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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. 24

JUNE 12th, 1936.

Twopence



"I am come that they might have life."

John X. 10.

## PRINCIPAL'S TRIUMPHANT TOUR CONTINUED

Great Joy Everywhere — Revival Fervour

The fire of Pentecost continues to burn as Principal George Jeffreys and his Revival Party pass from city to city and town to town on their present Coming of Age Tour of the churches. People have willingly queued up for hours, sometimes as long as four hours, in order to be sure of a seat at the revival meetings, and then have been eager to stay as long again in the building, so keen were they for the things of God. This has not only been the case in the older established churches, some of which were founded as long as fourteen years ago, but in places where the Principal was paying his first visit. Everywhere the enthusiasm has been intense, the power of God manifested in healing and saints have been baptised with the Holy Spirit as on the Day of Pentecost. Yes, the miraculous signs promised by the Lord have confirmed the Word in every meeting, and deep conviction has been followed by the conversion of hundreds. The Word of God has become more precious to thousands as they have listened to the Principal's scriptural expositions on truths held dear, and they themselves are more determined than ever to stand by the Book which their forefathers also loved and cherished. The Principal and Party continue the tour encouraged and blessed in their own souls, and happy in the knowledge that the prayers of multitudes go with them day by day.



"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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Vol. XVII. June 12, 1936 No. 24

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# Great July Convention

(BANGOR, Co. Down, N. Ireland) will be held in the

## Elim Tabernacle,

SOUTHWELL ROAD

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

Those who desire to visit this beautiful seaside resort and enjoy these glorious services should consult the list of boarding houses on Cover iii.

## ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

Each one of these homes has its own distinctive holiday attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

**BLACKPOOL.** July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volckman and Miss Ching.

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**SCARBOROUGH.** July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

Unless otherwise stated apply to Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

## FOR EARLY SUMMER HOLIDAYS

**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.



**BARNARD CASTLE (Co. Durham).** June 10—15. Elim Hall, Birch Rd. Special Convention Meetings. Speakers include: Pastors H. Entwisle, E. H. Lucas, and Rev. R. Jardine.

**BRIGHTON.** June 6—8. Elim Tabernacle, Union Street. Visit of Mr. John Leech, K.C.

**BRISTOL.** June 7—21. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street (Nr. Infirmary). Visit of Evangelist James E. Shaw.

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

**ELIM WOODLANDS** will be open to visitors every Saturday during June, July and August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

**HITCHIN.** June 14. Hitchin Town Hall. Mr. John Leech, K.C.

**LETCHEWORTH.** June 20—22. Elim Tabernacle, Norton Way North. Visit of Mr. John Leech, K.C.

**MALVERN.** Regular Foursquare Gospel Services are held in the North Malvern Elim Mission, Cowleigh Road, North Malvern.

**STOCKPORT (Swann Street).** June 6—9. Convention. Speakers: Pastors A. S. Gaunt, O. Perrett and A. E. Pike. Convener: Pastor T. Burton Clarke.

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

- June 7th. **READING.** Elim Tabernacle, Waylen Street, 6.30
  - " 9th. **TAMWORTH.** Assembly Rooms, Corporation Street, 7.30.
  - " 10th. **BIRMINGHAM.** Town Hall, 3 and 7.30.
  - " 13th. **DOWLAIS.** Elim Tabernacle, Ivor Street, 7.30.
  - " 14th. **CARDIFF.** City Temple, Westbourne Place, Cowbridge Road, 11 and 6.30.
  - " 15th. **NEATH.** Moose Hall, Water Street, 7.30.
- Other announcements to follow.

# 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. 24

JUNE 12, 1936

Fridays, Twopence

## The Last Lap

By SAMUEL SCOVILLE, Jun.

**R**ECENTLY I read of the passing of the captain of the old track team on which I used to run when I was at school.

As I read about him and the honours that he had gained, the years rolled back like a scroll. Once again I was a freshman at Yale University. In those far-away days freshmen were allowed to compete in Varsity teams.

It was the night before the Intercollegiate Games. The captain stood under my room on the fifth floor of old North, and called up to me that I was to run the mile the next day at Berkeley Oval in New York. That shout in the dark gave me one of the greatest thrills of my life.

Two o'clock the following afternoon found me in the Yale training quarters at the Oval. The captain was ostentatiously cool and collected. He told me that Yale, the Freshman Class, and nearly all other right-minded, civilised people were anxious to have me win the Intercollegiate Mile that day. I was entirely willing to oblige them.

Then old Mike Murphy, the best trainer the world has ever known, muttered

### SOME ADVICE IN MY EAR

about not getting pocketed and laying back until the last quarter. Sid, the rubber, slapped a handful of raw alcohol on my bare back, gave my legs a farewell rub, and someone shouted through the door: "Last call for the Mile."

The next moment I was out upon the track, which was ringed round with stands full of shouting, cheering spectators. Thirty or forty of us contestants got on our marks in the three lines that stretched clear across the cinder path.

"Get set," the starter shouted. Then came the bang of a pistol—and we were off.

One of the boys who ran that day was an almost unknown runner, representing a small school. At the first corner, while fighting for the lead, he was acci-

dentally spiked and thrown headlong. One of his legs was gashed by the long spikes on the shoes of another competitor, and his hands and face were cut by the sharp cinders. By the time that he had struggled to his feet again, the whole field was thirty yards ahead of him.

He had fallen. His face was blackened and bleeding. He was left far behind. It seemed hopeless for him to go on. Nevertheless he started after that crowd of runners as bravely as if nothing had happened.

All round the first lap he remained behind them all. Little by little, however, he began to cut down the lead of the runners nearest to him, and by the end of the first half he was up among the laggards of the race, twenty yards or so behind the leaders.

Then came that bitter third quarter. There is nothing in athletics harder than

### THE THIRD QUARTER

of a fast mile. One has already run a half at full speed and there is still another quarter to come. An iron band seems to tighten around one's chest. There is the salt taste of blood in the mouth, and one longs desperately to give up and fall down and rest.

Yet that boy who had been last, blackened and bleeding, with set teeth, cut down one faltering runner after another of those farthest behind, until, as the leaders neared the finish of the third lap, they heard behind them the pad, pad of flying feet coming nearer and nearer.

In another moment the pacemakers had reached the fourth quarter, and a deep-toned bell signalled the beginning of the last lap, while the cheers of the crowd swept across the track like a storm.

The sound was like a spur to the speed of that boy who had been last. He shot by a little group of runners, and in the back-stretch was hard upon the heels of the four leaders. As they swung round the last corner into the home-stretch, those four who were in front heard the sound of flying feet approach-

ing them from behind, and knew that the race that day was to be fought out by five instead of four.

As all five of them swung into the home-stretch, the spectators leaned forward from the stands and called upon the runners by name for one last desperate effort. No one called to the boy who ran last of that quintette. None even knew his name.

At the finish a red strand of worsted was stretched breast-high across the track. The runner who first broke that cord was the mile

#### CHAMPION FOR THE COMING YEAR.

There were grouped the judges and the timers, and, to the boys struggling toward it, that thin red line seemed to move back and back to an interminable distance.

The extreme limit of their endurance had been reached, and as their strength flagged, each runner called upon the very soul that was in him to help him bear the pain and carry him on to the finish.

Lurching and staggering with mortal weakness each one drew upon the last atom of strength in him for a final effort. A strange silence fell upon the crowd, and in the stillness the rapid, laboured breathing of the runners could be heard.

Suddenly, up level with the fourth boy came the blackened gashed face of the last runner, and slowly drew away from him. Now the finish was only thirty yards away, and suddenly beside the third boy showed that same disfigured face, whose staring eyes saw nothing but the goal.

That third boy did his best and gave all that he had to hold his place—I ought to know, for I was that third boy—but slowly and surely the boy who

had fallen at the start drew away from him. Then he challenged the other two who were running neck and neck, and five yards from the finish drew up even with them.

For an instant that seemed a year the three struggled for the lead, and then, at the very finish, the runner who had been left lying prostrate in the dirt when the race began threw himself forward, broke the tape a scant inch ahead of the other two, won the race, and broke the Intercollegiate Record for the Mile.

In forty years of athletics I have never seen again so gallant a finish, and to the day of my death never will I forget that race nor that runner.

There are times in the lives of us all when we stumble and fall and are defiled by dirt and

#### CUT AND GASHED AND HURT.

Yet we are only beaten if we give up and lie down hopeless and helpless. No matter how far the fall nor how dreadful the failure there is only one thing to do—get up and go on and on and on and never, never quit!

The start is important, but—it is the finish that wins!

The writer of the Epistle to the Hebrews had seen the races at the great Olympic Games, and still his instructions about the race of life ring down to us through the midst of the years:

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.”—*Sunday School Times*.

## Wait and See

“I NEVER let bairns or fools see my pictures until they are done,” said a Scottish artist to me once, quoting a familiar proverb of his countrymen. We are all but “bairns” in God’s sight, and we sadly play the fool in regard to His providential dealings. As no artist is willing to have a judgment pronounced on painting or statue until the work is completed, so our heavenly Teacher bids us to possess our souls in patience. “What I do thou knowest not now, but thou shalt know hereafter.” We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition day will come in another world.

God only lets us see His providences “in part,” and then we only see them as through a glass darkly. Why the pleasant room in our house is turned into a hospital; why that coffin was carried like a spectre, up our stairway; why the pillow in that empty crib is unpressed to-day; why that income on which so many hungry mouths depended is dried up; why this and that staff was broken—our poor, blind, aching hearts cannot understand.

God keeps His own secrets; all the answer He vouchsafes now is, “All things work together for good to

them that love Me.” Impatient and rebellious as we may be now, we cannot displace God’s hand from the canvas. There is no help for us but to wait until the picture is completed. (Some of the colours He is laying into our lives are frightfully sombre, but by-and-by in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.)

