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Elim Evangel & Foursquare Revivalist

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

Vol. XIX. No. 29.

July 22nd, 1938.

Twopence.

PRINCIPAL AND PARTY AT COLWYN BAY Glorious Tent Meetings—400 Converts

A real wave of Holy Ghost revival power is sweeping over the tent meetings now being conducted by Principal George Jeffreys and Revival Party at Colwyn Bay, North Wales. Large congregations are attending throughout the week and each Sunday night the big tent is crowded to capacity; as many as 102 precious souls have been saved in the last two Sunday night meetings alone! The people that attend night after night are thrilled with the campaign and they rejoice to see God's saving and healing power so graciously manifested. Our readers will be thankful to know that our beloved Principal is ministering with all his old-time fire and power, and as a result of the faithful proclamation of the Word about 400 souls have been saved; no wonder there is great joy on every hand! To God be all the glory! A fine band of over 70 Elim Crusaders from Northern Ireland, who are at present on holiday at Rhyl, near Colwyn Bay, delighted the congregations in the tent on Sunday afternoon and evening with their earnest ministry of song. The following extracts from the "Colwyn Bay Weekly News," June 30th, gives particulars of some of the healings that have taken place in answer to the prayer of faith:—

REVIVAL AND HEALING CAMPAIGN WRITTEN TESTIMONIES.

"Some remarkable results are claimed for the campaign of the Foursquare Revivalists which is being conducted at Colwyn Bay by Principal George Jeffreys and his helpers. Crowded meetings in the large tent on a site in Eirias Park are conducted with fervour although there is no outstanding appeal to the emotions. The appeal is to heart and mind. . . . A feature of the meetings, at which there have been attendances up to 2,000 people—this was the figure at Sunday night's meeting—is the bright music and singing. . . . A Deganwy woman had written stating that she had been healed of pain following two years' suffering from neuritis; and another case of healing was that of a Colwyn Bay woman who, following a nervous shock some six years ago, had been afflicted with spells of sleeplessness. A third written testimony was from a woman visitor to Old Colwyn who had suffered badly from arthritis. She claimed to have benefited greatly."

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,
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General Headquarters:
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Vol XIX. July 22nd, 1938. No. 29.

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE
CENTRAL HALL,
Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

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

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 Coming Events 4

BLACKPOOL. July 12—31. Jubilee Temple, Waterloo Road. Pastor T. Thomas will conduct services.

BLANDFORD. Regular Foursquare Gospel services are now held in the Immanuel Hall, Dorset Street.

DORKING. July 31 to August 6. Elim Hall, Willow Walk, London Road. Special week of Praise. Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30. Bank Holiday Monday, 3 and 6.30 p.m. Special speakers: Pastors C. E. Palmer and J. Dyke.

EASTBOURNE. August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader 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/-.

GLOSSOP. Now proceeding in the Elim Tabernacle, Ellison Street. Revival and Healing Campaign conducted by Pastor W. R. Cole and Crusaders. Sundays, 3 and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

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

LARNE. Now proceeding. Tent Campaign conducted by Pastor W. J. Martin. Sundays, 8.15 p.m., week-nights, 8 p.m. (except Saturdays).

LETCHWORTH. August 28. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

PETERBOROUGH. Now proceeding in the Tent, on Sports Ground (St. Paul's Road, entrance). Revival and Healing Campaign conducted by Pastor G. I. Francis. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays). Weds., Thurs., and Suns., 3 p.m., Divine Healing.

UXBRIDGE. Regular Foursquare Gospel meetings are now held in the Masonic Hall, Windsor Street, Uxbridge. Sundays, 11 a.m. and 6.30 p.m.

WALSALL. Now proceeding in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

WIMBLEDON. August 7. Elim Hall, Southey Road. Visit of Pastor E. C. W. Boulton.

WORCESTER. August 14—28. Elim Tabernacle, Lowesmoor. Campaign by Pastor H. W. Fielding.

AUGUST CONVENTIONS

BLACKPOOL. July 31—August 7. Jubilee Temple, Waterloo Road. August Bank Holiday Convention. Speakers: Pastor L. Newsham and others. Convener: Pastor R. G. Tweed.

BOURNEMOUTH (Springbourne). Elim Tabernacle, Victoria Place, Springbourne. Particulars later.

GRIMSBY. July 31—August 4. Elim Tabernacle, Tunnard Street. Speakers include: Pastor and Mrs. G. Kingston and Pastor J. T. Bradley. Convener: Pastor J. Tetchner. Sunday, 11, 3 and 6.30; Monday, 11, 3 and 7; Tues., Wed., and Thurs., 7.30.

