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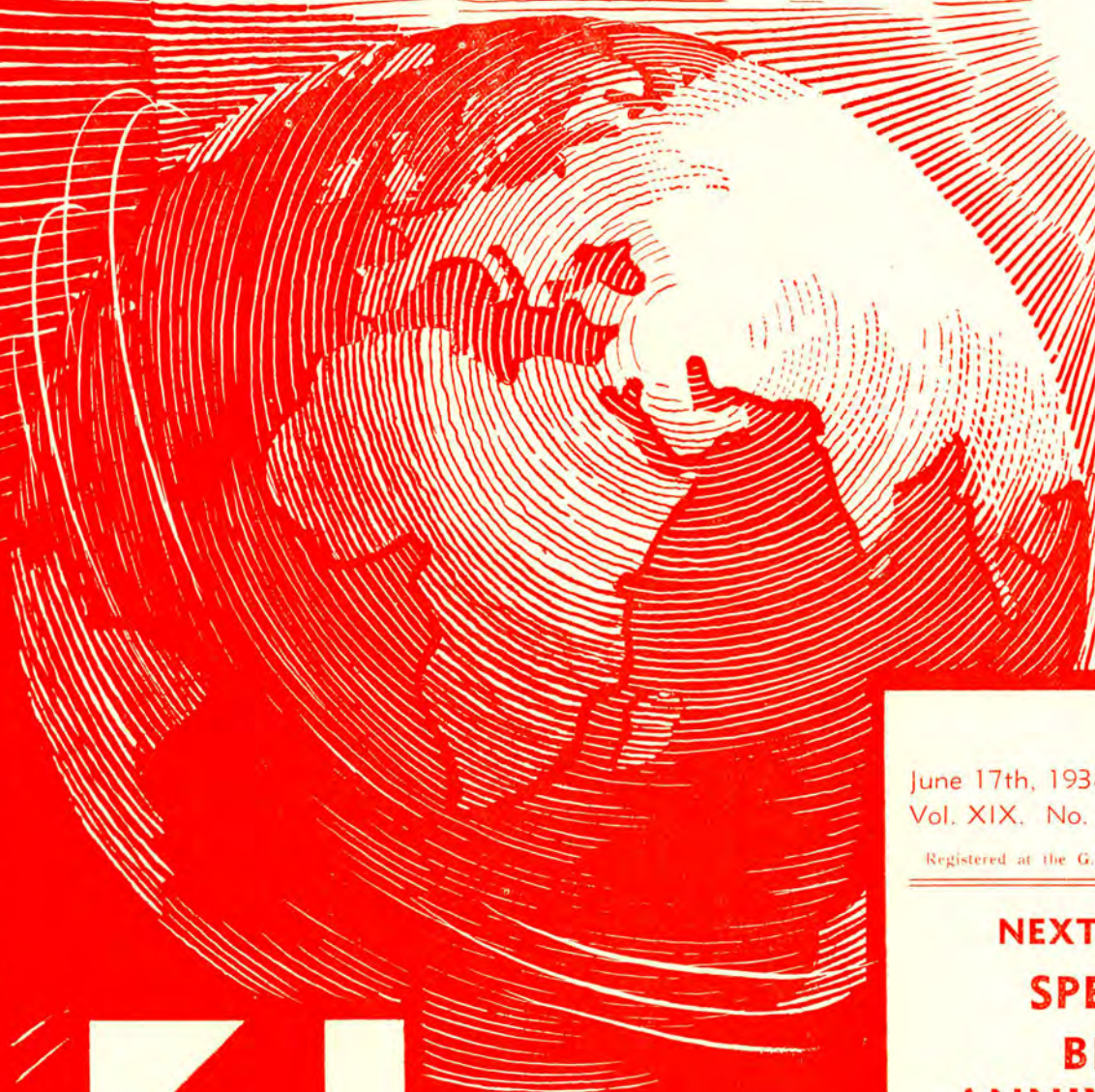
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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# Plain Evangel

Foursquare Revivalist



June 17th, 1938  
Vol. XIX, No. 24,

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**NEXT WEEK :  
SPECIAL  
BIBLE  
ANNIVERSARY  
NUMBER**



## The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XIX. June 17th, 1938 No. 24.

### CONTENTS

Good Old Philip! .....	369
Christian Science .....	371
Critical Comments on Current Concerns .....	372
What a Picture Did to a Count .....	373
Praying for Healing .....	373
Music: Blessed Mount of Radiant Vision .....	374
Bible Study Helps .....	374
Family Altar .....	375
Why Christians Get Sick .....	376
"The Wind Bloweth Where it Listeth" .....	377
Editorial .....	378
God Answers Prayer .....	379
From Invalid to Brighton Walk Champion .....	380
Snares that Entrap the Christian .....	381
News from the Churches .....	382
Elim Crusader Page .....	383

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Book This Date!

## The Annual Foursquare Gospel Rally

formerly held at the Crystal Palace  
will be held this year at the

**Central Hall, Westminster**  
(LONDON)

on 3rd September

Meetings all day from 10 a.m.

Further particulars later

### ELIM SUMMER SCHOOLS & HOLIDAY HOMES

**COLWYN BAY, NORTH WALES.** Noted for splendid scenery. June, July, August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Apply Miss M. F. Barbour, Morannudd, Marine Road.

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## 4 Coming Events 4

**EALING.** June 16, 23, and 30. Elim Tabernacle, Northfield Avenue. Series of addresses on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

**EASTBOURNE.** August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader and Missionary Rally, 7 p.m.

**ELIM WOODLANDS** will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

**ELIM WOODLANDS,** July 16th. Annual Garden Rally. Grounds open from 3.30 p.m. Service 6.30 p.m. Special programme.

**GLASGOW.** June 18—20. Special "Back-to-the-Bible" meetings in the City Temple (Corner Bath Street and Elmbank Street). Saturday, 7.45 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 7.45 p.m. Speakers: Pastor W. G. Hathaway and Mr. J. Leech, K.C. Convener: Pastor Leslie H. Newsham.

**GLOUCESTER.** July 23, 24. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor D. B. Gray and party.

**INGATESTONE.** June 19. Elim Tabernacle, London Road. Visit of London Crusader Choir. 3 and 6.30 p.m.

**REDHILL.** June 15. Elim Foursquare Gospel Church, Earlswood Road. Visit of Pastor G. H. Thomas, 7.45 p.m.

**STOCKPORT.** June 11—15. Convention. Great Portwood Methodist Church and Elim Tabernacle. Speakers: Pastors H. Entwistle, T. Tetchner, and Evangelist W. Douglas. Convener: Pastor T. Burton Clarke.

**SOUTHPORT.** June 25—27. Temperance Institute, London Street. Special "Back-to-the-Bible" meetings. Speakers include Pastor W. G. Hathaway.

**WOOLWICH.** June 12. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor E. C. W. Boulton.

## PRINCIPAL & Revival Party's Summer Engagements

**COLWYN BAY.** In the TENT, pitched on ground in Eirias Park, Abergele Road. Now in progress and continuing throughout June, July and August. Sundays, 3 and 7.45 p.m. Week-nights, 7.30. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

**Note!** Copies of the official Guide Book to Colwyn Bay may be obtained by forwarding 2d. for postage to the Guide Secretary, Town Hall, Colwyn Bay.

**PORTSMOUTH.** In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August. Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings! For particulars of Colwyn Bay Holiday Home see at foot of previous column.

## ANNUAL JULY CONVENTION

in the

Elim Tabernacle, Southwell Road, Bangor, Co. Down, Ireland

Speakers: Pastors P. N. Corry (London), W. Anderson (Philadelphia), and Messrs. F. Carson and W. Uprichard.

**Summer Bible School**—July 10th to 22nd. Daily at 10 a.m. and 8 p.m. (Saturday excepted). Subject: Epistle to the Hebrews. Speaker: Pastor P. N. Corry.

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 24

JUNE 17th, 1938

Fridays, Twopence

## Good Old Philip!

By Pastor ARTHUR CARVER

**W**HY? Did he give a couple of thousand to the poor? No! What did he do, then? Anyway, who was this Philip? Well, you'll find out who he was and what sort of a man he was if you read Acts vi. 3, 5, and then chapter viii. But why "Good old Philip"? Well, I think he was a wonderful fellow because of one particular thing that is recorded of him, viz., verse 5 in chapter viii. We are told "he went down to the city of Samaria and preached Christ unto them." It was at the time when the disciples were being scattered everywhere because of the persecution of Saul of Tarsus. They fled from their homes, and went everywhere preaching. Now why did Philip go down to Samaria? I think the following three reasons will suggest a good field of thought.

1. *Because he remembered the Lord's command.*

The Lord had given the marching orders for the Church. "Jerusalem, Judæa, then Samaria." A year or two had passed by, and the command regarding Samaria had not been obeyed. When wondering whence he should flee, Philip thought of that unfulfilled command, and said, "That's the job for me." That is the spirit that has brought the Church her most glorious victories, and planted the gospel standard on hitherto unconquered territory. It led Wesley to give up comfortable prospects in the Church of England and

### PLANT THE STANDARD

amongst the teeming masses in the fields of England. It led Moody to give up a thousand dollars a year and plant the flag amongst the outcast children of the slums of Chicago. It led George Jeffreys to leave the sheltered harbour of formal denominationalism and venture out into the stormy seas of criticism and ridicule in order to establish a community of people who could worship God in good old Pentecostal fashion.

What about yourself? Are you seeking in God's Word for some commands that you can obey? It may mean the revolutionising of your home or your business, for God never sends his travellers out alone, but remember the Master's words, "Ye are My friends, if ye do whatsoever I command you."

2. *Because the Lord went there.*

I am sure Philip knew of the glorious revival that

had followed the visit of Christ to Sychar, as recorded in John's Gospel. He thought, "If the Master went there, then that's the place for me."

That again is the spirit of the true conqueror. Always seeking to go, not where the comfort of the flesh dictates, but where the Master went. A lady missionary was once asked if she loved the place where she had been working. She replied, "No. How could anyone who had been brought up in cleanliness and refinement like it? No decent person can love

### MIXING WITH PEOPLE

whose bodies are seldom washed and whose manner of living is as vile as can be. No one could love working in a place where you often have to creep into homes past heaps of filth, and where the state inside is even worse. It is repulsive to all the better tastes of a human being. No, I do not love the place I work in. But that has nothing to do with my work. My Master went into places where His pure heart was broken because of its sin. He went to places which must have been revolting to His sinless soul. But He loved the souls of men, and went to save them. And where He went, I must be willing to go."

