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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 23

JUNE 5th, 1936.

Twopence



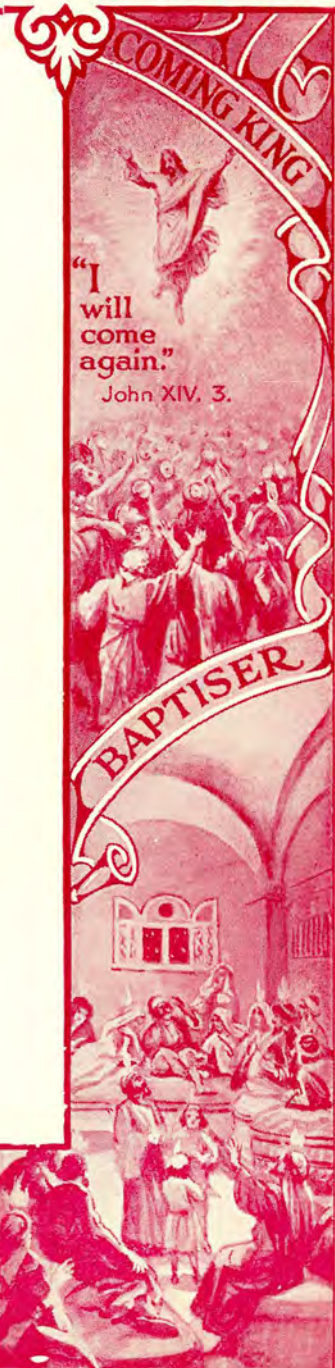
"I am
come
that
they
might
have
life."

John X.
10.

PRINCIPAL'S TRIUMPHANT TOUR

PACKED BUILDINGS — HUNDREDS CONVERTED
HEALING MIRACLES.

The thrilling scenes of revival fervour which characterised the opening services of the Principal and Revival Party's Coming of Age Church Tour have been repeated again and again in the many centres already visited. Spacious City Temples, Tabernacles and public halls have been besieged by thronging crowds, and as soon as the doors were flung open the various buildings have been quickly packed to overflowing. Little did the Party know when they left Blackpool in their caravan a few weeks ago that they were to witness such scenes of Holy Ghost revival! The enthusiasm of the people has been intense, and the Principal and Revival Party have been almost overwhelmed by the warmth of the welcome received everywhere. Thousands of God's people have sat enthralled under the powerful ministry of the Principal as he has opened up the Scriptures concerning such subjects as Fulfilled Prophecy, Divine Healing, the Baptism and Gifts of the Holy Ghost, and their joy has been full as they have seen as many as 47 converts registered in one meeting. God has indeed answered the prayers of His people, for no less than five hundred have accepted the Saviour, and many have received bodily healing after the laying on of hands. Readers, pray that the revival fire shall burn on as this glorious message of healing for spirit, soul and body is carried by the Party to the churches yet to be visited in England, Wales and Ireland.



"I
will
come
again."

John XIV. 3.

"I will,
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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J. Smith & R. Tweed.

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

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June 5th, 1936

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SIRHOWY. May 30—June 2. Services on Saturday and Sunday in Mission Hall; Monday and Tuesday, 2.30 and 6.30 p.m. in Methodist Church (kindly lent). Speaker: Pastor Hill.

BLACKPOOL. Jubilee Temple, Waterloo Road.

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(BANGOR, Co. Down, N. Ireland)

will be held in the

Elim Tabernacle,

SOUTHWELL ROAD

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Monday, July 13th. 11.30 a.m., 3 and 7 p.m.

Tuesday, July 14th. 11.30 a.m., 3 and 8 p.m.

Speakers:

Pastor P. N. CORRY (Dean of Elim Bible College, London)
Pastor F. G. CLOKE (Southport)

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BLACKPOOL. Guest House open from June 1st to end of July. Meetings at the new Jubilee Temple. Apply to Miss Wylie or Mrs. Pawson, 4, St. Vincent Avenue, Blackpool.



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CLAPHAM. Every Thursday, 7.30 p.m. Elim Tabernacle, Park Crescent. Series of special studies of Revelation by Pastor C. J. E. Kingston.

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Principal GEORGE JEFFREYS and Revival Party's TOUR OF ELIM CHURCHES

June 3 & 4.	SOUTHEND-ON-SEA (Queen's Hall, Queen's Road), 3 and 7.30.
„ 5th.	IPSWICH.
„ 6th.	LETCHEWORTH.
„ 7th.	READING.

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. XVII., No. 23

JUNE 5, 1936

Fridays, Twopence

Cherubim, Executives of the Justice of God

By ELIZABETH BOWMAN, B.A.

Director Extension Work, Evangel University, San Jose, California

B RITISH jurisprudence is far-famed and justly so; traffic regulations in the great city of London are second to none in the world, but British laws would be impotent were it not for the efficient constabulary and corps of traffic officers, who put these laws into action by bringing the violators into the Courts of Justice where the law can be administered.

The uplifted, white-gloved hand of the London traffic officer, which brings to a standstill the high-powered motors of the great, has behind it the majesty of the British law, the dignity of the British Courts of Justice, and the possibility of the forfeiture of money, liberty, or even life itself.

Just so in the kingdom of heaven: the justice of God must be enforced by a constabulary; eyes aflame to detect all guilt, swift of wheel and wing to apprehend all violators.

Early in his history, man came face to face with these majestic custodians of the laws of God. When Adam and Eve disobeyed God they were driven forth from Eden, and cherubim were placed at the east of Eden with flaming sword turning every way.

Why at the east of Eden? The constabulary of heaven will stand guard over the tree of life until the Lord Jesus comes from the east and leads mankind back into

THE GARDEN OF GOD!

The description of these cherubim handed down to posterity by Adam and Eve made a tremendous impression on the following generations, for archæologists have found colossal figures standing guard at the portals of palaces and temples in Mesopotamia and Egypt. One has said: "In their functions as guardians of Paradise the cherubim bear an analogy to the winged bulls and lions of Babylonia and Assyria . . . just as in Egypt the approaches to the sanctuaries are guarded by sphinxes." The conception of these mammoth guardians could not have

emanated from the human mind, for they are super-human and awe-inspiring in their majesty.

Only once in sacred history has God appeared upon the Sapphire Pavement of Truth and Absolute Justice, without the presence of the cherubim.

When the Law was first given on Mount Sinai, Moses built an altar and offered sacrifice. "And Moses took half the blood and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read it in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold

THE BLOOD OF THE COVENANT,

which Jehovah hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel He laid not His hand: And they beheld God, and did eat and drink" (Exodus xxiv. 6-11). Happy hours, these, in the unclouded presence of God. The Law had been accepted by the people; they had been cleansed by the blood of the covenant, and as yet they had not broken the Law of God, and He could fellowship with them, without violating His great office as Supreme Justice of the Universe: the presence of the cherubim was not required.

When the Ark of the Covenant was made the cherubim were formed of one piece of gold with the mercy-seat, they were facing each other, looking down upon the mercy-seat under which were the stone tablets on which the Law of God was engraved. On the mercy-seat, under the constant gaze of the cherubim, dwelt the shekinah glory of God, and from this

place the voice of God spoke to Moses. Once a year, on the great day of atonement, the high priest entered

THE HOLY OF HOLIES

and sprinkled the blood of the sacrifice on the mercy-seat, under the constant gaze of the cherubim. Justice demanded the death of the violators of the law of God, and these guardians of the Law looked steadily at the place where the blood of the offering must be sprinkled in evidence that a life had been sacrificed in promise and token of redemption through Christ.

The prophet Ezekiel beheld the cherubim upholding the sapphire pavement of God and coming down as an equipage to bear from the desecrated Temple at Jerusalem the shekinah glory of God, and He never again dwelt in the holy of holies. "Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east of the city" (Ezekiel xi. 22).

The Lord had set "a mark on the forehead of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him and smite: let not your eye spare, neither have ye pity . . . but come not near any man upon whom is the mark; and begin at My sanctuary" (Ezek. ix. 4-6).

God told the man to take

GOALS OF FIRE

from between the cherubim and scatter over the city. The judgment of God was meted out upon a rebellious city, and this judgment is a type of the judgment which is soon coming upon the rebellious world (see Revelation viii. 5).

The death of the Son of God upon Calvary was sufficient to atone for the sins of the whole world, but the world has rejected God's great offer of salvation. There is no mention of the cherubim through the Gospels or the Church Letters. The golden Ark of the Covenant with its watching cherubim was lost or hidden from view, and in the symbolism of heaven it had to disappear, for the cherubim were no longer looking down upon it for the sacrificial blood that held in abeyance the demands of justice,—for the price had been paid "once for all" by the Lord Jesus Christ.

God gave His Son as a ransom for our souls and His Spirit to be our constant Guide, and yet we find the Church age closing in apostasy! The history of the Church age was pre-written in the first three chapters of Revelation, and we have only to look about us to see it verified on every side; churches built of consecrated money and dedicated to the ministry of the gospel of Jesus Christ are now desecrated by ministers preaching that Jesus was the son of Joseph: thus making His precious blood an unholy thing.

"For as touching those who were once enlightened and

TASTED OF THE HEAVENLY GIFT,

and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4-6).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? For we know Him that said, Vengeance belongeth unto Me, I will recompense. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" (Heb. x. 26-31).

The great apostasy: the trampling under foot of the precious blood of the Son of God brings again before our vision the activity of the cherubim, the constabulary of heaven, custodians of the Supreme Justice of Heaven.

Immediately after the description of the Laodicean

AGE OF APOSTASY

we are shown the "judgment that begins at the house of God."

There was the jasper throne, rainbow encircled, the judgment reaching every descendent of Noah. Round about the throne were four and twenty enthroned elders representing the true Church, safe amidst the lightnings and voices and thunders of judgment. The seven spirits of God, to whom the apostate Church had "done despite" were there, and in the midst of the throne and round about the throne were the four living creatures whom we know by the description are the cherubim "having each one of them six wings, and full of eyes round about and within." Their attributes are shown by their different faces: highest intelligence in the image of God and man; intrepid and undaunted as the lion; patient and plodding as the ox; keen of eye and swift as the eagle: nothing can escape the watchful eyes of these restive agents of justice, who night and day proclaim the holiness of God and announce that He is to come.

