospel, and join in the hearty singing of revival songs and choruses which are a feature of the services. The choir from the Elim Tabernacle, Windsor Street, Liverpool, took part in the service, and their singing was most inspiring.

"Pastor Woodhead's message was gripping and convicting, and when an appeal was made at the end of the service, 12 souls sought the Saviour. Already 47 decisions had been made in the first three meetings.

"Several have testified to the healing virtue of the Great Physician.

"It is refreshing to find in these days that the Cross, when faithfully uplifted, has power to draw the people to Christ."

FRUITFUL MINISTRY

Leyton (Pastor J. Dyke). Our hearts rejoice as we hear of the various experiences of the love, power, and provision of God in the lives of those who have been prevented through sickness during recent months, but who are now enabled to join in worshipping with us again.

Open air effort has been doubled, meetings being held on Fridays and Saturdays each week; and the houses in our immediate neighbourhood have received another warning and entreaty through the "Leaflet Campaign."

The ministry of Pastor Attwood, who came among us for the first time recently, was greatly blessed. The visit of Mr. and Mrs. Nosworthy was also a blessing, and the memory of their testimonies is still an encouragement and inspiration.

The Sunday school anniversary services and prize distribution held in May were another evidence of the goodness of God, as shown by the number of children present, and their whole-hearted joy and response.

We rejoice in the faithful and fruitful ministry of the precious Word of God, the freedom to possess and preach it being vividly brought before many of us again who little knew of the extreme

price paid for this privilege by many in the neighbouring district of Stratford, until Pastor Dyke spoke on "The Stratford Martyrs" at a recent Gospel Service. The promised results are being seen in the salvation of souls, others being baptised in the Holy Ghost and receiving spiritual gifts. Six have recently been baptised in water, and several have received divine healing, the most recent being a sister whose foot was injured in collision with a cyclist; after being anointed her foot was restored, bones adjusted, bruising and swelling gone, and she was able to walk unaided, thanks and praise be unto Him!

CONVERTS AND BAPTISMS

Lincoln (Pastor J. C. Cariss). We are glad to report that several conversions have been recorded during the past few months. Most of these converts are visibly going on with God. Some of them were baptised at a recent baptismal service held in a local Baptist Church which was kindly lent for the occasion. Recently six new members—all brothers—were received into fellowship.

The last week-end in June a Convention was held, and we were privileged to have Pastor Hathaway with us as well as Pastors Barton and Penney. On the Saturday a tea was arranged between the meetings, and a time of happy fellowship with saints from other centres was enjoyed. All the meetings were well-attended. The preaching was in the power of the Spirit, and we thank God for the edification, enlightenment, and comfort it brought us.

TWENTY-ONE BAPTISMS

Nottingham (Pastor W. Barton). The Church at Nottingham has recently experienced great times of power and blessing, following the campaign held by Principal Jeffreys at the end of last year. A recent visit by Pastor P. Le Tissier, as an exchange of pulpits, was enjoyed by the congregation, and indeed proved to be blessed by God in the salvation of precious souls, and believers being built up in the faith.

The Saturday evening Bible study services are a great feature of the work. Souls are being saved at almost every meeting, and the Crusaders have almost doubled their numbers. Some little time ago there were five decisions at a Crusader meeting.

Twenty-one men and women were baptised in water on a recent Sunday, and at the Tuesday prayer meeting seekers are receiving the fulness of the Spirit.

We have had a visit from Miss Ewens who gripped us with her stories of India.

An unusual feature in our work is the

Thursday afternoon "Scrubology" meeting, where the faithful helpers turn up week after week to do their part for the Master in the cleaning of His house. May God bless and reward them for their loving efforts and care!

SPECIAL VISIT

Bradford (Pastor H. W. Greenway). The following report is from the "Bradford Daily Telegraph and Argus":

"Special services at Southend Hall, Leeds Road, Bradford, yesterday, were addressed by Pastor E. J. Phillips, Secretary-General of the Elim Foursquare Gospel Alliance.