When Wesley was preparing to go to Georgia to preach to the Red Indians, someone said to him: "How, pray you, got Quixotism into your head? You want nothing; and must you leave all to fight windmills—to convert savages in America? Wesley replied calmly and yet earnestly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but, if it is of God, I am sober-minded: for He has declared, 'There is no man that hath left house, or parents, or brethren . . . for the kingdom of God's sake, who shall not receive manifold more in this present time; and in the world to come life everlasting.'"

3. *He went there because no one else would go there.*

The apostles and the other Jews seemed to be still prejudiced against the Samaritans. "The Jews have no dealings with the Samaritans" seems to have had a slow and lingering death. And so no one had

### BROKEN DOWN THE OLD BARRIER

and gone. I can imagine Philip saying, "Well, if

nobody else will go, I will." Good old Philip! That's the spirit that will earn the "Well done" of the Master. The need of the Church has always been, and still is, for men who will do the jobs that everybody else leaves. We so often get people, who, in response to a request to do some Christian work, answer, "Well, I'll go if somebody else comes with me, but not otherwise." That may be very good, but it is not the spirit that is going to bring the citadels of the Devil to the ground. We want men and women who will say: "Show me the job that nobody else wants, and by God's grace I will do it."

No man had the courage to rebuke Herod for his life of sin, and though he knew it would probably mean death, John the Baptist shrank not from his task. Whilst the hearts of many were stirred against the unspeakable evils of the Roman Church in the dark ages, no one dared to brave the tyrant's power. Luther said, "If no one else will do it, then I will." Up to the close of the eighteenth century, India was closed to the gospel. Carey the cobbler said, "If you'll hold the ropes, I'll go down the mine." When C. T. Studd, fifty-one years old, and broken in health, heard Karl Kumm, the explorer, tell of the vast tracts of land in the heart of Africa where the white man had never

been, he said, "Is it so that

#### THOUSANDS OF MEN

are waiting to invade that area in the hope of gold or other treasure, and not one will go and bear the message of the Cross? Then if no one else will go, I will." And, defying the doctors, and without support, he ventured forth on his great quest. When Hudson Taylor was a boy he used to listen to visitors talking to his father concerning the mission work that was then opening in various countries. When the lad heard continually of how, though other lands were being reached, inland China, with its teeming millions, was passed by, he resolved that, God helping him, he would do what others failed to do. When he died, he left a thousand missionaries in inland China. And so we could go on. But what about yourself? There are plenty of jobs waiting to be done in your Church. Your pastor can get no one to do them. Won't you respond to the call? Remember that the man or woman who ventures out on God is never alone, and he is the one who will climb the unscalable mountains, cross the unbridgeable rivers, conquer the unconquerable lands, throw down the impregnable fortresses, and in a thousand ways accomplish the impossible.

## I Pray, Sir!

By WILLIAM BARROW

IT was a very cold, bleak winter's day, with a biting wind, and I happened to be passing along the main thoroughfare in the West End of London in connection with my business as a commercial traveller, and feeling very cold, I went into one of the large teashops in order to get a hot cup of tea and a piece of cake.

The waitress was a smart, clean young woman of about twenty years of age, and as she came to the table where I was sitting she said, "Your order, sir, please."

There was no fed-up look upon her face, no lipstick or make-up of any kind. It was a real, happy, contented smile. With the long experience that I have had coming in contact with such a large variety of people, the expression on her face and her pleasant manner spoke to me of a peace within and a real inner joy. That deep, mysterious joy, known to those who love God as the peace of God which passeth all human understanding.

I gave her my order, and away she went to the serving counter, and in a few minutes I saw her coming with my tea and cake.

I noted the same happy expression as she laid the things in front of me, and I ventured to remark to her, "You look very happy this morning, miss." To which she replied with a brightness in her eyes, and a smile on her face which was very noticeable, "Yes, sir, I am very happy." I said, "You won't mind my asking you the secret of your happiness," and she replied with an intensely happy smile on her face, "I pray, sir, that is the secret of my happiness and which keeps me happy day by day."

I watched her as she passed from table to table attending to other customers, and as she went about

her duties she carried the same peaceful and happy expression to each one. As she came towards my table again I said, "You will excuse me, miss, but you look like a young lady who has never had trouble in your life-time, and she replied, "Sir, I am sorry to say I have a lot of trouble at home just now. Only a few months ago I lost my dear father, and now my mother is in hospital dying of creeping paralysis."

A few minutes later as she again came near my table I had another opportunity of a few words with her. She told me when she came up to the West End in the morning she always came up a little before her time to go on duty, and found her way into a little church near by for a short time of prayer before starting her work.

"Prayer does keep one happy sir," for, she said, the Bible tells us that "God is our refuge and strength, and a present help in time of trouble." I told her how delighted I was to hear her, a waitress, speak of the reality of prayer, and of the joy and comfort it gave her amidst the troubles which surrounded her.

We know that countless millions of men and women, young and old, rich and poor, have proved this to be true beyond a shadow of doubt, and we can testify that it sets the joybells ringing in our hearts, and that it certainly does make our life's day more beautiful, and keeps the fires of our faith burning brightly, and we find ourselves praying the same prayer that David of old prayed: "Bless the Lord, O my soul, and forget not all His benefits, bless and praise His holy name."

We remember with joy and thanksgiving that promise found in God's holy Word that "they that wait upon the Lord shall renew their strength." And we remember that David, known as the sweet singer

of Israel, said in the Psalms, "In my distress I cried unto the Lord, and He heard me, and delivered me out of all my troubles."

Prayer is a wonderful art which the Devil will do all in his power to prevent us learning, for it is a proof of God's great love to mankind and is the human means of communication between God and man, and the highest privilege we can enjoy, to speak to God through the divinely appointed way, our *Lord and Saviour Jesus Christ*.

Prayer is the God-appointed means of the nourishment of the Christ-life within us. Prayer is the source and centre of all real comfort and happiness, and just as this young Christian waitress had found it, prayer brings peace and real joy and destroys the desire for any of the rubbish of life.

Try this real way of happiness that this waitress had found, and the *joy of the Lord*, we are told, will be your strength, for God has given in His holy Word directions and principles which, if followed, give the human heart what it desires.

## Christian Science

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

**O**F all the strange beliefs that are being inculcated, in what is supposed to be an age of light and reason, there are none more strange than that which is styled by its votaries: "Christian Science." We cannot tell why, unless it is for the same reason that some people will persist in calling cockroaches black beetles, for just as these are not beetles and not black, so this curious creed is neither Christian nor scientific. We affirm that it is *not Christian* for the simple reason that it denies the cardinal doctrines of Christianity. Thus Mrs. Baker Eddy, in *Science and Health* (page 328), says that one sacrifice, however great, is insufficient to pay the debt of sin, contrary to the direct teaching of Scripture that "by *one* offering He (Christ) has perfected for ever them that are sanctified."

She further states that "another's suffering cannot lessen our liability," and that "the material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in the veins as He went daily about the Father's business" (pp. 330 and 345).

Evil, we are taught, has no existence: it is but an illusion (p. 464), and mortals are not fallen children of God (p. 460). She denies the very

### EXISTENCE OF THE SPIRIT

of man, saying that: "There is but one Spirit. There are neither spirits many nor gods many," for "God is soul and there can be but one soul," for "soul or spirit signifies Deity and nothing else."

There is no finite soul or spirit. For disproof of these assertions read Numbers xvi. 22 and Isaiah lvii. 16. Having denied the existence of soul and spirit, she proceeds to deny the existence of matter also. "God's mind and God is all, hence all is mind" (p. 488). That "mind is all and matter is naught" is the leading factor in mind-science (p. 3). "Mortal matter or body is but a false concept of mortal mind," for "mortal body and material men are delusions." Matter is mortal error: "Matter is a human concept." All who credit the evidence of their five senses are entirely wrong. "Evil is unreal," evil can only seem real by giving reality to the unreal ((p. 466). Sickness is an illusion to be annihilated by mind (p. 489). All forms of disease are delusions (p. 294), caused by imagination, "It is nothing but error which mind must heal." "It is never hereditary since matter transmits

nothing. Man is never sick, for mind is not sick and matter cannot be. Man is not mortal, and the mortality of man is a myth." Death is an illusion, the lie of life in matter; the unreal and untrue (p. 575).

In short everything that we have learned by experience to be actual realities, everything that science, especially

### MEDICAL SCIENCE

has taught us, and everything that the Bible teaches as to the reality of sin and sickness and death, Christian Science declares to be unreal and imaginary. It not only teaches us to believe that black is white, but that the very belief will change black into white. Deny the existence of pain, sickness, and death, and they exist no longer. But strange as these doctrines may seem and contrary to all common sense and reason, as well as all Christian belief, the so-called Christian Science numbers its adherents by hundreds of thousands with several hundred churches.

They lay claim to cure all sorts of diseases, even cancer, by mind healing. Christians may discern in it, therefore, one of those latter-day delusions which the Scriptures predict as preceding the manifestation of Antichrist which would deceive, if it were possible, the very elect by great powers and signs and lying wonders. It denies the existence of Satan and of the holy angels, and is in opposition to Spiritualism as well as materialism, and is therefore more likely to lead Christians into the path of error, if they are not forewarned of its Satanic nature, for in its teachings its messengers certainly clothe themselves as angels of light, with an apparently beautiful gospel, which appears to its deluded votaries to be the means of the abolition of the worst enemies of man, such as sin, disease, and death.

But by denying the Atonement and even the death of Christ (p. 349), it can only be the means of leading men to perdition.

### ANONYMOUS GIFTS

Thanks are expressed to those friends who have sent anonymous gifts as follows:

Foreign Missionary Fund: Bath sister, 7/6.  
Elim Debt Fund: London, S.W.1, 10/-; Aberdeen sister, £1; Hove ("Evangel" reader), 5/-; Plymouth, W.P., 5/-; Clapham, A.J.S., 2/3; Dagenham, 10/-; Hayes Christians, 10/-; Clapham member (E.M.B.H.), £1; Willesden, £1 2/-; Swedish friend, £1; Worthing (J.F.R.), per Pastor Steward, £1; Glasgow sister, 10/-.

# Critical Comments on Current Concerns

By "PURITAN"

**NOTE.**—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

**Memories of the Welsh Revival** were vividly recalled by the death last week of the Rev. W. W. Lewis at Cardiff. He was one of the stalwart Evangelists of Wales and became known to the public in 1903 and 1904 when he was a minister in Carmarthen. Mr. Lewis took part in that first conference in Newquay, January 1st, 1904, which gave the first sign of the coming of the Welsh revival. He also took a leading part in the Conference at Blaenau, Cardigan, on September 25th, the same year, and to this Conference Evan Roberts and others came.