The Son of God is in the midst, of whom it was written:

"Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon

THE THRONE OF DAVID,

and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this" (Isaiah ix. 6, 7).

In Revelation we are shown a vision of God marshalling the forces of heaven for the purpose of fulfilling His promise to place His Son upon the throne of David: "And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb

that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. . . . Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." By the acclamation of all the hosts of heaven the government is vested in the Lord Jesus Christ, and He comes forward and accepts the responsibility of universal, eternally-increasing government, and proceeds to break the seals as the first gesture of occupation.

As the Lamb breaks the seals, the living creatures each in turn calls aloud on the symbolic agency to go forth on its course as part of the

JUDGMENT UPON THE EARTH:

First seal, the agencies of "peace at any price," right in their aims but wrong in their policy,—there is no peace, saith my God, to the wicked." There can be no peace without the Prince of Peace.

The cherubim call forth the red, black and brown (*chlorus*) horses, or military powers that are to destroy the present world systems: even now the powers of earth are marshalling under these colours, red, black and brown, which have appeared in the same sequence as described in Revelation vi. 1-7.

Following the type shown in Ezekiel the servants of God are again sealed in their foreheads for their protection just as they were sealed before the destruction of Jerusalem (Ezek. ix. 3-6).

As fire was cast upon the doomed city, so again fire is taken from the altar by the angel and is cast upon the earth (Rev. x. 5) and terrible judgments begin to take place upon the earth, but the sealed ones are kept in safety (Rev. xiv.).

From the tribulation upon the earth, souls begin to arise to heaven (Rev. vii. 14; xi. 13; xii. 11; xv. 2-4). After these gleanings from the earth the cherubim (living creatures) deliver to the seven angels the seven bowls full of the wrath of God: "And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with the smoke from

THE GLORY OF GOD,

and from His power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished." They poured the bowls of wrath into the earth, the sea, fountains of waters, the sun, the throne of the Beast, the Euphrates, and into the air, and the earth was convulsed with the greatest earthquake "since there were men upon the earth, so great an earthquake, so mighty" (Rev. xvi. 18).

Once again we see the four and twenty elders and the four living creatures bowing in adoration before the throne of God with a great multitude, saying, "Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And He saith unto me, Write, Blessed are they that are bidden

to the marriage supper of the Lamb. And he saith unto me, These are true words of God."

The next scene shows the armies of heaven in glittering array following the Lord Jesus as He comes down the pathway of the stars to take possession of the earth.

The wicked of earth have been brought to justice, and the earth is

SUBDUED UNDER THE SCEPTRE

of the Lord Jesus Christ and the work of the heavenly constabulary is finished. They are the vindicators of the holiness and justice of God: they will spare only where the blood of the Lamb of God is offered as propitiation for our sins; where the blood of the Lamb is rejected the wrath of God will be poured forth. Where the Lamb is honoured in the midst, the elders (representing the Church) and the cherubim mingle together in the worship of God, for "there is no condemnation to those who are in Christ Jesus."

What becomes of the cherubim after sin is done away with and the earth has been brought to judgment? What would become of the constabulary of any kingdom if there were suddenly no more violation of the law? They would be given pleasanter occupation. Some Bible expositors believe the seraphim are the cherubim in their post-judgment glory: "I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple. Above Him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of His glory."

To the rejectors of salvation through the death of the Lamb of God, the cherubim are a fearful portent of

AWFUL AND IMMINENT JUDGMENT.

The difference between those sealed and safe, and the doomed, is the acceptance or rejection of the blood of Christ, which settles for ever the fate of mankind.

To the one who has accepted redemption through the Cross of Christ and has been washed in His blood, the cherubim have no terror, for the redeemed sinner and the custodians of the eternal justice of God can together kneel and worship around the jasper throne.

THE TURNING POINT

One day James Brainerd Taylor (a graduate of Princeton) was out driving, and he drew his horse up to a watering-trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man and said, "I hope you love the Lord. If you don't, I want to commend Him to you as your best Friend. Seek Him with all your heart."

That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa.

Evangelism and Personal Endeavour

By Rev. JOSEPH W. KEMP

There never was an hour in the history of the Christian Church when there was greater need of personal evangelism than to-day — evangelism instinct with the dynamic of Pentecost — evangelism at the heart of which there throbs the Calvary passion for the perishing. The world is prepared to listen to the voice of love-swayed and Spirit-driven Christian discipleship. But for a cold and correct clericalism it has no time or patience.—ED.

TO every Christian the word comes, "Do the work of an evangelist." Too long has this work been left to the ministers and a few select ones, as though such had a monopoly of it, whereas the responsibility belongs to the entire Church. McLaren declared long ago, "The world will never be evangelised by professionalism," and we shall never see much advance until "all are at it and always at it." The Word of God is emphatic in its insistence upon personal evangelistic work. The Apostolate was composed of men who were won—one by one. Think of how the Baptist spoke to two of his own disciples about Jesus and they became Christ's followers. One of these was John and the other Andrew. Andrew at once set to work on his brother, probably the most difficult of all persons to reach. It is much easier for many to deal with somebody else's brother than one's own. Andrew, however, went after Simon and won him to Christ. Of Andrew we know little beyond that he was Simon Peter's brother, thus does he gain distinction, but he won to our Lord one of the greatest of His followers. Peter later moved the masses, as witness the three thousand at Pentecost, but he himself was won by individual dealing. Then note the personal work of Philip the evangelist with the eunuch, of Peter with Cornelius, Ananias with Paul, and Paul with Lydia and the gaoler. All

THIS SHOULD INSPIRE US

to endeavour so to win others. "The longer I live," said Henry Ward Beecher, "the more confidence I have in those sermons where one man is the minister and one man the congregation; where there is no question as to who is meant when the preacher says 'Thou art the man.'" The words of Joel Stratton as he laid his hand upon the shoulders of John B. Gough, were very simple—but two—"My friend," but they saved a soul from a drunkard's grave, and gave the Church one of her mightiest evangelists. In this work of evangelism "the organisational must not be allowed to take the place of the individual." If we are to add to our churches

by conquest we shall have to do more by way of personal witnessing. Every member must become in his or her own way a missionary. I know the difficulty. People say they cannot speak to others of spiritual things, but surely there is something wanting in a religion about which we do not speak sometimes. Dr. McLaren says "They have felt little of the grace of God who have not sometimes felt the necessity of speech." The early believers had something to say and they said it. So should we. When travelling through Canada a few years ago my attention was arrested by a notice in a storekeeper's window in Winnipeg. It read as follows: "Wanted, 16,000 harvesters. Your prosperity is in danger. Without men

WE CANNOT GATHER THE HARVEST."

There, out in the vast wheat-fields of Manitoba, I saw miles of cut corn and wheat waiting for 16,000 men who did not come. Dr. Conant tells of a fearful storm that utterly ruined a splendid crop of grain. The owner of the crop stood at the fence, after the storm had passed, looking at his ruined harvest, his face a picture of sadness and dejection. A stranger coming along the road came up to the fence and stood in silence for a moment beside the farmer. Then he said, "It's a pretty sad sight, isn't it? Why didn't you harvest it before the storm came?" "Because I couldn't get harvesters," was the farmer's pitiful reply as he turned on his heel and went to the house. When the Romans shortened their swords they lengthened their territories, and wherever we have hand-to-hand work our increase will follow. Not sermons alone, but individual voices of Church members are to evangelise the world. When every Christian becomes an evangelist the world will be won for Christ over-night. Let us evangelise and still evangelise through all the days, making it the main business and the abiding purpose of our lives. There need be no difficulty. If the children of the world manage to carry out their programme why should not we? Salesmen of all sorts find their way to the people. They get their goods under the eye of prospects. Merchants have no

trouble in getting to people. Politicians scour their constituencies for every last possible voter. Shall the children of this world be wiser than the children of light? We must not bewail the fact that people do not flock to our church buildings. They never did come in any great numbers and to-day, in spite of frantic appeals and novel methods they are coming in fewer numbers than ever. Let us strip ourselves of our professionalism and go as man to man with the eternal truth of God, and we shall be amazed at the response. One by one is the divine process, and he who seeks the one will find the many. Julia Ward Howe once wrote to an eminent senator of the United States on behalf of a man who was suffering great injustice. He replied, "I am so much taken up with plans for the benefit of the race, that I have no time for individuals." She replied, "When last heard from, our Maker had not reached this altitude."

Lord of all being throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near.

To summarise our message, we note that the one-by-one was the Master's method. One lost sheep. One piece of silver, one erring son. It is over one repenting sinner the angels sing. Our Lord touched the bier and said, "Young man, arise." He went to the grave of Lazarus, and said, "Lazarus, come forth." He dealt with an unknown scribe, appealed to a nameless woman, preached the new birth to a ruler of the Jews, and even on the Cross He heeded

THE CRY OF A DYING MAN.

One by one was the way of the disciples. Andrew, when he found Jesus, brought Simon Peter. Philip,

when he found Jesus, told the story to Nathaniel. That was the beginning. And thus it kept on. Philip, the evangelist, cheerfully leaves a mighty work in Samaria and takes a long journey to join himself to the chariot of the Ethiopian eunuch. Peter goes from Joppa to Caesarea to have a personal interview with Cornelius. Paul, the greatest of all preachers, thinkers, writers, was also an indefatigable personal worker. See him with the governor of Cyprus, with Lydia, with the gaoler of Philippi, with many whom he met from house to house in Ephesus, with the governors Felix and Festus, with Agrippa the king, and with Onesimus the slave. Much of the machinery set in motion for winning souls has been set in motion this side of the apostolic age. This we say, not to condemn it, but to call attention to the effective hand-to-hand method of the New Testament.

One by one is the law of life. Doctors look after individual patients; lawyers after individual clients; life insurance agents after individual applicants; commercial travellers after individual orders. A great wholesale merchant, who has investigated the matter carefully, says that eighty-five per cent of the goods sold by wholesale dealers in some parts of the world is sold through the work of travelling salesmen; that is, through face-to-face appeal. It is also claimed that ninety-eight per cent of the immense membership of the many secret lodges of the country has been obtained in the same direct, personal way. Politicians influence votes and secure elections by the use of this method. The best teachers forget the class in the pupil. This is the secret of success.