He said the great engineering powers with which man had been endowed should be used for the benefit of mankind as a whole, but to-day they were being concentrated on the manufacture of death-dealing instruments.

It was sad to reflect that 2,000 years after the Prince of Peace came to the world, men were using their best energies and powers in the making of instruments of death.

The service was conducted by Mrs. Phillips, and selections were given by the Crusader Choir and instrumentalists from London.

NEW CHURCH PREMISES

Brixton (Pastor C. E. Palmer). The assembly which commenced its life and activities in the Presbyterian Church at Brunswick Square, Camberwell, after a campaign held there by the Principal, has passed through many ups and downs in its three years' career. The Presbyterian Church was disposed of to others, and our people were compelled to quit. A room was rented in Gresham Road, Brixton, but at the end of the second month, notice to vacate was served, and

again a move to other quarters had to be faced. By the overruling goodness of God who hears and answers prayer and vindicates the faith of His people, the opportunity came last month to rent a Baptist Chapel in Wynne Road, Brixton, which in August, last year, we had claimed for the glory of God.

And so we praise the Lord that the old Camberwell assembly is moving into "The House Beautiful and Spacious" (seating 700 people). It is expected that there will be a public opening service shortly, so please look out for an early announcement in the "Evangel," and come along in crowds and give these



Pastor J. Dyke



Pastor C. E. Palmer

much-moved saints the glad encouragement of your presence and good-will.

WHITSUNTIDE CONVENTION

Worthing (Pastor E. O. Steward). Whitsun weekend proved to be ideal as regards weather, and Worthing was full to overflowing, but sunshine and outdoor attractions did not keep Elim folk

from the Convention that proved to be such an uplift to so many.

On Sunday, Mr Finch, M.A., a retired naval captain, ministered the Word both afternoon and evening. His deep insight into the Scriptures, coupled with his knowledge of foreign countries, and his experiences in Palestine, made his messages very-real and helpful.

Monday saw two crowded meetings with a tea interval between. Friends came from Chichester and other surrounding assemblies. The speakers included Pastor H. Kitching from Eastbourne. It was a day of great blessing.

Thus has passed the second Whitsuntide Convention; leaving in its wake much spiritual blessing, and the sentiment of all present was that it was good to have been there!

Mirror of World Events

By Pastor P. N. CORRY

"You Can't Keep 'Em Out!"

"The Times" in an article on the drift to Palestine, says: "Illegal Jewish immigrants into Palestine are no longer a negligible quantity; they probably equal the number of those legally allowed to enter."

While in 1938 the number of legal Jewish immigrants admitted was 12,868, and immigration for the beginning of this year has been at about the same rate, it is reliably estimated that in the past year some 7,000 have gained admission illegally, and that to-day the figure exceeds the thousand legally admitted a month.

In the years 1933-38 it is estimated that most of the 25,000 travellers who over-stayed their visitors' permits remained illegally, and in addition there were those who escaped any record by slipping furtively over the land and water frontiers. But all this was on a small scale compared with what is happening now.

Ships full of Jewish refugees on the high seas wait for an opportunity to disembark their human freight. They generally land between Tel Aviv and Haifa, since here are many Jewish colonies ready to hide them. If they get ashore successfully they are met by omnibuses, and even by armed "ghaffirs" (watchmen), who quickly scatter them in the Jewish settlements. The recent captures of ships off Tel Aviv, Casarea, and Athlit made the smuggling captains land them in the predominantly Arab sections, where the unfortunates found no one to meet them, and wandered about until picked up by the military and interned.

These illegal immigrants come practically penniless, and have no documents to indicate their origin. The result is that when they are caught no country will accept responsibility for receiving them back."

This added problem to the Government of Palestine makes the mandate even more difficult to administer, but our sympathy goes out to these refugees who have no home, and no nation, and who wander from sea to sea seeking a home. Nevertheless, the Word of God plainly shows Israel once again planted in their own land, and "you can't keep 'em out!"

Militarists and War.