A great deal of our work in this world is night work. Weary with rowing, we even get frightened by the apparition of the Master, and cry out, “It is a ghost!” until He reveals Himself in the words, “It is I, be of good cheer; be not afraid.” The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, of almost every revival, is the history of long working, waiting and watching through seasons of discouragement. . . . The lesson for every missionary, every pastor, every teacher, and every sorely tried child of God is in these heaven-taught words: “I wait for the Lord, and in His Word do I hope; my soul waiteth for the Lord more than they that watch for the morning.”—*Dr. Cuyler*.

# CHRIST'S FOREVIEW OF THE COURSE OF THIS AGE

By R. V. BINGHAM

**O**UR Lord Jesus not only foretold the signs of the end, but in a marvellous way indicated His perfect knowledge of the whole course of this age. It is the writer's conviction that our brethren who have stressed the imminence of His return through the past 1,900 years do violence to much that He had to say regarding the events preceding the Second Advent. Luke, in his Gospel, tells us that He spake an added parable, "because He was nigh to Jerusalem and because they supposed that the kingdom of God was immediately to appear" (Luke xix. 11, R.V.). In that parable He set forth the true attitude of His people during this age. He had given His servants a sacred stewardship, and leaving with them the trust He said, "Trade, ye, herewith, until I come." While the general attitude of His followers was to be preparation for that coming, they were to devote themselves to the earnest fulfilling of their sacred trust.

Turning to Matthew xxiv. we have our Lord outlining the course of this world and the course of the Church during the age. As we began with a consideration of His words to His own followers, we would call attention to His forecast of conditions in the Church. The evangelisation of the world was the allotted task of the Church, but our Lord foresaw both the faithfulness and the unfaithfulness of those who took upon them His name. He held out to them no rosy path,

## NO EASY TASK,

no life where all was to be bright. On the other hand in Matthew xxiv. 9 He states distinctly, "then shall they deliver you up unto tribulation and shall kill you and ye shall be hated of all the nations for My name's sake." These words could apply only to His disciples and to His Church. The question of whether the Church will or will not pass through the Great Tribulation is of no consequence when we know that tribulation even unto death was the forecast which Christ made for His people. Suffering was to be their privilege. Multiplied words by the apostles bring out this same thought. "To you it hath been granted," says one, "not only to believe on His name, but to suffer for His sake." Paul distinctly states that "if we suffer with Him we shall also reign with Him." Christ might have taken the position of an optimist and wiped out all the features of such a picture from the future programme, but He was the Inerrant One and the Faithful Witness.

Moreover, He distinctly unfolds the fact that there would be treachery in the Church and that men would deliver up one another and hate one another. Then, too, He lifted the veil and indicated that great leaders would rise, false prophets who would lead many astray. He foretold, too, that with these conditions, "iniquity shall be multiplied, the love of many shall wax cold."

Such was His testimony when on earth. When later, He spoke from heaven to His servant John, He gave the unveiling not only of the picture of

## HIS TRUE BRIDE,

but the story of the great harlot, who should ride upon the nations and persecute the saints. What a picture the prophetic forecast has been of the historic fulfilment!

Then, our Lord spoke of world conditions, and there are three outstanding things in His foreview. There was to be international strife. Matt. xxiv. 6, 7 states: "Ye shall hear of wars and rumours of wars . . . for nation shall rise against nation and kingdom against kingdom." How did He know that such would be the case? Peace programmes have ever been in the minds of men. Leagues of Nations were not initiated in our day. Men have sought a basis which would end international strife over and over again. How did Christ know there would be wars? The significant thing is that He was living at a time of well-nigh universal peace. Rome ruled over all the nations with almost undisputed right. Why did He not prophesy that her rule would reach out and on until the international strife would be ended?

Some years ago we were in Belgium just a little after the war. We went through the scenes of strife and the wrecks were visible everywhere. We entered war-torn Ypres, where rivers of blood flowed in the awful days of 1914-1918. We took a photograph of the old Cloth Hall in the city, whose tower, while ruined, still stands. It is being left as a monument of the horrors of war. On the same day we motored to one of

## THE UNDESTROYED CITIES

of Belgium and entered a great art gallery there. As we looked upon the old paintings, many of them from great masters, our eye fell upon one which dated back into the hundreds of years, to about the time that our authorised version of the Bible was first issued. The artist was depicting universal peace. In the foreground of the canvas, lying prostrate, was the God of War, and with his foot on the head of Mars was the angel Gabriel with his spear right through the cruel monster. War was dead. On either side of the canvas were scenes depicting the progress of science and art. There was a great globe setting forth the newly-discovered world, and then on the other side there was a group of women in an orchestra with instruments of music. The artist's conception was that the world had reached such a stage in the progress of science and art that wars could be no more. Three hundred years later that whole land was well-nigh deluged with blood in the greatest war of all history. Christ foresaw and Christ foretold.

Then, He said there was not only to be war, but want. Look at the words, "there shall be famines."



There has always been abundance of land and of grain to feed the hungry world. Why famines? In our day, with all that modern agriculture has done, with all the modern machinery with which to till the soil, and to gather in the harvest, with all the multiplied means of transportation, these famines still send to their graves,

#### COUNTLESS MILLIONS.

We have known them in land after land. Even since the last war Russia has lost hundreds of thousands of lives from sheer starvation. China has gone through similar agony. Christ foreknew, Christ foretold, "there shall be famines."

Again, He described further the groaning and travailing creation as it expressed itself in great earthquakes. Matthew records this, and Luke tells us in connection therewith, "there shall be terrors and great signs from heaven," a rocking earth and the outpouring of vials of wrath from heaven. It is questionable whether during His lifetime Christ had felt a single tremor of the earth in the land of His birth. It is true that while He hung upon the Cross the old world rocked and quaked, but these words were uttered before that. It is wonderful that He should foretell these conditions. With ever-increasing sorrow these visitations come. Some time ago I passed by smoking Stromboli, which since we saw it three and a half years ago has poured out its streams of lava and carried death and destruction down its sides. Our steamer also ran in full view of Messina, which in 1908 was shaken, an unheaval and quake in which no less than 200,000 lives were lost. The recent California earthquake was nothing compared with such fearful loss of life. China, since that time, has had a great earthquake in which the destruction

of life was greater. Since we began our present journey wireless brought the news of a similar

#### DESTRUCTION IN INDIA.

"There shall be earthquakes and great terrors."

We have often told the story of Martinique, that beautiful island in the West Indies. Years ago Protestant missionaries visited the island but were driven out through the animosity of Rome. She held full sway there, and had degenerated into out-and-out infidelity so that on Good Friday it was reported that a person in the capital crucified a pig in mockery of a crucified Christ, and on Easter Sunday they marched through the streets dangling a large live fish from a pole in mockery of the resurrection. Quite commonly God lets the infidel carry through his defiance of Deity without an answer, but sometimes God sends one of these judgment terrors. The following week old Mount Pelee burst forth in a great eruption and inside of a few hours the whole capital of that island, St. Pierre, was left but a heap of burned-out ruins. Thousands of lives were lost and yet, though one might think this terror was uncalled for, it was reported that within two weeks of that time the survivors of that fearful holocaust were holding an all-night dance. Only with these judgment signs can the old world be pulled up in its ignoring of God. We are simply giving those things of which He said after narrating them—"the end is not yet." These are the beginning of travail. It would seem that these would be intensified toward the time of the end for in Luke our Lord said in connection with the signs that there should be "upon earth distress of nations in perplexity for the roaring of the sea and the billows, men fainting for fear and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken."

## Divine Prescriptions

By HENRY PROCTOR, F.R.S.L., A.V.I.

**T**HE *Pharmacopæia* of Scripture is worthy of our study because it prescribes a number of remedies for every kind of disease and sickness. Just as earthly physicians prescribe remedies for sickness and rules for maintaining health, so also does the Great Physician. One of the first of these we may call the *rest cure*.

A proper amount of rest is always essential to the maintenance of health, and this therefore is the first prescription of the Great Physician. "Come to Me all you who toil and are burdened, and I will refresh you; take My yoke upon you, and learn from Me, and you shall find rest for your souls; for My yoke is easy and My burden is light" (Matt. xi. 28, 29).

This means that we are kept from all anxiety: our minds being kept in perfect peace through being stayed upon Jehovah—the Great Physician. There is a continual sabbath rest reserved for the people of God, and once we enter by faith into that rest, we rest from our own works and God Himself does all within us. Henceforth it is His energy which produces in us both the will and the execution, "making us perfect in every good work to do His will." All anxious thought is taken away and He maketh us to lie down in green

pastures, and continually restores our life (Psalm xxiii. 1-3).

Then there is the *water cure*. "If anyone shall be of the water that I shall give him it shall become in him a fountain of water leaping up into eternal life" (*Greek*). Moffatt renders it: "Will turn into a spring of water, welling up to eternal life" (John iv. 14).

It is the life of Christ in the physical frame, the union of our members with the very Body of Christ, and the inflowing life of Christ in our living members, for the indweller is Himself the Resurrection and the Life, the quickener of our minds; the regenerator of our bodies.

The Holy One is the only power that can truly heal us and maintain us in health, and this is clearly promised in Romans viii. 11. It is of this Spirit that we are taught to drink (I. Cor. xii. 13). "If anyone be thirsting, let him be coming to Me, and drinking; the result is that out of his inner being shall rivers of living water flow. By this He meant the Spirit, which those who believed on Him were to receive; for the Spirit had not yet come because Jesus had not yet been glorified" (John viii. 37-39).

But now this healing stream of the river of the water of life is continually flowing and anyone can take of the water of life freely, and it shall remain in him a flood of life which sweeps all disease away.