This meeting became one of the most famous since Pentecost. It was led by Seth Joshua and addressed by "W. W.," as he was known. Perhaps it would be good to have Evan Robert's experience in his own words:

**The Secret of Revival.** "For 13 years," writes Evan Roberts, "I had prayed for the Spirit, and this is how I was led to pray. William Davis, the deacon, said one night in the society: 'Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had.' I said to myself: 'I will have the Spirit,' and through every kind of weather, and in spite of all difficulties, I went to the meetings. Many times, on seeing other boys with boats on the tide, I was tempted to turn back and join them. But no, I said to myself, 'Remember your resolve,' and on I went. I went faithfully to the meetings for prayer throughout the ten or eleven years. I prayed for a revival. It was the Spirit that moved me thus to think."

**Lord, Bend Us.** Think of a young lad denying himself all legitimate pleasures in order to be at the prayer meetings! But it was the price God demanded. And now the great hour had arrived. Evan Roberts, after ten years waiting for the Spirit, came to the meeting addressed by "W. W." It was a Thursday morning. Seth Joshua led in prayer and cried those words that afterwards rang through Wales: "Lord, bend us." Roberts describes his experience thus: "I felt a living force coming into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. What boiled in me was that verse 'God commendeth His love.' I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth." Certain friends approached to wipe his face. Meanwhile he was crying out: "O Lord, bend me! Bend me!" Then suddenly the glory broke out. Mr. Roberts adds: "After I was bent a wave of peace came over me, and the congregation sang 'I hear Thy welcome voice.' And as they sang I thought about the bending at the Judgment Day, and I was filled with compassion for those who would have to bend on that day, and I wept." And so the fire was kindled.

**The Results** of that bending are well known. Hundreds of thousands saved. Public houses closed down through lack of trade. Football matches could not be played owing to members being at the prayer meetings, whilst in the mines ponies refused to work, being unaccustomed to the kindness which converted miners now showed them.

**A Stately Figure that Recalled the Old Puritans.** That is how I can best describe "W. W." I heard him several times when I was a lad, and often have I seen his stately figure on the way to chapel—black clothes, white tie and hat midway between a trilby and

top-hat, which helped to give him that appearance of solemnity and fear of God which was so characteristic of our spiritual forefathers. Now he is gone where there is a never-failing revival—where "The Holy One of Israel is great in the midst of His people." May there come another "W. W." to lead Wales to another "bending." A few weeks ago Mr. Lindsay Glegg, who had just visited Wales, declared: "I believe Wales is on the verge of another 1905." May it be so.

**A Strange Significance** attended the popish Eucharistic Congress in Budapest last week. The ceremonies had been the most lavish that even Rome, with her ten thousand idolatries could manufacture. The pictures in popish newspapers were revelling in their pagan blasphemy—soldiers kneeling in the street, confessing their sins into the ears of a priest—marvellously lighted ships carrying "God" (the wafer) down the Danube, while the idolatrous thousands knelt and worshipped before the Devil's masterpiece. Then came the climax. All the ceremonies had been gone through, and the papal legate prepared to deliver the speech that was to rouse the disciples of popery. Then God took a hand. Thick and fast rolled the clouds, and then came a mighty clap of thunder, followed by torrential rain—and the Pope's legate shut up. The proceedings were ruined and the idolatries scattered. The same thing happened in 1926 in Chicago; also in 1870. The infamous council had met at the Vatican to promulgate the blasphemous decree of the infallibility of the Pope. It was arranged that this decree should be proclaimed just when the sun was blazing through a side window on to the person of the Pope, thus covering him with a blaze of glory. But once again the Devil was balked. The sun hid his face, rain came down in torrents; and the decree was passed amid the claps of thunder. Those who had refused to support the decree declared it was the voice of God against them. Yet Rome takes no heed. How happy the day when Christ shall hurl the infernal system to the depths of the pit, and the blasphemer of the Vatican shall meet his long-appointed doom in the caverns of the damned. Then, indeed, shall the saints rejoice that God hath avenged the blood of the holy martyrs.

## THE OUTPOURED SPIRIT

It is the purpose of God to pour through every believer a mighty stream, a mighty beneficent current of divine life and blessing. But alas, so many channels are unfit, unprepared, unwilling, pre-occupied with earthly things. Come constantly and speak continually to Christ, the Rock from whence this wondrous beneficent stream comes, and ask Him to remove everything that would hinder the full, free flowing of the refreshing river of His Spirit through you.

The Way of Salvation**What a Picture Did to a Count****Young Nobleman Strolled In and Went Out a Missionary**

By W. E. BIEDERWOLF

**T**HEY tell us of a German artist, redeemed from a life of awful sin, who painted a picture of Christ. His heart had been so touched by what he realised his dying Saviour had done for him that all his masterful genius went into the effort to paint a face in which the incomparable love of Jesus for the lost would express itself. The picture was hung in the village church and underneath it were inscribed the words: All this I did for thee;  
What hast thou done for Me?

Many people came and looked upon the picture, but one forenoon a young nobleman sauntered down the aisle for a curious glance or two, but the face that had been wrought by the Spirit of God through the heart and the hand of the converted artist, lit with love and radiant with compassion, caught and held his attention.

**TWILIGHT FOUND HIM ON HIS FACE.**

He stood for a long time and then sat for hours gazing upon his crucified Lord. There was the blood flowing from His riven side, the thorn-pierced brow, the lacerated hands and feet. As he gazed upon the wonderful painting he began to drink in its full meaning and a new conception of the suffering of Jesus was born within him. He never took his eyes from the wonderful face. But at last twilight came, and you know the rest of the story.

It found the young Count Zinzendorf on his face with broken heart confessing his sins and yielding his life to the Son of God. And in two hundred years of a perfect romance of missionary enterprise the influence of this mighty man of God has been belting the globe.

**Praying for Healing**

By CHARLES E. ROBINSON

**L**ET us suppose that I am sick. The trouble started in my stomach. Then it became hard to breathe. The doctor says I have asthma. He says too that my liver is in bad shape. I have had to go to bed. I have been doctoring for quite a while; but I do not get better. I am told that God will cure me. I am to pray. That is all. I shall not need any medicine. That is what I am told. It sounds good, but I wonder—is it so? I am going to think about it. Where is my Bible? Yes. Here.

God told the Jews, I recall, that if they would be careful to do as He said He would keep them from being sick. He told them this when Moses was leading them out of Egypt where they had been slaves. It was easy for them to believe this because God had just done a wonderful thing for them. He had made every feeble one strong. "There was not one feeble person among all their tribes" (Psalm cv. 37). When they were at Sinai He told them again that He would take sickness away from them (Exodus xxiii. 25). That is, He would if they did as He told them. If they did wrong and got sick, He said He would heal them, no matter what kind of sickness it might be (Psalm ciii. 3). He can do this because of the stripes that were laid on Jesus (Isaiah liii. 5).

When Jesus came He healed everyone that asked Him, and God's record said He did it to carry out what God had said in Isaiah (Matt. viii. 16, 17). The people Jesus healed had been made sick by the Devil (Acts

x. 38). The crooked woman He healed was made crooked by Satan (Luke xiii. 16). Jesus came to the earth to undo what Satan had done (I. John iii. 8). And so He healed everyone who asked Him for healing. That was undoing what Satan had done. I begin to see. Jesus is the Son of God, and God has declared unto the Son, "Thy throne, O God, is for ever and ever" (Heb. i. 5). As God He is perfect. So Jesus cannot change. If a perfect thing should change it would not be perfect any longer. Besides, God says that Jesus never changes (Heb. xiii. 8).

So it is plain that God is willing to make people well. I knew all of the time He could do it, and now I see that He is willing to do it. But am I the kind of person He will cure?

I want to look into this a little, for it is very important. I want to know whether He will heal me. Jesus says, in substance, "If you live in Me and My words live in you, I will do anything you ask Me to do" (John xv. 7). That is fine. It is wonderful, but do I live in Him and do His words live in me. If I live in Him I do not live as worldly men live. I am very careful to do as He wants me to do. If His words live in me it is because I read the Bible and think about it a great deal, and do as it says. Then, He says, if I am living in Him I am made all over new from what I used to be (II. Cor. v. 17). I am made anew. I was there when He did the work. I do not find it hard to do as He says, for I do not like the things I used to



love so well. I do as He tells me to, so I feel that I am ready to meet Him. He says when anyone is that way he will get what he prays for (I. John iii. 21, 22).

As it pleases God to make sick people well, and as I am in Him and His words are in me, I am going to ask Him to cure me. He tells me to step right up boldly when I need anything, and ask for it (Heb. iv. 16). I am going to ask Him, "Father, Jesus has borne all that I suffer, so I need not bear it. So will You please heal me. Amen."

I do not feel any better. Did God hear what I said? I am sure He did because He is willing to do what I asked. He says He hears such a prayer, and gives what is asked (I. John v. 14, 15). So I am well. God cannot make a mistake and He cannot lie. I wonder why I do not feel any better?

Maybe the Lord wants me to show I have faith by the way I act and talk. When He told the ten men who were lepers to go to the priest, they went. Because they were lepers they were in quarantine. They were going to show the priest they were healed, so that he could lift the quarantine. They were covered with leprosy. It surely seemed strange to go to the priest

that way. But they believed it would be all right, so they went. On their way to the priest they noticed their leprosy was gone. Jesus had wanted them to act like healed men. They did it, and when they did it they *were* healed men (Luke xvii. 14).

I begin to see. I am healed. God says so. I do not feel any better, but what does that matter? I am healed. Praise the Lord! I do thank God for healing me! Wife, get my clothes, please. I'm getting up. God has healed me.

Observer's note. He fills the room with constant praises for healing. His strength improves. He uses it, thanking God for perfect health. He refuses to go to the mirror to see how poor he is; he will not feel his wrist to count his pulse. He walks back and forth across the room, praising and loving God. His strength increases constantly. He goes to the table and eats the things he used to like before he was sick, but which he has not eaten for so long. He thanks God for every bite, and swallows it in the name of the Lord. It tastes good and he feels fine. His wife quits treating him like a sick man. Everything around him is tuned in the new key—the man of the house is well again.

## Blessed Mount of Radiant Vision

E. C. W. BOULTON.

A. E. A. HAYWARD.

Blessed mount of ra-diant vi-sion, Where the world is left be-hind;

And the soul in rap-turous u-nion, To the things of earth is blind;

O this deep and pregnant si-lence, Which en-folds the prostrate soul;

As it of-fers Love's sweet incense, And is drawn to God's own goal.

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## Bible Study Helps

### THE FRUIT OF THE SPIRIT (Galatians v. 22)

1. **Fruit Inward**—love, joy, peace.
2. **Fruit Outward**—longsuffering, gentleness, goodness.
3. **Fruit Godward**—faith, meekness, temperance.

