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# A FEAST OF FAT THINGS (see page 536)

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# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 34

AUGUST 25, 1933

Twopence

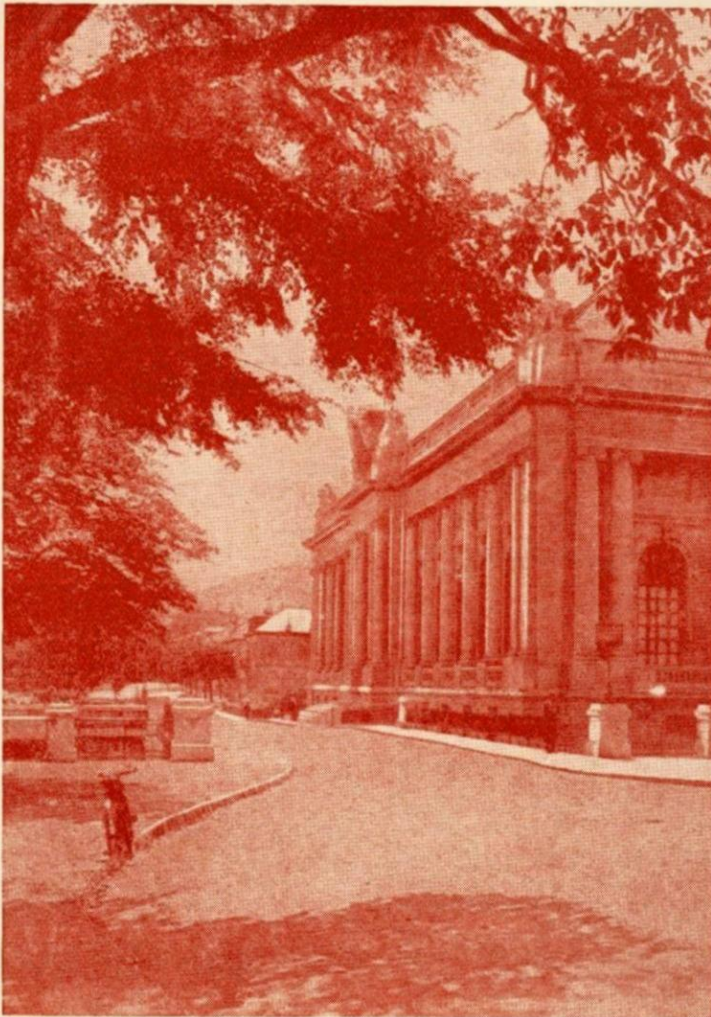
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



The Art and Historical Museum, Geneva.

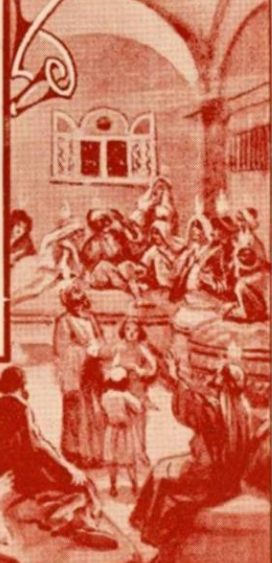
COMING KING



"I will come again."

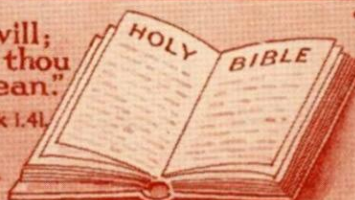
John XIV. 3.

BAPTISER



"I will; be thou clean."

Mark 1. 41.



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

John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance  
 Founder & Leader, Principal George Jeffreys.

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

Vol. XIV.

August 25, 1933

No. 34

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at the

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## One Great United Meeting

at 6.30 p.m., in the Centre Transept,  
 at which

Principal **GEORGE JEFFREYS**  
 will minister the Word

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day can be obtained at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the-gates on September 2nd. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

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# 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. XIV., No. 34

AUGUST 25, 1933

Fridays, Twopence

## The Discipline of Suffering

By Mrs. E. V. BAKER

**I** WANT you to consider the purpose of suffering. You will find much on this line in all the New Testament writers.

We remember that on the eve of Peter's denial, the Lord Jesus, referring to this fall which was just ahead, said to him, "When thou art converted, [or turned again] strengthen thy brethren." Thus he was commissioned to comfort and strengthen others who might slip, or those who suffer, or are discouraged.

Peter tells us how to meet trials, and discipline, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." How blessed to recognise it is God's hand.

We can often see the human agency, and sometimes see it so plainly that we forget there is a Divine side.

### GOD SEES AN OPPORTUNITY

to get more deeply into your life if He permits the trial to come to you, so His permission becomes His will for you at the time.

This was the case with Job. God let that terrible trial come which so confused him, but it was all permitted that God might bring Job into a New Testament experience, the most blessed of his life.

If you do not recognise this you will not only get no blessing, but be hardened.

A dear woman came to us lately who was passing through deep trouble. She said, "You do not know how hard it is," and could not see God in it, no matter how much we talked to her, and it resulted in hardening her heart.

You put some metals in the fire, and the heat melts them; you put others in, and they become hardened.

We little know the amount of pride and selfishness, of hardness and setness of spirit in our hearts. He wants to melt it out of us, to humble us and make us more like His Son. He puts us in a situation we do not understand, and we struggle and get into deeper darkness, till at last we come to the place where we keep still and let our God work.

By nature we are full of independence and self-seeking, and while in that spirit God cannot use us.

He wants to work in us a broken spirit, a yielded will, as we just melt down into utter pliability in His hands. We are so proper that we do not like to weep in public, but we ought to be willing to shew feeling if the Spirit puts it upon us. It shews that the heart is tender. Jesus' heart is full of tenderness, and He wants to bring us into a tenderness and

### PLIABILITY OF SPIRIT

where our heart bleeds over the deeds of a perishing world. We should not want to hide it.

We get a blessed word in Isaiah: "Thus saith the Lord, The heaven is My throne, and the earth is My footstool, . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

We tremble at the word of man, we are afraid of what people may say, afraid for our reputation, but God says of the one who has got so low before Him, that he cares more about the will of God than anything else, that in his heart the "High and Lofty One" will dwell.

There is so much restlessness and unyieldedness in our natures that God must melt it out, even though in fiery trial.

It was said of Moab, "Moab hath been at ease from his youth, and hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed" (Jer. xlviii. 11). Moab would not submit their ways to God. They would not be turned out of their plans, and the sad thing about many Christians is that they are like Moab, not willing to be "emptied from vessel to vessel." Thus they do not gain experience from the discipline of God.

Of Israel it was said, "The plowers plowed upon my back, they made long their furrows." That was not a pleasant experience, but Moab has passed for ever out of the sight or thought of men, while Israel, who has been under the discipline of God for centuries, remains for a glorious future.

David said, "Surely I have behaved and quieted myself, as a child that is weaned of his mother. My soul is even as a weaned child."

What volumes this speaks of suffering and chastening. The little child who has lain in the mother's arms, drawing life from her tender breast and living in the light of her loving smile, one day is taken away from this shelter and denied its accustomed privilege. How he is bereft, how cruel and hard it must seem, but there is no other way to a larger life, so after a little it ceases its moans, and submits to the new conditions, then enjoys them, and soon rejoices in the added blessing.

So God was disciplining David till at last he became quiet, like the weaned child.

Are you there where you are so sure of God's love, so broken and yielded that you can say, "It's all right, Lord, I take Thy way," even the things you feel you cannot bear, or let go on any longer?

If you make your own way out you will have to go into another trial. God will not let you skip lessons. We used to do that in school sometimes, but God will not let you do it in the school of the Holy Spirit. Let us take grace to learn all the lessons, even though many of them are hard and trying, so that God can pass us on to others. He does not want our yielding to His dealing to be because we "must," but because we believe He is doing the very best thing. God asked Abraham to offer up his son Isaac in sacrifice. And he rose up early in the morning to do it. How sublime this action. Had we a cross half so hard before us, we would wait a week or two, and consult all our friends, while I do not believe he even told Sarah.

He took his servants and his son, and went at once to

#### OBEY THE LORD.

Think how unspeakably dear to Abraham this son must have been because of all the dealings with God about him. Then all the promises were to be fulfilled through him, and yet how could they be if he were slain?

We get the secret of it in Hebrews xi. 17-19. He laid him upon the altar. "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." What marvellous faith, that out of a heap of ashes, God would restore his son, in the strength of health, and the bloom of youth, till Sarah, with the instinct of mother love, could never detect what had happened.

Oh, humble yourself under the mighty hand of such a God as that, for there shall be an exaltation in due time, and I am sure that the exalting will be in proportion to the humbling.

I believe that every trial that comes hurts Him more than it does us.

You remember about Saul of Tarsus, how after the death of Stephen, he went about and "made havoc of the Church, entering into every house, and haling men and women, committed them to prison." When he was on his way to Damascus, Jesus Christ stopped him on the way and said, "Saul, Saul, why persecutest thou Me?" As if every pang those Christians suffered went through the heart of God,

and He stopped the man who was doing all this. It was

#### THE HEART OF THE LORD

that was pained. He is caring. He will see that the fire does not get too hot. Just cast all your circumstances, yourself, everything upon Him.

You can always pick out an emigrant when you are travelling. He will always have a great pile of luggage about him on the seat, and under the seat, and on his lap. God wants you to cast all your burdens upon Him, and not go through this world all burdened down. He does not like you to be a fretful, burdened child. Let Him carry your trials, your failures, the whole thing. Cast all your care upon Him. It sounds nice, it seems easy, but it is about the hardest thing in the world to do. This bill that must be paid, this hard thing that I cannot understand, all these very real things, how can I cast them on One whom I cannot see? But He wants the unseen One to be more real to us than the one seen. "All power is given unto Me in heaven and in earth." He can set a train of providences at work, that you do not understand at all. He has a thousand ways you cannot see, to make these things come to pass. He will bring the answer in a most surprising way.