To obtain strength waiters on Jehovah must put off human, and put on or become

#### CLOTHED WITH DIVINE STRENGTH

Even youths may faint and choice young men become utterly weary. But by waiting on the Lord, Jehovah the Great Physician, strength is imparted to spirit, soul and body, so that we can run and not be weary, walk and not faint. The Spirit of the resurrection gives life, even to our mortal bodies, as we wait upon the Lord (Rom. viii. 11).

Waiting upon God to hear what He has to say to us, is the counter-action to the Fall. Man was lost by hearing Satan, his whole being is saved to the uttermost by hearing words proceeding out of the mouth of God, which become life to us, for spirit, soul and body (I. Thess. v. 23). "Man shall not live by bread alone, but by every word proceeding out of the mouth of God."

The words that He speaks unto you in the secret place while waiting on Him, are spirit and life. We are openly rewarded with overflowing abundant life, which all may see and feel (I. John i. 1).

The chief medicine prescribed is *love* which can be poured out like a flood into our hearts, causing us to love all men, even our enemies; those that hate us and persecute us. But above all it causes us to love the children of God, not in word only, neither with tongue, but in deed and in truth, and is the greatest possible protection against sickness for "herein is our love made perfect."

We have learned to know what love is from this, that "Christ laid down His life for us." Therefore we ought to

#### LAY DOWN OUR LIVES

for others. "But if anyone has worldly possessions, and yet looks on while his brother is in want, and steels his heart against him, how can it be said that the love of God is within him?"

Do not let our love be mere words, or end in talk; let it be true and show itself in acts (I. John iii. 16, 18).

There is a direct promise of health in this connection: "Is it not to deal thy bread to the hungry, and that thou take the homeless to your home, to clothe the naked when you see them, and never turn from any fellow creature?"

Every effort in this direction is worthy of our help. "Then shall thy light break forth as the morning, and thy health (healing, R.V.) shall spring forth speedily. The Lord shall guide thee continually, and satisfy thy soul in dry places, and make fat thy bones, and thou shalt be as a watered garden, and like a spring of water whose waters fail not" (Isaiah lviii. 7, 11). Every thought, word and deed of love to our neighbour increases our love to God, and the love of God in us. "God is love; and he who lives in love lives in God, and God in him," thus making the Most High our dwelling-place.

"There shall no evil befall us, neither shall any plague come nigh our dwelling" (Psalm xci. 10).

## Some Recent Publications

### "THE MASTER'S WAY"

By Frank Mangs

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3)

To go through this book is to go for a walk with the Lord Jesus from the manger to the throne. It is not only to walk with the Lord and see and hear what He did, but it is to make the reader realise where this affects him, where it fits in with his own experience, where it can be a help and a source of strength to him in the daily routine: that is the great purpose achieved by the writer.

The book rings with the Foursquare Gospel message right through.

It is a book for old or young and would make an ideal Christmas gift. The chapters dealing with the temptations of Christ, His persecutions, His communing with God, and of His wonderful self-denial are very choice and beautifully applied.—J. S.

### "THE CALL OF THE SKY"

By Hugh C. C. McCullough,

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3)

So often ordinary Christians are discouraged by the fact that many of the great men and women of God about whom they read, had extraordinary opportunities in their home life and education. In view of this "The Call of the Sky," by Hugh C. C. McCullough, is likely to have a wide appeal, because it is an autobiography revealing God's dealings with, and through, an ordinary man.

Three characteristics of this book are outstanding: its intimacy, its honesty, and its stimulus. It is intimate in its frank discussion of spiritual experiences; in its recounting of inner reactions to problems raised by the Great War; and in its unveiling of hopes and fears in the development of the plan and purpose of life. Its honesty is manifest in the acknowledgement of defeats, and in the confession of weaknesses which threw the writer back on God and over which he has triumphed through grace. It is stimulating in its account of Mr. McCullough's pioneer work for God in heathen England.

The book is inexpensive yet valuable. It will give to its readers a new vision of the possibilities of prayer, and a fresh realisation of the practicability of faith.—G. S.

### "THE STRONGHOLD OF PROPHECY"

By Herbert Stewart

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 2/6 (by post 2/9)

The evidence of fulfilled prophecy to the veracity of the Word of God is a very powerful weapon in the Christian armour. To foretell events in minute detail hundreds, and in some cases thousands, of years before the event takes place is not possible for man. It is an attribute of Deity. Dean Inge has written—"It was proved on investigation that for the most part either the prophecies were written after the event or the event was so described as to fit the prophecies." Here is a book that will prove this to be false and will put into the hand of the young Bible student facts that must cause man to pause before they make such statements. Every Bible student should possess a copy for reference, and every young Crusader should make sure they know these facts of prophecy, for they will be of inestimable value in their witness for the truth of God's Word. May He bless this book in a mighty way.—P. N. C.

[Any of the books reviewed in this column can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.]



# Keep the Music Ringing

E. E. HEWITT.

WM. J. KIRKPATRICK.

1. Keep the mu - sic ring - ing, In the trust - ing heart, Close to Je - sus  
2. Keep the mu - sic ring - ing, Let the joy - notes flow Like a foun - tain  
3. Keep the mu - sic ring - ing, Let it glad - ness bear, Con - so - la - tion  
4. Keep the mu - sic ring - ing, In the house of God; Worship Him with

cling - ing, Praise will ne'er de - part. Chim - ing with life's sto - ry,  
spring - ing, Lit with heav'n - ly glow. Sing His love con - straining,  
bring - ing In a world of care. Sing of help a - vail - ing  
sing - ing, Tell His love a - broad! In His ho - ly dwell - ing,

Sil - ver tones of peace, To our Saviour's glo - ry, Let them ne - ver cease.  
As you pass a - long Till His knowl - edge gain - ing, Others learn your song.  
In the thickest fight, Sing of grace un - fail - ing In the dark - est night.  
In the courts a - bove, O what strains are swell - ing, Raptur'd hymns of love.

## CHORUS.

Keep . . . . . the mu - sic ring - ing all the way,  
Keep the mu - sic ring - ing,

Serve . . . . . the Lord with glad - ness ev - ry day, Keep the mu - sic ring - ing,  
Serve the Lord with glad - ness,

Keep the mu - sic ring - ing. Keep the mu - sic ring - ing all the way. . . . .  
ring - ing, ring - ing all the way.

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# Bible Study Helps

## TAKE YOUR PLEASURE!

**I. Take Your Pleasure and be Blind** (Isa. xxix. 9, R.V.).

1. Blind yourselves and be blind (Isa. xxix. 9).
2. Blind because they have sinned (Zeph. i. 17).
3. Blinded by the god of this age (II. Cor. iv. 4).
4. Blind to the gospel (II. Cor. iv. 4).
5. Knoweth not whither he goeth (John xii. 35).

**II. Take Your Pleasure and be Poor** (Prov. xxi. 17).

1. Poor because of a slack hand (Prov. x. 4).
2. Wretched and poor (Rev. iii. 17).
3. Rich, yet hath nothing (Prov. xiii. 7).
4. A pauper, not rich toward God (Luke xii. 21).

**III. Take Your Pleasure and Forget God** (II. Tim. iii. 4).

1. Forget God, but see men (John v. 44; John xii. 43).
2. Foolish—know not the way of God (Jer. v. 3, 4).
3. Woe unto him that striveth with his Maker (Isa. xlv. 9).

**IV. Take Your Pleasure and Die** (I. Tim. v. 6).

1. A name to live, but dead (Rev. iii. 1).
2. Dead while alive; dead, but not buried—how true to human experience (I. Tim. v. 6).
3. Forgotten as a dead man (Psa. xxxi. 12).
4. Dead to the Father's will and way (Luke xv. 24).
5. God has no pleasure in the death of the wicked (Ezek. xxxiii. 11).
6. God can raise the dead, open the eyes and make rich (Acts xxvi. 8, 9).

## SEVEN LOOKS

These are seen in the opening words of seven Psalms:

1. **A look at his foes.** "Lord, how are they increased that trouble me?" (Psa. iii.).
2. **A look at his friends.** "Lord, who shall abide in Thy Tabernacle?" (Psa. xv.).
3. **A look at his land.** "Lord, Thou hast been favourable unto Thy land" (Psa. lxxxv.).
4. **A look at his home.** "Lord, Thou hast been our dwelling-place" (Psa. xc.).
5. **A look at his heart.** "Lord, my heart is not haughty" (Psa. cxxxi.).
6. **A look at his sorrows.** "Lord, remember David and all his afflictions" (Psa. cxxxii.).
7. **A look at his God.** "Lord, I cry unto Thee: make haste unto me" (Psa. cxli.).

## THE PROCESS OF LOT'S BACKSLIDING

1. Desire (Gen. xiii. 10).
2. Decision (Gen. xiii. 11).
3. Deterioration (Gen. xiii. 12, 13).
4. Doublemindedness (Gen. xix. 1-9).
5. Dilemma (Gen. xix. 10-26).
6. Drunkenness (Gen. xix. 33).
7. Disgrace (Gen. xix. 33-38).

# FAMILY ALTAR



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

**Sunday, June 14th.** Num. xvi. 20-35.

"And there came out a fire from the Lord" (verse 35).

How true it is that "his own iniquities shall take the wicked and he shall be holden by the cords of his own sins." Here are a people who were punished by the very element by which they sinned. Sin brings its own punishment. Passion burns in desire in the depraved mind and given vent and gratification, will burn up the vitality of the body. Greed will stoop to any means of self-aggrandisement, and having acquired wealth or power is in constant fear of losing it. Sin is never really worth while. Like its author the Devil, whatever it brings to the sinner has a sting in it. It does not pay to be envious. Covetousness of others' position and power is a bad investment which yields no profit and makes the investor "lose out" all round. If we play with fire we must expect to be burned.