### "SEARCH ME . . . TRY ME" (Psalm cxxxix. 23)

1. God triest the heart (I. Chron. xxix. 17).
2. "The Lord trieth the righteous" (Psa. xi. 5).
3. Faith tried with fire (I. Pet. i. 7).
4. Tried as silver (Psa. lxxvi. 10).
5. Tried as gold (Zech. xiii. 9).
6. "Examine me . . . try my reins and my heart" (Psa. xxvi. 2).
7. When tried, I shall come forth as gold (Job xxiii. 10).

### THE FOOL; WHO IS HE? (Ephesians v. 15)

1. He who says in his heart, "There is no God" (Psa. xiv. 1; liii. 1).
2. He who trusts in his own heart (Prov. xxviii. 26; Jer. xvii. 9).
3. He whose way is right in his own eyes (Prov. xii. 15; xvi. 25; Rom. i. 21, 22).
4. He whose heart is set on his riches (Luke xii. 16-21).
5. He who despises wisdom and instruction (Prov. i. 7, 22; xviii. 2).
6. He who is soon angry (Eccles. vii. 9; Prov. xiv. 16, 17).
7. He who hides hatred with lies (Prov. x. 18).
8. He who mocks at sin (Prov. xiv. 9; x. 23).

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

**Sunday, June 19th.** I. Cor. xv. 12-28.  
"Subdued unto Him" (verse 28).

We who love the Lord Jesus Christ are looking forward to the time when there can be no alien force. It rejoices our hearts to know that in the economy of God all evil powers are to be brought into final and ultimate subjection. He who was once the subject of men's ribaldry will Himself be seated in the place of power. In that day all who have not been captivated by His love will be conquered by His power. To-day men are being subdued. Some feel the heaviness of the hand of God, and affliction brings them into line with His will. But there are others, and we rejoice to be in that number, who have been subdued by the gentleness of His wonderful love. Let us, who look forward to the coming eternity, make time a rehearsal by being subdued unto Him always.

PRAYER TOPIC:

For heavenly showers upon the ministry of the Word in all Elim Churches this day.

**Monday, June 20th.** I. Cor. xv. 35-49.  
"The image of the heavenly" (v. 49).

Surely a glorious prospect! The curse of our race is that it has lost the original likeness to God. The man new from the hand of God in Eden showed God's primary will concerning us. Then came stark tragedy. Another Adam, the last, showed God's will again. And since then they who are born of His seed are being remade, and are being changed from glory to glory. As one has so beautifully written: "In Him the tribes of Adam boast more blessings than their father lost." The work of grace that goes on daily in the life of the believer should reveal traces of the heavenly image. The final restoration is a matter of eternity, but there should be some evidence to show the creative power of God even now. Let us not rest in the thought of what we shall be, but let us exercise ourselves as to what we are now.

PRAYER TOPIC:

Thanksgiving for God's blessing upon the work in Belgium.

**Tuesday, June 21st.** I. Cor. xv. 50-58.

"Therefore . . . be ye steadfast . . . abounding" (verse 58).

You have probably noticed how the apostle in this chapter pierces through the thick veil of death, and gets a glimpse of what is on the other side. In doing so he shows that the incessant labours of the believer are not in vain. He answers the critics who look upon the Christian life with its bitter experiences as so much waste. Paul looks beyond time and reckons from an eternal standpoint. We would be spared much discouragement if we would always adhere to that view-point. Because of what

comes after death labour on for God. Do not be turned and controlled by every current of opinion. Stand fast, be steady, for it is not, as men and the Devil say, in vain. Labours for God always have the dews of heaven. And the dews of heaven bring fruition.

PRAYER TOPIC:

That God's living touch may be upon the Foursquare Gospel work in Scotland.

**Wednesday, June 22nd.** I. Cor. xvi. 1-12.

"If the Lord permit" (verse 7).

Sometimes we look back and say "I wish I had taken a different course." That is probably because we were led by our own impulses or feelings. These doubtful guides usually lead to disaster. There is a better way. It is to move in the orbit of God's will. It is life lived in accordance with divine revelation, and regulated by divine permission. Think how often we decide for ourselves when we should ask for God's decision. We are servants, yet we often act as masters. We are children yet we often act as though we were the father. Enough of this positional travesty. Down, brothers! Down, sisters! Let us beg His pardon. We are usurpers. We have taken His place. Instead of leaving our lives to His control, we plan, and plan, and plan for ourselves. Result: we are moving on a lower plane than His choice.

PRAYER TOPIC:

For the Spirit of God to meet hungry hearts through the ministry of the "Elim Evangel" week by week.

**Thursday, June 23rd.** I. Cor. xvi. 13-24.

"They have refreshed my spirit" (verse 13).

Such can be the effect of one saint upon another. I am reminded of an Old Testament promise: "Thou shalt be as . . . a spring of water whose waters fail not." It is good to know that we can minister one to another in this way. I look upon this as what I call an unconscious ministry, something that takes place without our cognisance. It is nevertheless fully effective. To be as the cooling stream to some tired and weary saint is a blessed ministry. To lift him from his depression and send him on his way rejoicing is a happy experience. Indeed, there is none to be compared with it. For while we may not be aware of it at the time we often become acquainted with the results afterwards. We need not however, leave this ministry in the realm of the unconscious. We can set out with a purpose—that of refreshing the spirits of others.

PRAYER TOPIC:

God's healing hand to be laid upon all sick and suffering saints who are believing for deliverance.

**Friday, June 24th.** Jer. vii. 1-15.

"Where I set My name at the first" (verse 12).

The Israel of Jeremiah's day was a deteriorated race. They could not compare with the enthusiasts who followed Moses from Egypt, though these were bad enough at times. Idolatry, superstition, and backsliding conduct caused God to deal firmly. He invites them back to the place where He covenanted with His people. Could they expect Him to abide by the terms of that covenant if they were blatantly disobedient? He had laid down His terms (very generous terms), and it was their duty to carry them out. We are a covenant people, and we owe much to God. Are we disappointed with the blessing meted out to us? Do we feel that God is neglectful of us? Let us go back to that place where we met God and covenanted with Him. 'Tis there that we can be reminded of our obligations, and by a true settlement can receive renewed blessing.

PRAYER TOPIC:

For world-wide revival.

**Saturday, June 25th.** Jer. vii. 16-28.

"Backward, and not forward" (v. 24). Have you travelled along a straight, unchanging road? And has it appeared that you are getting nowhere, making no progress? Turn and look over the course you have come, and you will see that you have been moving after all. Try this out spiritually. It seems at times that no headway is being made. That is often because it is so gradual as to be almost imperceptible. But look back over a period, say twelve months, and growth is immediately apparent. Or, must you admit to your shame that you are really backslidden? Be quite honest with yourself, for self-deception is nasty mire. Have you been wasting time, are you in heart a backslider? Backward, and not forward. A sad epitaph for a saint. Yet some must admit it. And if it is a fact, admission is the only way to a cure. Then you can change the text and make it—forward, and not backward.

PRAYER TOPIC:

That the faith of all tested believers may be strengthened at this time.

Pray for deliverance from the spirit of ease, of self-gratification and self-satisfaction that would cause your testimony to break down before the world.

# Why Christians get Sick & how they may get Well

By RALPH M. RIGGS

**S**ICKNESS is not an accident. At least for sickness among Christians, certain reasons may be found.

In Exodus xv. 26 the Old Testament law of divine healing was laid down, in which statement was made that if they kept His commandments and walked in His statutes, He would put none of the diseases upon them which He had brought upon the Egyptians, for He said, "I am the Lord that healeth thee." This was repeated in substance in Deuteronomy vii. 12-15. Thus clear insistence was made upon the fact that their continued health depended upon their continued obedience. If they sinned sickness would be laid upon them. Sin was a cause for sickness with them, and we serve the same God to-day. In our eagerness to explain to sufferers that we do not feel that they have sinned, and thus are responsible for their sickness, let us not overlook the fact that they may have sinned and therefore sickness has been visited upon them. The Scripture clearly teaches that sin is one cause for sickness and, in a world of sin and sin-inclined natures, it could easily be that, more often than not, sin is actually the cause for our sicknesses. Let sufferers therefore first of all examine their hearts for any lurking sin, and come to Him who forgives sins as well as heals sickness. This possibility and need are confirmed in James's Epistle in which he links forgiveness of sin with

## HEALING FOR SICKNESS.

"The Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults (the Revised Version says 'sins') one to another, and pray one for another, that ye may be healed." (James v. 16, 17).

Sin as a cause for sickness is made all the more serious if the sinning one dares to take of the Holy Communion with that sin unconfessed. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I. Cor. xi. 29, 30). The Communion is the New Testament counterpart of the Passover feast (I. Cor. v. 6-8), and the Holy Spirit is insistent that all leaven of malice and wickedness be purged out before partaking of the broken body and shed blood of the Lord. Sin in the life could itself be the cause for sickness, and especially would that sin bring sickness if the sinning one presumed to partake of the Lord's Supper with that unconfessed sin in the life. "Let a man examine himself and so let him eat of that bread and drink of that cup."

But it cannot be said that conscious sin is always the direct cause for sickness, or that sickness is always caused directly by conscious sin. It is also true that sickness can be permitted of God to provide a crisis through which a Christian could come into a

## LARGER AND MORE WONDERFUL

experience with God. The case of Job is the classic example of this. Job was perfect and upright, one that feared God and eschewed evil. And yet the Lord allowed Satan to bring great calamity and also physical

sickness. Job was not able to understand but declared his confidence in God nevertheless. His beautiful resignation, expressed in the words, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold," shows us the attitude which Christians should take if sickness has come into their lives in such a way. Out from this experience Job emerged still more perfect and upright, fearing God and eschewing evil as he had never done before. The sickness of Christians may bring them to this most desirable end. "He doeth all things well."

A last reason why Christians may get sick is in the words of the Scripture, "That the works of God should be made manifest in them," or "for the glory of God, that the Son of God might be glorified thereby" (John ix. 3; xi. 4). God has a right to do with us as He will, and if He allows us to be overcome by sickness, and we are assured that no other cause of that sickness is to be found, then we can definitely believe that it shall work out to the glory of the Lord. This means that a marvellous healing shall be worked, and our

## GOD GLORIFIED THEREBY.

Parenthetically it might be observed here that God has a way of glorying in His work and in His children before the principalities and powers in heavenly places. Job's experience was for the purpose of demonstrating to Satan himself that the quality of his devotion to God was pure and true. And even now the Lord may work mysteriously in us "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Eph. iii. 10). Of course we may not be able to see and understand what God is doing in such an experience, but it is deeply becoming of us to trust Him with all. We dare not fail our gracious Lord in such a test lest the adversary glory against God Himself.