Writing in a London newspaper a leading journalist says: "Every highly trained thinking soldier, whether he be German, French, or British, is a pacifist and would in his heart of hearts deplore the outbreak of war. Do you think these men want war? Why, not one of them does. They abhor the idea, and with excellent reason. Soldiers know that the only type of war for which there is any possible excuse is a quick war, and men of the General Staff of Germany, Britain, and France are aware that a war to-day between the opposing camps in Europe will be a long drawn out affair, ending in a disaster to all those engaged."

It would be a good thing for Europe if in every nation the common people elected Governments composed solely of men who had been wounded in the last war or who had served in the front line trenches. They would soon find a way to settle the national difficulties without resort to arms, for they know war settles nothing. Sounds a bit mad, but nevertheless it's true.

Russia.

The cost of the Russian army for 1939 is staggering in its dimensions. It is officially stated to be 40,000 million roubles,

or £1600,000,000. Expenditure on arms has increased as follows:

1925	...	...	£45,000,000
1937	...	...	£800,000,000
1938	...	...	£1080,000,000
1939	...	...	£1600,000,000

In fourteen years the bill for arms has increased thirty-six times, and the Soviet can put more soldiers in the field than any other nation. At Moscow the Finance Minister boasted that "there is no power that the Russian people cannot crush."

Well, it's certainly going to cost a lot to do it. So while the King of the North makes ready, and the world lives in panic, gold is poured out without measure to maintain an armed peace.

The peace of God cost more than this, but—blessed be His name—it is lasting, and perfect, in the hearts of those whose confidence is in the Lord and not in the might of arms.

Let Your Soul Catch Up!

Mr. James Adams tells of a distinguished explorer who spent a couple of years among the savages of the upper Amazon, who once attempted a forced march through the jungle. The party made extraordinary speed for the first two days, but on the third morning, when it was time to start, his friend found all the natives sitting on their haunches, looking very solemn and making no preparation to leave.

"They are waiting," the chief explained to his friend. "They cannot move farther until their souls have caught up with their bodies."

In this age of speed, when the words "Hurry up" may be said to be the motto of most people, and when many almost become a part of the machine they are driving, it would be a good thing to allow our souls to catch up. Fast thinkers grow from careful observers. You have to slow down to develop skill. Substitute "Be calm," for "Hurry up!" How shall we do it? Turn to Isaiah xl. and apply the remedy: "Even youths shall faint and be weary, and young men shall utterly fall: but they that wait upon the Lord shall change strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. Keep silence before me, O islands; and let the people change strength." Give your soul time to catch up!

Infra-Red Rays and Life.

Modern methods of obtaining evidence must make the life of criminals rather difficult. In a recent police court case at Birmingham, the real number of a stolen car was produced although the alterations could not be seen with the naked eye. Even with a powerful magnifying glass the tampering was difficult to detect, but infra-red photographs showed the real numbers underneath the false.

How many people to-day imagine that the Lord of Glory can be bluffed by externals, when the Word says: "Man looketh on the outward appearance, but the Lord looketh on the heart" (I. Sam. xvi. 7). Moreover the Lord Jesus "knew all men, and needed not that any should testify of man: for He knew what was in man" (John ii. 25).

Don't try playing false with God, it can't be done; the real is always known to God even if hidden from human sight.

Are You in Default?

Your promises to God should be as binding as those you make at the bank.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

RALLY DAY

JULY 22nd at ELIM WOODLANDS
Principal GEORGE JEFFREYS
and Revival Party
Great Open Air Service and full Programme
from 3.30 p.m.

CRUSADER CORNER

By Pastor O. MURPHY

Join Us Next Saturday

We shall warmly welcome you next Saturday (22nd July), at Elim Woodlands, to the Annual Garden Rally. The beautiful grounds are open at 3.30 p.m., and there will be items of considerable interest for all. Enjoyable events, musical programmes, choirs, and community chorus singing conducted by Pastors R. E. Darragh and A. W. Edsor. Teas and other refreshments available. At six thirty there is to be a public service in the grounds, conducted by Principal George Jeffreys. Plan to spend six hours crammed with joyous fellowship. Everyone heartily invited.