**PRAYER TOPIC:**

That all services in our churches to-day, including Sunday Schools and Bible Classes may feel the throbbings of Holy Ghost power as a result of special blessing at Whitsun.

**Monday, June 15th.** Num. xvi. 36-50.

"He stood between the dead and the living" (verse 48).

Thus Aaron was a type of our Great High Priest. He stood as an intercessor. The plague had made, and was making awful inroads into sinful humanity, decimating the ranks, when Aaron by an unusual act of priesthood ran with haste into the scene of carnage that sin had wrought. The merciful God looked on with approval, else his feet would have faltered and failed at the outset. By the mercy of God there he stood, making an intercession which prevailed. How like our wonderful Great High Priest. He knew our sinful state, saw the extent of the results of sin, and like the mighty Saviour that He was, rushed to the rescue. The Holy God could not resist the pleading of His Son. Indeed He Himself was in the act, for God was in Christ. The plague was stayed. Hallelujah!

**PRAYER TOPIC:**

That unsaved may be attracted to Christ through reading the "Elim Evangel" and the "Young Folks' Evangel," so faithfully distributed by members of our churches week by week.

**Tuesday, June 16th.** Num. xix. 1-10.

"Upon which never came yoke" (v. 2).

God demands and has a right to the best that we can offer. Death had decimated the ranks of the people and those spared by the mercy of God needed to be kept from the contamination and consequent danger to health that the handling

of dead bodies entailed. God showed them the way of safety. It was the blood way. Life must be sacrificed. Hence the blood of the red heifer for the cleansing of defilement. It must be all red, the sign of blood. It must not have known the yoke of labour. Spared by the mercy of God in the midst of those who are dead in trespasses and sins, we too need cleansing from continual danger of contamination around. Praise God we have that cleansing—the blood of the once offered Christ which cleanseth moment by moment as we claim it. Let us see that our offerings of praise are fresh and clean and unspotted. Praises that the yoke has not marked. Worn out repetitious praises are an unfit offering to such a merciful God.

**PRAYER TOPIC:**

That earnest eloquence flowing from hearts aflame with burning love for souls may draw many to Jesus at open-air meetings. Youth of Elim rally to the standard!

**Wednesday, June 17th.** Num. xx. 1-13.

"Speak ye unto the rock" (verse 8).

God is explicit in His instructions to His people and their leaders. He does not give an idea how to act under certain circumstances, but definite instructions; which, if carried out faithfully, will bring the needed blessing in such a glorious way that there will be no regrets. The rock here mentioned is a type of Jesus, Who is able to give the water of life to thirsty souls. Petulance and impatience would urge us in haste and anger to strike the Rock—to use unscriptural means to bring about waters of refreshing and revival. This is contrary to God's Word. When things are dry around all that is necessary is to speak to the Rock. He will respond in streams of life to the faintest cry generated in the soul by the Spirit of God. The arm of flesh must never be raised contrary to the Word of God. "We" cannot bring forth blessing. We simply have to obey His Word. He will honour His Word, but if we seek to usurp His power we shall suffer loss.

**PRAYER TOPIC:**

Humble thanksgiving for definite answers to prayer resulting from these Prayer Topics.

**Thursday, June 18th.** Num. xx. 14-29.

"Aaron died there in the top of the mount" (verse 28).

As every earthly priest must die! Aaron's death was an indication of the imperfections of the Levitical priesthood. Truly a God-called, God-instructed, God-sustained man, yet imperfect. A mortal man marked with the frailties of mortality. His rod, the sign of office may bud and blossom, but the man must

die. Our God thus seeks to teach us the lesson of the necessity of an enduring priesthood, of an eternal Great High Priest. The Man Christ Jesus Who, having a continual priesthood, unchangeable and everlasting, will never be stripped of His garments, will never know a successor, but abide in the glory of God in loving and effective intercession, offering an acceptable sacrifice. Thus the sinful, sorrowful and sick may ever turn to Him, conscious of His aid. When the battle is hot and the heart faint, Hallelujah! there is a Man in the glory pleading for me.

**PRAYER TOPIC:**

That all new converts may be kept during the early days of their new life in Christ.

**Friday, June 19th.** Num. xxi. 1-9.

"When he beheld the serpent of brass he lived" (verse 9).

The people were conversant with the Adamic story, the story of that old serpent. By allowing the fiery serpents to come among them with their devastation, the Lord was seeking to impress upon them the fact of their sin in speaking against God and Moses. The Devil is the source of discouragement which, if yielded to, will lead to the sin of murmuring and rebellion. Yet God in mercy provided a remedy. That of simply looking to the uplifted serpent of brass. How simple is God's plan of salvation. The sin-stricken sinner has only to look on Him who was made the embodiment of sin, and he receives life. If those poor-serpent-bitten people had had to crawl to the uplifted brazen serpent to receive life by touching it, they would probably have perished in the attempt. They simply had to look. Hallelujah! I looked and live! This little message may fall into the hands of one bitten by sin. Look, brother, sister, look to Him. "There is life at this moment for thee."

**PRAYER TOPIC:**

Praise for eager bookings in Holiday Homes and Camps this year. Lord, make the days spent in those resting places a lovely and sacred memory to all who go.

**Saturday, June 20th.** Num. xxi. 21-35.

"Fear him not, for I have delivered him into thy hand" (verse 33).

Thus speaks the God of consolation and encouragement. Og was a king with a little name and a big reputation. He was notorious. But what matters, God is on His people's side, so Og with all his notoriety must go. God had said so! Og was outmatched, and marked for defeat. Note the glorious language of God: "I have delivered him into thy hand." Lock, stock, and barrel, in the mind of God he was given over to His people. Hallelujah! Thus speaks God. Before the battle lines are spread, Jesus saves me now. Hallelujah. We go forth at His command, energised by His encouragement and assurance; we know the enemy is a conquered foe. We fight the fight of faith in the spirit of victory. The glorious captain of salvation leads on. All glory to His name!

**PRAYER TOPIC:**

That all our beloved missionaries be upheld by divine strength during this hot season on the distant fields.

THE most serious charge that can be brought against a Christian or a Church is that which the Psalmist makes against Israel on the way to Canaan. The nation had been emancipated from the bondage of Egypt and was passing through a desert region to the land predestined for its national home. We read in one place that "the soul of the people was much discouraged because of the way." Visible supplies ceased, dreadful obstacles loomed up ahead, and the gaunt spectres of hunger and war menaced them. They began to murmur; murmuring led to panic and revolt; and the whole expedition was threatened with disaster. Impatient of trial, they sought present gratification at the expense of future good, and thinking they could never reach their destination, wished to go back to the scenes of servitude.

"Yea," says the Psalmist, "they turned back and tempted God, and limited the Holy One of Israel." The sin of unbelief. "Now," declares the apostle, "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the ages are come." The sin of limiting God is as common now as when Israel provoked the Lord; and it is far more reprehensible, seeing we are admonished by the lessons of past dispensations, and are living when the fulness of the Spirit may be enjoyed. The Scriptures teach that God is limited by only one thing—unbelief. Two sayings of our Lord indicate the relation of this to failure and show the inexcusableness of weakness in His service: "With God all things are possible" and

**"ALL THINGS ARE POSSIBLE"**

to him that believeth." In the life of the believer and in the work of the Church these sayings cannot be considered apart from each other, since divine power is operative through human instrumentalities. The latter saying is true because that power is available through faith. It then simply becomes a question of whether unbelief is ever justifiable. This admits of but one answer: "He that believeth not God hath made Him a liar." Who will dare take this responsibility? With the God-given faculty of faith and with the most solemn and weighty reasons that can be drawn from heaven, earth, and hell, for believing God, no man can justify his want of faith and plead his inability to live a holy life. Defeat is culpable, because faith guarantees victory, and faith is a duty. This is the inevitable conclusion from the revealed truth that "the grace of God that bringeth salvation hath appeared to all men" and that unbelief is a sin.

But with people now, as with Israel then, a fatal hindrance to faith lies back of the unbelief. It may be described as a lack of purpose to follow the Lord

# Limiting the

By NEWTON

at all costs. Absolute surrender to Him will set faith free and strengthen its hold upon the unseen. Nothing else will reduce to insignificance the difficulties that beset the path of every one "called to be a saint." Moses "endured, as seeing Him who is invisible." The real trouble with many is that they are living in the seen and temporal. The place of victory is "the heavenlies," and faith seats us there.

Andrew Murray, in a chapter entitled, "The Secret of Effectual Prayer," remarks:

"If the unseen is to get full possession of us, and heart and life and prayer are to be full of faith, there must be a withdrawal from, a denial of, the

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Ponder these words of Jesus, "Only be in God, holding fast in heart that He is on the Lord Jesus for salvation, in all good, the heart remains calm"

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visible. The spirit that seeks to enjoy as much as possible of what is innocent or legitimate, that gives the first place to the calls and duties of daily life, is inconsistent with a strong faith and close intercourse with the spiritual world."

And this absorption in the seen and temporal, this refusal to put aside things that are insistent for the first place in order that the demands of the divine and spiritual may become regnant in life, is the explanation for so many baffled prayers. As the *British Weekly* has expressed it:

We would have health and yet  
Still use our bodies ill;  
Bafflers of our own prayers  
From birth to life's last scenes.  
We would have inward peace  
Yet will not look within;  
We would have misery cease  
Yet will not cease from sin;  
We want all pleasant ends  
But will use no harsh means.

*God's place first and supreme.* We must not only give God first place but a large place in thought and life. The measure of power and blessing is the out-

# HOLY ONE

ON WRAY

come of what we make of God. Doubt resolves God into a minus quantity. Faith makes Him the winning factor. The reason why all things are possible to him that believeth is because Omnipotence becomes his servant. "Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded" (Isaiah xlv. 11, 12).