The last reason why Christians get sick, namely that the works of God might be manifest thereby, leads us to a consideration of the wonderful healing works of God. There are ways whereby Christians may recover naturally from their sickness. But we do not refer to natural means or measures. We would shut ourselves up entirely to God's wonderful supernatural provisions, and we find a number of them.

The first way whereby a Christian may recover from sickness is by recognising that within him there dwells the healthy, holy life of Christ. Romans viii. 11:

## "THE SPIRIT OF HIM

who raised up Jesus from the dead (dwelling within you) shall also quicken your mortal bodies." By an act of faith we may sing to that hidden life, "Spring up, O well, spring up," and Christ's life within us will drive out the poison of the sickness that has attacked us.

It is also possible to come to God by the simple pathway of prayer, and expect and receive deliverance from sickness. Every Christian of every denomination at least professes to believe that God answers prayer. In

(continued on page 384).

# "The Wind Bloweth where it Listeth"

By E. ADAMS

**A**LTHOUGH we live in a day of wonderful mechanical contrivances, the child of God can never lose sight of the infinitely vaster wonders with which the Creator has filled our "mysterious universe." The beauties of nature are not modern, but the believer, at all events, will always take pleasure in the rainbow and "the wind on the heath."

Our Lord took up the common things of life and made them the vehicles of spiritual truth. And He said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Many thoughts are here suggested, including the universality, the mysteriousness and the variety of the operations of the Holy Spirit, the "Executive of the Godhead."

When the earth was to be prepared as man's home, the process of reconstruction began when "the Spirit of God moved upon the face of the waters." And ever since that special work was completed He has been continually acting in the world, sustaining and renewing His creation. "In Him we live, and move, and have our being." The Spirit of the living God permanently pervades His universe; and He is "close to each of us."

The Spirit's highest work is done through the highest truth which He has made known,

## THE FULL REVELATION

of God's character and redemption in Christ. He is our Regenerator and the Author of all victory over sin, of every Christian grace, of every effectual prayer, of all power for witness, of all fruitful service.

There is the element of mystery in the movements of the wind: "You never know where it has come from or where it goes." Winds arise unexpectedly, and change as unexpectedly. The weather forecasts, in this country at all events, are always open to doubt, and often prove incorrect.

The Spirit's work in the regeneration of the soul is mysterious. In all revivals there is the unknown factor. Why some countries have much more gospel light than others; why some ministries seem far more blessed than others equally faithful—these and similar questions can perhaps be answered up to a point, but a full explanation is not possible. There must of necessity be the mysterious and unknowable element when the Eternal Spirit acts upon finite and sinful human beings restricted by the limitations of this world.

A storm at sea or on land is always awe-inspiring. The wind which at times is hardly strong enough to rustle the leaves of the aspen, at other times raises mountainous waves, uproots the stalwart oak, and even overthrows human habitations.

## "POWERFUL AS THE WIND"

the Spirit came upon the prophets who spoke the divine messages as they were borne along or impelled by Him. It was the power of Christ through His Spirit that bent

and broke the stubborn spirit of Saul of Tarsus, and converted the headstrong, overbearing persecutor into the most devoted servant of the gospel and the pattern of submission to the Lord.

The wind is nature's breath, and is an instrument of health in driving away the smoke of towns and the unwholesome vapours of low-lying country places. We have felt the better for a fresh breeze at the close of a sultry day.

It is the Spirit of purity and grace who makes the sinner hate his sin and long for holiness. The heavenly wind cleanses away the morbid doubts and fears, the selfishness and the worldliness, that depress and defile the soul.

God's free and active Spirit revives, liberates and energises the spirit of man. In the presence of eternal realities the human spirit trembles and shrinks, or else is torpid and unmoved. The Divine Spirit arouses us from our native slumber, and pours new life and vigour into the "inner man." He graciously revives the drooping heart, and replaces stagnation and slackness by swift movement and healthy enthusiasm.

And the wind

## REMOVES THE MISTS

that veil the landscape, so that little by little, or it may be suddenly, the entire scene lies open to the view. The Spirit of truth reveals spiritual things to us. He interprets the Word. He is the Administrator and the only effectual Teacher of the things of Christ.

As is noticed by the writer of Ecclesiastes, a special feature of the wind is the variety of its activities. Its direction frequently changes. It may blow evenly or in gusts. It may be hot or cold, dry or damp. And in swiftness and strength it ranges from the soft zephyr to the raging hurricane.

As the gale bears along among the branches and leaves of the pine, the beech, the willow, each tree contributes its own quality of sound. The same air moves in the flute, the cornet and the horn, but different music is produced. The operations of the Divine Breath are as varied as the voices of the wind. The wonderful variety in the contents and styles of the Scriptures was the result of the same Spirit using men of different temperaments, training and positions, and for different purposes.

The new birth exhibits the same principle. Although in each person regenerated by the Spirit the twofold essential of repentance and faith is always present, yet no two conversions are the same in all their associated circumstances. And how different is the blending of

## MORAL AND SPIRITUAL

qualities—God's children, and how varied are their ministries.

God usually gives us the sort of spiritual experience we seek after, but we cannot demand a coveted type of experience, for He has given us a full Christ, and it is to Christ that the Holy Spirit calls attention. Let us go on as the Lord leads us.



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.

## A Christian.

He has repented and turned to God. God hath sent forth the Spirit of His Son into his heart and he calls God, Father. He loves God with all his heart, and mind, and soul. He also loves his neighbour as himself. He does not do to others what others do to him, but he does unto others what he *desires* others to do unto him. His chief aim is to glorify God and to enjoy Him for ever—and to get others to do the same. He hates sin with a deadly hatred and he loves righteousness with a burning passion. He enjoys the natural gifts of God and gives thanks. But he enjoys far more the supernatural gifts of God and gives greater thanks. The entrance of God's Word brings him light and the proclamation of that word brings him delight. He is mindful of little things and seeks to please God in small and private matters as well as in large and public matters. He enjoys pure fun but rejects folly. He never finds pleasure in annoying or teasing others. He knows that, generally speaking, all things are lawful to him, but he recognises that all things are not expedient. In his business he is honest, in his home he is faithful, in his Church he is loyal, and in his private devotions he is consistent.

He knows that the Cross of Christ—and not his good works—has reconciled him to God. He knows that Christ living in him is the only secret of maintaining works that please God. The Holy Spirit is to him a Guide, a Comforter, an Empowerer. He knows that with God all things are possible and believes that in the exercise of sovereign wisdom God can work miracles in body, soul and spirit. He loves all men and prays for them. He is loyal to governments until they demand of him actions that are disloyal to the Word of God. He puts the claims of God before the claims of man and the needs of others before his own needs. He is patient, kind, thoughtful. He is never envious or greedy. He never seeks revenge. He judges himself strictly but is quick to forgive others. He loves all men, especially the Household of Faith. He has his own fixed opinions but is courteous to those who differ from him.

With his money he builds for eternity. The things of earth are handled with a view to the rewards of heaven. He knows that he is simply a pilgrim and a lodger on earth, that heaven is his destination and home. His body, soul, and spirit are God's, and he never forgets that he has turned to God from idols to serve the living and true God and to wait for His Son from heaven.



## Gleanings from Other Fields

### **Missionaries Feared Killed.**

It is feared that two Baptist missionaries have been killed in North Shansi, China. Dr. H. G. Wyatt and Miss B. Glasby were shot and seriously wounded, and are now missing.

### **Wordsworth's Bible.**

Wordsworth's Bible was recently sold for £3 10s. It was a "Breeches" Bible and dated 1595. It bore the poet's signature.

### **New Living for Keswick Preacher.**

Rev. W. W. Martin, Vicar of Emmanuel Church, South Croydon, has, we learn, been presented to the rectory of Beeston Regis, Norfolk. Mr. Martin is a well-known Keswick preacher.

### **Newspaper Evangelism in Japan.**

It is encouraging to learn of the increase in the number of those who are led to Christ through newspaper evangelism in Japan. This is a unique means of gospel ministry.

### **Dr. Martyn Lloyd-Jones.**

We learn that Dr. Martyn Lloyd-Jones is to occupy Dr. Campbell Morgan's pulpit for a series of services during the autumn.

### **Salvation Army Cadets.**

Three hundred cadets were recently commissioned as officers by General Evangeline Booth at the Royal Albert Hall.

### **Lionel B. Fletcher.**

The many friends of the well-known evangelist, Rev. Lionel B. Fletcher, will learn with deep regret of the death of his brother Mr. Ernest G. Fletcher. The home-call came as the result of a motor accident.

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SPECIAL  
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NEXT WEEK !

This will include a beautiful three-colour cover. All Bible lovers should order extra copies at once

# God Answers Prayer

By Principal GEORGE JEFFREYS

## The Elim Debt Clearance Fund

TOTAL ELIM DEBT  
OCTOBER, 1937,  
£44,000

In answer to prayer we  
have since cleared off  
£13,646

We are praying that you  
will be led to help reduce  
the present debt :  
£30,354

IT is with gratitude of heart I pen these lines of thanksgiving for a reduction in the debt figure which reveals a further advancement towards our Elim Jubilee. One big "Thank you" to every one who has sent a promise of a gift or a gift itself, and "ten thousand thanks" to Jesus.

Dealing personally with the gifts that come in for the fund, I not only have the joy of knowing that we are nearer our goal by your giving, but I am uplifted and inspired by your covering letters. Listen to this one—"Dear Principal, I am one of your Easter, 1938, Albert Hall converts, and I truly bless the day I went there. In showing thanks to God for that blessing, will you please accept the enclosed sum of twelve pounds towards the Elim Debt Fund. Yours sincerely, An Easter Convert." No one but the soul-winner can really appreciate the thrill that comes through a testimony like this. Unsaved among that great crowd

on Easter Monday, this dear one, with many others, received the gift of eternal life, and the first impulse after being regenerated was to give. The appeal for the Debt Fund directed the gift, hence twelve pounds straight from the heart of a young convert, an indisputable manifestation of the most luscious fruit from the nine-fold branch of Galatians v. 22. Love always gives!

Another letter reads as follows: "I give my whole tithe to the Fund. . . . The more we give to Jesus the richer we are. . . . Since tithing I have wanted for nothing." This obedient child of God gives splendid testimony to the Lord's blessing upon basket and store since they started to give to the Lord that which is His portion—2/- out of every £ of their income. I believe that the nature of much of the believer's working material will be decided at the Judgment Seat of Christ by the extent of our obedience in giving.



Conducted by Pastor DAVID A. VANSTONE

DEAR JUNIORS,

Have you ever met boys and girls who would suit the name Monica Moan, or Wilfred Whine very well? Most miserable people! You seldom meet them but they are groaning about toothache, or the weather, or what so-and-so did to them last Wednesday. They are always grouching about their troubles and temptations as if they were the only folk who have any.