Elim Holiday Homes

WE cannot be otherwise than grateful for the splendid facilities which Elim provides for its people to spend their holidays amid healthy and helpful surroundings. Care has been taken, as far as possible, to meet the tastes and the needs of all sections of our great Elim family. Both in the north and the south of England Holiday Homes have been acquired, situated in excellent environment, and offering all that go to make holidays enjoyable.

Whilst every attention is given to the physical needs of those on holiday, yet at the same time care is taken to make provision for the demands of the spiritual life. We cannot close our eyes to the obvious spiritual dangers that weeks of relaxation bring. It is so easy to indulge the flesh at the expense of the soul, and thus contact with vital things is sometimes lost.

We cannot over-estimate the value of the annual holiday to the tired and oftentimes overwrought city worker. From the physical point of view it is an invaluable investment which may yield rich returns in subsequent months when pressure is great and demands are apt to tax the worker's reserves of energy to the utmost. In those two or three weeks by the sea or in the heart of the country strength is renewed and the toiler goes back to the stern duties of life with new courage and zest.

The opportunity for Foursquare Gospel fellowship

when on holiday is something which means much to many of the Lord's people, adding considerably to their enjoyment and increasing the benefits of this time of recuperation. There are those who can bear witness to the abiding profit which they have gathered from a holiday spent in one of the Elim Holiday Homes. To them it has brought new spiritual contacts with kindred souls, leaving a lasting legacy of inspiration for coming days.

Let us say in all fairness to those responsible for the superintendence of these Holiday Homes that no effort is spared to make them attractive in the highest sense of the term. Workers with spiritual experience are chosen for the oversight of the Homes who give themselves unsparingly to the task of helping visitors in every way possible. Often God's children have gone tired and discouraged and left radiant with the joy of a glorious baptism in the Holy Ghost possessing them. Others have had a declining faith restored, and some led into newness of life in God as a result of their visit to these Homes away from home.

Why not drop a line at once to the Superintendent of the Elim Holiday Homes, and arrange to spend this year's holiday with Foursquare friends in helpful and happy fellowship? A card will bring a speedy response, and we are assured that you will be more than satisfied with the result.

Oh, How He Loves!

AR HYD Y NOS

Welsh Melody, arr. by W. G. HATHAWAY.

M. NUNN.

1. One there is a - bove all o - thers, Oh, how He loves!
 2. 'Tis e - ter - nal life to know Him, Oh, how He loves!
 3. We have found a Friend in Je - sus, Oh, how He loves!
 4. Through His name we are for - giv - en, Oh, how He loves!

His is love be - yond a bro - ther's, Oh, how He loves!
 Th'nk, oh, think, how much we owe Him, Oh, how He loves!
 'Tis His great de - light to bless us, Oh, how He loves!
 Back - ward shall our foes be driv - en, Oh, how He loves!

Earth - ly friends may fail or leave us, One day soothe, the next day grieve us,
 With His pre - cious blood He bought us, In the wild - er - ness He sought us,
 How our hearts de - light to hear Him, Bid us dwell in safe - ty near Him!
 Best of bless - ings He'll pro - vide us, Nought but good shall'er be - tide us,

But this Friend will ne'er de - ceive us, Oh, how He loves!
 To His fold He safe - ly brought us, Oh, how He loves!
 Why should we dis - trust or fear Him? Oh, how He loves!
 Safe to glo - ry He will guide us, Oh, how He loves!

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Bible Study Helps

WHAT SHALL I DO WITH JESUS?

(Matt. xxvii. 22).

Introduction: Pilate had Christ on his hands as has everyone to-day. They must do something with Him.

I. What God did with Him. (Rev. xiii. 8; Acts ii. 22, 23; I. Pet. i. 18-20; John iii. 16, 17; II. Cor. v. 21).

II. What He did with Himself. (Heb. x. 7; Matt. iii. 13-17; John vi. 38; John iv. 34; x. 17, 18; Luke xix. 10; Mark x. 45).

III. What the world did with Him. (John i. 10, 11; Luke xxiii. 33-38; Acts ii. 23; iv. 26-28).

IV. What you do with Him will eventually determine what He does with you.

1. The believer (John v. 24; Rom. viii. 1; I. Thess. i. 10; iv. 13-18).

2. The Unbeliever (Luke xxiii. 39-43).
 Illustration the great divide (Heb. x. 28, 29, 31; Matt. xxiii. 37; Heb. ii. 3; Rev. xx. 11-15).

THE INTERCESSION OF ABRAHAM (Genesis xviii.)

I. The Grace in which Intercession is Born. (vv. 1-16).

1. The conduct that finds this grace.
 (a) A seeking to be hospitable.
 (b) An eagerness to serve.
 (c) A desire to provide for and comfort others (vv. 3-8).

2. The ground upon which grace is bestowed.

(a) The promises of God.

II. The Ground of Intercession (vv. 17-22).

1. The intention of God to reveal His Word (v. 17).

(a) That we might know the sinfulness of man, and what His will is concerning us.

2. The revealed Word of God.

(a) Describes men as grievous sinners (v. 20).

(b) Invites men to intercede for sinners (v. 21).

III. The Nature of Intercession (vv. 22, 23).

1. It is a drawing near to God.

2. An expectant faith (vv. 23-25).

3. Marked with a humble spirit (v. 27).

4. Confident boldness (vv. 24, 28, 30).

5. Importune.

6. Does not cease until the purpose and will of God are done (v. 33).

Standing from Under

HOW common it is to see even good people letting go and giving up a ministry because it is becoming increasingly difficult. "It must not go down on my hands." "I can't afford to have people think I was a failure." And how slow many good people of real ability are to accept responsibility in the work of the Kingdom. They are willing to help someone else a little, but they refuse to carry the burden. "I'm going to stand from under, and if the thing falls, it will not fall on me."

As we meditate upon such a situation, we ask ourselves the question, What is the motive back of such a position? Is my reputation for success of more im-

portance to me than my devotion to the interests of the Kingdom? Is my love of ease stronger than my love to Christ? Our minds turn back to that terrible picture in the gospel where Jesus says to the multitude—"Inasmuch as ye did it not . . . ye did it not to Me"; our hearts tremble under the weight of that condemnation for the sins of omission. Christ does not accuse those people of any of the gross sins. He does not mention murder nor robbery, nor drunkenness, nor sabbath breaking, but He holds them accountable for "standing from under," for evading responsibility, for saving themselves at the expense of their service. They might have "ministered unto one of the least of these," but they did it not.

FAMILY ALTAR



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

Sunday, June 7th. Num. xi. 16-33.

"Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them" (verse 29).

The true leader's desire for those entrusted to his leadership is that they should all be filled with the Spirit of the living God. Through those so genuinely filled, the leader will lose no respect, for God is not the author of confusion but of order. When God puts His Spirit upon His people they will never seek to usurp positions given by Him in infinite wisdom to those He has singled out for special tasks. If every church member were filled with the Spirit of God, that blessed unity that Jesus prayed for would be attained and maintained. The Spirit makes us amenable to discipline, which increases our growth in grace. It makes us willing to be anything for Jesus. To rejoice at others' successes and to be as happy behind the scenes as in the lime-light.

PRAYER TOPIC:

That God's touch of power and blessing may rest upon the services held this day in the Elim Churches.

Monday, June 8th. Num. xii. 1-16.

"The people journeyed not till Miriam was brought in again" (verse 15).

The progress of God's people can be held up by personal sin. Spiritual pride has often been a hindrance to the onward march. If there are any degrees of sin in God's sight, pride of grace must be the worst. Poor Miriam! She actually boasted of the gift God had given her, and instead of using it to God's glory, used it for self-glorification and as a weapon to despise a great and good man. It was her spirit and not the Holy Spirit that was having its inglorious way. A just God could not permit this without reproof, and the one who sought her own glory and led her brother astray was humiliated in the sight of all. God is ever on the side of the meek man. But praise God, the just and holy One is also merciful and ever ready to heal and restore the penitent.

PRAYER TOPIC:

That all those in lonely places, cut off from fellowship, may prove the divine power and presence in their loneliness.

Tuesday, June 9th. Num. xiii. 16-33.

"Let us go up at once and possess it, for we are well able to overcome it" (verse 30).

Thus speaks a living God-given faith. Caleb was no fool. He had used his common sense. He had seen both grapes and giants, possibilities and obstacles. The eye of faith sees all. Sees from God's angle and reckons not by sight and sense alone, but by His Word. He had said "I will give it you," and that promise stirred up the faithful heart of Caleb, and in spite of the coward-hearted

pessimists, he sought to rally his fellows to immediate action in the Name of Jehovah. Praise God for the Calebs in the Church. May they increase and multiply under the good hand of their God. We do not blind our eyes to the difficulties of our age, town, workshop or home, or church; but the recognition of them need not cripple us into cowardly inaction. Obstacles can, by God's almighty power, be turned into stepping stones to success and possession.

PRAYER TOPIC:

Thanksgiving for the blessing enjoyed by so many through giving to the Jubilee Fund. "There is that scattereth and yet increaseth."

Wednesday, June 10th. Num. xiv. 1-10.

"Neither fear ye the people of the land for they are bread for us" (verse 9).

Craven fear cripples the heart, distorts the vision, embitters the spirit and loosens the tongue of complaint and murmuring. The people had seen the miracle-working God in action and triumph. He had rolled away the sea, gave them passage and escape, and their enemies disaster and death. He had in many ways shown His people His omnipotence. Yet now, on the report of a few coward hearts and tongues who had been taken up more with giants than Jehovah, they are murmuring and even talking about going back to Egypt. Alas for the human heart when it listens to rumour instead of the Redeemer; but thank God for some with sanctified common-sense. Those valiant two stood by their leaders and while Moses and Aaron were praying, Joshua and Caleb did a little recruiting for God. The people were afraid of being eaten up by the giants, Jehovah could turn the giants into bread for His people! God puts His enemies through the mill, and out of every seemingly adverse experience can bring nourishment.

PRAYER TOPIC:

United persistent pleading for a continuance of a mighty old-time Pentecost in all special gatherings held in our churches.

Thursday, June 11th. Num. xiv. 11-25.

"Because he . . . hath followed Me fully" (verse 24).