A great religious thinker has said that with Christ God was everything and the world nothing. Just in the measure that men have caught that vision and

believe." As long as we are able to trust  
s able and willing to help those who rest  
matters that are for His glory and their  
n and peaceful.—George Muller.

entered into its meaning have they been mighty in faith and work.

It can be seen, for example, why George Muller, through prayer, without soliciting the help of a single human being, secured the erection and maintenance of large orphanages wherein, during the course of his long life, thousands of orphans were cared for and trained. And the work still goes in. "His works do follow him." He gave God a large place in his thought and life. His faith was unmixed with speculation about natural law or circumstances. He had the God of laws and circumstances, and like Jeremiah of old, he met with unwavering faith the challenge of that God: "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me? . . . Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxii. 27, xxxiii. 3).

I have been impressed with the frequency with which the prophets and apostles make use of the fact of divine Omnipotence in their prayers and exhortations. In the midst of difficulties and discouragements that would appal the stoutest

hearts, they calmly plead the infinite power of their God who "bows the heaven and comes down," shaking prison walls, alarming the impenitent, and filling the souls of believers with the power and glory of His presence. Whoever will study reverently such passages as Isaiah xl. 21-31, Amos v. 8, 9, Acts iv. 24-31, and Revelation viii. 3-5 will get a new conception of the possibilities of prayer.

*How unbelief limits God.* There are two respects in which we may limit God by unbelief. We limit Him when we doubt His willingness. This is to dishonour His goodness. He is willing to save all men. Such is the implication of the incarnation and death of Jesus Christ. His identification with humanity was complete. It was as Son of Man that He declared He was to suffer and die for men. And language could not more explicitly assert a fact than the Scriptures do the universality of His gracious provision for their salvation. The boundless love which inspired the provision is convincing proof of God's willingness to save every soul of the race, on the sole condition of accepting that provision. Dare we then fix a limit to His grace, when He has not done so? Yet that is what we do, if we doubt the wideness of His mercy and thereby hinder its manifestation among men.

Secondly, we limit the Holy One by doubting His power. The above remark on the omnipotence of God as a ground of assurance in prayer will furnish emphasis for what follows. The faith that sees His wonders never excepts the worst sinners on earth. Our conception of the worst is often as faulty as was that of Christ's contemporaries who never supposed that the respectable Pharisees were the hardest sinners of that time. Yet Jesus declared that the state of publicans and harlots was more hopeful than theirs. The self-righteous man presents no opening for the gospel. That sense of need which gives such point and force to the appeals of the gospel seems utterly wanting in him. We must not, however, despair even of him. For God's Word is "like as a fire . . . and like a hammer that breaketh the rock in pieces," and faith is the breath that

## KINDLES THE FIRE

and the hand that wields the hammer.

*He will carry you through.* We limit the Holy One when we doubt His power not only to make us right, but to keep us right. His very title, as standing for His character, suggests His purpose to make us like Himself and emphasises the obligation and the privilege of a holy life. "Be ye holy; for I am holy" admits of no evasion or misunderstanding. I once listened with a shuddering sense of disappointment to a preacher's attempt to show that no  
(continued on page 380).



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.

## Breaking Records.

WE seem to be living in an age when there is a craze for breaking records. In every sphere men are eager to outdo their fellows and achieve lasting distinction. Yet as rapidly as records are made they are broken. The measure of risk involved in many of these attempts to win renown is great, and yet, strange to say, this is the very thing that makes such tremendous appeal to the spirit of adventure which is abroad in the world to-day. Whilst we deplore the terrible cost in precious human life which many of these records have meant, yet we cannot but admire the utter abandon with which people throw themselves into that which they know may terminate fatally for them.

We sincerely wish that a similar spirit of holy abandon might take possession of the Church of Christ in these days. It is this spirit that has been responsible for many of the magnificent achievements in the history of the Christian Church. It has led men to attempt the impossible, and thrust them forth upon the path of exploit for God and His kingdom. It has made them ready and equal to sacrifice, prepared to risk all in the cause of the One to whom their lives were pledged. Oh for a baptism that will make God's children into holy adventurers, full of zeal to excel in the service of the Lord.

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A child of God suffering with nerves, catarrh in the head, and that he may receive the Holy Ghost in all His fulness.—*J.T.C.*

An aged saint whose faculties are impaired, that God may strengthen and sustain.—*M.D.*

A young man suffering from mental depression, that God may meet him and deliver completely.

A Christian brother who is seriously ill with blood pressure, and having to depend on drugs for relief, that God will step in and heal for His glory.—*E.K.*

A believer suffering from incurable disease, that the Lord will manifest His divine power.—*A.G.N.*

## Union in Harmony.

*Be ye all of one mind.*—I. Peter iii. 8.

BUT this is not unison: it is harmony. When an orchestra produces some great musical masterpiece the instruments are all of one mind, but each makes its own individual contribution. There is variety with concordance: each one serves every other and the result is glorious harmony. "By love serve one another." It is love that converts membership into fraternity: it is love that binds sons and daughters into a family.

Look at a field of wild flowers. What a harmony of colour! And yet what a variety of colours! Nothing out of place, but no sameness! All drawing resources from the same soil and breathing the vitalising substance from the same air!

"And ye, being rooted and grounded in love," will grow up a holy family in the Lord. If love be the common ground, the varieties in God's family may be infinite!

And so the unity which the apostle seeks is a unity of mood and disposition. It is not a unity which repeats the exact syllables of a common creed, but a unity which is built of common trust, and love, and hope. It is not sameness upon the outer lips, but fellowship in the secret place.—*Sel.*

## The Call of God.

MOST of us when we picture God's call, think of something dramatic, revolutionary, and startling. The scene on the road to Damascus at once comes up. We see the great light in the sky; we hear the voice from heaven; we picture the revolutionising effect of it all upon the great Apostle to the Gentiles. But we forget the great number of men to whom God's call came when they stood upon the holy ground of their everyday life and service. God's call came to Samuel as he ministered in the daily round of the Temple; it came to David in the sheepfold; it came to Moses after forty years in the back of the desert; it came to some of the disciples as they were mending and casting their nets. In all these cases the call came to them as they stood upon the holy ground of their daily duties.

Let us then heed this great truth that God's call always has come, and always will come, to men who are standing on the holy ground of everyday faithful service. If He wants us elsewhere, He will make it plain. But until He does so, stay where you are and count it holy ground whereon thou standest.—*Sel.*

God's will doth make the bitter sweet,  
And all is well when it is done;  
Unless His will doth hallow it,  
The glory of all joy is gone.

Further Reports of the

**PRINCIPAL'S JUBILEE TOUR**

of the Northern Elim Churches

Remarkable revival scenes  
at the various Churches visited; tremendous  
enthusiasm manifested everywhere.

**Huddersfield**

By Pastor W. B. KELLY

**P** RINCIPAL JEFFREYS' visit to the Elim Church at Huddersfield was a time of revival and blessing. The large hall was crowded to capacity, and a number of the people had to sit in the annexe and minor hall. From the commencement of the service one could sense the presence of the Lord pervading the place. The people had gathered in His name and He was there to bless, save and heal.

Under the gifted leadership of Pastor Darragh the people in typical Foursquare fashion sang enthusiastically the hymns and choruses. The duets by Pastors Darragh and Edsor were an inspiration and much appreciated.

The Principal's message on "The difference between the fruit of the Spirit of Christ and the miraculous gifts of the Holy Ghost" was wonderfully blessed of God. To the saints it brought enlightenment and encouragement, and to the sinner conviction and conversion. In response to the Principal's appeal eighteen souls decided for Christ and our hearts were thrilled at such a manifestation of saving grace.

The power of the Lord was also present to heal. Many who sought the Lord's healing touch for their bodies were divinely quickened as the Principal laid hands on them.

Truly it was a great service with great results, bringing great glory to God.

Our prayer is that God shall continue to mightily bless the Principal and Revival Party in their proclamation of the Foursquare Gospel.

**Principal and Party at Sheffield**

By Pastor W. J. HILLIARD

**I** F a visitor had walked into the Friends' Meeting House on a recent Thursday evening when the Pastor was making the announcements he would have been more than surprised at the exuberance of joy manifested by those present. Exclamations, such as "Praise the Lord!" and "Hallelujah!" were being uttered by thankful believers all over the building. What did it all mean? Why, the Pastor had just announced that the Principal and Revival Party, now on the Jubilee Tour, would be visiting Sheffield on Sunday, 17th May, for two meetings at 11 and 6.30. From that evening the tide of happy anticipation rose higher and higher as the "big day" drew near. At last the day arrived! Some were at the meeting place two hours before the first service was due to commence, and they were amply repaid in blessing; for that great communion service will not readily be for-

gotten. A heavenly atmosphere pervaded the building from the moment of commencing. One was reminded of the words spoken by Jesus, "They that worship the Father must worship Him in spirit and in truth." Here was worship both sincere and spiritual. The sermon preached by Principal that morning made a great impression on every believer—yes, and on unbeliever as well, for three precious souls accepted Jesus as Saviour.

At the evening service the spacious Friends' Meeting House was packed to its utmost capacity. Forms that were last used in the great revival of 1931 were again in use. The singing of the Crusader Choir from six o'clock was greatly appreciated by all, and certainly brought blessing to the waiting congregation, so much so, that when Pastor Darragh took the platform the atmosphere was electric. Thank you, Mr. Edsor, for that beautiful chorus, "Everybody ought to love Him!" We shall think of the visit every time we sing it! As the result of Principal's sermon, preached under the unction and power of the Holy Ghost, twenty-nine souls were gloriously saved. Hallelujah!