The Psalmist says, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." There is a real dealing with this unseen One. You commit it to somebody else, and you expect him to look after it. Commit

#### ALL THE NEEDS OF YOUR LIFE

to Him, then trust. You put money in the bank, you leave it there, and go home. You do not sit up all night to see if the bank is broken into. No, you come home and go to sleep, and you do not think of it again, perhaps, till you need it. You put your case in the hands of a lawyer, and you come away and expect him to attend to it. You trust it to him. Now commit your way to God, trust also in Him, and He will work. One version says, "He will bring it to pass." Another says, "He worketh." When you take your hands off, He works, and you need not be anxious. You commit it to God, and by and by you find He has been working. God has assured me of this many times when I could not see that anything was being done. "I am working," and I knew it was safe. It always helps me to let go the anxiety. The time had not come for results to be seen.

Can you commit your way unto Him, no matter if you are in a hard place? Then trust also in Him, and you will find that He worketh for you.

There is another exhortation here, "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith." If there is any soul that Satan hates, it is the one who trusts God. So he brings you into a hard place, brings you into trying circumstances, makes things to look as if God were hard. The exhortation is to

#### BE SOBER.

Do not be anxious; see that you are not moved by

any of his arguments; see that Satan does not take your faith from you.

We have had people come to us, and we have prayed with them, and they have said, "Yes, the thing came to pass, but perhaps it would have come anyway." All the spiritual blessing had gone, stolen away from them. God did not get the credit. Let your own heart have the joy of knowledge. You prayed, and God answered. Do not let Satan steal things from you.

"Resist the Devil," resist every temptation to doubt, even if it looks as if God did not hear. Look steadily to God; resist the Devil with every temptation he brings that would make God seem hard. Deal as definitely with God as if you were buying a farm. Many of us give things over to God, and then act as if He had not been doing anything. When you gave it to Him, He took it, and

#### BEGAN TO UNDERTAKE,

and you ran away afraid, and He had to stop working, and He will wait till you stop running about.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect: stablish, strengthen, settle you." There is a real establishing in grace. You know when they are decorating china, it has to be put in the fire and burned, so that the colours will not come off. So He puts you in the fire, and sometimes He has to do it again and again. If you are in a place where you hand over everything to the Devil, you are not in the place where God wants you. God will have to keep on, till you know better than to hand it over to Satan; till you have learned your lesson; till you get strong and learn the way. Paul says, "We are not ignorant of

his devices." How did he learn them? In just the same way that we do. He learned to stand at last, and God established him. That is what God wants to do, that you may not be turned about by "every wind of doctrine." Why are people going into Christian Science and other false teachings? Because they have not let God establish them.

If there was ever a day when God's people needed to be established, surely it is the present. God put you in the fire, and He is establishing you. It is because you went into the trial and stood, that He has been

#### ABLE TO ESTABLISH YOU.

You ought to praise Him. He is going to settle you. It is such a good thing if you know where to find people. It is worth everything to God to look down and say, "I want somebody I can put in that hard place. I can trust this man, I will put him there." Or, "That man stood true in the trial; he has learned his lesson; I can trust him." It is worth everything.

The church at home, in the foreign field, everywhere, is in need of workers. He has been pouring light into you for years. It is because He has a service for you, and presently He will say, "I want you there." He is testing you, He put you in the furnace and you stood it. You are surprised that He put you there, but you stood the test, and now He can use you. I do not want to be where He cannot trust me, cannot use me. Oh, I beseech you, do not run away from the trial, do not shrink. He wants you to know Satan's devices. Let us say, "Lord, whatever comes, we will trust Thee." Amen.



MRS. THOMPSON.

## Healed of a Tumour

At Principal George Jeffreys' Campaign, Bradford

I DO praise the Lord for the faith that removes mountains, and the peace of mind that passes all human understanding. I suffered for over five years from an internal tumour. I heard of Principal George Jeffreys' healing meetings, and I had faith to believe that if I could only get to one of his services I should be healed. I went on suffering for two years, and then I heard that he was coming to the Olympia Hall, Bradford. I went to the meeting, was prayed for and anointed with oil in the Name of the Lord; the power of God instantly fell upon me, I was thrilled from head to feet, and was completely healed. I was at the same time baptised in the Holy Spirit. Speaking in other tongues as the Spirit gave utterance, I was enveloped in a great light, brighter than the sun at noonday. After this glorious experience I went home full of praise. That night I slept for the first time in two years.

Some say, Do the healings last? I say, Yes. It is now four years since I was healed, and it has been the happiest four years of my life.—MRS. THOMPSON (Bradford).

## The Higher Law

THE young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon.

"Of course, you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor," the young man said smilingly. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with

### EVIDENT SERIOUSNESS.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive power of prayer—is just as much a force of nature as is gravity. The sceptics seem to think that if prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, exactly because you are sustaining it!"

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—

### THE LAW OF LIFE

—is superior to it. The plant thrusts its stem upward

in the face of gravity; a man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the organic matter, and grasping the dead atoms there endows them with life and the ability to rise superior to the force of gravity. May not the operation of a law of the spiritual realm do as much in the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer after all?"

"The effectual fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—*Selected.*

## Crystal Palace Orchestra

### INSTRUMENTALISTS, PLEASE NOTE!

Will all instrumentalists who are desirous of playing in the orchestra at the Crystal Palace meetings on September 2nd, kindly read the following:

All instrumentalists will be required to purchase a CHOIR ticket, price 6d. This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats. Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea together at a stated time in a specially reserved restaurant, price 1/- per ticket. Tickets of admission for instrumentalists, and Orchestra tea tickets may be obtained from local Crusader Secretaries. The music of the special choir pieces may also be obtained from the local Crusader branch.

Instrumentalists who are unable to obtain tickets, etc., from local sources should write to the Musical Director, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4, enclosing cash and stamped addressed envelope.

You are urged to purchase your tickets early.

## In the Image of God

By the late Dr. F. E. MARSH

MAN'S identity with God is clearly stated in the Scripture, for man is said to be made in His image and likeness. This statement at once separates man from the rest of creation and places him on a level with God. What are we to understand by *image* and *likeness*?

"Likeness." Dr. Parkhurst says: "The general idea of this difficult and extensive root seems to be 'even'; to 'put on a level'; 'to be uniform'; 'to be equal.'" The word is rendered "fashion" in II. Kings xvi. 10; "similitude" in II. Chron. iv. 37, and "after the manner" in Daniel x. 16.

The meaning of the word *likeness* is undoubtedly "to make one thing like another" (see Isaiah xl.

18; Ezek. i. 5, 10, 13, 16, 22, 26, 28). "Image" signifies "a shadow," "a picture," "a portrait," or "statue," which is recognised as

### A REPRESENTATION.

Dr. Dale says: "It is important to remember that the image of God was not lost, however seriously it may have been impaired by the fall. In Genesis v. 1-3 we read 'In the day that God created man, in the likeness of God made He him; male and female created He them . . . and called their name Adam. . . . And Adam . . . begat a son in his own likeness, after his image, and called his name Seth,' meaning that, as Adam was created in the image of God, Seth inherited that image."

After the Flood, God is represented as saying, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" (Gen. ix. 6). Murder is a kind of sacrilege; to kill a man is to destroy the life of a creature created in the Divine image; the crime is to be punished with death.

James, too, in his epistle, insists that the desperate wickedness of the tongue is shewn in its reckless disregard of the Divine image in man. "Therewith bless we the Lord and Father, and therewith curse we men, which are made in the image of God" (James iii. 9).

In cursing men we therefore shew a want of reverence for God Himself in whose image they were created, and are guilty of a certain measure of sacrilege.

#### NATURE, NOT CHARACTER.

"The image of God," therefore, according to these scriptures, does not necessarily include moral and spiritual perfection, though it must include the possibility of achieving it. It reveals the Divine purpose that man should achieve it; but man, even after he has sinned, still retains "the image of God" in the sense in which it is attributed to him in the Hebrew Scriptures. It belongs to his nature, not to his character.

Man was made in the image of God because he is a free, intelligent, self-conscious and moral personality. Some of these attributes may be found, in an inferior degree, in inferior races; but whatever premonitions of his greatness a savage may exhibit, he stands alone and supreme; and in virtue of this solitary supremacy, man, under God, is the sovereign of creation.

When we turn to the New Testament we find man is still said to be in the image and likeness of God. The Greek word for image (*eikon*) signifies a "statue," a "profile," i.e., "one thing which by its resemblance is a representation of another thing." The word is derived from a root which means a resemblance, as a copy is a facsimile of the original.

The word *eiko* is translated "like" in James i. 6, 23, in calling attention to a wavering man being "like" the sea, and the mirror reflecting the likeness of a man who looks into it. The derived word "*eikon*," always translated "image," occurs twenty-three times and is used in five different ways:

(1) In describing things generally when one thing is like another (Matt. xxii. 20; Mark xii. 16; Luke xv. 20; Rom. i. 23; Rev. xiii. 14, 15; xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4).

(2) Of Christ as being the Image of God (II. Cor. iv. 4; Col. i. 15).

(3) Of the spiritual correspondence to the Holy Spirit and Christ which should be in the believer as to life and character (Col. iii. 10; II. Cor. iii. 18).