The vigilant eye of God marks every step of our journey. In public and in private the God of love is watching our behaviour. The consciousness of this loving vigilance should control our secret motives and open actions. "Thou God seest me" is a word that should quicken the heart-love of all His children. His is a love-watch. He watches to reward. The fulness of blessing attends those who are faith-ful followers. They do not murmur because they cannot understand, nor quail in heart because they cannot see the end of the journey. The confident follower steps boldly out at His Lord's command and is thorough in his follow-

ing. How God does love people who are "all out" for Him. "They who trust Him wholly, find Him wholly true."

PRAYER TOPIC:

That deep interest in the World Crusade Effort may be aroused from time to time as a result of the gatherings held in connection with this section of the Elim work.

Friday, June 12th. Num. xiv. 26-45.

"Go not up, for the Lord is not among you" (verse 42).

We cannot "play fast and loose" with God. After people have got out of the will of God through their disobedience the Devil is ever ready to spur them on to false movements in presumptuous self-efforts. He tells us we must make up for lost time, we must show the enemy that we are not afraid. We must make amends for our past bad behaviour. Specious devilish arguments to get us still further out of the will of God. Fleshly effort against the advice of God will only lead one way—the way of destruction. The God of mercy spares us on the plain, and in great condescension abides ever with those who see the error of their ways. But the presence of God which is their only safeguard is sacrificed in their presumptuous ascent to the forbidden place. The God of victory will never be found on the hill of rebellion. Lord give me grace to obey my leaders to whom Thou hast revealed Thy will.

PRAYER TOPIC:

That God's people, particularly the young, will seek guidance for holiday months this year. Neglect of the soul's needs even on holidays often leads to a weakening of the character.

Saturday, June 13th. Num. xvi. 1-15.

"Seek ye the priesthood also?" (verse 10).

Alas this devil of jealousy is always seeking to creep into the hearts of all. None can say they are immune from attack. Cottager and king, peasant and priest, scholar and teacher, man and master, all know something of their liability to fall a victim to this dread foe who is "as cruel as the grave." Here we have those who by grace God had separated out of the congregation to the service of the tabernacle. An honour indeed, which had brought them fame. Yet they were dissatisfied. They wickedly aspire to higher office. An office given in unerring wisdom to others. They showed their unfitness for and declension in faithfulness to their own office by defaming those set over them in the Lord. Such can never be fit for greater things. Lord give us to know that Thy approval rests equally upon the faithful performance of whatever office Thou hast allotted us, no matter if the lot be lowly, single-eyed service is King's service.

PRAYER TOPIC:

That the Principal and Revival Party may be strengthened and refreshed to go forward in their ministry for God in the coming days.

Run the straight race through God's good grace,

Lift up thine eyes and seek His face;
Life with its way before thee lies,
Christ is the path, and Christ the prize.

—J. S. B. Monsell.

Our Birthright

IN the last epoch of the consummation of the Church she will again require for the final decisive struggle with the powers of darkness the miraculous interference of her risen Lord; and hence the Scriptures lead us to expect miracles once more for this period. Meanwhile let us be careful that the adversary does not cheat us out of our birthright. If he has set his trade mark on miracles, and is using them mightily in his traffic with simple souls, let us not make haste, therefore, to forfeit whatever right and title in them the Lord has bequeathed to us. Let us not abandon our wheatfield because the Devil has sowed tares in it. The fact that he sows tares is his testimony to the genuineness of the wheat.

Of course we should expect, in the event of the Church's recovery to any extent of her supernatural gifts, that the enemy would put forth redoubled energy to baffle and confound her. Before a sleeping Church the adversary walks very softly, and modulates his roar to the finest tones, lest he wake her from her slumber. But let her once rise up and take to herself some long disused power, and he will quickly manifest himself in his old character of a "roaring lion walking about seeking whom he may devour."

Awake, then, O Church! Put on thy strength! Awake indeed to evil surmisings and contempt and opprobrium. For none ever yet escaped these things in attempting to revive a forgotten truth. But these may be tokens of the Lord's favour. Certainly they are not the credentials of a slumbering and world-pleasing Church. At all events, let us fear them less than the other alternative—that the heathen shall cry, "Where is thy God?" and none shall be able to answer, "Jehovah Rophi is with us."—SEL.

The Ministry

By Rev. A. J. G.

WE dwell much on the sinlessness of Christ, and the power which He thereby possessed of redeeming men from their sins; but have we thought also that He was the only being, so far as we know, who had perfect healthfulness? It must have been so. Sickness is the fruit and consequence of sin, either actual or ancestral. But Christ had neither personal nor hereditary taint. If He knew pain and suffering of body, it was imputed, not original; it was ours, not His.

"In Him was life," that divine, unfallen life in which no seed or germ of sickness could be present. Hence those who came in believing contact with Him received healing as inevitably as they received pardon. "And as many as touched Him were made perfectly whole," says the evangelist. Man in his fallen state can impart disease, but not health. It is the most pathetic comment on our corrupt condition by nature, that sickness is the only thing we have that is contagious. We can give out an infectious disease from our very breath, or through the slightest touch of the body; but who has been able to communicate his health to another? This is the solitary glory of the virgin's Son. Here for once in our poor world is a contagious life. Here is a being in whom an abounding, infectious health is present, so that it only needs the contact of a finger-tip that it may leap like the electric current

TO THRILL AND VITALISE

the sickly body. This spontaneity, this outgushing fulness of the divine healing from the person of Jesus Christ, is to me a fact of the greatest significance. Whatever help man imparts to his brother is through medicine and the vital agencies of nature. If he attempts at all to cure by transmitting his own vitality, he does it only by the most strained and laborious effort, as though the life-currents in him were so low and feeble that they must be forced before they can be made to yield even the smallest assistance to another. But not so with the Son of Man. His healing was an overflow, not an effort. Witness the marvellous miracle of the recovery of the woman with an issue of blood. It is a work so unconscious and so utterly passive that it seems like a miracle spilt over from the fulness of His divine life, rather than a miracle put forth. She came behind Him in the crowd and touched the hem of His garment, "and immediately He perceived that virtue had gone out of Him," we are told. No effort at healing here; no gathering up of the powers of His divine manhood for the mighty miracle. Where human skill had exhausted itself only to fail, this heavenly Man succeeded without even an effort of the will—as though it were an accident of His omnipotence, a spontaneous overflow from Him "in whom dwelt all the fulness of the Godhead bodily."

Have you run through the list of Christ's miracles to notice how often the word "touch" occurs in connection with them? Sometimes it is Christ touching the sufferer, and sometimes it is

THE SUFFERER TOUCHING CHRIST.

But nothing more energetic or vigorous seems necessary. And this is a striking tribute to the life-giving power of Christ. Great forces need but small conductors to transmit them. The surcharged battery requires only a finger-tip to unlade its mighty energy. An engine needs but a single coupling to transmit all its

y of Healing

GORDON, D.D.

prodigious force and momentum. And Christ, because He is mighty to save, needs nothing of us but our consenting faith; and because He is mighty to heal, needs only the touch of our faith that all His "saving health" may become ours. Touch, indeed, is but the gesture of faith. It is the visible confession of confidence in the power of Christ to make whole. Hence it is all one whether it is said of the ministry of Christ that "as many as believed on Him were made whole," or "as many as touched Him were made whole." In either case saving virtue went forth from Him.

You see, then, how all through His life the double ministry of Jesus was in exercise. Men believed on Him and were forgiven; men touched Him and were healed. His abounding grace made instant response to the sinner's faith; His abounding life gave instant answer to the sick man's touch. And so blended and interlaced are those two elements in the ministry of our Lord that they are constantly crossing; healing emerging in forgiveness, and forgiveness in healing. It is because

SIN AND SICKNESS

are so related that grace must take such direction in pursuing them. Like two converging lines of an angle, each of which when followed leads to the other, so with transgression and disease. Follow sickness back to its remotest cause and you will find sin; follow sin onward to its last effect and you will find disease. Blessed be God, then, that in Christ we have the double Man who could confront and master the double problem. He was the Sin-pardoner, who could cleanse transgression back to its original fountain. He was the Life-giver who could reach disease in the last and remotest retreat and heal it. Hence the constant contact and interfusion of these two offices of the Son of God. Recall that striking instance of His dealing with a man sick of the palsy. The first word we should expect to hear from His lips as He gazed upon the helpless sufferer would be, "Thou art made whole." That was what the man wanted, and that was what the friends who brought him expected. But instead of that, He said to the sick of the palsy, "Son, be of good cheer. Thy sins are forgiven thee." And when they which stood by murmured in themselves that He had presumed to pardon sin, He said, "Whether is easier, to say, Thy sins are forgiven thee, or to say, Arise and walk?" It matters not to the Lord whether He reaches the body through the soul, or reaches the soul through the body. He is

THE REDEEMER OF BOTH.

Did the sufferer expect healing and get pardon? Yes, but he got what he asked. The Master simply went behind the curtain of the flesh and healed the fountain of the soul's impurity. He laid His hand on the spiritual cause instead of dealing at once with the bodily result. He reached back over all the turbid and troubled streams of disease and physical impurity, and cured the fountain of the heart by His authoritative absolution from sin. And then, as though to humour the ignorance that could not discern the cause, but only the effect, that could not see that pardon is healing in its utmost springs, He adds, "But that ye may know that the Son of Man hath power on earth to forgive

(Continued on page 368)

Miracles of Healing

IF, the miracles of healing are exhibitions of divine recovery and order in nature, and not rude interruptions of disorder, why having been once begun should they entirely cease? We are under the dispensation of the Spirit, which we hold to be an unchangeable dispensation so long as it shall continue. On the day of Pentecost the Holy Spirit was installed in office to abide in the Church perpetually. Exactly as the first disciples were under the personal ministry of Christ, we are under the personal ministry of the Comforter. Having begun His miracles at Cana of Galilee, Jesus never permanently suspended them. His last gracious act before He was delivered into the hands of wicked men was to stretch forth His hand and heal the ear of the high priest's servant. And having wrought the first notable miracle after Pentecost by the hand of Peter at "the Beautiful gate," why should the Holy Ghost in a little while cease from His miraculous works? We know that the Lord "did not many mighty works" in a certain place "because of their unbelief," and that the place where He was thus hindered was "in His own country and in His own house." But we know not that He would not do mighty works in any place if faith were present; and were it not a simpler solution of this whole question to say that possibly Christ through the Holy Ghost will not do many miracles to-day on account of man's unbelief, than to say that He wills not to do them?