**Bradford**

By Pastor J. WOODHEAD

**W** ORDS fail to describe the wonderful scenes of revival at Bradford on the occasion of the Principal's recent flying visit, the memory of which will live in our minds for all time. Saturday is not a good night for meetings, and again the only advert of the meeting was a notice in the local paper. But by 3.30 p.m. people began to claim the first position in what was to become a queue of hundreds; before 6 p.m. the crowd had become so large that the doors of the church had to be thrown open, soon every available seat was taken and every nook and corner filled with chairs. Into this crowded church with people standing in the doors came Pastors Darragh and Edsor, who soon had the place ringing with the praises of God's people; how wonderfully the congregation took up the new choruses, the strains of the singing could be heard far into the thickly populated district.

The Principal was under a great anointing as he ministered the Word, the way of life being opened to the people in an unmistakable way. It was also revealed from Scripture, time and experience that Jesus was truly more than man, He was God. The theories of Modernism and unbelief were plainly refuted. The great congregation was gripped as the Principal showed how prophecy was being fulfilled at a very rapid rate, revealing the near return of Christ. The stage, he declared, was being set for Armageddon. A

wave of conviction swept the service: twenty-eight souls surrendered to the claims of Christ. In addition, God's people were blessed, their vision clarified, their hopes realised. Then came a moving scene as the Principal began to pray for the sick, it was impossible for the people to pass by and be prayed for. The Principal had to walk amongst the kneeling sick to lay his hands upon them. Many fell under the power of God, others wept tears of gratitude, others praised the Lord as they felt the power of God sweeping away sickness and disease. Our hearts were moved at the close of the service to see a sister lay aside her crutches and step out in faith, still trembling under the power of God.

## Limiting the Holy One (continued)

man could keep the commandments, and all that was expected of us was to do the best we could do under the circumstances and to keep on repenting as we kept on sinning. Such a travesty of the gospel is not only derogatory to the Lord, but is also paralysing to the conscience and will of those to whom it is preached. The preacher cut the ground from under his exhortation by his perversion of Scripture; for if men cannot keep the commandments, why should they be urged to do so, and if they are not expected to be holy, why are they commanded to be so? Such preaching ignores the truth that God's commands are His enablings, that the command carries the promise of power to the end sought—power operative through the faith of willing souls. It was a just conception of this phase of salvation that led an ancient divine to say, "Give what Thou commandest, and command what Thou wilt." To doubt God's ability to deliver us from sin and to keep us from conscious sinning is to prepare the way for failure.

Once more recur to the story of Israel for the illustration of this fact. The Lord "brought them out that He might bring them in, to

### GIVE THEM THE LAND

which He swore unto their fathers." But they "turned back," because they doubted His power to take them through. "Yea, they spake against God; they said, Can God furnish a table in the wilderness?"

The late Samuel Chadwick speaks of faith for desperate days in these striking words:

"Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate."

And since God is "from everlasting to everlasting," there can be no despair to a waiting soul. On one occasion two American gentlemen sat at breakfast with a well-known Christian minister. Observing him opening letters which brought God's supply for the day, one of the gentlemen said, "This is all very well so far, but what would you do, Mr. Wilkinson, if one morning the expected supply did not come?"

He answered, "That can only happen, sir, when God dies."

Again and again rang out the final hymn, "All hail the power of Jesu's name." The people did not want this glorious service to close, the Principal himself was loth to finish it, but the end had to come. Outside the church crowds waited to give the Revival Party a real Yorkshire send-off. How we longed to hold the Principal in Bradford; his visit, although short, has brought great blessing to hundreds.

Whilst the car carries away from us these dear servants of the Master, cries of "Come back again soon" came from the crowd. I am confident they will for all time remember their Jubilee visit to Bradford. Our earnest prayers go with them for even increasing blessing throughout the tour.

*The tests of faith.* It is the wildernesses of life that test our faith and prove whether God will have the chance to show what He can do in bringing us into the Canaan of blessing. Churches fall down here. They get into financial and spiritual straits and resort to worldly expedients to help them out instead of waiting on God to furnish a table in the wilderness. Instead of turning to God who can make all grace abound toward them that they, always

### HAVING ALL SUFFICIENCY

in all things, may abound to every good work, they turn to human leadership and depend on human devices, only to receive in themselves the requital of leanness and inefficiency—as it is written, "He gave them their request; but sent leanness into their soul."

The lesson which every Church and every individual needs to learn is that nothing can take the place of God's favour, and His favour is conditioned on obedience to His Word. Having saved us from Egypt, He would lead us to Canaan, and though the way lies through the wilderness of trial, nothing can keep us out of the good land but our own unbelief. Like Israel, we would incur His displeasure by allowing circumstances to govern our conduct and to turn us from the path of His revealed will. When you hear one say, "I'm afraid I can't hold out," you are in the presence of the same spirit that provoked the Lord in the time of Moses and filled the wilderness with the carcasses of the unbelieving. Far better would it be to say, with the Psalmist, "What time I am afraid, I will trust in Thee"; or better still, to shout the New Testament assurance, "I can do all things through Christ who strengtheneth me." Our inheritance is not in the desert of sin and defeat, but on the shining table-lands of Canaan!

### ANONYMOUS GIFTS

We acknowledge with grateful thanks the following anonymous gifts:

Jubilee Appeal Fund: London, per Pastor Corry, £25; Worthing believer, 10/-.

Foreign Missionary Fund: Brandon (Suffolk) sister, 6/-; London, 5/-; Bordon, Hants, 6/-; West Hendered, £2.

Work in General: Scunthorpe family, 10/-; Scunthorpe family, 10/-; Middlesbrough (E. J. T.), £2.

Revival and Healing Campaigns: Worthing believer, 10/-.

Prison Work: Worthing believer, £1.



# RADIANT REVIVAL REPORTS

## Proving the Attraction of the Cross—Souls Freed and Filled

### SUNDAY SCHOOL ANNIVERSARY SERVICES

#### Glorious Times

**Cardiff** (Pastor J. J. Morgan). The Sunday School Anniversary was recently celebrated by a special visit from Pastor Douglas B. Gray, Evangelist D. Vanstone and the London Crusader Choir Male Quartette.

The services commenced on the Sunday morning and were continued until the Monday evening, the children proclaiming the gospel in songs, recitations and dialogues at each service. The whole Sunday School also sang special pieces, conducted by Mr. D. J. Thomas.

On Sunday evening the Temple was so full that extra chairs had to be provided for the late-comers. The Quartette rendered special songs which were wonderfully blessed of God. Evan-

gelist Vanstone gave forth the message both afternoon and evening, each address being of special interest not only to the young, but the parents as well.

Following the gospel service a short after-service was held, which took the form of testimony and song by the members of the Quartette Party. They were, indeed, a testimony to the fact that Christ does satisfy the young men of today, and they inspired each one to "go on" looking forward to the glorious appearing of our Lord and Saviour Jesus Christ.

It was, indeed, a source of inspiration to both old and young to listen to the children going through their items perfectly and with every confidence. Pastor Gray convened at each service on the Sunday. It was with much regret that the services came to a close on the Monday evening. Pastor Morgan gave forth the Word, and the children again took a prominent part in the service.

At the end of a glorious Sunday School anniversary we must not forget the labour of love by the teachers, and the conductor of the choir, making the anniversary such a success.

### SHOWERS OF BLESSING AND FLOODS OF REVIVAL

**Many Receive the Promise of the Father Canvey Island.** This week of Convention has been one of abounding joy at Canvey. It started with a small number of people at the Saturday afternoon service. The hearts of the saints were refreshed and sinners and backsliders stirred to repentance. The numbers were over doubled in the evening meeting and so was the blessing. Many of the young

people desired prayer and found Jesus as their Saviour in the Sunday services. The young folks' Mission Band rendered action choruses which were thoroughly enjoyed at the evening meeting. On the Tuesday following the afternoon meeting a number received the Baptism in the Holy Ghost.

The hall was packed on Wednesday when the Leigh Crusaders ministered in song. The numbers were so great that it was necessary to borrow thirty chairs from another mission. Fresh faces were seen in the Thursday meetings, and the saints were encouraged by the message on the signs of the near return of Christ. Two sisters accepted the invitation to be baptised in water on the Tuesday evening, and followed the Lord through the waters at the Leigh baptismal service on the Thursday evening. The Spirit so moved the saints that on Friday evening for an hour and a half the Lord's people were fervently seeking the Lord, and the vestry was packed.

In the services on the Saturday and Sunday many young people gave their hearts to Jesus; while the open air meetings that were held were the means of bringing in souls to hear the Gospel. Praise the Lord that throughout the Convention souls have been saved, sick bodies healed and saints baptised in the Holy Spirit.

### ELIM CAMPAIGN—IN THE HALL AND ON THE STREETS

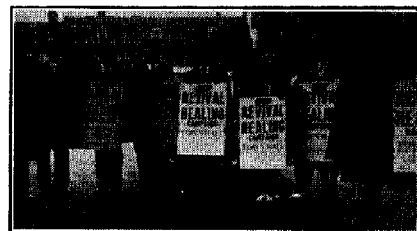
At Hitchin Town Hall on Sunday Pastor W. Miller Barton continued the healing campaign with an address on "The great war of Armageddon."

He said that the present world crisis clearly indicated that we were heading towards another world war, which might mean the great Armageddon, or the war to end wars. However much we sought to avoid war, war would not cease until men and women changed.

There were converts at this service, and the sick were prayed for.

Several testified to having received healings at previous services.

On Saturday about twelve young people, led by Pastors Barton and Francis, paraded through the streets of the town, announcing these meetings.



Advertising the Campaign at Hitchin

This, the first demonstration of its kind seen in Hitchin, caused a good deal of interest.

—"The Pictorial," 19th May, 1936.

### EIGHTY BAPTISED IN THE HOLY GHOST

#### Two Years of Successful Ministry

**Bradford** (Pastor J. Woodhead). After two years of faithful ministry the saints at Bradford recently said good-bye to Pastor and Mrs. Mercer. Throughout the whole of that period the standard of Christ has been raised very high, and wonderful signs have followed the proclamation of the full gospel. Souls have been saved, bodies healed, and about eighty have received the baptism in the Holy Spirit.