Crusaders Remember!

All Crusaders are invited to join us at the Central Hall, Westminster, London, on September 9th.

You should book this date now!

A great Youth Rally features in the day's programme.

Well, Crusader Students, here we are with another batch of questions; this week you will have to think really hard! Have you got your pen, paper, and Bible handy? You'll need them!

This week's problem is called,

The First Things of Christ.

We are all agreed that the amazing life of the Lord Jesus Christ is more interesting and exciting than any other; but, in spite of the fact that we have read and studied it time and again, I wonder how much of it we really remember? Let's see how many of these questions you can answer?

1. Which was Christ's—

1. First appearance in Jerusalem?
2. „ passover that He attended?
3. „ disciple that He won?
4. „ miracle which He performed?
5. „ recorded discourse?
6. „ batch of converts in Samaria?
7. „ healing?
8. „ rejection of His ministry?
9. „ time He foretold His death?

10. First series of parables?
11. „ commission to disciples?
12. „ cry on the Cross?
13. „ appearance after His resurrection?

2. Answers to last week:

The Gardener's Dilemma.

Solution: Obviously "Mr. Gardener" is in a very unpleasant predicament—I'm glad I'm not in his shoes!

(a) It seems quite clear that whatever else he does, he *must* notify the police.

Remember he has *promised* to do so, and, as a Christian, that promise must be kept.

(b) He could, however, help to lighten the blow for the man's unfortunate wife by going along to see her *first*, telling her what has transpired and also explaining how he himself is placed.

(c) The next step would be to ask the wife to bring the man to see him. "Mr. Gardener," after explaining his own responsibility, could then tactfully deal with the man along Christian principles and then suggest that the man should give himself up to the police and appeal for leniency under his straitened circumstances; he should be advised to return *all* stolen property. "Mr. Gardener," along with other prominent Christians, could make a special appeal to the magistrates. In view of these facts, and seeing it is the man's first conviction, leniency would undoubtedly be shown to him.

Yours till next week,

O. MURPHY.



Crowds at an Evening Service.

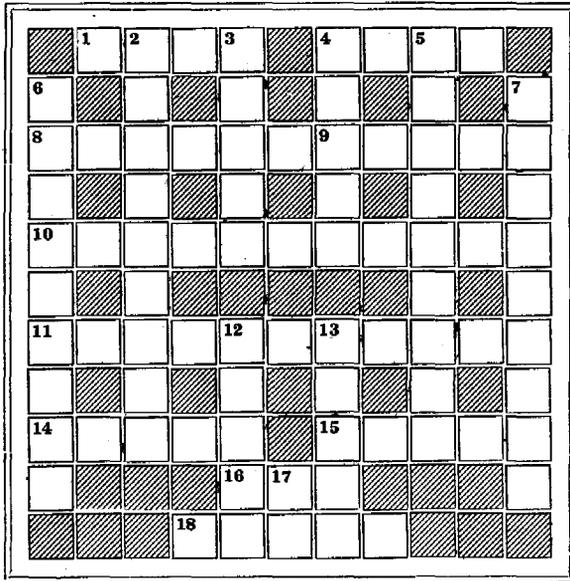
Join us this year!

Don't miss the evening service in the grounds of Elim Woodlands on July 22nd.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 37.



The solution will appear next week.

CLUES ACROSS:

- 1. The way of transgressors is this.
- 4. Job says these do not understand judgment (Job 32).
- 8. She answered Peter's knock.
- 9. Father of Ahiam (1 Chron. 11: 35).
- 10. "He therefore that — to you the Spirit" (Gal.).
- 11. This cultivates patience (Rom. 5).
- 14. Peter and other apostles said: "We — to obey God rather than men" (Acts).
- 15. A very swift bird of prey.
- 16. A Samaritan brought a man here.
- 18. Large pieces of earth (Isa. 28).