(4) Of the bodily resemblance there will be between Christ and the redeemed in the glorified state (Rom. viii. 29; I. Cor. xv. 49; and

(5) Of the image of God in man as the Creator and Originator of his imperishable being; hence, man is said to be "the image and glory of God" (I. Cor. xi. 7), and to have "borne the image of the earthy"

(I. Cor. xv. 49), in referring to the earth-conditions of God's offspring.

It will be seen at once that there is no doubt as to the meaning of the word as used in the New Testament. As one has said, "It denotes not merely the image, but also the pattern—the original—which sets forth that likeness or resemblance which is meant to be in the image."

The word "likeness" occurs in James iii. 9 where man is said to be "made after the likeness of God" (R.V.). The word for "likeness" means "resemblance." It is derived from a word which signifies "similarity." This second word is derived from a word which indicates "likeness in appearance" or "character"; and this third word comes from the base of a word which means "to be at the same place or time" and is rendered "together" in John iv. 36, xx. 4).

The first three words, and another cognate one, in their general meaning, signify what we understand by "likeness," namely, "one thing being the facsimile of another." Dr. Dale says, in referring to man being made in the image and likeness of God: "There lies the possibility of God's supreme revelation of Himself to the human race. God could not have become man unless man had been made in the image of God!"

#### CHRIST MADE "LIKE" TO US.

We may, therefore, argue that, He being made like to us, proves that we were made like to Him. The Spirit of God frequently reminds us that "He is made like to us"; hence the reference to the above words. As to His humanity, He was "made like unto His brethren" (Heb. ii. 17); and as to His being sent to die for us as our Substitute, He was "made in the likeness of sinful flesh" (Rom. viii. 3); and, as to His humiliation, He was "made in the likeness of men" (Phil. ii. 7); and as to His perfect testing, He was in "all points tempted like as we are (or, according to likeness)" (Heb. iv. 15).

We see, therefore, that man is allied to God in nature, as to his spirit, and that Christ became like us in human form and conditions. Reading the Scriptures of the Old and New Testaments, which speak of man being in the image of God, we must come to one conclusion, namely: Man still retains what he had at the first; therefore the "image" and "likeness" do not refer to character, but to nature.

This leads to the question: "What is God?" The answer is, "God is a Spirit." Therefore, man in his nature must be an imperishable spirit.

Has God form? Undoubtedly. That the Lord has form is plainly taught in the Sacred Page. For instance: The Psalmist says, "I shall be satisfied when I awake with Thy form" (Psalm xvii. 15, R.V.). The word rendered "form" is used in Numbers xii. 8, where Jehovah says of Moses, "With him will I speak mouth to mouth, even manifestly, not in dark speeches; and the form of the Lord shall he behold" (R.V.).

Because the form of the Lord had never been seen by Israel, the nation is forbidden to speculate in guessing about what that form was like; hence, the prohibitive



utterance to them in forbidding them to make anything like what they might think His form was like (see the word "form" in Exod. xx. 4; Deut. iv. 12, 15, 16, 23, R.V.).

The only other instance where the Hebrew word for "form" occurs is in Job iv. 16, where Eliphaz says of the spirit he saw, "A form was before mine eyes." From this we may gather therefore that man, before he was united to the body, had a spirit form like to God's, and the body to which he was united was formed after the fashion of the spirit. The image and likeness of God, after which man was

created, therefore, refers to the spirit-nature and spirit-form of God.

To sum up,—wherein does man resemble God? First,—in identity of nature, for both God and man are indestructible spirits. Second,—in resemblance of form. When Ezekiel saw God on His throne, He had "the appearance of a man" (Ezek. i. 26). Tertullian says: "God in forming the first man, took for a pattern, the future Man Christ." And another has said: "God, in creating man in His own likeness, foreshadowed the coming of the Redeemer in the likeness of man, to re-unite him to his God."

## In the Service of the King

A. H. ACKLEY.

B. D. ACKLEY.

1. I am hap-py in the ser-vice of the King, I am hap-py  
 2. I am hap-py in the ser-vice of the King, I am hap-py  
 3. I am hap-py in the ser-vice of the King, I am hap-py  
 4. I am hap-py in the ser-vice of the King, I am hap-py

Oh, so hap-py; I have peace and joy that no-thing else can bring,  
 Oh, so hap-py; Thro' the sun-shine and the sha-dow I can sing,  
 Oh, so hap-py; To His guid-ing hand I ev-er I will cling,  
 Oh, so hap-py, All that I pos-sess to Him I glad-ly bring,

REFRAIN

In the ser-vice of the King. In the ser-vice

of the King Ev-ry ta-lent I will bring; I have

peace and joy and bless-ing In the ser-vice of the King.

## Bible Study Helps

### THE ABOUNDING JOY.

Philippians iv. 4.

**Introduction:** "Rejoice always," the key note of the epistle; a normal New Testament church; contrast with Paul's surroundings in a Roman prison; joy does not depend upon circumstances.

#### I. The World's Quest for Joy.

1. Happiness contrasted with joy.
2. Attitude of heart, not an act, secures joy.
3. No joy amid the grandeur of Herod's palace.

#### II. The Message of Christmas.

1. Not limited to any particular class.
2. Joy possible for all who receive God's gift.
3. We do not create joy, but receive it.

#### III. The Motive of Christmas.

1. Love drew salvation's plan.
2. Jesus found His joy in ministry.
3. Our ministry to others brings joy.

### THE FIRST DISCIPLES.

John i. 36-39.

1. They saw Jesus (verse 36).
2. They heard Jesus (verse 37).
3. They followed Jesus (verse 37).
4. They sought Jesus (verse 38).
5. They abode with Jesus (verse 39).

### THE CHRISTIAN RACE.

Hebrews xii. 1.

1. A race. The entrance fee has been paid (Heb. ix. 26; John x. 9; Luke x. 20).
2. To be run (Romans xiii. 11; Heb. xii. 12; Heb. xiii. 1; Psalms cxix. 32).
3. Run according to directions. The course is clearly marked out (I. Peter ii. 21; Matt. xvi. 24).
4. Run with patience (Heb. xii. 1; II. Thess. iii. 5).
5. Run looking unto Jesus: It has been said that some are going to heaven backwards, looking to the Cross instead of the throne. Looking off from everyone and everything, we must "simply fix our gaze upon Jesus" (Weymouth).
6. A prize at the goal (II. Tim. iv. 7, 8).

# FAMILY ALTAR



Friday, September 1st. Luke xvii. 26-37.

"They did eat, they drank, they bought, they sold, they planted, they builded" (verse 28).

Is it not right to eat, drink, buy, sell, plant, build? Certainly it is right under right circumstances. Eating, drinking, buying, selling, planting, building are only wrong when they are done outside the will of God. These things can be done with a sneer. But they can also be done with a prayer. We can be busy with our backs to God. But we can also be busy with our faces toward Him. Acknowledge God in all you do, and the everyday things will help to bring God's kingdom on earth. A fish shop can be run to the glory of God, as well as a church. It is not the doing of things that is vital—it is the way we do them. When we have truly learned to say: "For to me to live is Christ," then our eating, drinking, buying, selling, planting, and building will be done in a Christlike manner, and receive heavenly approval.

Saturday, September 2nd. Luke xviii. 1-17.

"Men ought always to pray and not to faint" (verse 1).

Do you feel inclined to give up prayer? Then is the time to pray more. Do you feel inclined to stay away from the prayer meeting? Then is the time to attend more regularly. Do you feel inclined to say you are too busy to pray? Then is the time to get busier with your own praying. Do you feel inclined to give two minutes to prayer, and half an hour to the newspaper? Then is the time to give half an hour to prayer, and two minutes to your newspaper. Whatever else you neglect, be sure you do not neglect prayer. Prayer is more important to the Christian than gunpowder to the army, or coal to the navy. Take off the mantle of prayer, and you put on the rags of failure.

Prayer will change a sinner into a saint, while lack of prayer will change a saint into a sinner.

It will take all that you are to be a true Christian. It will cost all that you have to be a false one.

If you will give God's Word freely to other people you will be able to keep more of it to yourself.

God wants you to be a brave warrior, a real victor in life's battle. He wants you to "fight the fight of faith," in the armour that He supplies. He guarantees it to be proficient, efficient, and all-sufficient.

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

Sunday, August 27th. Luke xv. 11-32.

"No man gave unto him" (ver. 16).

No man gave unto him; but there was one who was earnestly waiting to give unto him: it was the one who had been most cruelly wronged—it was the lad's father. He was waiting to give food, clothing, shelter, and, above all, forgiveness. The prodigal lad had made his bed, and according to the world's attitude, he must lie on it. But the attitude of the father's heart was entirely different. He was ready to give and forgive. He was ready to welcome home the one who had robbed home. Let us learn afresh the mercy of God. The love of God is spurned, the home of God is forsaken, the wealth of God is wasted, yet He waits for us to come back. God is very merciful. He delights in mercy. All may leave us, and forsake us: He will not. When man will do nothing for us, God will do everything. When we have utterly broken our own heart, and utterly shattered the trust of others in us, there still remains One who wants us. Cast thyself on the mercy of God.

Monday, August 28th. Luke xvi. 1-17.

"He that is faithful in that which is least is faithful also in much" (ver. 10).

But it does not follow that he who is faithful in that which is much is necessarily faithful in that which is least. Some are faithful in big things—the responsibility of failure would be too great; yet in smaller things they are not so particular. A minister may be faithful in preaching a sermon to a congregation of a thousand people; but he may rush the wayside talk to some needy soul who seeks his help. Others are faithful to God in the Church prayer meeting, when their absence would be unfavourably commented upon; yet they may be unfaithful in their morning watch in the secrecy of their own room. It is comparatively easy to do big things well—there is the negative stimulus of blame, and the positive stimulus of praise, to spur us on. Yet we should do the small thing as carefully as the big thing. It is possible to get into the good habit of doing big things well, and yet fall into the bad habit of doing small things badly.