At the farewell meetings the saints were encouraged to follow the Lord, no matter what the cost, and so it was with a shout of victory the church said farewell to Pastor and Mrs. Mercer, and the same victorious shout of welcome to the new workers, Pastor and Mrs. Woodhead. The Lord is the same, and souls are being won for the Master at all the meetings, when as many as 12 on a recent Sunday night surrendered their hearts to God.

The Saturday-night prayer meetings are very well attended, when God is blessing His people with the Baptism in the Holy Spirit.

Amidst all these wonderful blessings the Principal and his Party paid the church their Jubilee visit. The church was packed to overflowing, many standing outside the porches, but all eager to hear the Word of God. At the close of this wonderful meeting twenty-eight gave their hearts to God and thus made Jesus their Saviour. This was followed by a great healing meeting.

On the Sunday the Sunday School Anniversary was held when the children gave messages in word and song, followed in the evening by massed singing by the Sunday School and testimonies from the older scholars, after which Pastor Woodhead preached the gospel, seven souls yielding to Christ. Truly God is blessing His children in a wonderful way.

The following report is taken from "The Yorkshire Observer," May 18th, 1936:

#### STAGE SET FOR ARMAGEDDON Principal Jeffreys' Prediction

Sixty-seven people stood up in Southend Hall (Elim Foursquare Gospel Church), Leeds Road, Bradford, on Saturday night,



Pastor  
J. J. Morgan



Pastor  
J. Woodhead

and declared that they had been healed of various kinds of physical ailments in the time that has elapsed since the last visit to Bradford of the founder and leader of the Foursquare Gospel Alliance, Principal George Jeffreys.

The hall was packed to overflowing long before the beginning of the service, which was conducted by Principal Jeffreys, who is making a jubilee tour of the Alliance churches. The Alliance was formed twenty-one years ago.

In his address, which moved the crowded church to many demonstrations of fervour, Principal Jeffreys said that he believed Christ's promise ("I will come again") to be very near fulfilment, and in this was the only hope for the world. The stage was set for Armageddon. He did not say this because he was a pessimist. He was an optimist looking for the fulfilment of the Divine promise.

After the address more than 100 ailing or crippled people passed in front of the preacher, who placed his hands on their heads and prayed for healing.

#### GOD MOVING AMONG HIS PEOPLE Baptisms in Water and in the Spirit

**Mansfield (Notts) (Mr. W. Sidebotham).** The presence of the Lord is being felt in the midst of the church here. Though only a new church yet the work is growing in numbers; each week testimonies of divine healing have been given. One sister, under the doctor for ulcers in the eyes was prayed for, and the doctor said a miracle had been performed.

The Easter meetings were glorious as the Word went forth. The message on

the Second Coming of Christ was most inspiring, and as a result souls were saved. Amen. The Crusader band is growing, and it is most encouraging to see young men coming under the power of the Holy Spirit with signs following.

Recently sixteen believers followed the Lord through the waters, five being members of one family.

#### BELIEVERS BAPTISED Increasing Numbers

**Chelmsford (Pastor G. Backhouse).** A rich time of blessing was recently experienced when thirteen candidates followed the Lord through the waters of

baptism. A heart-searching message was given by Evangelist B. Moore of Ingatestone, also a solo was rendered by Pastor Jeffrey of Maldon. Before being immersed a testimony was given by each of the candidates.

The first to be baptised were husband and wife, and it was a great joy to see each one following the Lord in obedience to His Word.

Chelmsford is enjoying rich blessing under the ministry of Pastor G. Backhouse. Praise God numbers are increasing, and all are encouraged to go on to trust Him for even greater things in the future.

## Believers Baptised at Chelmsford.



## JUBILEE STAMPS

**H**AVE you seen the new Elim Jubilee Stamps? They have only been issued this week, but we are hoping that very soon every friend of Elim will be using them on their correspondence. The illustration shows how attractive is the stamp, which is printed in green ink. Its wells and palm trees remind one of the first issues of the *Elim Evangel*. The price is one penny each.

Will you help us by affixing one of these stamps to the left-hand bottom corner of the envelope of every letter you write? The right-hand top corner should be reserved for the postage stamp.

Four advantages of using these stamps are:—

1. The stamp itself is a message to the unsaved, bearing as it does a scripture showing the way of salvation.
2. It will help to make the Elim work more widely known.
3. It will keep the Jubilee Fund continually before the minds of our own people.
4. The larger the number of stamps sold, the greater the benefit which will accrue to the Jubilee Fund.

These stamps can be purchased in any quantity required at 1d. each, in full sheets of 60 (5/- per sheet), or in books of 12 suitable for the pocket (1/- per book). They are obtainable from any Elim Church or direct from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

**SECURE - YOUR - FIRST - SUPPLY - TO-DAY**



# Crusading for Christ—National Youth 'Motorcade'

## Foursquare Crusader Rallies

By J. S. THOMPSON

A first and experimental adventure has just been undertaken by Pastor D. B. Gray and Evangelist D. A. Vanstone and Party, and we have proved how abundantly the Lord has blessed our "going out" and our "coming in."

Experimental because of its precedent, adventurous because of the thrill of conquest—souls have been won for Jesus, and saints encouraged to make definite acts of consecration.

**Gloucester.** An excellent meeting when both the Crusader Choir and Silver Band participated, and Pastor Gray sang and played at the piano. Preceding the adult service, Evangelist Vanstone spoke at the children's meeting.

**Swansea.** The Swansea rally was an inspiration. A real touch of Welsh revival stirred the visitors. Here both Mr. Gray and Mr. Vanstone passed on messages for youth and all Christian workers as well as a challenge to the sinner.

**Dowlais Church** was the place of arrival. Although a difficult night (Friday) for a meeting; yet a splendid congregation gathered, and it was an encouragement and uplift to join with those who are so nobly standing true as steel for God amid such trying and difficult circumstances.

Saturday found the quartette party journeying to **Gardiff** to commence their part of the labour of love. It was the Sunday school anniversary, three meetings with the added sparkle of life and merriment which children alone can give. Shall we ever forget the singing by two boys of "Hold on Boys and Read Your Bibles" as they held their Bibles aloft? Mr. Vanstone is in his element while talking to children, and praise God, five useful children decided to make Jesus

their Captain and follow Him. A short meeting of praise was arranged after the evening service, the quartette rendering some nine pieces during the day.

Our next port of call was **Bath**, and here the Lord blessed again very signally by giving us a crowded gathering. Among the congregation were several Crusaders and a fine contingent from Bristol with Principal P. G. Parker, and we had a

pleasure we had in imparting our rapture to others. Stress was laid throughout the tour on personal testimonies and each night two of the Party had the privilege of telling what Christ had done in their lives. In Exeter Mr. Vanstone stirred the assembly with his picture of the cave of Adullam and of the men who came to David, urging that if we gave Christ our obedience, as these men did David, then He would make of us "mighty men."

Continuing along the coast we came over Dartmoor (halting at the prison, and longing that we could give a message in song) to **Plymouth**. There we had a wonderful gathering of God's people, and after testimonies by brothers Howard and Snowdon and some quartette pieces, Pastor Gray skilfully led the meeting to a successful climax. The Spirit of the Lord was evidently upon him as he was led to conclude with the singing of "Into my heart." We will never forget the depth of that hour. Big business was being done as the people sang with upturned and serious faces, "Come into my heart, Lord Jesus."

In many of the churches visited it was very inspiring to hear the Crusader Choirs. We received blessing ourselves in the earnestness with which they sang.

**Salisbury** Crusaders were no exception, and their rendering of "Lord, Keep me True" was very fine indeed. The service was like a little convention, with Pastors D. B. Gray, Vanstone, Slemming, Morris and Cooper and the Quartette Party. The Lord again undertook for the meeting, and we praise Him for one soul there.

Sunday afternoon found us in **Winchester Prison**, with three instrumentalists

(Continued on next page)



(Conducted by Pastor DOUGLAS B. GRAY)

splendid time together, Mr. Vanstone specially urging us to present ourselves afresh unto the Lord for wholehearted service. As our meeting coincided with practice time for the Abbey bell-ringers, the singing of the quartette was a little hampered, but we prayed hard and believed for the reception of our messages.

From Bath we went via Wells to **Yeovil** and here the presence of the Lord was manifest and in both the singing and the message we were conscious of the unction of the Holy Spirit.

Through beautiful woodland scenes, with hosts of bluebells, red campion and late primroses clothing the hedgerows, we came down to the Devonshire coast to **Exeter**. The sheer joy of such beauty will live with us for a long time. Small wonder that we were full of joy and praise to our blessed Lord, and what

### In Quest of Souls

The London  
Crusader Choir  
Male Quartette  
with Pastor  
Douglas Gray  
and Evangelist  
David Vanstone.



One  
Representative  
group of the  
great  
Elim Crusader  
Movement  
comprising  
thousands of  
British Youth  
consecrated  
to the service  
of Christ.

from the London Crusader Choir and a party of five from Bournemouth (Winton) Choir. We have since heard from the Chaplain how much the prisoners enjoyed the service.

Tea was very kindly provided for us by the **Southampton** folk, and then we entered upon the grand finale of our tour. The evening service came up to our expectations and right from the commencement with the singing of "Lead

me higher up the mountain," when we experienced that holy stillness of His presence pervading the meeting, until we knew that the Lord had set His seal on our ministry by saving souls, we could only thank God again and again for the priceless privilege of serving Him. The Southampton Choir's singing was greatly enjoyed during this meeting, also the Bournemouth Quartette Party sang with great appeal.