HULL. July 30—August 4. City Temple, Hessele Road (corner of Madeley Street). Speakers: Pastors E. C. W. Boulton, F. G. Cloke, G. Miles and J. Tetchner. Convener: Pastor J. Woodhead.

MALVERN. July 30—August 1. North Malvern Mission, Cowleigh Road. Speaker: Pastor H. Lucas. Convener: Pastor A. Attwood.

SOUTHEND-ON-SEA. August 1. Elim Tabernacle, Seaview Road, 3 and 7 p.m. Tea provided.

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 July and August. Sundays, 3 & 7.45 p.m. Week-nights, 7.30 p.m. 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.

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!

SWINDON. Thursday, July 14th, at 7.30 p.m., the Principal will conduct Open Air Service and lay the Foundation Stone of the new Coronation Temple in Osborne Street. Intending visitors can obtain further particulars from Pastor T. A. Carver, 10, Bramble Road, Swindon. Please enclose stamped and addressed envelope.

For particulars of Colwyn Bay Holiday Home see page 464.

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. 29

JULY 22nd, 1938

Fridays, Twopence

To Whom will ye Liken God?

By Pastor W. H. URCH

To whom then will ye liken God? or what likeness will ye compare unto Him?—Isaiah xl. 18.

MONTAIGNE in one of his essays wrote, "Man is certainly stark mad, he cannot make a flea, and yet he will be making gods by dozens." The essay was written many years ago, but the ridiculous fact remains unchanged. Still does it become necessary to ask as did Jehovah through the prophet Isaiah, "To whom then will ye liken God? or what likeness will ye compare unto Him?" The importance of a man's conception of God is seen in the fact that he invariably becomes like his god. In Psalm cxv. David gives us a description of the gods of the heathen, at the conclusion of which he adds these significant words: "They that make them are like unto them; so is every one that trusteth in them" (verse 8).

Thus, bearing the principle in mind that a man becomes like his god, let us listen once again to the words of the text: "To whom then will ye liken God? or what likeness will ye compare unto Him?" You will immediately see that:

1. *A conception of God is presupposed.*

Mankind everywhere has a conception of God, it is not something which has been thrust upon him by the churches, neither did it come with theology; indeed, it antedates both; for it is inherent within his nature. Man is made for worship, and therefore cannot do without an object of worship even though that object be no more than his own intellect

ENSHRINED AND DEIFIED.

Actually there is no such a person as an atheist (i.e., a person who denies the existence of a God) for in denying the true God, and all other gods, he automatically enthrones himself and requires everything to bow to his own exalted reason.

Man has both a conception of, and a capacity for, God. The object of the missionary is not to create a capacity for God, for it already exists. His work is to reveal the God who alone can adequately fill that capacity. Let us turn to Acts xvii., where a forceful illustration of this fact is to be found. When Paul visited Athens he saw the city "full of idols" (verse

16, margin). One historian tells us that at that time it was easier to find in Athens a god than a man. As Paul ascended Mars' Hill he was surrounded by thirty thousand of them, each one testifying to the Athenians' conception of God and also of their capacity for God. The world has seen many changes since Paul ascended Mars' Hill, fashions and customs have all changed; in many directions we have made great progress, but at the same time it will be readily admitted that man in his essential being remains unchanged. He still has a will, he still has a mind, and he still has emotions; hence he retains his need of God, and his capacity for God. With this thought in mind allow me to make application and enquire: What is

YOUR CONCEPTION OF GOD?

Remember, you are in a measure like the god of your own conception.

It has been truly said that one should never study a text without the context. Let us not forget this "golden rule" for Bible study, for the context here is most revealing. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved" (verses 19, 20). From these words we discern that:—

2. *The people to whom the prophet spoke had a misconception of God.*

He was represented by the rich as an idol of gold bechained with silver, and by the poor as an idol of wood. Can it therefore be wondered that the Holy One should call upon them to lift up their eyes on high to behold the constellations of the firmament. The Creator of these wonders they were likening to a puny image of gold and silver, whilst the poorer people were content with the trunk of a tree. We smile at their ignorance, but stay, can we afford to smile? Must we not admit that misconceptions, equally as grotesque, still abound? Here is a quotation from *The Christ of*

Every Road, by Dr. Stanley Jones. He says:—
 "I once came from a great meeting in a Hindu theatre where I had poured out my heart to