CLUES DOWN:

- 2. This oil was poured upon Aaron's head (Lev. 8).
- 3. Biblical measures (Num. 29).
- 4. Part of a church's interior.
- 5. The writer of Proverbs names four things which are — wise.
- 6. This does not come from the east, west, or south (Psa. 75).
- 7. Michael was this.
- 12. " — the law, sin was in the world" (Rom. 5).
- 13. Correct.
- 17. A populous city at one time (Nahum 3).

SOLUTION TO CROSSWORD NO. 36

Across: 1. Fearfulness (Isa. 21: 4). 7. Altar (Ex. 30: 1). 8. Anger (Prov. 27: 4). 9. Kir (2 Kings 16: 9). 10. Tents (Num. 1: 52). 11. Nitre (Prov. 25: 20). 13. Restrained (Job 15: 4). 16. Needy (Psa. 86: 1). 17. Latin (John 19: 20). 18. Age (Gen. 48: 10). 20. Close (Acts 27: 13).

Down: 1. Flattering (Prov. 26: 28). 2. Astonished (Matt. 7: 28). 3. Forks (1 Sam. 13: 21). 4. Learn (Matt. 9: 13). 5. Eighteenth (1 Chron. 24: 15). 6. Surfeiting (Luke 21: 34). 12. Ha (Job 39: 25). 14. Royal (1 Pet. 3: 9). 15. Isles (Est. 10: 1). 19. Go (Prov. 22: 6).

From Our Readers

I look forward every week for my "Evangel," as the teaching is very helpful.—D.H.

To open the "Evangel" week by week is a joy I keenly anticipate.—F.B.

We take the "Elim Evangel" each week and find it a great help in the Christian life. When we have finished reading it, we pass it on to someone else.—M.N.

I must say your scriptural and outspoken articles in the "Evangel" are fine—no mincing of words or "glossing over" so generally adopted in other magazines.—F.H.P.

There is no Elim Church in this town, but the "Evangel" has been a source of strength and inspiration for eighteen months; without it I hardly know what I should have done. All the articles have been a great help in the deepening of my spiritual life, and I thank God for it.—A.M.U.

VICTORY ASSURED

What is it you fear, Christian? Is it self, sin, poverty, loss? Or is it opposition, or ridicule, or contempt, or jeers and sneers? A formidable host truly; but "greater is He that is for us than ALL that can be against us."

"Ye Must be Born Again"

By LLOYD B. HERSHEY

ACCORDING to the Scriptures, man is born in sin, and the state of his natural, unregenerate heart is that of enmity against God. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). A new nature is therefore absolutely imperative for all who desire to enter heaven, because "all have sinned and come short of the glory of God" (Rom. iii. 23).

As man receives physical life at his physical birth, so he receives spiritual life at his spiritual or second birth—but by various processes. Jesus healed a number of blind men, but not all by the same methods, some instantaneously and some gradually. But we notice that each man had to make a definite decision; namely, to submit his case of desperate need to Jesus, and precisely

so with spiritual healing. Some receive the new birth in a sudden and dramatic manner. But in all cases certain decisions and a definite change in the attitude of the heart and mind towards God must take place, even though one may be unable to determine the day or month of the change.

Conversion or being born-again involves a "change of mind," and even though the emotions may not have been disturbed, yet through the medium of the thinking processes which control our lives a complete change of heart and life must and does actually occur. We thus become "new creatures in Christ Jesus," as we definitely receive Jesus Christ as our personal Saviour, and are actually and truly "born again."