Thus ended a most glorious crusade into the enemy's camp. In over a thousand miles of hills and dales, sunshine and shadow, beauty, rugged and mellow, we praise God that He has kept us, and through this wonderful experience of His goodness and mercy, has enabled us to "Be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1), and to be the means in His hand of bringing joy and blessing to others.

## PRAISING GOD

Praise is a "soul in flower." It is the privilege of every plant of the Father's planting to offer the sacrifice of praise to God, giving thanks to His name. Worship is joy in God expressed, and singing is the commonest vehicle of our praise to God and our joy in Him; it is one of the most natural and certainly the most popular accompaniment of the worship of the human spirit as it is stimulated by the Divine Spirit. "Speaking to yourselves in psalms and hymns

and spiritual songs, singing and making melody in your hearts to the Lord."

Worship is not a matter of forcing the mind into certain thought-forms, nor of the repetition of the customary worship-phraseology. Rigidity of view regarding worship is not helpful to the true spirit of worship. A cramped mind usually means a cramped spirit. In our anxiety to keep a meeting on worship lines may we not be in danger of defeating our own object?

Worship is nothing without the spirit of worship; and the spirit of worship is the very nature of the new life which every believer received when he accepted Christ. The regenerated human spirit, when quickened by the Spirit of God, and made humble, pure, free and active, cannot but worship its Redeemer and Father. And anything that stimulates the new man in the believer is an aid to worship.

Our heart is a spiritual temple in which we can adore God constantly in the beauty of holiness.

## Investment

By the Rev. HAROLD V. HIGGINSON

**M**AN'S estimate differs greatly as to what is most valuable in this world. Many of the prized possessions of our civilisation are, to the pagan mind, of little practical worth. The Kaffir boy who was found playing innocently with valuable diamonds was ignorant of his potential wealth. In the universal confusion as to what is to be most prized, let us say that He who is from eternity unto eternity, who holds our future portion entirely in His hand, will have accurate judgment as to what constitutes wealth, present or eternal.

The treasure we read of in Matthew xiii. 44 was "hid." Thus it is with the riches of grace. It was hidden in the types of Genesis; the ceremonies and furnishings of the Tabernacle; in prophecy; and in the parables of our Lord. It "cometh not with observation," nor can the natural mind "comprehend" it. It will remain hidden to all whose attitude, and whose approach, is not appropriate to their spiritual need. "Except ye . . . become as little children."

In contrast to the man who sought the pearls in the following verse, this man may have had limited ambitions. The daily task and its wage were possibly his portion. He begins this particular day without vision of anything beyond the usual routine. He ends it with a world of possibilities before him, the old life gone for ever. Many a man has done likewise. Met by a friend with an invitation to a Gospel meeting; a tract with its loaded message; a crisis of danger with its warning voice; or perhaps the sweet strains of some familiar hymn from some mission hall—and the man suddenly meets God! It is his day. The man spoken of in the Word may have scraped his plough upon this treasure box more than once—to his annoyance. Thus has many a soul resented the disturbance of his conscience, and passed on his way in poverty and eternal loss. What tragedies of lost opportunities eternity will reveal!

"For joy thereof" he sold all that he had. The Christian faith has a preëmption on joy. A present salvation, the rewards of heaven warrant it. A great joy is the product of living faith, and living faith will venture a real selling out. The rich young ruler lacked the faith, and the joy, and went away sorrowful.

This matter of selling and buying is a great adventure. Exchanging portions of time, for knowledge; money, for a home; friendship, for love; the less for the greater. Spiritual wealth is made ours through a continual letting-go process. Jesus speaks of "losing our lives,"—as an investment. Jesus says of the vine, "He purgeth it, unto greater fruitage." Christ's compensations are a wonderful study of that which "eye hath not seen." Moses was a wise investor. Do you think he is disappointed with the reward to which he had "respect"? Or Peter, who had "left all"? Or Paul, and tens of thousands of saints whose shouts have been heard on earth and will make heaven resound because of that "great transaction" so much to their advantage by which they became Christ's, and He became theirs?

Nothing less than the sale of "all" would have been sufficient. Nothing less than a consecration without reservation will bring nigh the treasure of the Spirit's fulness. Comparatively few repent to the bottom, making definite separation from the world. The lines that were black and white to our fathers have become drab to many. A genuine resurrection calls for a genuine death. Jesus' death was real. Ours must also be.

This man bought the whole field. With Christ God will "freely give us all things." The promise of the life that now is, and of that which is to come. An inheritance that stretches through and beyond millennial glory. All that the "field" will include "eye hath not seen, nor ear heard, neither have entered into the heart of man." But the field centres in Christ.

**CLASSIFIED ADVERTISEMENTS**

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., 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.**—“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

**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, Seaciff Road. B2349

**Barnstaple, North Devon.**—Central, homely apartments, bed and breakfast 2/1-; 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. B2387

**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 2/1-, 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, 86, Avon Road. B2306

**Bournemouth.**—Holiday accommodation, bed and breakfast 2/1-; near buses. 208, Malvern Road. C22

**Bournemouth.**—Homely apartments with young Christians; nice locality, central sea and shops, 2 rooms, attendance 25/-, bed-breakfast 2/1-. 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 2/1- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, “Ypres,” 127, Shelbourne Rd. C42

**Bournemouth, central.**—Clean and homely, bed and breakfast; close assembly; recommended by pastor. Mrs. Norrell, 96, Shelbourne Rd. C45

**Bournemouth.**—Superior accommodation, bed-breakfast; home from home; 1 min. sea; moderate terms; stamp. Mrs. Stroud, “The Homestead,” 14, Southern Road, Fisherman’s Walk. C46

**Bournemouth.**—Board-residence, 32/6 per week, bed and breakfast 2/1- per week; Christian fellowship. Mrs. O’Donnell, “Jaasiel,” 16, Claremont Road. C47

**Brighton.**—Board-residence from 30/-, bed and breakfast 2/1-; near station, sea and shops. Mrs. Robinson, “Stafford House,” 13, Stafford Rd. B2923

**Brighton.**—Bedroom and breakfast 18/- per week each; small pleasant room overlooking garden; central to all parts of the town; Dials district. 8, Prestonville Road, Brighton 1 (stamp). C48

**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

**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

**Cornwall, Penzance.**—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C43.

**Croydon.**—Comfortable, homely hostel, cubicles from 2/1- weekly, double and single rooms. All women and girls welcome. Happy Christian fellowship. Telephone 6205. Beulah Hostel, 4, Ledbury Road. C36

**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.

**Guernsey, C.I.**—Sunny holiday resort; board-residence, good catering, all home comforts, 2 minutes from bus route, nr. 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, 10, St. Catherine’s Terrace, Kingsway. C49

**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.**—Christian home, select district; garden; full board 25/-, with out midday meal 2/1-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, “The Ridge,” 3, Womersley Road, Hornsey, N.8. C44

**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

**Margate.**—For sunshine and health; board-residence from 90/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to Mrs. E. Green, “Beech Crest” 41, Canterbury Rd., Westbrook. B2340

**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,” Abergele 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 Atherley 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, Alfalfarthing 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

**Worthing.**—Highly recommended; board-residence, excellent food, separate tables, every comfort; minute sea front and buses; 35/- now, from July on, 2 guineas, permanent, 30/- inclusive. 63, Ham Road. C50

**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

**PROFESSIONAL**

**Nurse** seeks post in Christian Nursing Home or household; trained fever and day nursery nurse; Foursquare Christian, free in July; young. E. W. Pay, Grove Hospital, Tooting, S.W.17. C53

**ADOPTION**

**Wanted**, a good Christian home for a sweet baby girl, 13 months, full surrender. Apply Box 423, “Elim Evangel” Office. C54

**SITUATIONS VACANT.**

**Domestic help** required for guest house, dining and bedroom work. Write stating wages and particulars to Miss Fyfe, Thornbury, Alexandra Road, Shanklin. C52

**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

**SITUATION WANTED**

**Refined person**, under 40, domesticated, seeks post as companion or useful help to one or two ladies, or would help Elim sister with small boarding-house, seaside preferred. Apply, Box 422, “Elim Evangel” Office. C51

**BIRTH**

**Moffatt.**—On May 2nd, to Mr. and Mrs. Moffatt, of Millisle, the gift of a daughter, Geraldine Maud.

(Continued at foot of next page)

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- Jesus first, Jesus last.
- Wounded for me.
- I'll be so glad when day is done.
- My Lord abides.
- I walk with the King.
- Since Jesus came to stay.
- Jesus, how wonderful.
- Ever near to bless and cheer.
- High, higher than the hilltops.
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**CLASSIFIED ADVERTISEMENTS (continued)**

**MARRIAGES**

**Hurst : Dibdin.**—On May 9th, at the Elim Foursquare Gospel Church, Romsey, by Pastor T. A. Carver; Raymond Frank Hurst to Ethel May Dibdin. Both Elim Crusaders. C55

**Thompson : Stlemming.**—On May 30th, at the Elim Tabernacle, Clapham, by Pastor E. J. Phillips assisted by Pastor W. G. Hathaway; Ernest John Thompson to Queenie Flora Stlemming.

**WITH CHRIST**

**Bullock.**—On May 19th, Major Bullock of Brighton; Funeral conducted by Pastors J. Smith, J. Robinson and Mr. R. H. Filtness.  
**Chuter.**—On May 22nd, Mrs. Chuter, aged 57, member of Elim Church, Eastbourne. Funeral conducted by Pastor Jack Moore.  
**Ellis.**—On May 23rd, Mrs. Mary Ellis, member of Elim Church, Bradford; At home with the Lord. Funeral conducted by Pastor J. Woodhead.  
**Telfer.**—On May 24th, Mr. Herbert Telfer, aged 84, of Elim Church, Huddersfield. Funeral conducted by Rev. J. Rutherford and Pastor W. B. Kelly.