A NON-CHRISTIAN AUDIENCE

about the Cross . . . I went straight from the meeting to the train. As I came to our compartment I saw a great crowd surrounding it. The centre of attraction was a Swami and his disciple. The crowd surged into the compartment and kissed the Swami's feet. I turned to his disciple and asked who he was. He replied, 'He is God, he can tell you anything you want to know.' I listened with astonishment, for I could see that he lacked physical co-ordination. He dragged himself into the compartment, his arms jerked convulsively, his eyes rolled, and he paid no heed to the crowd that bowed and touched his feet. . . . I called a well-educated Hindu to my side and said, 'My heart is sinking within me. If this man were normal you wouldn't look at him twice, but because he is abnormal you fall at his feet as God.'

"My educated friend agreed that these superstitions must be cleansed. The scene was haunting me. The lights of the compartment were out, but I could see the Swami opposite me puffing cigarette after cigarette." *The Christ of Every Road* is a comparatively recent book!

Let us come a little nearer home for illustration. The totalitarian states of Europe are much in the news these days. In them we see a further example of this tragedy. The German Nazi looks upon the State as his god, and if he wishes to see

THE STATE PERSONIFIED

he looks at Hitler; and so finally he makes Hitler his god. Similar conditions are to be found in all totalitarian states. (Incidentally that is one of the reasons why the Christian should uphold democracy.)

Even so, the thought is not sufficiently localised, for in our own beloved land gross misconceptions of God abound. Whilst the slogan of a small minority is "Back to the Bible," the masses are virtually, if not literally, adopting another slogan: "Back to Paganism." And to paganism they are heading with startling rapidity. The God of the Bible has been substituted by pagan deities of ancient Greece and Rome:

Think ye the ancient gods are dead?
 They live and work their will,
 Before their shrines the sons of men
 Bow down and grovel still.

Do not apportion all the blame to those who have renounced Christianity for paganism, or to those who in their quest for spiritual satisfaction have turned to the many false cults which in latter days have sprung up around us. Sadly we must admit that the professing Church is largely to blame. She has presented to the world but a caricature of the God she professes to serve, and the world has turned away in disgust. We are hearing from all quarters recalls to religion, but it is not religion to which lost

HUMANITY MUST BE RECALLED.

Religion with its mumbling priests, its empty show, and manifest insincerity does more than anything else to nauseate those to whom the call is directed. Our

call must not be to religion, but to God. Not to the gods of our own conceptions, but to the God of inspired revelation.

So then, let us turn from misconceptions to the true conception: this brings me to the point of supreme importance.

3. *A true conception of God is obtained by looking at His Son Jesus Christ.*

The Bible takes us through a process of gradual revelation. In the Old Testament God is not fully revealed to man. He sees Him in His power, His majesty, His holiness, and His unity; but it is not until we arrive at the New Testament that we see and understand God in His true relationship to man. If you will refer to the 18th verse of the 1st chapter of John's Gospel you will read: "No man hath seen God at any time; the only begotten Son, which is in bosom of the Father, He hath declared Him." The invisible God is made visible in the person of His Son, Jesus Christ. Our Lord Himself expressed the same idea when, in reply to Philip's demand: "Show us the Father, and it sufficeth us," He said, "He that hath seen Me hath seen the Father." In later years Paul also expressed the same idea, for in II. Corinthians iv. 6 we read: "For God, who commanded the light to

SHINE OUT OF DARKNESS,

hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." To Moses God revealed Himself as "I Am"; to the disciples God revealed Himself in the person of His Son as: "I am the Good Shepherd," "I am the Door," "I am the Way," etc. "I am" seems so incomplete, it inspires one with feelings of awe and mystery; but when I look at God in the person of His Son the awe gives way to feelings of love, and the air of mystery evaporates giving place to a clear and enlightened understanding.

The doctrine of the Fatherhood of God has, admittedly, been greatly misapplied. We disagree oftentimes with its application, but we rejoice in its most precious truth. It is the conception of God we receive by looking at His Son, by listening to His teaching, and by watching Him at work ministering to the needs of fallen humanity. In Christ I see God translated into terms of human understanding, and from henceforth the unknown God is manifest, the invisible God is visible, and the unapproachable God is approachable. Jesus Christ has become the incomparable conception of the infinite, hence, no other is permissible.