Then again the use which was made of miracles of healing as signs seems to argue strongly for their permanency. If the substance remains unchanged, why should the sign which was originally chosen to exhibit it be superseded?—SEL.



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

The Duty of the Christian Church.

WE were much interested in and entirely in agreement with the utterance of a prominent West of England Baptist at a recent united gathering of Baptists. Said the speaker :

"The masses appear to have very little use for organised religion, and it is our duty to discover the reason for this. What kind of God are we presenting to the people? *The primary duty of the Christian Church is evangelism.*" Undoubtedly this servant of God has caught a true vision of the vocation to which the Church should devote herself. When she allows herself to be involved in other issues than that of winning men for Jesus Christ, she has lowered her calling, and weakened her influence among men. We rejoice that this is the ministry to which the Elim Foursquare Gospel Movement is pledged; it was for this and this alone that God called into being this blessed organisation. For twenty-one years all its resources and energies have been dedicated to this God-given mission. Humbly and gratefully we lift our hearts to Him who has so graciously helped us to stand as an organised witness to the revelation of redemption in its fulness. God grant that in the little while that remains this movement may continue fearlessly and faithfully to proclaim the evangel of Jesus Christ. That message which alone can answer the cry that throbs at the heart of modern humanity. There are many triumphs to be won, and many lives to be captured ere the King comes.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A believer, that faith may be strengthened to trust the Lord for complete healing.—*A.B.C.*

A young woman who has got into a back-slidden state, that she may be restored to fellowship with God.

A sister who, owing to ill-health, has been confined to her house for two years, that she may be restored to health and strength.—*A.T.*

A young man suffering from mental depression, that God's touch of healing may be given to him.

One suffering from chronic catarrh, that God may manifest His power in complete deliverance.—*S.K.*

A preacher suffering from acute nervousness in his ministry, that he may be able to enter into rest in God.—*C.G.*

Trusting God.

THE moment has come when you must get off the perch of distrust, out of the nest of seeming safety, and on to the wings of faith; just such a time as comes to the bird when it must begin to try the air. It may seem as though you must drop to the earth; so it may seem to the fledgling. It, too, may feel very like falling; but it does not fall—its pinions give it support, or, if they fail, the parent bird sweeps under it and bears it upon its wings. Even so will God bear you. Only trust Him; "thou shalt be holden up." "Well, but," you say, "am I to cast myself upon nothing?" That is what the bird seems to have to do; but we know the air is there, and the air is not so unsubstantial as it seems. And you know the promises of God are there, and they are not unsubstantial at all. "But it seems an unlikely thing to come about that my poor weak soul should be girded with such strength." Has God said it shall? "That my tempted, yielding nature shall be victor in the strife." Has God said it shall? "That my timorous, trembling heart shall find peace?" Has God said it shall? for, if He has, you surely do not mean to give Him the lie! Hath He spoken, and shall He not do it? If you have gotten a word—"a sure word" of promise—take it implicitly, trust it absolutely. And this sure word you have; nay, you have more—you have Him who speaks the word confidently. "Yea, I say unto you," trust Him.—*Sel.*

The Friendship of Jehovah.

Abraham My friend.—Isaiah xli. 8.

I THINK that this is the noblest title ever given to mortal man. It is the speech of the Lord God concerning one of His children. It is something to be coveted even to enjoy the friendship of a noble man; but to have the friendship of God, and to have the holy God name us as His friends, is surely the brightest jewel that can ever shine in a mortal's crown. And such recognition and such glory may be the wonderful lot of thee and me.

"Abraham My friend." The Lord of hosts found delight in human friendships. He comes in to sup with us. He drinks of the cup of our delights. For, surely, it is one of the supreme characteristics of true friendship that it rejoices at the other's joy. And my heavenly Friend is glad in my gladness as well as sympathetic in the days of sadness and tears. Yes, He comes in to sup with me, and I may sup with Him.

"Abraham My friend." And He shares His sweets with His friend, in inward counsels, and in tender revelations of His purposes and in the gifts of joy and peace. There is perfect openness between these friends; nothing is hid. They have the run of each other's hearts.

"I tell Him all my joys and fears,
And He reveals His love to me."—Selected.

God watches, and thou wilt have the sun,
When clouds their perfect work have done.
—Lucy Larcom.



More News of the **PRINCIPAL'S** **TRIUMPHANT TOUR** of the Northern Elim Churches

The Principal on Wearside

By Pastor HUBERT ENTWISLE

THE Sunderland Subscription Library Hall was the scene of great enthusiasm when Principal George Jeffreys paid his first visit to the Elim Church here. The keen anticipation of the hearty north-country saints came to a climax in the warm welcome which was given the Revival Party upon arrival. Hours before the time people were assembling. The hall was soon crowded with hundreds of expectant though reverent folk. Every inch of available seating and standing room was utilised whilst many were turned away. Pastors Darragh and Edsor immediately won the hearts of the people as in their inimitable manner they led the singing. One appreciates the difficulty of addressing a congregation for the first time, but all strangeness melted as the Principal began to unfold with simple eloquence and homely dignity the message of the divine Saviour of men. Every word dropped into ready ears and hearts. How the Christ was exalted in every utterance. This Jesus was no mere good man but the very Son of God. The appeal was logical. It truly stirred the heart yet it satisfied the intellect. It was also effective as seen by the upraised hands of those who in response believed unto salvation. Hallelujah! The hall was so crowded that it was not possible to minister individually to the sick. They were prayed with collectively. Here again one noticed the total absence of anything bordering on trickery or suggestion. No testimonies were forced from excited people under the spell of mass psychology. The servant did his work. He prayed the prayer of faith, and left the rest with the Healer Himself.

This one night's visit has stimulated our appetite. We trust it to be the earnest of more. After days at sea we have with bated breath watched the distant lights of some lone ship passing in the night soon to fade again into the dimness. The Principal and his splendid party have passed on but they have left more than a mere memory.

Barnard Castle

By Mr. R. CLOSE, Jun.

THE service in the Elim, Tabernacle, Barnard Castle, conducted by Principal George Jeffreys and his Revival Party commenced in great liberty, and as the crowded congregation sang "Constantly abiding" we felt indeed that the Lord was for us and with us. After Pastor Tetchner of Carlisle had led the congregation to the throne of grace in prayer,

Pastors Darragh and Edsor sang "Take your burden to the Lord and leave it there," giving us a glorious realisation of God's care for His people. The Principal then called upon each one of the saints to stand without any compromise for the entire Word of God, following this up with a personal testimony of healing, and took as his text, "The Spirit of the Lord is upon Me" (Luke iv. 18, 19), vividly picturing Christ uttering these words following upon His three Baptisms (in water, in the Holy Ghost and in suffering). Speaking with authority born of the Spirit, the Principal delivered an inspiring address. God says, "My Word shall not return unto Me void," and we believe that a harvest of souls will be brought to the Cross. The Principal also prayed for the sick according to the ordinance set out in God's Word, after which we sang in closing the song, "My chains fell off." Everyone present must have felt the power of the Holy Ghost throughout this glorious meeting, and so ended a blessed time with the Lord. Truly it was good to be there.

Scarborough

By Pastor T. TETCHNER

"GLORIOUS!" "Wonderful!" These and similar remarks were heard following the special service conducted by Principal George Jeffreys at Scarborough on Saturday, 9th May.

The local saints had been very busy making every possible preparation for this gathering, and had certainly succeeded in making the hall look really beautiful. Many prayers had ascended and expectations ran high for a season of great blessing. These expectations were not cut off: they were more than realised.

The Church was full before the time announced for the service to commence; the time of waiting was spent in the hearty singing of those much-loved Elim choruses.

A very warm Yorkshire welcome was given to the Party, who immediately felt thoroughly at home. A deep sense of the divine presence pervaded the congregation as the Principal gave his message with characteristic conviction and clarity. Great longing possessed many hearts to live lives of holiness. The appeal was for preparedness for the coming of the Lord, and exhortation to seek that others might be ready for that appearing when it takes place.

This gathering, brief as it was, has left an abiding blessing in the Church here. It has stirred many a heart to the depths with desire for the things of God, and for an awakening on Holy Ghost lines.

Revival Stimulus in Hull

By Pastor H. GREENWAY

WE tried hard, but we simply couldn't manage it. I refer of course to the efforts of our ushers to squeeze a few more anxious folk into the meeting, on the occasion of Principal Jeffreys' visit to the Hull City Temple. Already we had managed to find accommodation for 1,300 people, and the building would hold no more.

Those of us who were privileged to spend this day in the house of the Lord will never forget the meetings, so pregnant with power and blessing.

From the opening of the morning service to the close of the evening meeting, we were deeply conscious of the presence of Christ moving among us. After preaching with convincing power, the Principal, still true to his great commission, called for those who felt the need for Christ to surrender, and our hearts were gladdened to see twenty-nine respond to the claims of the Gospel appeal. The sick were ministered to at both services, and testimonies were given by those who had been healed during previous campaigns. Over a hundred stood to their feet, a fitting testimonial to the permanence of divine healing.

So much remains in the memory of the events of this happy day, and the pen is such an unresponsive medium of expression for some spiritual experiences, that I must leave the attempt and trust to the imagination of the reader to re-catch the sense of spiritual exaltation and joy we tasted in the two all-too-brief services.

Knottingley

By Pastor L. QUEST

WORDS fail to describe this happy visit and of the glorious time we had whilst our beloved Principal was with us. My heart was thrilled with unspeakable joy whilst hearing and over-hearing the various comments from the saints, not only of the Foursquare Church at Knottingley, but from the members of different denominations. I shall never forget this "Jubilee meeting." The service was to commence at 7 p.m., but at 6 o'clock the people commenced to enter the church. Nothing very much was said, but the people came in crowds, and just before the meeting commenced I had occasion to go into the church. How my soul was gripped! A power! A mighty power! The power of God was already present, everybody seemed to be full of intense and reverent expectancy as if something was going to happen—and thank God, it did. Pastor R. E. Darragh and Pastor Edsor entered and before we realised what had happened we were singing the grand old chorus, "Whosoever will." It seemed as if the whole congregation had been under Mr. Darragh's leadership for a long while, they responded to every movement of his eyes and hands. I felt like the poet who said, "Oh, I could sing for ever, of Jesu's love divine."