Tuesday, August 29th. Luke xvi. 19-31.

"And it came to pass that the beggar died," (verse 22).

Beggars die. So do millionaires. Apart from the rapture, all men will die. Yet death is not decease in the fullest sense of the term. We do not cease to be, at death. We cease our earthly existence, with its tangles of wealth and position. But on the other side there will be a levelling up—there will be a judgment. It is appointed unto men once to die,

but after that the judgment. Money cannot buy heaven. Neither does poverty lose it. Our position in the future depends upon our attitude to the Word of God here. If we listen to the Word of God, then there are no clouds of fear and judgment ahead. But if we spurn the Word of God, if we do not love God nor our neighbour, then judgment awaits us. We can live as we like on earth, but in eternity we shall have to live as God likes. If we choose for God here, then God will choose for us there.

Wednesday, August 30th. Luke xvii. 1-10.

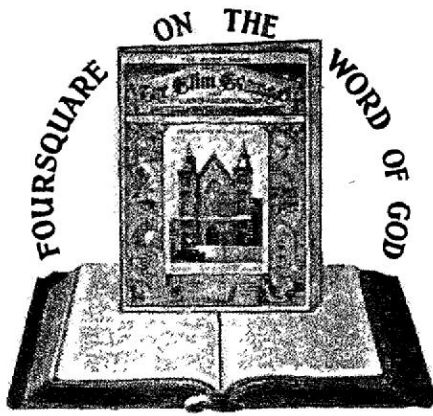
"We have done that which was our duty to do" (verse 10).

We cannot be better than we ought to be. We cannot do more than our duty. Our very best has no merit in it. To do the best we can is the purpose for which we were created. If we do our best, we are only doing that which we ought to do. If we do less than the best, then we are always coming short of the law of righteousness. In ourselves we fail every day. But One stands for us who never fails. Day by day our perfect righteousness stands before God. That perfect righteousness is a Person. It is the Lord Jesus. He, the One who always did His duty, stands as the representative of those who constantly fail to do their duty. In Him we have our standing before God. Outside His perfection we should be unable to dwell in the presence of God. Christ is the righteousness of the unrighteous who have agreed to accept Him as their righteousness.

Thursday, August 31st. Luke xvii. 11-25.

"The kingdom of God is within you" (verse 21).

When Christ is King of the heart, then the kingdom of God is within us. We cannot truly be in the kingdom of God, if the kingdom of God is not within us. Does Christ reign in our hearts? Do we yield Him obedience in all things? It is possible to yield Him general obedience, and yet have a few pet things upon which we do not yield. There is no perfect rule of the King if we obey in nine cases out of ten. Obedience should be in a thousand things out of a thousand. "I know it is wrong, but I do it because I like to do it" is a sad confession. "I do not like to do it, but I do it because it is right to do it," is a better confession. But the best confession of all is: "I like to do it because it is right to do it." It is the last statement which reveals the complete establishment of the kingdom of God in our hearts.



## EDITORIAL

### A Feast of Fat Things.

SEPTEMBER 2ND will (D.V.) see the prospective Foursquare Gospel Rally in the great Crystal Palace made a glorious fact. A feast of fat things has been provided in the variety of meetings arranged, and no effort has been spared to make the day one of rich blessing and spiritual edification.

It goes without saying, that the chief features of the day's proceedings will be the meetings conducted by Principal George Jeffreys, the beloved leader who has pioneered the Pentecostal message in the largest auditoriums in the country. On this day he will minister at the following services:

- Divine Healing Service at 11 a.m.
- Baptismal Service at 3 p.m.
- Divine Healing Service at 4.15 p.m.
- Great United Meeting at 6.30 p.m.
- Communion Service immediately following.

In addition to these meetings, there will be a varied programme of other services for those interested in the special activities of the different branches of the Foursquare movement. These will include:

- Lecture on Prophecy from the Historicist standpoint by Mr. John Leech, M.A., K.C.
- Lecture on Prophecy from the Futurist standpoint by Pastor Charles Kingston.
- Lectures on Palestine Customs by Rev. and Mrs. L. T. Pearson.
- Meetings for those seeking the baptism in the Holy Spirit.
- Elim Crusader Rally.
- Elim Sunday School and Cadet Rally.
- World Crusade Meeting.
- Lectures on the Tabernacle, illustrated by a model.
- Open-air Gospel meetings in the grounds.
- Special singing by various choirs.

Programmes (price 2d.), giving the times of all the services and including the special hymn sheet to be used, are now obtainable from most Elim centres, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

## Paul's Great Gains

By AMOS R. WELLS

PAUL was a loser: he lost his ease; wanderings ever on land and seas; shipwreck, stoning, matters like these. *Ah, but Paul gained Christ!* Paul was a loser: he lost his gold; poor, and toiling, and sick, and old, weary in trials manifold. *Ah, but Paul gained Christ!* Paul was a loser, he lost his place, lost his fame in the Hebrew race, lost his honoured rabbinical grace. *Ah, but Paul gained Christ!* Paul was a loser: his freedom he lost, faith's severest and bitterest cost, bound by inaction's deplorable frost. *Ah, but Paul gained Christ!* So Paul was a gainer: what treasure he gained! For all of his losses what splendour remained! For all he abandoned what goals he attained, *since Paul by his losses gained Christ!* Was ever a gainer so happy as Paul? In making his losses he seized upon all, things present and future, things mighty and small, *since Paul by his losses gained Christ!* No pity for Paul, but rejoicings instead, in prison or freedom, or living or dead; and blessings for us, though in sufferings led, *if we by our losses gain Christ.* -

## CRYSTAL PALACE

### September 2nd

Admission tickets at reduced rates.

Cheap railway fares.

Seats may be reserved.

Refreshments.

Every Accommodation.

Cloak Rooms.

Free Car Parks.

See above editorial and page ii. of cover.



# Channels of Divine Healing

A Sermon by Pastor L. C. QUEST (Wimbledon)

**D**IVINE Healing is a truth the whole Bible teaches; not merely a dispensational teaching, nor a doctrine that has sprung up in the last days of Grace, something only for this dispensation. It is Biblical. The Divine title, "Jehovah Ropheka": "I, the Lord that healeth thee" (Newberry), was first revealed to the patriarch Moses after he led the Children of Israel out of Egypt (Exod. xv. 26). We, however, hear of Divine Healing before the revelation of His healing Name. In the early book of Genesis we see God demonstrating His healing power; we read in Genesis xx. 17, "So Abraham prayed unto God (Elohim) and God healed Abimelech and his wife and his maidservants; and they bare children."

*I. Healing by Prayer.*—Abraham believed God even before God displayed His healing power in his own life; he prayed and believed God "on promise." "Isaac entreated the Lord for his wife" (Gen. xxv. 21). "God remembered Rachel and God hearkened unto her" (Gen. xxx. 32). All these are miracles of healing by *prayer*. Further, there are many other instances in the Scriptures in which persons were healed directly by prayer. Hezekiah (II. Kings xx. 1-7 and Isa. xxxviii. 1-5) was sick unto death" (our modern term would be "He was dying"). We read in verse 2, "He turned his face to the wall and prayed unto the Lord"; he prayed even unto tears; and the Lord heard his prayer and Hezekiah was healed (II. Kings xx. 5). This was the

## RESULT OF HIS IMPORTUNITY

in prayer. Someone may say, "but means were also used." In II. Kings xx. 7, we read, "Take a lump of figs. And they took and laid it on the boil and he recovered"—the argument being that the figs possessed healing qualities. They may, but not for Hezekiah, for we read in II. Kings xx. 5, "I (the Lord) have heard thy prayer, I have seen thy tears: behold (note the word "behold") I will heal thee"; thus we see that the Lord attributes the healing of Hezekiah to Himself. Hezekiah must have known of the qualities that were attributed to figs, therefore why did he not apply them first, instead of turning his face to the wall and praying, even to tears? Because Hezekiah *knew* that his only hope of healing lay with the Lord. Hezekiah was a Jew—he knew well God's promise to the Children of Israel to be their Healer. Let us turn to it again, Exodus xv. 26, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee"; also Exodus xxiii. 25, "I will take sickness away from the midst of thee." Hezekiah, confident in the unfailing Word of the Lord, instinctively turned to Him. The very thought of using means would, no doubt, repel him;

thus God's command would not only be a surprise to him, but would also call for grace on his part to enable him to carry out the Divine injunction. God demanded obedience from Hezekiah and, strange though it may have seemed to him, he obeyed God.

The figs became instruments of power. We often read in the Scriptures of God

## BRINGING ABOUT HIS PURPOSES

by the use of instruments. Aaron's rod was an instrument of power (Exod. iv. 17); signs and wonders were accomplished by God through this rod. Exodus iv. 3, 4; vii. 9, 20; viii. 5 and many other Scriptures can be referred to on this subject. The using of the rod called for obedience and faith.

Again, we are reminded of the fall of Jericho, the blowing of the trumpets and the breaking of the pitchers (Judges vii. 20), the jaw-bone of an ass with which Samson slew a thousand men (Judges xv. 16), and the mantle of Elijah (II. Kings ii. 8). There were no miraculous properties in these instruments or weapons.