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

- Bognor Regis.**—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827
- * **Blackpool.**—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887
- * **Blackpool.**—Apartments, board-residence, bed-breakfast, 2 minutes' Jubilee Temple; church member. Mrs. Aspinall, 14, Lyndhurst Avenue, off Waterloo Road, South Shore. 'Phone: South Shore 42650. C885
- * **Bournemouth.**—Central, clean and homely; bed and breakfast; close assembly. Mrs. Norrell, 96, Shelbourne Road. C877
- Brighton.**—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C878
- * **Brighton 1.**—Bed and breakfast from 21/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C883
- * **Brighton.**—Bedroom and breakfast 18/6 per week sharing; £1 single; opposite The Level, central to all parts of the town; stamp. "Shalom," 69, Ditchling Road. C884
- Canvey Island.**—Board-residence, bed-breakfast; separate tables, home comforts; near assembly, sea, shops, and buses; select; parties catered for cheaper; terms moderate. A. C. Wiggins, New Court, Leigh Beck, Canvey-on-Sea, Essex. C876
- Christian Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September; Summer Bible School, July (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781
- * **Eastbourne.**—Clean, comfortable board-residence, or bed-breakfast; close to bus; Elim member; recommended by Elim Pastors; moderate terms. Mrs. Lee, "Astaire Villa," Astaire Avenue. C875
- * **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.
- Ilfracombe.**—Board-residence, bed-breakfast; 5 minutes sea, meeting, park, etc. Thomas, "Abertawe," Portland Street. C881
- * **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W. 2. 'Phone Abercorn 3547. C806
- London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1193. C836
- Old Colwyn, North Wales.**—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended Mrs. Taylor, Bryn Derwen, Abergele Road. C855
- Old Colwyn.**—Christian Holiday Home amidst charming scenery, 3 minutes from sea, bathing from house, all home comforts, Christian fellowship; recommended. Terms: Apply Mrs. Thomas, Henblas, Sefton Road. C805
- * **Scarborough.**—Board-residence, moderate terms, Christian fellowship, next to Elim Tabernacle, central, and only seven minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C864
- * **Scarborough.**—Genial, homely accommodation; Christian fellowship; in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C889
- * **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C880
- * **Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C795
- Southsea.**—Comfortable accommodation for bed and breakfast; a few minutes from the beach, buses, and Elim Tabernacle; terms moderate. Mr. A. E. Parsons, "Winson," 88, Dunbar Road, Milton. C874
- Worthing.**—Comfortable board-residence, Christian atmosphere; two minutes sea, shops, and Elim Tabernacle; mid-day dinner, liberal table; near tent; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C835
- * **Worthing.**—Recommended by Elim Pastors; board-residence, or bed and breakfast; 3 minutes sea, lovely gardens, shops; near Tent. Mrs. White, 78, Lyndhurst Road. C869
- Worthing.**—Comfortable accommodation, board-residence, or bed and breakfast; moderate terms; good food; recommended by Elim members; 1d. bus to pier; convenient for Downs, garage close. Mrs. Lee, South View, 29, Broadwater Road. C886

BIRTHS

- Dawson.**—On June 17th, to Mr. and Mrs. Dawson, the gift of a son, David Herbert. Dedicated at Elim Hall, Woolwich.
- Scott.**—On July 8th, to Pastor and Mrs. W. A. Scott (missionaries in Belgium); the gift of a son, Peter John.

MARRIAGES

- Haigh : Walker.**—On July 1st, at Southend Hall, Bradford, by Pastor H. W. Greenway; Douglas Haig to Lena Phillips Walker.
- Henderson : Hutchinson.**—On June 29th, at the City Temple, Glasgow, by Pastor J. J. Morgan; Albert Henderson to Winifred Mathieson Hutchinson.
- Nash : Sandison.**—On July 1st, at Elim Hall, Woolwich, by Pastor J. Scott; Charles Alfred Nash to Kathleen Norah Sandison.
- Reid : Forrest.**—On June 29th, at the City Temple, Glasgow, by Pastor J. J. Morgan; Alexander Reid to Margaret Forrest.
- Ward : Whittaker.**—On July 1st, at Southend Hall, Bradford, by Pastor H. W. Greenway, assisted by Pastor J. Woodhead; John Halliday Ward (choirmaster) to Marjorie Eileen Whittaker, both Elim Crusaders.

WITH CHRIST

- Armigill.**—On June 23rd, Miss Armigill of Bradford. Funeral conducted by Pastor H. W. Greenway.
- Simpson.**—On July 6th, Jane E. Simpson, aged 65 years, member of Elim Church, Hadleigh, Essex. Funeral conducted by Pastor B. G. Moore.