Then we were favoured with duets from Pastors Darragh and Edsor, which, with its message went home to every heart; truly we were in heavenly places, and kept there when the Principal so clearly and simply described the Foursquare Gospel in its relationship to divine healing, driving home every pointed truth with

convicting power, so that one could not fail to understand the true meaning of the message. I felt afresh and with assurance that God had given to this world in these last days a message to bring healing to spirit, soul, and body. Then came that all-important moment when the Principal gave the invitation for those who would take Christ and His eternal gift; one, two, then a pause, then the third and on to the ninth; fervent responses from all over the church were echoed. God was present: we felt we were in the Most Holy Place. Nine souls for Jesus. Hallelujah! The family increased, and God glorified! After the appeal the Principal prayed with the sick, and we say as written in the Gospel, "The power of God was present to heal." Then very reluctantly we realised the meeting must close. One can imagine Peter saying to the Lord, "Master, it is good for us to be here, let us build three tabernacles." We wanted to go on, so the Principal led us in singing to the tune of *Lloyd*, "I've found the Pearl of greatest price." We could sing with true assurance of the priceless possession, Christ in us the hope of glory. As the Principal and the Revival Party left us we felt like saying good-bye or *adieu* to one we love, and one who loves us too.

Leeds

THE Coming of Age Church Tour brought the Principal and Party to Leeds on Tuesday, 12th May, and although the weather was not at all favourable, the waiting crowd outside the hall were not to be damped in spirit, and despite the rain, they sang chorus after chorus, until the opening of the doors. Mr. Darragh led the meeting in his accustomed cheery manner while Mr. Edsor presided at the piano, and the singing of the crowded congregation was in true Yorkshire style.

Principal Jeffreys addressed the meeting, emphasising the three things to which Christendom was turning its attention, i.e., Divine Healing, Baptism in the Holy Ghost, and Fulfilled Prophecy.

Afterward, the Principal ministered to the crowd of sick people who filled the aisles, reminding one of the time of the revival campaign in 1926, many of the people whom God healed at that time being in the meeting.

We believe that many received a touch of new life from the risen Lord, while thirty-seven souls signified their acceptance of Christ as their Saviour.

People told us years ago that the work would fizzle out, but, to the praise of His glory, the common bush that God set ablaze is still burning.

May the spirit of revival spread, that souls may be won for Christ, and God glorified.

York

By Pastor W. G. HAWKINS

AS Ruth gleaned in the harvest field of Boaz handfuls were left on purpose; gracious picture of our Redeemer who delights to provide handfuls of joy and blessing in the harvest field of life. We expected such blessing when the revival harvesters should come to York. That Christ should be magnified, souls saved, bodies blessed by healing, as God might use His anointed servant.

“The solemn hush of power.” How else can you describe a healing service? The atmosphere is tense, as the Word is ministered, twelve souls come to Christ. Then the anointing of the sick.

Here an upturned face full of expectancy, there a dear blind one, yet another deaf sister, around the throne of heavenly grace. How one feels the presence of Christ. How easy it is to visualise the scenes of our Saviour’s ministry. Surely this is a service after Christ’s own heart.

Dear ones testify of deliverance from pain, of healings and blessings. Bless the Lord! Elim workers are experts at packing crowds. How the ushers work, The steps of the galleries, window sills, the platform, chairs in the aisles, children on parents’ knees, all to make room for the eager crowds that come.

We sing: “I am ever so glad that He sought me.” Pastor Darragh loves this chorus. Joy is infectious, it fills the whole building.

“Prophecy fulfilled” is the subject for the evening. The Principal is inspired, the congregation spellbound.

How forceful are the facts vividly described as actually witnessed in the Holy Land. How convincing the arguments of daily events. Surely Christ is coming!

Prophecy is not a hobby with the Principal, it is a vital warning to the unsaved, not merely a study of dates but a bold clarion call to serve God. Our hearts cry Amen!

“Will you serve Christ?” he calls. Twenty four upraised hands cry, Yes!

Thirty-six souls in one day. What joy and blessing. Once more the Revival Party is off. God bless them. May they be abundantly blessed to every Elim Church on their tour.

ADORATION HAS ITS ROOTS IN VISION
AND ITS FRUIT IN SERVICE

Healed of Sugar Diabetes and Polypus Ten Years Ago

DURING the war I developed sugar diabetes, and for ten years gradually became worse. I was under two different doctors and one specialist, but got so much worse that the doctor said I had only a few weeks to live. I also suffered with a polypus in the nose and neuritis in the head.

I was so hungry and extremely thirsty that I ate and drank ravenously all I could obtain. I had grown into a state of stupor, and the doctor said the next thing would be coma, from which I would not awake. I was a living skeleton. I thought that if I could only get to Principal George Jeffreys I should get healed, but how to get there was the trouble!

A week or two later I saw advertised in the *Elim Evangel* that Principal Jeffreys was going to Leeds. At that same time there was an excursion from Preston, there being a cup tie between Preston North End and Leeds City. So I went with the crowd to Leeds.

I was prayed for by Principal George Jeffreys. When he was praying for me I had a vision. I saw my blessed Lord with outstretched hands, and felt His touch—so I knew that I was healed. I kept thanking Him day and night, and a fortnight later the polypus came away. I told everybody I could, but nobody believed me; they thought I was going wrong. So I went to the doctor for him to confirm my healing, and he said I should never be cured in this world. “But wait a bit,” said I. “You test me for sugar, and find the polypus you would not let me have cut out, being afraid of gangrene setting in.”

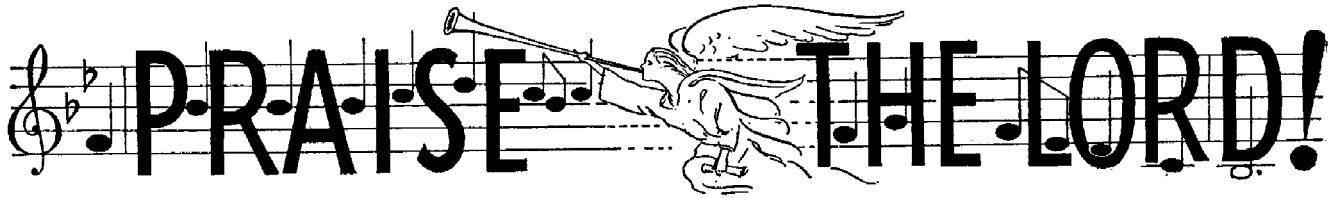
Well, he did his best to find both, but I was perfectly healed. He then said, “It is marvellous. Tell me some more.” So I told him how



Jesus was the same to-day, and gave Him all the glory.

The doctor then told me to eat like the rest of my family, and if I got ill again to come back to him. I have never dieted since and never needed to go back. That is ten years ago.—
MRS. HESKIN (Ashton-on-Ribble, Preston).

PRAISE THE LORD!



Proclaiming the Glad Good News on All Fronts

ENCOURAGING REFLECTIONS Thirty-nine Believers Baptised

Ealing (Pastor D. Forsyth). The Church has recently had a visit from Miss Barbour whose inspiring missionary ministry greatly encouraged the Lord's people.

Pastor G. Hillman has just relinquished the pastorate of the church after two years' of faithful service, during that period having done much to build up the work in this district. During his ministry the church moved from the Cranmer Hall into its present tabernacle, thus making a definite move forward in the work. A branch of the Four-square Gospel work has been opened at Acton, a Sunday School has been established, and a Cadet Branch formed. Four baptismal services have been held during the past twelve months, in which thirty-nine believers followed their Lord through the waters.

Pastor D. Forsyth.

The Elim Crusaders from Putney recently paid the Church at Ealing a visit, giving an excellent evening of blessing. Pastor D. Forsyth has taken up the pastorate, and hopes run high for continued blessing in coming days.

GOD MOVING IN NORTHERN IRELAND

Blessing Following the Full Gospel Message

Lisburn (Mr. N. Caughley). Under the inspiring ministry of Mr. N. Caughley the work of God is prospering in this

part of the great vineyard. The Four-square Gospel is being proclaimed in its fulness both in the church and in the open air. A real message of separation is being given to God's people. Healing services are being held each week for those in need of the quickening touch of the Great Healer, Jesus Christ. Tarrying meetings are also held for those seeking the outpouring of the Holy Ghost. The Lord's servant himself was the first to receive the baptism of the Spirit as on the day of Pentecost, speaking with other tongues as the Spirit gave utterance.

The Crusaders after their winter Bible studies are now out in the open air conducting meetings under the leadership of the pastor. God has indeed blessed the whole-hearted zeal of these young warriors of Christ, souls being led to the Lord as a result of their witness.

SEEKING THE FULNESS OF THE SPIRIT

Encouraging Gatherings

Canning Town (Evangelist F. A. Hodge). There is a real cry going up to God for the fire of the Holy Ghost in this church. The Lord's people from time to time are exhorted to seek for the enduement of power from on high.

The recent Sunday School Anniversary services proved a most helpful time to the congregation which packed the hall. Owing to the unavoidable absence of Pastor P. N. Corry, Evangelist Norris ministered in his place. The message of God's servant brought real blessing to those gathered. On Monday evening Pastor Corry was the speaker and the hall was again packed. He gave a most edifying word with that freedom and heartiness which always characterises his ministry.

A most encouraging day of prayer was recently held, commencing early in the morning and continuing throughout the day until late in the evening. Evangelists F. A. Hodge and D. Leadbeater each spoke on the need of prevailing prayer.

SPECIAL ANNIVERSARY SERVICES Instructive Ministry

Tamworth (Pastor G. S. Dunk). A good company gathered to the Farewell Service of Pastor R. A. Gordon to show their appreciation of a ministry which had proved uplifting and enlightening.

This service brought to a close two years' work among the Tamworth saints. The prayers of all go with him and his wife to their new sphere of labour.

As in previous years, the Sunday School Anniversary, held in the largest hall in the town, proved a real success.