Again, let us study some of the miracles of Christ. We read in John ix. 1-7 regarding one that was blind that "He (the Lord) spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing." (Hallelujah!) Were there healing properties in the spittle, or the clay, or the pool of Siloam? No, but in Him (Acts x. 38). In Mark viii. 22-25 we read of another who was blind being healed by the Lord Jesus. On this occasion Jesus led him out of the town, spat on his eyes and put His hands upon him. After questioning him as to whether he could see anything, He again laid His hands upon his eyes—and the man was restored. There were no healing properties in the spittle, but on both occasions mentioned Jesus called for obedience and the effort of faith. We hear Him saying "Roll away the stone," "Take up thy bed and walk," "Stand forth," "Stretch forth thy arm," "Go and wash," or "Go and shew thyself to the priest." All these injunctions called for obedience and faith. Are you sick? there is healing by prayer—importunate prayer.

*2. Healing by reading the Scriptures and rightly dividing the Word.*—The doctrine of God is designated as healthful in its nature, being "good and sound, healthful and wholesome." In I. Timothy i. 10, the word "sound" is used in reference to the doctrine of God, in I. Timothy vi. 3, "wholesome," in II. Timothy iv. 3 "wholesome" (margin), and in Titus i. 9 "healthful" (margin).

The words "whole" and "sound" are used

## IN CONTRAST TO SICKNESS

in the Word of God. In Luke v. 31 we read "They that are *whole* need not a physician; but they that

are sick." Also in Luke vii. 10, "They that were sent, returning to the house, found the servant *whole* that had been sick." We have seen, therefore, that one attribute of the doctrine of God is that it is whole, or healthy, thus containing healing properties. Psalm cxix. 154, says "Quicken me according to *Thy Word*." The Word of God is not only medicine for the weary heart, the sin-sick soul, but for the sick body also.

3. *Healing by anointing.*—One writer has said that anointing, referred to in James v. 14, means embalming. Let us notice the Lord's commission when He sent His disciples out to preach (Mark vi. 7-13). Casting out demons and anointing the sick with oil (verse 13) was part of their ministry. Anointing with oil is an ancient and holy ordinance and administration. The Scriptural meaning of anointing is to pour upon the head (Exod. xxx. 30-32). "Upon man's flesh shall it not be poured" makes it clear that it was *not* to act as an ointment for embalming. We see the ordinance of anointing with oil in the cleansing of the leper (Lev. xiv. 17, 18, 28, 29). The priest applied the oil to the tip of the right ear, the thumb of the right hand and the great toe of the right foot, and the rest of the oil was poured upon the head. Again we find anointing with oil observed in the appointing of certain men to be kings. I. Samuel x. 1 reads, "Then Samuel took a vial (margin, flask) of oil, and poured it upon his (Saul's) head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" Let us refer also to I. Samuel xvi. 12, 13, "And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren." Oil is a type of the Holy Spirit. Healing of the body is brought about through faith in the Lord Jesus Christ, the Holy Spirit moving upon the one anointed. In the Old Testament we find instances of God choosing certain men for particular offices, but His choice is not manifested until His commands are observed, e.g., in the case of the choice of a king; in the anointing with oil there was obedience required from two persons—the one to whom His

#### CHOICE WAS REVEALED

and the one chosen; this done, we see the Spirit of God moving upon the one anointed and manifesting to those around the purpose of God in him. Saul prophesied after the Spirit of God had come upon him (I. Sam. x. 10); of David we read in I. Samuel xvi. 13, "The Spirit of the Lord came upon David from that day forward," shewing that there must have been some outward manifestation in the life of David to give rise to this assertion. We now pass on to the New Dispensation and find that our Lord adopted the ordinance with His disciples and introduced it into the early Church (James v. 14). Here we see that where the commands of God are obeyed, the Holy Spirit moves upon the sick one with healing power. The anointing with oil is to us what the use of instruments of power was to Old Testament saints—obedience to God. This is just one of God's ways of bringing about healing.

4. *Healing by laying on of hands.*—"They shall lay hands upon the sick, and they shall recover" (Mark xvi. 18). "This action is an Old Testament ordinance. We would be more careful if the truth of this were realised. It is done as an act of blessing.

Laying on of hands had two significances under the Old Economy.

*Firstly*, it was adopted by the patriarchs—Isaac blessed Jacob (Gen. xxvii. 27), and Jacob (Israel) blessed the sons of Joseph (Gen. xlviii. 13-14) in this manner, thus signifying the passing on of the blessing of God, and the inheritance.

*Secondly*, it was adopted in the offering up of the sacrifices (Lev. xvi. 21), in this instance signifying an act of confession and substitution, and typifying that greatest of all sacrifices, the Lord Jesus Christ, to whom the prophet Isaiah refers when he says "And the Lord *hath laid on Him* the iniquity of us all" (Isa. liii. 6).

Laying on of hands, as taught in Mark xvi. 18, signifies, as has already been said, an act of blessing, and was practised by Jesus when

#### BLESSING THE CHILDREN.

Jesus, when speaking the words to His disciples recorded in Mark xvi. 18, had in mind the real action and true meaning of the saintly blessing:

"Not our hands but His;  
Those wounded, pierced ones  
That thrills our souls,  
And heals our wounds,  
And says 'Tis done.'"

5. *Healing through the gifts of the Holy Spirit.*—In I. Corinthians xii. 1-12 we read of the Gifts of Healing, the Working of Miracles and the Gift of Faith. These gifts were given to the Church and for the Church. In I. Corinthians xii. 28 we read: "And God indeed hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then the free gifts of healings, helps, governments, diversities of tongues" (Newberry). Let us consider the Gifts of Healings and the Working of Miracles. Notice firstly, "Gifts of Healings"—the words "Gifts" and "Healings" are in the plural (Newberry Bible). Has this any special significance? Yes! it reveals the broadness of this great gift. God is not bound down to a Gift of Healing; the Holy Spirit has no set programme or formula; God can heal through the gift in many operations. For example, take the receiving of the Baptism of the Holy Ghost. We read in Acts ii. 4, "They were all *filled*," a great "pouring in," or rather the word "filled" means "fully furnished"; then in Acts viii. 15-17 we find Peter and John praying for the Samaritan converts that they might receive the Holy Ghost. We read in verse 17, "Then they laid their hands on them, and they *received* the Holy Ghost"; the word "receive" means "to take hold." Again, in Acts x. 44, referring to Peter at the house of Cornelius, "While Peter yet spake these words, the Holy Ghost *fell* on all them which heard the Word." The term "fell" means "to fall on one," or "to press upon one with violence." Then again, Acts xix. 6, when Paul was at Ephesus we read, "And when Paul had

laid his hands upon them, the Holy Ghost came on them," the word "came," meaning "to resort." Thus we see that on each of these occasions mentioned they all received the blessing of Pentecost and were baptised with the Holy Ghost, partaking of the one glorious experience but under *different operations*. I. Corinthians xii. 5, 6 bears this out, for we read "differences of administrations," "diversities of operations, but it is the same God which worketh all in all."

The Holy Ghost knows no bounds in the working of healings and miracles; this truth can be traced in the ministry of the Lord Jesus Christ and His apostles. His works were never exactly repeated; in them all we see the "diversities of operations" peculiar to the Lord God in His moving upon man. Even in the

#### FEEDING OF THE FIVE THOUSAND

and the four thousand, we find in the first instance that He used five barley loaves and two small fishes, and twelve hand-baskets of fragments were gathered up afterwards, whereas in the second instance He took seven loaves and a few fishes and seven baskets full were gathered after. So with giving sight to the blind, the raising of the dead, the healing of cripples—we see no similarity of programme. Thus with the

Gifts of Healings and the Working of Miracles, God moves, not in any set formula, but in many and varied ways to meet our needs.

Sick one! you are seeking healing, a touch from the Lord Jesus; to which direction are you looking? Is it to some set way from which, you tell yourself, your healing will come? Is it to some special channel? Rather do as the hymn writer urges:

"Turn your eyes upon Jesus;  
Look full in His wonderful face."

In Isaiah lv. 8 we read these words: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." We cannot dictate to God; again and again He tells us to "seek" Him. Divine Healing becomes difficult, almost impossible, if we continue looking to a person or a gift. So then, seeing there are so many channels through which God, for Christ's sake, can meet with us, let us seek Him, whose ways are not our ways.

Our prayer can be "Thy way, not mine, O Lord." Our healing may come to us through prayer, or, perhaps, the Word of God; or anointing with oil; perhaps by the laying on of hands of some consecrated saint, or through the gifts. Let us not look unto the instrument used, but to Him.



#### More Converts—Fruitful Bible Study

##### SIGNS FOLLOWING THE WORD.

**Birmingham, Hockley** (Pastor L. H. Newsham). Showers of blessings are indeed falling on this little corner of God's vineyard, and His children are experiencing times of deep refreshing from the presence of the Lord. At each meeting the wonderful power of the living God is felt, and as a result signs and wonders follow the preaching of the Word, specially at the Divine healing service held each Wednesday evening, and many are the testimonies of healing which are being constantly received. Best of all, souls are finding their way to the foot of the Cross as a result of the faithful preaching of the glorious Gospel of salvation through the precious blood of Jesus. All the meetings are full of blessing.



**Pastor  
L. Newsham.**

A great work is being done in the open-air, and many have found the way of salvation through the faithful efforts of those who carry the Gospel out into the open. There is also a faithful band of prayer warriors who meet together half an hour before each service; the result of this effort is clearly seen and felt in the meetings.

##### NEW ELIM TABERNACLE.

**Maldon, Essex.** Recently the new Elim Tabernacle in Wantz Road, was opened by Pastor George Kingston for the proclaiming of the Foursquare Gospel in this old-world town of Essex.

The assembly, which although not large, is nevertheless on fire and progressive, has lately been under the pastorate of Pastor A. Wright. At last earnest prayer for a place of worship of their own has been answered. A large and representative company from the different Essex towns around gathered for the opening services, and after a hymn and prayer, the doors were unlocked, and in the Name of the Lord, the building was declared open by Pastor George Kingston. Every seat was speedily filled. The opening message was given by Pastor H. Mason, Leigh-on-Sea, fol-

lowed by Pastor R. Bradley, Colchester. After tea Mr. H. Axcell, Leigh-on-Sea, gave the Word. A comment overheard, given by some Welsh people who attended these meetings, was, "We have not heard such singing since we left Wales!"