I do hope your name is Cheery Charlie or Perky Pam, for folk like our friends above are missing a lot of the joy of living, much of which lies in facing our difficulties, going for them and beating them.

### No Sham Fight This!

Of course life isn't one great picnic; it is more often a grim battle. Neither is it always an exciting toboggan run; for it frequently becomes a weary plod up a hill of difficulty. All the same, these "obstacles" in the race can become good fun when we tackle them in the right spirit. Then, instead of "getting us down" they will build our characters up. It's no good patting fast bowling. You must stand up to it and swipe it hard. Oh, what a thrill to be scoring off the enemy's bowling!

### Cat-Fish Tonic.

In the old days fishermen were in the habit of bringing their catch back alive in large tanks filled with sea-water. The difficulty was that when landed the fish were flabby, and flavourless after cooking. However, one old salt hit on a great idea and it was some time before his rivals discovered the secret. He used to slip into the tank a ferocious cat-fish which chased the other fish around to such good effect that on reach-

ing port they were all in perfect condition through being forcibly exercised.

I can't help thinking that in the same way our troubles and difficulties (even when folks are "catty" to us!) can serve to keep us alert and strong if we don't settle down and let them defeat us. Scoring off the enemy again!

At the same time it is encouraging to know that we have the Lord at hand to help us. For even "when He seems NOWHERE He is really NOW HERE." Although God often refuses to "molly-coddle" us, He is always near to rescue us if the need arises.

### The Black Prince.

Remember the battle of Crecy? Of course you do! Well, I don't—that was before my time! From what I've heard though, King Edward put his valiant young son, the Black Prince, in command and himself retired to a windmill on the hill from whence he could view the conflict in the valley.

As the French flung their reserves into the fray, the tide of battle forced the English backwards. Fearing defeat the Prince sent messages urging his father to come and take charge.

To all of these entreaties the grizzled old warrior-king replied: "I am neither so incapable a commander as not to know when succour is needed, nor so careless a father as to withhold it when the need arises. Let the young man win his spurs!"

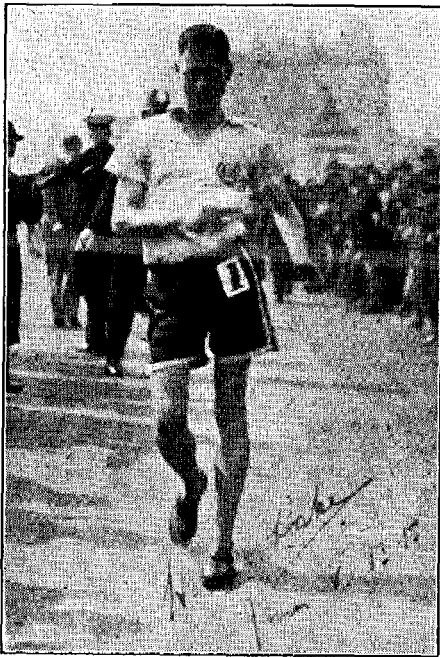
Does it ever seem so dreadfully easy to give in to temptation and trouble; so difficult to play the man? Does Satan ever suggest to you that God can't really care about you or He would take all your troubles away?

But God does care! Like the king, he refuses to remove all cause for fear or failure because He wants us to become MEN, unafraid and victorious. Let the young man win his spurs! "Best of all God is with us." He knows just how much we can stand, and is always at hand to help us when the need arises.

No more moaning, then! As true knights of the Lord Jesus, cheerfully following and trustfully obeying the King, stand up to the enemy and defeat him! Yours in the King's army,

BIG BROTHER DAVID.

## From Invalid to Brighton Walk Champion



Mr. H. A. Hake, once an invalid, is now the only man ever to have won the Stock Exchange London to Brighton Walk five times. His fifth victory occurred on Saturday, 30th April, when he broke the existing record by covering the 50-odd miles in 8 hours 36 minutes 14 seconds. Here is his remarkable testimony to Divine Healing.

IN 1923 symptoms of a mystery sickness were experienced, gradually growing in intensity. The doctors soon diagnosed a rare complaint (*achalasia of cardia*) which, after yielding partially to treatment, became worse. Three times I was admitted to hospital, the doctors trying all they knew, but the fight was a losing one. Even if they had succeeded, my future prospects would have been a life of inactivity and invalidism, whilst the consequence of failure would have been the condition usually found in one who has had no food for a long period.

This was the state in April, 1925, when I first heard of Divine Healing. What I saw at the meeting convinced me that many critics had been, at least, unkind and untruthful. Then I decided to put God to the test. On May 8th, 1925, at Surrey Tabernacle, I went and was healed. How? I do not know. To me, it remains as great a mystery as life itself. Since then I have used none of the instruments ingeniously devised by the doctors.

A new condition prevailed. Everyone said I should always be a weakling and must take a lot of care of myself. It seemed to me that if the vicious circle which was slowly crushing me were reversed—and it had been—then surely the action would lead cumulatively to real health. Moreover, if the Son of Man had come that we “might have life and have it more abundantly,” then the outlook was brighter than that forecast. The road back was long, but the evening of May 8th, 1925, was the beginning. It is true that I have had to be careful with my health, but having suffered as I did as a lad, I do not wish to throw away the precious opportunity granted me.

You may wonder where Race Walking comes in. In order to increase my strength and stamina I took up the gentle exercise of strolling and as I became stronger so I became more enthusiastic. Distances were built up to yield greater strength so that I could stand up to the fierce competition which life to-day demands. Friends who knew my story seemed disinclined to believe that in 1929 I could walk forty miles in a day. I wanted a chance to demonstrate that such was the recovery. Life and an abundance of it!

Then I came to the London Stock Exchange, whose long-distance walks are so well known. It was the opportunity I wanted—if I entered a Walk, I could get a certificate saying that I had completed the course—and the critics would be confounded.

A dramatic surprise was in store. Apparently I was better trained than I thought and, after finishing third in my first race (twenty-five miles) I decided to take up Race Walking as a hobby and means of further increasing of strength.

Does Divine Healing really work? I say emphatically it does! Almost hopeless in 1925, a National Walking Champion in 1935. Surely it speaks for itself and explains my enthusiasm for Divine Healing.

Does it last? Again my record of five wins over a period of eight years in the Stock Exchange Brighton Walk must set any such doubts at rest.

This is my testimony of what, by the grace of God, I have been privileged to do. I only wish that I could do something to show others how to take advantage of this wonderful power.

Divine Healing depends on faith, so that I can only try to help another's belief. The rest is between God and the sufferer.

If this testimony assists any wavering and doubtful ones to really believe and to act on that faith, then will my heart be glad.

## Snares that Entrap the Christian

**T**HE spirit of covetousness grips many a soul today and stands between him and spiritual growth; between him and power with God. When the Christian worker receives his divine call and equipment he relinquishes all. To him the most precious passages in the Word of God are those which magnify the rugged, crucified way; the "forsaking all," the relinquishing of ambitions and the desire to accumulate money, houses and lands. With the mighty inrush of divine love that accompanies the baptism of fire and sets a soul apart for His service, there comes an unspeakable longing to be like the Lord in His ministry; no earthly desires or treasures, all swallowed up in a great mission to the lost.

This is the Bible standard for the chosen and called disciple and marked is the sweetness upon the yielded life that is purposeless as to earthly accomplishments and plans, but all on fire for eternal gains.

But with the vast majority this wholehearted consecration is not maintained; the fire burns with less fervency as popularity grows; the zeal is oft mixed with unholy ambition and the daily reckoning of death to the self-life becomes a thing of the past. The interests of the eternal kingdom are not now all consuming but encroached upon by self-interest. The life of self-abnegation is supplanted by a feverish

### DESIRE TO BE A LEADER,

sway large crowds, influence great numbers by our voice and pen, and fill our coffers. Ambition, pride, covetousness, once nailed to the Cross have again asserted themselves, perhaps so clothed by Satan as not to be recognised as an enemy to be trampled upon. The subtlety of his approaches blinds the eyes of the child of God and before he is aware any one of these "works of the flesh" are strongly entrenched. Indeed so strongly that a most faithful friend cannot enlighten of their existence. The "falling away" is not confined to the denominational churches by any means but leaves its influence on every mission, every assembly, movement or association set for the defence of the gospel. The minister, the Christian worker, the man in the humble place as well as the leader, is affected by it. What is the remedy? Humbleness of mind, brokenness of spirit, a deep heart-cry for the Holy Spirit to reveal the works of the flesh that are hidden to our own eyes, though so evident to the eyes of others. Speaking to a friend recently of the falling away in a life once greatly used of God, because of self-exaltation, the question was asked, "Is there no one to help her to open her eyes, or must she go on being deceived?"—preaching as she was a crucified life for others, but at the same time exalting herself and her ministry. "Oh," said the friend, "that we might be faithful to one another and in all meekness entreat a brother or sister that they might be reinstated in

### THE GRACE OF HUMILITY."

Sometimes it is almost a hopeless ask to attempt to advise or admonish our friends as they invariably endeavour to justify themselves and heap reproaches upon one who would be a helper. To be truly great one must

be clothed with humility; that is the key to power with God, and a confession that is genuine will restore to favour and to power.

A remarkable instance of this is told in the life of Pastor Hsi (pronounced She), a Chinese man of letters and Confucian scholar. When he was converted he took upon himself the name of "Devil Overcomer" and for many years had supernatural power over demons and scores of unfortunates were delivered through his instrumentality. One day there came to one of his conferences a young man who was supposed to be under the power of evil spirits. "He was often seemingly quite well for weeks together, though at other times thrown into a condition so terrible that it resembled the worst sufferings of demoniacs described in the Gospels.

"During the first days of the conference this fellow was quiet and harmless enough; but as the meetings proceeded he was seized with a violent access of frenzy, dangerous to himself and others. Hsi was out of the way at the time and returned to find the trouble at its height. He was immediately made aware of what was going on and hastened into the presence of the raving demoniac.

"Strangely enough, as soon as Hsi appeared K'ong

### BECAME SUDDENLY QUIET.

His cries and struggles ceased and the men who were holding him relaxed their efforts.

"'He is well, he is well!' they cried. 'The spirit has departed.' Not satisfied with this, however, Hsi laid his hand upon the young man's head and prayed for him earnestly in the name of Jesus. The result was immediate and complete relief, and there seemed every reason to hope that the trouble was permanently conquered.

"One of the missionaries present was much impressed with all that had taken place and especially with the power attending Hsi's coming and his prayers. Having a sum of ten guineas at his disposal, he brought it to him, saying: 'The expenses of your work must be considerable, please accept this contribution to be used as you think best.'