● **JUST READY**

Bishop

Taylor Smith

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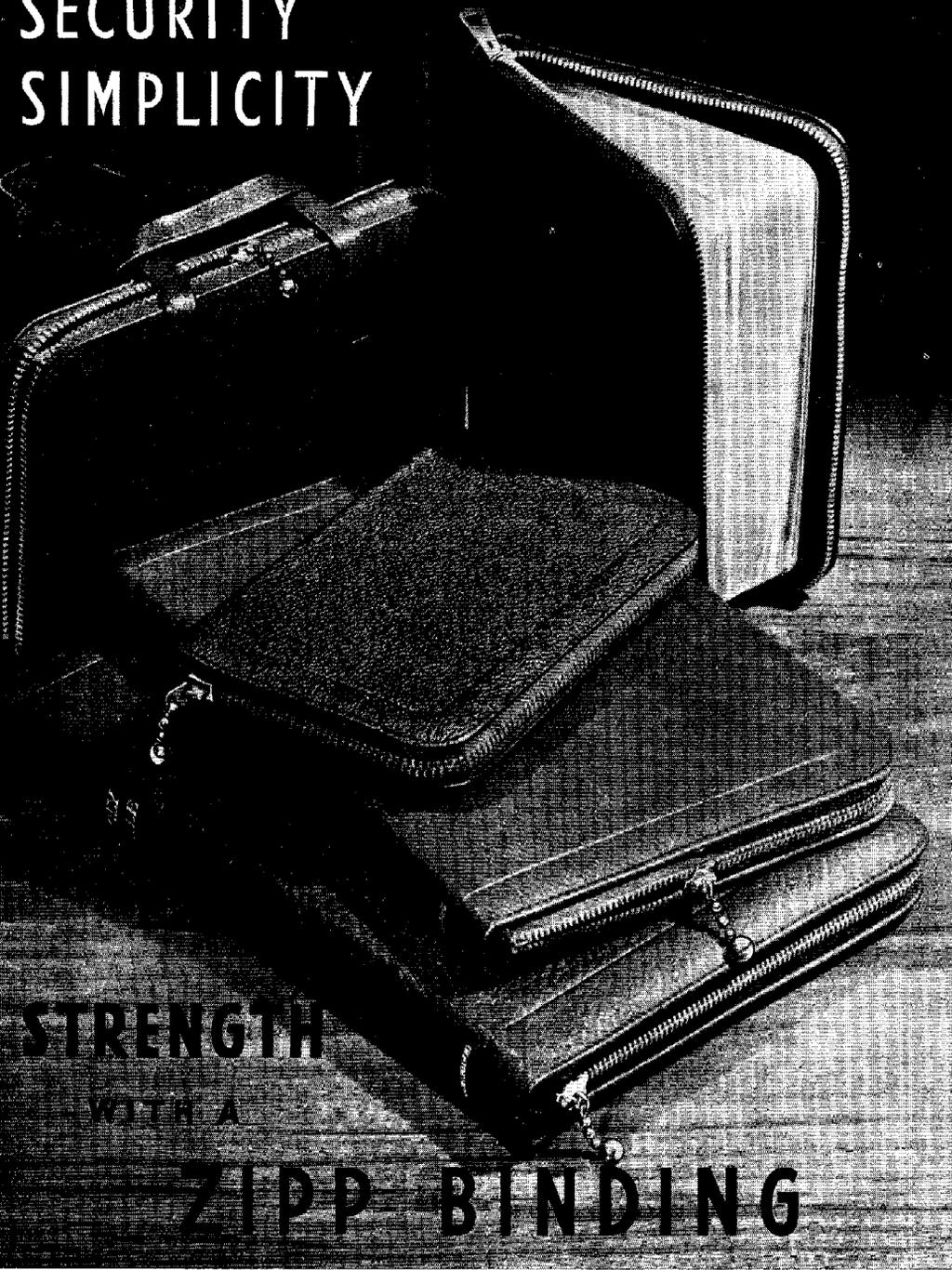
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