Pastor Charles Kingston, assisted by Pastor A. Wright, commenced the next day a short revival campaign, which God abundantly blessed to the salvation of souls and the restoration of backsliders. Each night, in spite of the summer weather prevailing, the attendances were good, and many testified to blessing received. On the last Sunday of the campaign the right hand of fellowship was given to a number who desired to be received into membership, and as the saints gathered around the Table the presence of the Lord was mightily manifested.

##### NEW OUTPOST.

**Kenton, Devon.** For the benefit of readers who may not be conversant with the West Country, we would point out that the official guide books describe this village as the most picturesque in the Exe Valley.

Here, amidst delightful surroundings, a large company of Exeter saints gathered

on a recent evening, first for an open-air rally, then the opening service at the Victory Hall, where regular services will be maintained by the Pastor and workers from the parent church. Pastor South's message on "What Elim stands for," no doubt cleared misunderstandings which might have been in the minds of those attending their first Foursquare meeting. The singing of the Exeter Crusaders, and the testimony of Divine healing by a sister, proved a great blessing, whilst the villagers were seen to enter heartily into the singing of the Elim choruses.

The first convert of this new opening proved to be an old lady of eighty-four summers, pointed to the Lord by a brother visiting the people and announcing the meetings. The outlook here is encouraging.

#### FEASTING ON THE WORD.

**Yeovil** (Pastor R. Knox). The blessing of the Lord which maketh rich is the portion of the saints meeting in the Elim Hall, Southville. The services from time to time are full of the power and glory of God. So rich are the meetings that it is with regret the services are closed. As one mingles with the saints after the services expressions such as, "Sundays pass too quickly," and "Each service seems better than the last," can be heard. During recent weeks the saints have rejoiced as the family has been increased, for the Lord has honoured His Word in the salvation of souls.

#### MONTHLY CONVENTION.

**Worthing** (Pastor H. W. Greenway). Those who were privileged to be present at the Elim Tabernacle, Grosvenor Road, on a recent Saturday, at the opening service of a series of monthly conventions, arranged to be held at the Worth-

ing, Hove, Brighton and Eastbourne centres, carried away with them three impressions: a crowded meeting, a feeling of happy Foursquare fellowship, and a deep sense of God's presence among them. No wonder the packed congregation sang with all their hearts "Wonderful, wonderful, Jesus is to me!"

It had been announced that the special speakers were to be Pastors J. McWhirter and L. Kemp, and that Pastor Greenway would convene; but, added to this was the joy, on arrival, to find that there were present, Pastor R. E. Darragh and Mr. A. E. Edsor, bringing with them the unmistakable breath of revival.

Pastor Coffin of Hastings led in prayer, and then a new chorus, taught by Mr. Darragh, and a few bright testimonies, were the first items of the programme. Then Pastor Kemp gave the opening message. In a clear earnest way he recalled again the beautiful story of the marriage at Cana and impressed upon the congregation the deep desire of our Lord to identify Himself in the family and domestic life of His people. He appealed to his hearers to invite Jesus to be present on all occasions. Pastor McWhirter then dealt with a very unusual subject found in Isaiah lvi., written to the sometime lonely and depressed child of God, who for His sake has separated himself from the world and feels the barrenness of life! The Pastor, in a very tender and beautiful way, unfolded the great reward of our God in preparing a place for those who had given up all earthly standing, and a name better than that of sons and daughters for those who were denied family fellowships for His sake, and everlasting communion with Him on His holy mountain for all those who had given up all

for Him. Many in that crowded hall gave themselves afresh—spirit, soul, and body—to Him; and thus identifying themselves with Jesus, the perfect sacrifice, were "accepted in the Beloved."

Pastor Greenway, in an earnest closing prayer, appealed to all present to make a whole-hearted surrender to the claims of the Lord Jesus Christ.

#### MORE CONVERTS.

**Ilford** (Pastor W. G. Hawkins). The Lord is richly blessing the ministry of His Word in this corner. The Word has been faithfully proclaimed, and has not returned void,

a few precious souls having been won during the past few weeks.

The saints have been interested in a course of Bible studies on 'The Life and Faith of Abraham,' given by the Pastor at the week-night services for some weeks, and they have appreciated the messages. On a recent Sunday evening the Pastor spoke upon 'The Precious Blood of Christ—its Cleansing Power, and sinners were convicted and sought salvation. As the altar call was given, four precious souls responded to the Master's invitation.

The various departments are progressing, and interest in all services is being maintained. We praise the Lord for His continued blessing.



Pastor  
W. G. Hawkins.

## Concise Comments & Interesting Items

The blasphemous Soviet programme for the next five years, was referred to in our columns some months ago. The Rev. F. J. Miles, the General Secretary of the Russian Missionary Society, has now issued a much more detailed account of this plan than we have previously seen. The reproduction of it will be specially helpful to preachers, and interesting to Christians generally:

"On the 15th May, 1932, the Supreme Soviet of U.S.S.R. inaugurated a new Five-Year Plan of Atheism. The Soviet Government usually arranges wide publicity for its decrees—but with the exception of "The Advance Guard of Youth" (the organ of the Pan-Unionist Commission Extraordinary for the Fight Against Religion), the decree was not published in full in the Soviet Press.

In five parts, corresponding to the five years of the Plan, containing 118 articles, the decree ordains that:

"During the First Year legislative measures shall be taken in order to close all religious schools and academies and Catholic seminaries, and to bring to an absolute end all teaching of theology.

All members of religious orders shall be deprived of food cards.

"During the Second Year the closing of all places of worship is to be organised, so that 'from 1st May, 1937, there shall not remain a single house of prayer in Soviet territory. The very concept of "God" will be expelled from the Soviet Union as a survival of the Middle Ages which has served as an instrument to oppress the working classes. . . . By intense purging it is anticipated that all Soviet Institutions will be so 'purified' by October, 1933, that not a single person holding religious beliefs will be employed therein. Any preparation of objects used in religious worship will be severely punished, and the printing of any religious books or brochures is rigorously forbidden. Atheistic films will be made—of which over 150 have already been issued.

"During the Third Year organised atheistic groups are to develop incessant activity. All individuals who give any kind of religious tuition, unless they relinquish their religious posts, will be expelled from Soviet territory. (All foreigners engaged in religious work

were expelled long since—the last being the representatives of The Society of Friends who were engaged in Relief work).

"During the Fourth Year all places of worship shall be handed over to official institutions for conversion into clubs, cinemas, and 'other means of enlightened entertainment,' 'Comrade' Kalibanoff states: 'We shall transform these centres of religious worship and idolatry into torches of Communist auto-instruction. We shall install the schoolmaster in place of the Pope, of the Clergyman, and the Rabbi.'

"The Fifth and Final Year is to see all the previously achieved results in the struggle against religious mentality consolidated."

A lighter side in these Comments is supplied by an amusing illustration that Dr. Graham Scroggie used at the Keswick Convention.

"In discussing pre- and post-millennial theories, Dr. Scroggie told the story of a lady who asked an eminent Greek scholar whether he was 'pre-' or 'post-.' He replied, 'Both.' Whereupon the lady said it was pre-post-erous!"

# The New Covenant

By W. E. CLARK

**I**N his letter to the Galatians, chapter iv., verses 21-31, the Apostle Paul draws a great spiritual lesson from the story of Abraham's two wives, Sarah and Hagar, and his two sons, Ishmael and Isaac, the children of these two women. He says that the two women allegorically represent *two covenants*—one Hagar, the bondwoman, representing the covenant which was made with the descendants of Abraham at Mount Sinai; and the other woman, Sarah, standing for another covenant. Paul says that the people of the first covenant were in bondage, even as were the woman Hagar and her son; but that those who are under the second covenant, are free, as were

## SARAH AND HER SON.

The record of that first covenant is given in epitome in Exodus xxiv. 1-8. The people bonded themselves under that covenant in a life-and-death agreement—life by obedience to the obligations of the covenant, and death for the slightest failure in keeping the terms of it. This covenant was ratified, or "dedicated" (Heb. ix. 18), that is, inaugurated, by the sprinkling of both the book of the covenant and the people with the blood of a slain victim. As Moses sprinkled the blood he said to the people, "This is the blood of the covenant which God hath enjoined unto you" (Heb. ix. 20).

But before the people had been under that covenant forty days, they had grievously broken one of the fundamental principles of it, and would have been obliterated from the face of the earth by God had not Moses pleaded for mercy in their behalf.

Then there was instituted the system of sacrifices, which were typical of the Great Sacrifice that God had planned before the foundation of the world, and that made it possible for God to continue mercy to them as a people and also as individuals when the covenant was ignorantly broken from time to time. The instructions concerning these sacrifices occupy the first several chapters of the Book of Leviticus, and the offering of these sacrifices constituted the principal part of the public religious life and activities of that people.

## WHY ANOTHER COVENANT?

God Himself gives the answer. It is found in the prophecy of Jeremiah, chapters xxxi.—xxxiv., and is quoted in the Epistle to the Hebrews in two places (Heb. viii. 8-10; x. 16, 17). In the first place, we are told in Hebrews viii. 7 that the first covenant was not faultless, else "would no place have been sought for a second. For, finding fault with them, he said, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord."

The fault was not in the covenant, in one sense, and in another sense it was. It was faulty in that it was not suited to their condition.