"Surprised, and hardly realising how much it was, Hsi took the silver, but had scarcely done so before he began to feel troubled. Ten guineas seemed so large a sum and it had come so suddenly. He had accepted it, too, without waiting to ask counsel of the Lord. Was it cupidity that had moved him? Had he fallen into a trap cunningly devised by the Devil? The more he thought about it the more he felt uneasy. So, leaving the money with Mrs. Hsi for safe keeping, he went away alone to pray.

"Hardly had he found a quiet place, however, before a messenger came hurriedly to seek him. 'Come quickly;

### THE MATTER IS SERIOUS,'

he cried, 'K'ong is worse than ever and we can do nothing.' Much distressed, Hsi returned to the scene of trouble and the moment he entered the room K'ong pointed straight at him, shouting with fiendish triumph: 'You may come, but I fear you no longer!



At first you seemed high as heaven, but now you are low, low down and small. You have no power to control me any more.'

"And the worst of it Hsi knew his words were true. He had no grip of faith or power in prayer and felt distinctly that the money had robbed him of his strength. With shame and sorrow he turned away and went for the money, followed by the mocking cries of the unhappy demoniac. Then, finding the donor, he openly returned the gift, confessing that the sudden possession of so large a sum had come between his soul and God.

"With empty hands but lightened heart he now went back to the excited crowd. K'ong was still raving wildly, defying any power on earth to restrain him. But Hsi was in touch once more with his Master. Quietly, in the name of Jesus, he commanded the tormentor to be silent and leave his miserable victim.

Immediately, with a fearful cry, K'ong was thrown into convulsions from which, however, he presently emerged, quiet and self-possessed, though much weakened for the time being.

"This was to Hsi a deeply painful lesson, emphasizing afresh

#### THE ALL-IMPORTANT TRUTH

that, as he expressed it, 'the ungrieved presence of the Holy Spirit is more to be desired than abundance of gold and silver.'"

Might it not be true to-day as with this mighty man of God, that money proves a snare, and oft comes between the soul and God?

There is surely some cause why a man who is mightily used of God for a time, suddenly finds his ministry void of power. If he has humility to search out the reason and pay the price the Spirit of God will be faithful and restore.



Spirit-filled Evangelism—Saints Edified—God's Kingdom Extended

#### SEVEN YEARS' GROWTH Refreshing Reminiscences

**Southport** (Pastor F. G. Cloke). It is the seventh anniversary of Principal Jeffreys' visit to Southport when he, and his revival party set the fire burning, and although many said this thing would soon die out, the fire kindled seven years ago has developed into a strong and steady flame for God. Two special meetings were held recently to commemorate this momentous time for so many of God's people in Southport. The first meeting was conducted by Christians who had been brought into a



Pastor  
F. G. Cloke

fuller knowledge of Christ through the campaign. Some gave personal impressions of the meetings, others of blessing received. The second meeting was taken by all those who had been saved or healed in the campaign. The first speaker gave a brief outline of the whole of the campaign after which were many wonderful and convincing testimonies. It was with great joy the Lord's children looked back over the seven years of God's guidance and goodness, and they can truly say that these meetings proved an incentive to greater service, and to launch out and trust more fully in the God of the miraculous. The church is rejoicing in the salvation of four souls, and two backsliders restored within four weeks.

#### SOULS SURRENDERING TO CHRIST Increasing Congregations

**Worcester** (Pastor H. Palliser). During the past two years this church has seen

several changes in its ministry. It was in 1936 that the work opened with a campaign by Pastor P. S. Brewster, assisted by Evangelists C. Hadler and V. Petersen. This campaign was followed by the ministry of Pastor G. Bishop and Miss Munday. During these meetings many souls were won for Christ, and the Lord's people were much encouraged. Then Pastor F. J. Slemming took charge for a period. It was during his ministry that the choir and Crusader branch was commenced. Now the church is in charge of Pastor H. Palliser, whose ministry has resulted in considerably increased congregations. Souls have been brought to the Lord and the saints edified.

#### GOD'S UNFAILING GOODNESS

##### Proofs of His Love

**Langley Green, Birmingham** (Evangelist G. Canty). It is a happy thought that God is the Father of this church. It had its origin in Him, and His dealings with it certainly do not suggest He has lost interest in it. At first there was only enough to just about qualify as a church, "two or three gathered together." But, having qualified, and finding Him "in the midst," the number increased, and God answered the prayers of His people in many ways. For example, as recently reported, the Lord revived the work and consolidated it under the ministry of Pastor H. W. Fielding during a three weeks' campaign, and consequently made it possible for the church to have a resident minister—the burden of months of prayer.

Now another evidence of Divine Fatherliness which culminated in the dedication

of two communion service plates can be reported. These plates were much needed, and had been made the subject of prayer. God responded, and one of His children was led to meet the full cost. This answer to prayer is made the more remarkable by the fact that it came through a lady who is not even a member of the Foursquare Gospel Movement.

So encouraged, Langley saints cannot be blamed at all if they expect God "to withhold no good thing," in the future. At the present time interest is awakened in the erection of a permanent place of worship in Langley.

#### ANNIVERSARY SERVICES

##### Faithful and Fruitful Ministry

**South Croydon** (Evangelist K. Mahood). The work in this church is showing signs of steady progress, and the expectations of God's people are rising higher and higher week by week. The Word of God is being faithfully expounded by the Lord's servant. The Sunday school anniversary services were held recently, the pastor presiding at these gatherings. The children played their part well. In the morning Mr. E. Schwyn gave a blessed message from the Word. In the afternoon the children were much interested and enthused with a message given by Mr. K. McGillivray on "The Diamond." The same speaker gave the word in the evening gospel service, the Cross being the centre of the message. The Monday evening service brought the anniversary gatherings to a close, Evangelist F. Coleman being the speaker.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Five Years' Prison Ministry

By Pastor Douglas B. Gray

Sunday, the 12th June, 1933, was a memorable day for those members of the London Crusader Choir and myself who were privileged to visit for the first time one of H.M. Prisons—Wormwood Scrubs, and take part in the afternoon service there. The prison is some five miles from the centre of the City of London, and is comparatively new, dating from about 1870; the widespread buildings are ranged round a great open space and it is said to be one of the healthiest spots in London. Only first offenders are found at the Scrubs, which Prison accommodates some 700 men and 250 Borstal youths.

The fears and nervous tension that accompanied us (for remember this was our *first* visit to such an establishment) were quickly dissipated by the very warm and cordial welcome extended to us by the Rev. W. L. Cottrell, M.A., Senior chaplain, H.M. Prisons, for his happy manner and expressive personality radiated to us kindness, sympathy and understanding to the full. We well remember that first service held in the beautiful chapel (photo below) which was crowded.

The Chapel is lofty and spacious and throughout the service there was a note of sincerity and devotion together with a heartiness that would be difficult to find in any other similar place of worship. We felt our part in the service was quite ordinary, yet we believed it was appreciated, for we went as humble ambassadors, joining with others in telling forth the gospel message in song. This first opening has resulted in leading the choir into a great sphere of service, and we are grateful to the Rev. W. L. Cottrell for making such a visit possible. Five years have passed, and I am thankful to God for such a ministry

that opened unto us, and which still continues with unabated enthusiasm, and encouraging results.

We are ever mindful of the needs and of the responsibilities that rest upon us in work of this character, and the prayers of our readers and their practical help are more than a source of encouragement and strength. Since June, 1933, the London Crusader Choir has made over one-hundred-and-sixty visits to twenty of H.M. Prisons and Borstal Institutions (we believe an unparalleled record of any gospel choir), resulting in many thousands of men and women hearing their message in word and song. Letters are frequently received from former prisoners and from men now holding good positions, who tell us that the spiritual influences in prison had been a turning point in their lives. Then too, we rejoice to mention that some are active members in our Elim Churches. Space and other circumstances limit us in publishing other interesting information, but we are certain that a work for God is being accomplished amid such gatherings of broken and misguided

lives, and because we believe in the power of the gospel and the saving grace of our Lord Jesus Christ we press on, sometimes amidst opposition, misunderstanding and criticism, seeking only to win men and women from the power of sin to the liberty and peace found in Christ.

(continued next page)

## Remember

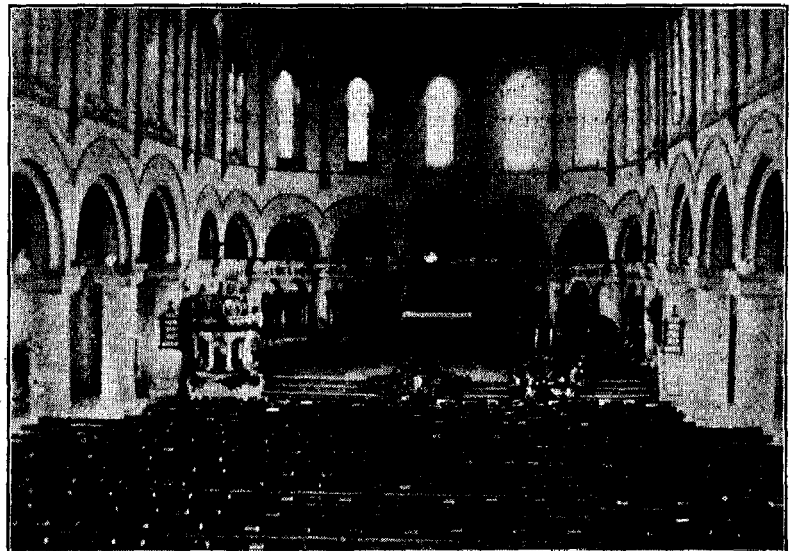
Saturday, July 16th, Annual Garden Rally at Elim Woodlands. Special attractions and visitors.

The Crusader Camps and House Parties, during August, at St. Cyrus (Scotland), Glossop, and Eastbourne. Also for boys and girls at Compton Bay, Freshwater (I.O.W.), and at Eastbourne.

Saturday, September 3rd, the Annual Gatherings in the Central Hall, Westminster, London. Book the date!

Crusader Secretaries, to send in regularly interesting items of news and blessing experienced.

The summer campaigns to be conducted by the Principal and Party, and other Elim Evangelists, that these may result in winning many young men and women for Christ, and ultimately as members of our Youth Movement.



The Chapel at Wormwood Scrubs Prison where the London Crusader Choir has conducted over twenty-five services.

## FIVE YEARS' PRISON MINISTRY (Continued)

There are a number of other friends we could mention who have been instrumental and helpful in opening up similar doors of service, and to all such, on this fifth anniversary of the commencement of our prison work we would offer our sincere appreciation for every help they have given in this way.