The morning service, the occasion of the assembly's first introduction to Pastor G. S. Dunk, the new minister, was a very happy time. The introductory address was based upon the text, "The Eternal God is thy Refuge," and the preacher's able exposition of the subject, given in the power of the Spirit, conveyed its full significance to the hearts of the hearers.

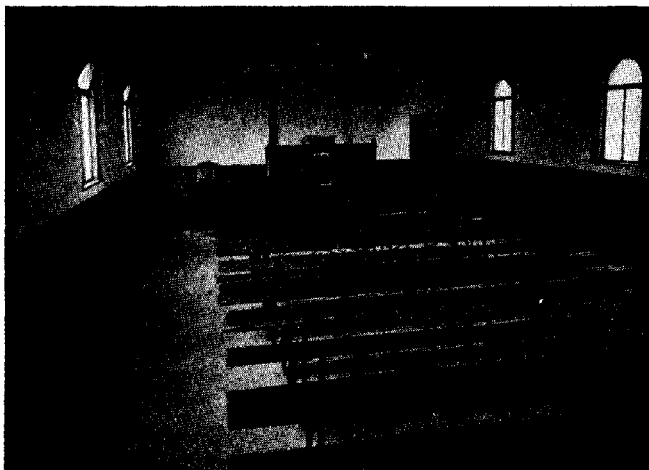
The children's service in the afternoon was of special interest both to scholars and congregation, the children giving items in song, recitation, and dialogue. The heart and soul put into each item was an inspiration to all.

In the evening service many of the afternoon pieces were repeated by special request, and the message by the pastor proved most instructive, witnessing to the drawing power of the Gospel of Christ.

So came to a close a day with the children, crowned with God's blessing.



Pastor G. S. Dunk



Interior of Lisburn Hall

I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

—Jer. xxxi. 3.

HOLIDAY HINTS

and a warning to those who visit summer resorts

What are you going to get out of your holiday this year? That is a vital question, for upon the answer to it depends very largely the success or failure, happiness or unhappiness of the work period that will follow the brief holiday season.

Let me first say what I think a holiday should do for one. It should recharge the work-worn body with new vitality and energy; secondly, it should erase the mental depression that comes from a long period of hard work. It should, as it were, let the sunshine into the mind and soul, as well as drench the body with the life-giving light.

Give Mother a Chance

Too often every member of the family gets a square deal during the holidays except the wife and mother. And since her health is so tremendously important, since her working day is so much less varied than the husband's, it is up to every man to think of the health of his wife in making arrangements for the summer holiday.

Have you ever watched a family group on the beach? Father will have a dip and then will sleep under the sun's rays. Mother will sit by the little ones, watchful of their safety.

"Don't disturb your daddy," she will tell them. And daddy takes this solicitude for granted.

Well may you ask: Where does the woman come in? Many women return from the summer holiday complete wrecks. Yet they need not if every husband and father will do his share of holiday duty.

(Continued in next column).



(Conducted by Pastor DOUGLAS B. GRAY)

Beware Holiday Temptations!

Vacation places are responsible for more domestic infelicities than all other things combined. Society is so artificial there that no sure judgment of character can be formed. They who form companionships amid such circumstances, go into a lottery where there are twenty blanks to one prize.

In the severe tug of life you want more than glitter and splash. Life is not a ball room, where the music decides the step, and bow and prance make up for strong common sense. You might as well go among the gaily painted yachts at a summer regatta to find war vessels, as to go among the light spray of the summer watering-place to find character that can stand the test of the great struggle of human life.

In the battle of life you want a stronger weapon than a lace fan or a croquet mallet. The load of life is so heavy that in order to draw it you want a team stronger than one made up of a masculine grasshopper and a feminine butterfly. Beware how you make life-long covenants.

Literary Poison

Another temptation that will hover over the summer resort is that of baneful literature. Almost everyone starting off for the summer holiday takes some reading matter. It is a book out of the library, or off the bookstand, or bought off the boy hawking books through the cars. Surely there is more pestiferous trash read in July and August than in all the other ten months of the year.

Men and women who at home would not be satisfied with a book that was not really sensible, are found reading books, the index of which would make them blush if they knew that you knew what the book was. "Oh," they say, "you must have intellectual recreation." Yes. There is no need that you take along in your trunk a book on "Metaphysics," or "Faraday's Philosophy." There are many easy books that are good.

You might as well say: "I propose now to give a little rest to my digestive organs, and instead of eating heavy meat

and vegetables, I will, for a while, take lighter food—a little strychnine and a few grains of arsenic.

Literary poison in August is as bad as literary poison in December. Mark that. Do not let the frogs and the lice of a corrupt printing-press jump and crawl into your holiday valise.—Selected.

ABERDEEN CHOIR VISITS CRAIGINCHES PRISON

(ABERDEEN)

"I was in prison, and ye came unto me." It was the privilege of a number of us to engage in this blessed ministry on Easter Sunday. Out of a morning full of glorious sunshine we stepped behind those hefty prison doors and walls which always give one a sense of awe and sadness. Our audience consisted of some sixty men and a few women, and one felt that the sweetness and fresh hope of resurrection life, both preached and sung, must have stirred the hearts of those dear men and women. It was grand to hear them join with us in the singing of that hymn, "Christ the Lord is risen to-day, Hallelujah!" All items on the programme bore a resurrection message—choir pieces, quartettes, and duets told forth the story of the risen Lord, while Pastor J. Hill gave a stirring message of renewed hope—of an empty tomb—of a living Saviour—and of that abundant resurrection life which can quicken the most hopelessly dead in sin. And thus the hour passed all too quickly; the Benediction pronounced, we watched those men file quietly out, some of them we know



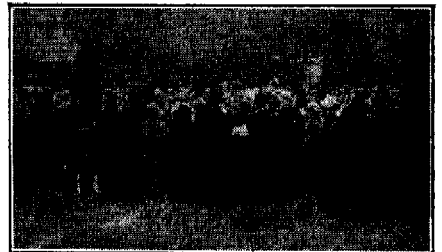
Hull City Temple Cycling Band

NOW'S THE TIME

for Open Air Activities,

Cycling Bands, Beach Services, Village Open Airs, Children's Meetings, Tract Distribution, Personal Work, Raiding New Territory, Crusaders, To Arms!

Every Crusader branch should be considering some definite open air enterprise during the summer months. There is great opportunity to get out and send forth a clarion call, and promulgate the glorious message that is ours. What a priceless privilege, what golden opportunities, what dire need, what utter abandonment to the service of Christ should be ours. Everything is in our favour, weather, youth and vitality, and the promise of the Master to lead us forth victorious. Don't let this season pass without your branch stirring itself for the advancement of the Kingdom of God, and you, Crusader, personally, co-operating in every endeavour to this end.



A Foursquare Open Air in Hyde Park, London

and pray for, then with a jingle of keys the various doors were locked behind us and we were once more out in the Easter sunshine, our souls strangely stirred by what we had seen and heard. Our heart's prayer is that the Easter message may have so influenced the lives of those captives of the law that they may be freed from the shackles of sin and of Satan.

CRUSADER CAMPS

Brighton, July 25th to August 15th
Glossop, August 1st to 15th.

THIS WEEK'S FACT

Last year representatives from the following centres were among those who spent enjoyable times at the camps:

York, Reading, London (various), Belfast, Birmingham, Halifax, Huddersfield, Worthing, Hastings, Romsey, St. Leonards, Norway.

Don't miss this year's opportunities. Decide to come—write us now!

The Ministry of Healing—(continued from page 361)

sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go into thine own house." It is the twofold grace of Christ which we discover running through all His earthly life. He is the last Adam, come to repair the ruin of the first. And in order to accomplish this He will follow the lines of man's transgression back to their origin, and forward to their remotest issue. He will pursue the serpent trail of sin,

dispensing His forgiveness and compassion as He goes, till at last He finds the wages of sin, and dies its death on the Cross; and He will follow the wretched track of disease with His healing and recovery, till in His resurrection He shall exhibit to the world the firstfruits of these redeemed bodies, in which "this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

The Bishop of London and Spiritism

The Bishop's protest is reported as follows:

" 'The Church of this diocese,' he says, 'so far from encouraging this revival of spiritualism, discourages it in every possible way.'

"The Bishop admits that some of his best friends are believers in spiritism, to say nothing of men like Sir Oliver Lodge, whom the world honours and respects.

"He would therefore most willingly avoid saying anything, if that were possible.

"But he feels that this attempt to communicate through mediums with those in the other world is all wrong, is very dangerous, is dishonouring to the dead, and is a waste of time for the living.

"Even those who practise it admit its dangers, and further admit that you may get into contact with most unpleasant spirits who can do you nothing but harm."

We are glad the Bishop has spoken out, but we would like to add that the greatest objection to "Spiritism" is its *absolute prohibition* found in the Word of God.

Only a Tract

By MABEL C. K. STUBBS

WE will call her Constance Durrant. She was the Deaconess of a large and poor parish in England. One day when she was out visiting she noticed that there were fresh curtains in the windows of a certain house, and knowing that strangers must have come to live there, called at the house. A man answered the door, and when he saw who the visitor was, said rudely: "It's no use your coming here. I've no use for God or religion, and I don't want you bothering round here."

Constance Durrant turned away without a word. Her heart was sore, for people such as this man undoubtedly was did not make things easier in the parish. However, the call had been made "for Jesus' sake," and she determined she would call again. So the next time she found herself in the same vicinity, she knocked once more at the door of that same house. Again the same man came to the door, and seeing his persistent visitor, said: "Haven't I told you not to come bothering here?" and slammed the door in her face.

But Constance Durrant was not one to be easily turned aside when she felt the Lord wanted her to do anything, and some inward conviction told her that it was the will of her Lord that she should continue to visit that house. Therefore she went again the next time she was paying visits in that district. This time, when the man opened the door, he said: "I can't think why you come here again and again when I have told you I do not want you!"

Constance smiled, and replied gently: "I thought I would come again to see how you were because I am so sorry for you without God. He is such a help and comfort to me." With these words she offered the man a tract. Rather ungraciously he took it, and closed the door. Constance took her departure, but many times a prayer rose to her lips during the following days, that

the God of all mercies would bless the printed message to that poor, lost soul for whom Christ had died.