As the Apostle Paul puts it in his letter to the Romans, "the law could not do, in that it was weak through the flesh" (Rom. viii. 3). Poor human nature was not equal to measuring up to the requirements of the "holy" law of God. And that was why it was given—to prove to man his weakness, his utter helplessness, his sinfulness, his unlikeness to the holiness of God. Their experience under the law shewed the people that their very desires were contrary to the requirements of that law.

Paul expressed it thus: "I had not known sin except through the law, for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting . . . Sin, that it might be shewn to be sin, by working death to me through that which is good—that through the commandment sin might become exceeding sinful," etc. (Rom. vii. 7-25). This was most terrible bondage, from which he cried out for deliverance.

## GOD'S HELP NEEDED.

Another put it this way, "My soul cleaveth unto the dust: quicken Thou me according to Thy Word" (Psalm cxix. 25). This man had been brought to see, not only his need of help beyond himself, but also that God, in His Word, had promised the needed help. The psalmist seemed satisfied that the help promised in the Word of God was sufficient to meet his need, for he asked that it might be "according to Thy Word." And the help asked for was to be "quicken." He did not ask that the requirements of God might be lessened, the standard lowered, so that he might be able to meet them and to measure up; but that, by being "quicken" in his soul, he might be enabled to rise above the things to which his soul cleaved.

Where in the Old Testament had he found any such promise? The writer of the psalm might have known of the promise of God, through Jeremiah, about that new covenant. But that is not the first promise of the kind in the Word of God. At the very beginning of their national history, before they had entered the promised land, God told them what He would do for them—that, after they had learned through bitter experience what utter failures they were because of the condition of the heart, if they would look to Him in humility and repentance, He would do a work within them which would cause them to love Him with all their heart, and with all their soul (Deut. xxx. 1-6). The soul is that part of "the inner man" which is the seat of the desires, feelings, emotions. It is because the inner man is wrong that the outer man does wrong. Also men are "alienated from the life of God through the ignorance that is in them, because of the blindness



[or hardness] of their heart" (Eph. iv. 18). This is the reason why

#### THAT FIRST COVENANT FAILED.

God knew that they would fail, and told them so from the beginning; but they took upon themselves the obligations of the covenant. It was the only way they could learn what they would not believe—that "their heart was not right, neither were they steadfast in His covenant" (Psalm lxxviii. 37).

So a new covenant, to be any more effective in saving man from sin than the first covenant, must have in it Divine help for this weakness of man. And that is just what God provided in the new covenant which He promised through the prophet Jeremiah, and which is expounded in the Epistle to the Hebrews. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind [that will make them know what the will of God is], and on their heart also will I write them [that will correct the desire to do what is contrary to the will of God]: and I will be to them a God, and they shall be to Me a people: . . . for I will be merciful to their iniquities, and their sins will I remember no more" (Heb. viii. 10-12).

Notice particularly and carefully here that the difference between the old and the new covenants is not a difference in the law of God, but in the method of the administration of that law. The law referred to is the moral law, not "the law of commandments contained in ordinances" (Eph. ii. 15, with Heb. ix. 9, 10). Those ordinances of the law were typical of "the greater and more perfect tabernacle, not made with hands," and the "one sacrifice for sins for ever" (Heb. ix. 11, 12, x. 12-14); and when that perfect Sacrifice was offered once for all, the others ceased to be offered, because they had been fulfilled for us by "the Lamb of God."

#### THE NEW COVENANT.

But "the righteousness of the law" is to be "fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4). The moral law, just because it is moral, is immutable, like the character of God, for, indeed, it is the expression of the will of God. "Righteousness and justice are the foundation of His throne" (Psalm lxxxix. 14 and xcvi. 2); that is, they are fundamental principles of the kingdom of God, the government of God; they are necessary for the well-being of man. So man must be made actually righteous in his conduct; and God's plan for doing that is to make the man righteous within.

Paul says that it is to be done by our "walking after the Spirit." In another place (II. Cor. iii. 3) he tells the believers that they are epistles of Christ, written . . . with the Spirit of the living God . . . in tablets that are hearts of flesh." It is the Spirit of God, then, who writes the law of God upon heart and mind. And that law is first made a living thing in our Lord Jesus Christ, and then it is transmitted to us—He Himself is made to live in us in the Spirit. Just as the human body, when in a healthy condition, is made to move in perfect harmony—as a unit—

every member of the body being directed and energised by the head through the spinal cord with its multitudinous ramifications to every tiniest part of the body; so the Holy Spirit makes the body of Christ one with the Head—Christ Himself—and causes His life to energise and move every member, when the Spirit has perfect freedom of movement in all the members. This is what walking by the Spirit means. Galatians v. 16-25 is the passage which deals with this important matter of walking by the Spirit. This is the

#### MINISTRY OF THE SPIRIT.

The Christian life is a supernatural life. It is the imparting to us of the Spirit of the Lord Jesus Christ, who is the Second Adam, the Head of the new race of men who are to be the future citizens of the kingdom of God on earth. We are sinners by nature because we partake of the spirit of the first man, Adam. We are to be holy by a new spiritual nature, because we get such a new nature from the Second Adam, our Lord Jesus Christ. And all this great and wonderful transformation is the work of the Holy Spirit. And He does that work in us as we learn to "walk by the Spirit." This is why there can be no true Christian living without the Spirit indwelling, controlling, energising, moving the life. Anything else, however sincere, is at best only an imitation.

God's ideal life for each and every one of His children is simply expressed by the Apostle Paul in Galatians ii. 20, "It is no longer I that live, but Christ liveth in me." And in Colossians i. 27 he says that "the riches of the glory of the mystery" of the gospel is "Christ in you, the hope of glory." This is something which looks simple at first thought, but as it is accepted and applied, the soul learns that there is a depth to it which had never been imagined.

This is what the shedding of the precious blood of our Lord Jesus Christ made possible for us.

We enter into this new covenant—become sons of the new covenant—when we turn unto God in true repentance, and by faith accept the provisions He has made for us in the Lord Jesus Christ—that is, "believe on the Lord Jesus Christ." That means the accepting of Him to be unto us what God means by "Lord" and "Jesus" and "Christ."

Let no one think that any one experience, or many, which he may have received, however wonderful and blessed, is all that God has purposed for him. Until he is perfectly "conformed to the image of His Son," the expression of God's will fully written in the mind and upon the heart, the work of the new covenant is not completed. But as you "present yourselves unto God, as those who are alive from the dead" (Rom. vi. 13, xii. 1, 2) "you may prove what is that good, and acceptable, and perfect will of God."

#### ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:  
New Buildings Fund: Birmingham (W.E.H.), £2.  
Foreign Missionary Work: Hastings (per Pastor Coffin), 10/-.

# ELIM CRUSADER PAGE

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

*Notes & News*

**Knottingley.** God is blessing the Crusaders here in a wonderful way. For several weeks now, the Pastor has been giving special Bible studies on Romans. It has been quite a picture to see each Crusader with Bible, notebook, and pencil, eagerly listening and taking down notes, which undoubtedly will be of great benefit to all.

A Cycling Band has recently been formed, with about twenty members who purpose taking the Gospel to the outlying districts. Pray that God will bless their efforts.—M.B.

**Canning Town.** To God be the glory, great things He hath done. This is the witness of the Canning Town Crusaders, as they shine for Him, in this corner of the Master's vineyard. Quite recently we conducted a three days' campaign that resulted in much blessing; the messages in word and song were greatly appreciated by all. May God help all, as Crusaders for Christ, and in view of their calling, to live a life of consecration. Only consecrated lives can become a power for Jesus Christ, the greatest Crusader the world has ever known.—P.C.

**Forest Hill.** Praise the Lord for what He is doing for the Crusaders at Forest Hill. Recently four have been baptised in the Holy Ghost, and still there's more to follow. We have tasted and seen that the Lord is good, and are proving that

## A Group of Forest Hill Crusaders.



there is pleasure in His service more than all. Recently our young people enjoyed a visit to Coulsdon for an outing. A rich time of fellowship was spent together, which ended with an open-air meeting in Coulsdon village.

**Eastbourne.** The following report is taken from the "Eastbourne Herald," July 29th.

### CRUSADERS' NIGHT.

Interesting Service at the Elim Tabernacle.

"Ancient armour for modern warfare?" This was the question asked and answered at the Elim Tabernacle on Wednesday evening, when the Eastbourne branch of the Elim Crusaders held a special service.

The primary object of the service was to demonstrate that the ancient armour, such as the breastplate of righteousness and the shield of faith, were sufficiently

strong to withstand the strain of modern warfare.

The speakers and their subjects were: Mr. B. H. Hedgecock, "The Girdle of Truth"; Miss U. Honeysett, "The Breastplate of Righteousness"; Miss M. Hinchcliffe, "Shoes of the Gospel of Peace"; Mr. S. Bush, "The Shield of Faith"; Mr. A. Clifton, "The Helmet of Salvation"; Miss M. Hutchings, "The Sword of the Spirit."

Pastor Stewart was present at the service, together with Miss J. Holman, the Crusader Secretary, who was responsible for the arrangements.

The Crusader choir, numbering about seventy, also contributed to the programme with "Awake, Awake," and "Living for Jesus." Miss Holman gave a solo, "Come, Follow Me." Miss S. Honeysett was at the piano, and Miss M. Honeysett was the organist."

**Yeovil.** Recently the Sunday school anniversary was held here. The Lord richly blessed in every respect. To a great congregation the children rendered their parts excellently. In the evening the newly-formed Crusaders made their first debut in public by rendering that beautiful piece, "Living for Jesus." What a testimony it was to see such a band of young, consecrated people singing and meaning what they sang. The Pastor gave a very timely message on Safeguarding the Home, which was greatly blessed to all.