For the interest and information of our readers the following is a specimen of the type of service conducted by the London Crusader Choir in the prisons; some services of course slightly vary because of local conditions:

### ORDER OF SERVICE

Opening Hymn: How sweet the name of Jesus sounds.

Prayers conducted by the Chaplain.

Choir: - - - He is Mine.  
Solo: (Choir member) The Stranger of Galilee.

Instrumental Party: - Favourite hymns and choruses:

Introduction of a new chorus (all the congregation invited to join in singing).

Scripture Reading by Church Army Captain.

Choir: - The Lord's my Shepherd (Crimond)

Short address by Pastor D. B. GRAY

Choir: - Hear the voice of Jesus.

Vocal Quartette: - - - Ivory Palaces.  
Choir: Hark, 'tis the Master's Call.  
Closing hymn: Son of my soul, Thou Saviour dear.  
The Blessing.

We would not forget, too, our other choirs, such as Winton, Aberdeen, Brighton, Dundee, and Ulster Temple, who have had similar opportunities of service with glorious results. We would ask you to remember this unique work, and we do appeal for the utmost support and the prayerful interest of everyone, in striving together for the salvation of men and women.

## Why Christians get Sick & how they may get Well

(Continued from page 376)

this way healing from sickness is possible for all Christians, even according to their own standard of faith and practice. God does answer prayer, and as we ask for healing we have scriptural right to expect it.

A stronger way in which to receive deliverance from sickness is by recognition of the fact that healing is provided for us in Calvary's atonement. It is true that there are those who deny this, but an impartial examination of Isaiah liii. 4, 5, Matthew viii. 17, and I. Peter ii. 24 reveals to us the glorious fact that He who took our sins carried also our sicknesses. This is also a most logical doctrine even from the standpoint of redemption from sin. Sickness is caused by the curse, which curse came to the human race as a punishment for their sin, and if sin is thoroughly atoned for and forgiven, why should not then this sickness be lifted? We cannot say that

### HE FORGIVES SIN

and punishes for it too, for wherein would there be the advantage of such forgiveness? Hell is the punishment for sin eventually. Who would maintain that sinners are forgiven for their sins and sent to hell nevertheless? Why should we receive part punishment for sin if we are not to receive all of it? Thank God, we may be delivered from every measure of the result of sin, and this includes sickness. Christ died that we might be delivered from sin and all its train of consequences, and thus our sicknesses, too, are taken away by the mighty power of Calvary's achievement.

In the 16th chapter of Mark, verses 15-18, a definite promise is made by the Lord Jesus Christ that any of His saved ones who believe may lay hands on the sick that they may recover. He promised that when they so lay hands on the sick that the sick will recover. A wonderful, glorious promise upon which His believers may stand! Believe the promise of your Lord and accept your healing.

There is still another way that Jesus has provided whereby healing may come to us. The Church is a divine institution, the very Body of Christ Himself, and in that Body there resides the power of the Healer Christ. He has ordained that the elders of the Church

may dispense this power through the simple ceremony of the anointing with oil. "Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

In this same Body of Christ, God has "set" certain ones with gifts of healings (I. Cor. xii. 28). These individuals themselves are gifts of God to the Church and are available to those who need them. In the power which is given them by the resident gifts of the Holy Spirit they may speak the word of authority and sickness will obey them.

How wonderfully full and complete we find God's provision for the healing of His children. Surely earthly doctors do not carry so many kinds of pills in their satchels. We may be fully assured that it is the will of God that His children shall be delivered from the power of sickness that the Son of God shall be glorified thereby.

### BOYS' CAMP

July 29th to August 12th

COMPTON BAY

Send for particulars to  
Camp Commandant, 30,  
Clarence Ave., Clapham  
Park, London, S.W.4.

### SCHOOLGIRLS' HOUSE PARTY

August 13 to 22nd.

AT EASTBOURNE

Send for particulars to  
Mrs. White, "Conquest,"  
Link Lane, Wallington,  
Surrey.

## CLASSIFIED ADVERTISEMENTS

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

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

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

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

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

- \* **Bangor, Ireland.**—Board-residence, convenient to beach, bathing and bus; excellent accommodation, comfort assured. Terms sent on application. Mrs. Harbinson, "Edenvale," 38, Godfrey Avenue, Ballyholme. C618
- \* **Bangor, Ireland.**—"Armachia" Board-residence, beautifully situated sea front; convenient all travel routes; superior accommodation, home baking a speciality; Christian fellowship; recommended by Pastors. The Misses Troughton, 32, Seaciff Road. C623
- \* **Bognor.**—Board-residence, apartments, bed-sitting rooms; bed and breakfast 3/6; large garage. Stamp reply. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C611
- \* **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone: Southbourne 2039. C579
- \* **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597
- \* **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C622
- \* **Bristol.**—Home for holiday, rest, prayer and Bible study; near downs. Open throughout year. Particulars from Superintendent, Mrs. Percy G. Parker, 22, Downs Park East. C615
- \* **Christian Workers' Holiday Home.**—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535
- \* **Colwyn Bay.**—Elim Holiday Home. See cover ii.
- \* **Colwyn Bay.**—Superior board-residence, small country house; accommodation for six; no single rooms July-August; delightful situation, central for walks and excursions; nice garden. Mrs. Howe, Mayflower, Mochdre. C621
- \* **Cornwall, Newquay.**—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C517
- \* **Cornwall.**—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Road, Penzance. C544
- \* **Cowes, I.O.W.**—Bed and breakfast or full board; 8 minutes' walk to buses for all parts of the island; terms moderate; small assembly. Write: Rugg, "Maranatha," Pallance Road. C619
- \* **Devon.**—Rose Cottage, Whitford, Axminster. Homely apartments; beautiful scenery; Seaton ¼ mile, Seaton Junction ½ mile; good bus service; garage; moderate. Enquiries answered by return post. Mrs. Walters. C620
- \* **Eastbourne.**—Elim Holiday Home. See cover ii.
- \* **Eastbourne.**—Board-residence, bed and breakfast; homely, Foursquare; terms moderate; recommended by Elim Pastors. Mrs. D. L. Weeks, Garden Flat, 5, Upperton Gardens. C612
- \* **Eastbourne.**—Comfortable accommodation offered; bed-breakfast, teas if required; near sea, shops, station and Tabernacle, 1d. bus fare; recommended by Pastor; Foursquare member; terms moderate. Miss Nicholls, 61, Firtle Road. C602
- \* **Guernsey.**—The island of sunshine. Board-residence, with or without attendance; moderate terms; good food; near the bay and few minutes from Vazon Assembly. Mrs. Guille, "Glenside," Vazon, Castel. C625
- \* **Hove.**—Board-residence; quiet, Christian home; comfortable and homely; near shops; buses near by to all parts; few minutes' sea; from 35/- weekly. Stamp: Miss Conway, 41, Clarendon Villas. C603
- \* **Leigh-on-Sea.**—Comfortable board-residence 30/-, bed and breakfast 17/6; near sea and assembly, with Christian people. 52, Leighville Grove. C614
- \* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- \* **London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C566
- \* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C500
- \* **London.**—General London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C573
- \* **Morecambe.**—Homely holiday apartments, four doors promenade, sands; highly recommended, reasonable terms, satisfaction assured; Vi-spring beds, garage. Booked up July 30th to August 6th. Mrs. Raw, 3, Ferncliffe Drive, Sunshine Slopes, Cross Cop. C583
- \* **Old Colwyn.**—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes' sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521
- \* **Old Colwyn, North Wales.**—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Berwen," Abergelle Road. C529

- \* **Ryde, I.O.W.**—Near assembly; bed and breakfast, £1 1s., full board, 35/- weekly; good table, comfortable beds, 5 minutes' sea; recommended by pastors. Mrs. Roll, "Thornington," 31, John Street. C617
- \* **Scarborough.**—Board-residence, homely, comfort, good food; Christian help and fellowship; next to Elim Church and few minutes from sea. Apply: Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C616
- \* **Scarborough.**—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C624
- \* **Shanklin.**—Superior guest house, ideal position, 2 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C554
- \* **Southampton.**—Board-residence; home comforts, every convenience, close to trams and river; ¼ hour from centre of town; terms moderate. Mrs. Willis, 79, Newton Road, Bitterne Park. C626
- \* **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. C576
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- \* **Swansea.**—Holiday apartments, board-residence; ten minutes' beach and assembly; comfortable, moderate (late of 8, Bryn Road). Lascom, 15, Henrietta Street. C606
- \* **Weston-Super-Mare.**—Comfortable accommodation with fellowship in Christian guest house; few minutes sea and sands; well recommended; terms moderate; apartments or board. Mrs. and Miss Plant, 31, Exeter Road. C590
- \* **Worthing.**—Homely board-residence; good cooking, liberal table; minute sea and bus; near shelters and lovely gardens; separate tables; terms moderate; recommended. Mrs. Furze, 63, Ham Road. C607

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- \* **Lady** desires position as housekeeper, or any kind of light work; adaptable, sleep in or out. Apply Box 484, "Elim Evangel" Office. C572
- \* **Minister (married), wishes to leave paid position for honorary pastorate; where permanent secular employment would be found him (manager, secretary, clerk, agent). Would consider pioneering new church in needy district. Write fully, Box 489, "Elim Evangel" Office. C601**

### WITH CHRIST

- \* **Boswell.**—On May 27th, Mrs. R. Boswell, aged 59, of Barking. Funeral conducted by Pastor J. McAvoy.
- \* **Trafford.**—On May 7th, William Trafford, of Hull. Funeral conducted by Pastor J. Woodhead.

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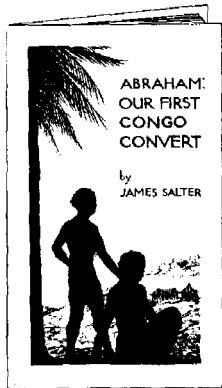
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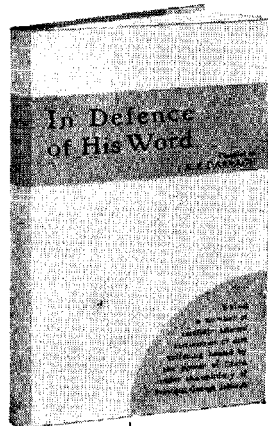
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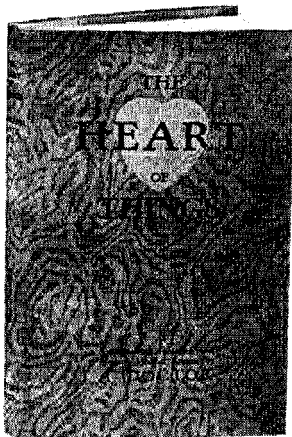
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