The next time she was in the same neighbourhood, she decided that she would not call at that particular house again so soon, and was just passing by when the man she had interviewed each time put his head out of an upper window, and called after her: "Have you time for a talk about that tract you gave me the other day?"

How Constance's heart bounded with joy! Gladly she turned back, praying earnestly in her heart that the Lord would give her some word for the man. When she reached the door, he had opened it, and invited her to enter. She went in, and to her surprise found that she had come to a prepared soul, hungry for the knowledge of the Truth. The little tract she had given him had awakened in him an earnest desire to know the Lord Jesus Christ as his own personal Saviour and Friend, and before she left the house, Constance Durrant had the great joy of leading that man to the Lord.

His was a true case of conversion. From that day he went steadily forward in the things of the Lord, and to-day he is a confirmed member of a church in Hoxton, England.

Oh, the power of the printed Word! It is "quick, and powerful, and sharper than any two-edged sword." Where men use the Word of God in tract form, and commit it to Him, it does what no preaching can do. Brothers and sisters in Christ, let us be up and doing. Let us not be discouraged because we do not see great results, but let us spread the Gospel by every means in our power, whether by word of mouth, or in tract form, for we have the certain promise, My Word "shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11).

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 4d. per insertion extra.

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

The insertion of an advertisement in this column does not imply any guarantee from us.

Bangor, Ireland.—"Armachia" Board-Residence, beautifully situated on sea front; convenient to all travel routes; excellent catering, electric light; Christian fellowship; recommended by pastors. The Misses Troughton, 32, Seaclyffe Road. B2349

Bangor, Ireland.—"Ebenezer" Boarding House. Happy Christian fellowship; close sea, central; electric; appreciated for comfort, cleanliness and excellent catering; home baking a speciality; recommended. Mrs. Pollock, 40, Holborn Avenue. C7

Barnstaple, North Devon.—Central, homely apartments, bed and breakfast 21/-; bath, hot & cold; near buses and trains, centre for seaside; close to assembly. Mrs. B. Clifford, 21, Vicarage Lawn. C37

Blackpool.—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

Blackpool.—Homely apartments or board-residence, nice quiet avenue; house facing south, very sunny; personal supervision, near sea and promenade; stamp. Mrs. Sutcliffe, "Penrhyn," 38, King Edward Avenue, North Shore. C18

Blackpool.—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and Promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road. C13

Bognor Regis.—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C24

Bournemouth.—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central Station, assembly; buses to all parts; member of Elim Assembly. Mrs. Sims, 66, Avon Road. B2306

Bournemouth.—Spend your holiday with Foursquare sisters in happy Christian atmosphere; excellent catering, every comfort; close to sea and assembly. Recommended by pastors and Christian workers. D. Kent, "Montreal," 7, Walpole Road, Boscombe. B2350

Bournemouth, Boscombe.—"Salaam," Campbell Road. Christian guest house, homely board-residence; highly recommended; central, near sea, chimes; separate tables; terms moderate, according to room and season. Miss Cavill. C1

Bournemouth.—Holiday accommodation, bed and breakfast 21/-; near buses. 208, Malvern Road. C22

Bournemouth.—Homely apartments with young Christians; nice locality, central sea and shops, 2 rooms, attendance 25/-, bed-breakfast 21/-. Powell, 98, Markham Road, Winton. C40

Bournemouth.—Board-residence, every comfort, good table; near sea, central; terms 2 guineas. Oxley, 26, Donoughmore Road, Boscombe. C38

Bournemouth.—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Rd. C42

Brighton.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2323

Brighton.—Bedroom and breakfast 18/- per week each; small pleasant room overlooking garden; central to all parts of the town; Dials district. 6, Prestonville Road. Brighton 1 (stamp). B2348

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

Cliftonville, Margate.—Bed and breakfast, evening meal if required; five minutes from sea. Miss Verrinder, 55, Ethelbert Road. C34

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1½ acres; tennis, putting; 10 minutes' walk various beaches, on bus route lovely North Cornwall coast; comfortable, homely, Christian fellowship; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. B2267

Croydon.—Comfortable, homely hostel, cubicles from 21/- weekly, double and single rooms. All women and girls welcome. Happy Christian fellowship. Telephone 6205. Beulah Hostel, 4, Ledbury Road. C36

Devon, S.W.—Good home offered to Christian lady as paying guest; every consideration; semi-invalid considered. Apply, Box 416, "Elim Evangel" Office. C3

Eastbourne.—Comfortable, homely board-residence, bed and breakfast; nice locality, nice garden; terms moderate; recommended (Foursquare). Mrs. Lee, "Astaire Villa," Astaire Avenue. C23

Elim Rest House.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

Exeter, Devon.—Board-residence, bed and breakfast or apartments; central, nr. assembly; moderate. Mrs. Clare, 14, Oxford Rd., St. James. C4

Guernsey, C.I.—Sunny holiday resort; board-residence, good catering, all home comforts, two minutes from bus route, near sea front and Delancey Elim Assembly. Mrs. T. C. Parrott, "Fairhaven," Coutanchez, St. Sampson's. C5

Hove.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingway. B2282

Hove.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts; personal supervision; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; 'phone Mountview 7069. C30

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C27

London, Clapham Junction.—Visitors to London, furnished flat, 1-2 rooms with kitchenette, other bedrooms from 8/-; own slot meters; bed-breakfast 4/- nightly; clean, comfortable. 16, Beauchamp Road. B2347

Maldon, Essex.—Christian guest house, sunny aspect; all home comforts; garden, garage; near sea and shops. Terms from 30/- per week. Apply, Miss May, "High View," 44, Wantz Road. B2303

Old Colwyn.—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. B2256

Old Colwyn.—Holiday Home; board-residence, all home comforts, two minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2254

Scarborough.—Rest and holiday home, open all year, near sea and station; happy, homely, comfortable. For particulars write Mrs. Shaw, 41, Grosvenor Road. C29

Scarborough.—Spend your holiday at the "Queen of Watering Places." Board optional; Christian fellowship in home and Elim Church, Murray Street. Mrs. Tetchner, 3, Murray Street (off Londesborough Road). C33

Shanklin, I.O.W.—"Gem of Island" guest house; ideal position, 2 minutes from cliffs; recommended by pastors and Christian workers; reduction for numbers. Miss Fyfe, "Thornbury," Alexandra Rd. Telephone 230. B2304

Shanklin, I.O.W.—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue (late Athley Rd. Dairy). C12

Shanklin, I.O.W.—Will friends kindly note that Mr. & Mrs. Burrows have taken larger house, ½ minute from cliffs; charming garden, sun lounge. "Orient," East Mount Road. C17

Southsea.—5 minutes sea, pier, homely apartments, board; bed-breakfast; June 17/6 each sharing; July from 19/6; 3/-, 3/6 per night; central, near coach station, buses. Evans, 9, Kent Road. C14

Southampton.—Missionary, Christian workers' holiday home, quiet, restful situation, modern conveniences; spiritual fellowship; within easy reach of bus, tram, and docks; garage. Telephone 71640. Particulars from Mr. and Mrs. W. H. Tucker, "Bethshan," 10, Clifton Rd., Regents Park, Shirley. C9

Southend-on-Sea.—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2334

Southend-on-Sea.—Clean, comfortable apartments, near Priory Park and station; bed-breakfast 17/6, reduction sharing; other terms arranged if desired. Mrs. Robinson, "Homeland," 27, Priory Avenue. C39

Southport.—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

Torquay.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway and buses; members of the Foursquare heartily welcomed. Send stamp for particulars: Miss Bunclark, Hillside House, Bridge Street, Bideford. B2345

Wandsworth Common.—5 minutes from Clapham Junction (1d. bus St. John's Hill to Council House). Newly-furnished bed-sitting rooms from 14/-; meals optional, or partial board-residence 28/-. Nice house and district. 8, Alfarthing Lane, S.W.18. C8

Westcliff-on-Sea.—Superior accommodation, board-residence, bed and breakfast; select, quiet district; well-appointed house; central sea and shops; highly recommended; terms 2 guineas weekly, bed and breakfast 25/- weekly. Miss M. Harper, "Dalarne," Finchley Road. B2342

Whitby.—"Sea Haven," Esplanade, West Cliff; hot and cold water all rooms; home comforts, personal supervision; recommended by pastor. Mrs. Cowley. C11

BUSINESS FOR SALE

Grocery & Provision.—Smart, double-fronted shop, weekly trade £36, scope for improvement; rent £95; good living accommodation and garage; £350 or offer; S.A.V. London area. Box 418, "Elim Evangel" Office. C25

HOUSES, FLATS, ETC.,

For Sale, To Let, and Wanted

Hythe, Kent.—Freehold villa for sale, 40 yds. sea; 8 rooms, bathroom with geyser. Including self-contd. flat. Electric light, gas. Gdn. Splendid letting. Leaving through age. £850 or near offer. Vac. possn. Gill, "Oceanville," Ormonde Road. (Bargain). C41

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Agents wanted all over England (except London) to sell a special line of toothpaste direct to customers, 20 per cent. commission. Write, Box 421, "Elim Evangel" Office. C35

General servant, male or female, for family of three adults; Christian home, kindness, satisfactory wages; write or call, 31, Granville Road, Sevenoaks, Kent, or telephone 892. Mrs. Brettell Scott. C6

Wanted, for small printing office at Tooting, S.W., Comp. used to display and general jobbing; also young man used to treadle Platen; N. Soc. Apply, Box 420, "Elim Evangel" Office. C32

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Wanted, post as housekeeper or companion-help by a middle-aged person; domesticated and reliable, with good all-round experience; Foursquare. Apply, Box 419, "Elim Evangel" Office. C31

BIRTH

Dyke.—On May 16th, to Pastor and Mrs. J. Dyke, of Hendon, the gift of a daughter, Marjorie Christina.

WITH CHRIST

Cousins.—On May 6th, Mrs. Gertrude Cousins, of Barking, passed into the presence of the King. Funeral conducted by Pastor J. McAvoy.

Dixon.—On May 14th, Thomas Dixon, aged 76, member of Elim Church, Bradford. Funeral conducted by Pastor John Woodhead.

Joy.—On May 11th, Basil, infant son of Mr. and Mrs. Joy, of Elim Church, Ipswich. Funeral conducted by Pastor W. F. South.