During a recent visit, the Divisional Superintendent, Pastor Stoneham, presented the Crusaders with their membership certificates. All are rejoicing to see the work of the Lord progressing, and expectation is still in Jehovah, who has given the sound of abundance of rain, with the promise of floods.

God does not comfort us to make us comfortable, but to make us comforters.—Dr. Jowett.



Canning Town Crusaders with Pastor Fielding in centre of group.

# Forgive and Forget

ONLY the noblest characters have the capacity to forgive a wrong—it is a touch of the sublime that the small soul is incapable of reaching. Many of us boast of our ability to cherish a wrong through an entire lifetime, as if it were a virtue to do so, when this is the trade-mark of the small soul.

When a friend has fought with pride, humbling it enough to beg our forgiveness, he has proven himself worthier than we, if our pardon is withheld, regardless of the nature of the offence. And no wrong can truthfully be called forgiven, unless it is also forgotten—not merely passed over for the time, to be revived at the first hint of trouble, but erased completely from memory. It seems impossible to forget, when our feelings have been deeply hurt, yet we must and will, if we would also forgive.

Life is too brief, too uncertain, too full of beautiful things, to be darkened for ever by an accumulation of anger that is to be

## A LIFELONG COMPANION.

It has been said, "To err is human; to forgive, Divine." The more human we are, the more erring we will be; therefore, how much more of forgiveness we should mete unto others. The thoughtless, unkind word hurts the one who utters it more than the one against whom it is directed. Every wrong word or deed is a boomerang that will eventually return. This is the truest thing in the universe.

How seldom we consider the motive in what has been said or done, yet never hesitate to pass freely on the act it led to, knowing nothing of the secret impulse that brought about the thing that hurt us. Few of our friendships are perfect—since we are but

mortals—so there is much for both sides to bear and forbear.

How pitiable and absurd it is to witness friends of years' standing parted for some foolish remark, because neither will be the first to speak. Many times the original cause of the quarrel is forgotten, yet enmity reigns, since the miserable pride each hugs to his bosom forbids any signs of "weakness," as the Divine quality of forgiveness is sometimes called.

## THE TIME TO FORGIVE

is now, while there is opportunity. For our names are all written in the sands; to-morrow the dark tide of death may have washed them away. As we look backward across the dark sea of memory, how many isles of heartache obstruct the view, that need not have been there had we whispered the little word "forgive." How many mistakes we would condone—oh, so gladly forgive—were it only possible! But our chance has gone. The erring heart is lying in the grave, the dead lips mute. We had our day, but it has passed away for ever. No longer the dear hands reach up and clasp our own. These loved ones are past our forgiveness—or any need of it.

Yet there is someone dear to you, from whom you have been long estranged. Someone who would, so eagerly, meet the slightest advance on your part. Who longs, as you do, to unite the golden thread of friendship so cruelly broken. Do you not recall how this companionship made the dreary way brighter? Why not extend the olive branch of peace, letting bygones be bygones? What is the measure of your soul—are you big enough to forgive?

## How the Fine was Paid

IT was at Grimsby County Police Court that a poor woman was fined twenty-five shillings, during the Great War.

Her children had lighted the gas after having been put to bed. Thus a light shone from the window of her house at Immingham, and this was contrary to the lighting restrictions.

When she heard the amount she was ordered to pay she answered, "I cannot pay it." She went on to tell the magistrates that her husband was serving in the army, and that she had only a small sum for her children and herself to live upon.

She was told she must find the money in a fortnight, and replied that she feared it was not possible for her to do so even then.

Was she not like the transgressor who is face to face with judgment? He cannot answer for one in a thousand of his many sins. He cannot pay the awful debt he owes. A fortnight, or a year, or a century would never enable him to blot out his guilt.

The poor woman was just leaving the court wondering how she was to meet the difficulty when one of the magistrates said, "Let her wait a moment."

Speaking with the other magistrates he soon agreed that they should pay the fine. In a few moments the amount was collected among them, and paid to the officer of the court. Then a receipt was handed to the woman, who expressed her surprise and thankfulness.

The fine was paid. The majesty of the law was upheld. But the woman was freed. She could go home in peace. Her need had been met by others.

The sinner who flees to Christ can rejoice that his need has been met. The debt he could never pay has been paid by the Son of God. His precious blood was the price of the sinner's freedom. The law's requisitions have been fully met. The claims of God's holy throne have all been answered. Justice is completely satisfied. The sinner who believes is justified from every charge.

God who in righteousness pronounced the judgment has Himself provided the Saviour. The Son of God has borne the judgment, thus the sinner is set at rest.

The receipt has been given. The blessed proof that the demands of the throne of God have been met, is found in the fact that Christ, who died for our sins, is seated on the throne in bright glory. Thus the one who trusts the Saviour may be in perfect peace.

# Classified Advertisements

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

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

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**HOVE, Sussex**—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernaacle, sea and shops; moderate charges. Mrs Baker, 247, Portland Road. B1314

**ISLE OF WIGHT, Shanklin**—Recommended by Elim pastors and workers. Mrs. E Burrows. "Elm" St Martin's Avenue, Shanklin, I.O.W. B1306

**LONDON**—Visitors find homely apartments, bed and breakfast, single 4/-, double 7/-; opposite Foursquare Church, close to Euston, St. Pancras and King's Cross stations. Mrs. Lockerby, 6, Frederick Street, Gray's Inn Road, W.C. 1. B1449

**LONDON**—Superior accommodation, select district, near 'buses and tubes, bed and breakfast from 4/-; recommended by eminent Pastors. Mrs Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B1453

**LONDON, 39, Holland Park Avenue, W.11.**—Thoroughly recommended, most comfortable, quiet rooms with use of lounge, continual hot water; close to Kensington Temple, ten minutes West End; moderate terms. Park 7858. B1457

**SHANKLIN**—Thornbury Boarding House, quiet and restrul, standing in large garden; ideal position, two minutes from lift, ciffs, Keats Green, and Chine; recommended by Christian workers. Apply Miss E Fyfe. Telephone 230 B1385

**TORQUAY**—Healthy situation; apartments, bed and breakfast, moderate terms. Large or small flat to let, furnished or unfurnished; photo sent; Foursquare preferred. Mrs. Cowell, "Bathonia," Warberry Road West. B1456

**WESTCLIFF, Southend-on-Sea**—Comfortable apartments, or bed and breakfast, 20/- per week, or 15/- two sharing; full board on Sunday 2/6 Foursquare. Mrs. Green, 213, North Road. B1425

**WESTCLIFF-ON-SEA**—Comfortable, homely, board-residence; bed and breakfast, select neighbourhood, near sea and station. Mrs. E. Daniell, "Hazelmere," 33, Cranley Road B1442

**WESTCLIFF-ON-SEA**—Comfortable apartments, bed and breakfast 3/- per night during August, 2/6 September. 144, Westborough Road. B1453

## HOUSES, FLATS, ETC.,

### To Let and Wanted.

**HOUSE** to let, six rooms, bath-room, scullery, large garden; rent 25/- weekly, tenant pay rates and taxes. 'Buses pass door Croydon; Green Line to London. Box 281, "Elim Evangel" Office. B1455

**LONDON, near Kensington Temple**, bed-sitting rooms from 8/6 (friends sharing from 5/6); comfort, freedom. Fredk Gold, 41, Colville Gardens, Westbourne Grove, W.11. If convenient, please write first, as sometimes away. B1434

## SITUATION WANTED.

**GENERAL, 28**, desires post with Christian, homely people; last place 3 years. Birmingham district preferred. Miss G. Frankum, 59, Copely Hill, Gravley Hill, Erdington, Birmingham. B1450

## FOR SALE.

**TRIUMPH CAR, 7 hp 1930** Gordon England Saloon, sunshine roof, in good condition, £55. Box 280 "Elim Evangel" Office B1441

## PROFESSIONAL.

**OLD COLWYN, North Wales**—DELIGHTFUL FOR HOLIDAYS: For furnished houses, apartments, or houses for sale, write E Wynn Jones, House & Estate Agent, 2, Station Road, OLD COLWYN; mention "Elim Evangel" B196\*

## MISCELLANEOUS.

**YOUNG Christian** recently lost her mother, would be glad to hear of middle-aged person to share responsibility and expense small home. Must be Penteco-tal. Miss D. Davis, 73, Hammer Road, Egham, Surrey. B1451

## WITH CHRIST.

**LE TISSIER**—On August 2nd, Osmond Sydney Le Tissier, member of Elim Church, Vazon. Funeral conducted by Pastor J. Tetchner

**SKINNER**—On, August 8th, Marjorie Kathleen Skinner, of Elim Church, Sheffield. Funeral conducted by Pastor F Farlow

## WATCH THESE DATES

**BOURNEMOUTH**. Commenced August 6. British Legion Hall (opposite Winton Library), Wimborne Road, Winton. Evangelistic Campaign by Pastor H W. Fielding.

**BRADFORD**. August 20 to September 3. Southend Mission Hall, off Leeds Road. Special Campaign by Pastor Charles Kingston.

**DUNGANNON, Co. Tyrone**. Commenced August 13. Tent mission at Moygheshel, conducted by Pastor and Mrs. W. J. Martin.

**ELIM WOODLANDS**. Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches. 1/3 at door.

**KENTON, Devon**. Commenced August 2. Victory Hall. Pastor W. F. South and Exeter Crusaders.

**LONDONERS, Please Note**. Outing to Brighton Camp and Hove by coach is being arranged August 23, starting from Elim Woodlands and picking up at Stanley Road, Croydon. Including picnic lunch at Camp and tea at Hove, 6/9 per head. Further particulars from Miss Barbour. Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

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