Finally, let us remind ourselves that:—

4. *In order to remove the misconceptions we must substitute the true conception.*

The only people who can give to the world a true conception of God are

THE CHILDREN OF GOD,

who naturally have the nature of their Father—a glorious fact attested by many scriptures. We have already seen that a man becomes like his god. All other gods are false, and all other conceptions fantastic. By a comparison of likenesses these facts become really manifest. The more we become like the God of the Bible, so the more will the difference between the false and real become apparent. Our lives will be lived on such a higher and nobler plane that

unbelievers will again have to confess that, "God is in you of a truth." The best way to refute error is to preach the truth, and the best way to preach the truth is, of course, to live it. Do not argue for your God, be like Him and argument will become unnecessary.

The Christian's prerogative of giving to the world a true conception of God can be accomplished in three ways: Firstly, as has already been emphasised, by our likeness to Him; secondly, by our love for Him, and thirdly, by the translation of that love into service. By our likeness we shall reveal what God is like, by our love, and by our service we shall reveal what God requires.

The story is told of a missionary who, after labouring for some time with other missionaries in a certain coastal district of Africa, decided to press on alone into the interior. This he did, and discovered

A RACE OF PEOPLE

who had hitherto never heard of Christ or of the Gospel. He both lived, and preached the gospel, and

in the course of time, his work accomplished, he was called to his reward. Later other missionaries arrived at the same place, and commenced to tell the natives of Jesus Christ, and of His wonderful love for them. To their surprise they were told that Jesus Christ had already been among them. They subsequently discovered that the missionary who had preceded them had lived such a holy life that the difference between the missionary and his Master, to the primitive mind, was not perceptible.

If such a standard of holy living became possible for one so isolated, and so far removed from the fellowship of other Christians, how much more should we, who enjoy advantages of Christian fellowship, be able to give to the world a true presentation of the God we love and serve.

Let this then be the object of our lives: so shall Dagon fall once again before the ark of the Lord; and with Dagon all false gods. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."

The Gifts of the Spirit

VIII.—The Gift of Prophecy (continued)

By Pastor C. J. E. KINGSTON

IN studying the New Testament Gift of Prophecy we immediately meet the question whether it may be used to obtain guidance from God as to our future actions. It is necessary therefore to seek an answer to this query.

In Old Testament times there were especially three types of Christ; prophet, priest and king; the great Antitype having now come everything in the Old Testament order has been radically changed and there is, therefore, in the New Testament a great modification in the sphere of both prophet and priest in this Dispensation. This will readily be seen if one compares the office of the Old Testament priest with that of the New. Under the Old Dispensation the priest was a mediator between God and the people; his office was hereditary and limited to the Aaronic family. Under the New Dispensation Christ is our Great High Priest and the "one Mediator between God and man" (I. Tim. ii. 5). No frocked priest, confessional box, or human absolution, is now necessary to mediate with God or salve our consciences; nor is the priesthood limited to the few, it is now the privilege of all believers to be priests unto God. "Ye are . . . a royal priesthood," writes the pen of inspiration (I. Pet. ii. 9).

The same change has taken place in the prophetic sphere. In the absence of that fuller revelation we now have in the Scriptures, in the Old Dispensation it was necessary for the Prophet to be

THE SPOKESMAN OF GOD

and sometimes to be "enquired of" that God's will might be made more fully known. Now, however, Christ has become our Prophet, "for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you" (Acts iii. 22). We may, and therefore

should, enquire of Him for the revelation of the Divine Will. Individual guidance is now promised to every believer through the Holy Spirit. "When He, the Spirit of Truth, is come, He will guide you into all truth" (John xvi. 13). Liberty of access to God is free to all believers; the veil being rent we come now with all boldness to the throne of grace. No human prophet, therefore, need now enquire of God for the believer. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by Son . . ." (Heb. i. 1, 2). To let another human being come between my soul and God is a step backward into the Old Dispensation and some have grievously departed from scriptural order in taking this step. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with

THE YOKE OF BONDAGE"

(Gal. v. 1).

Every child of God now has the glorious privilege of being led by the Spirit. "As many," writes the apostle, "as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). An interesting illustration of this fact is seen in the life of Paul. Having preached the gospel throughout Phrygia and Galatia, he and Silas were forbidden of the Holy Ghost to preach the Word in Asia or Bithynia. While at Troas, a vision appeared to Paul, "and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts xvi. 10). It is evident, therefore, that Paul, in his dilemma, did not attempt to enquire of the Lord through a prophet although Silas, a recognised "prophet," was with him (Acts xv. 32).

Indeed, *guidance* is not said to be one of the uses of the Gift of Prophecy in the present dispensation, "but

he that prophesieth speaketh unto men to *edification*, and *exhortation*, and *comfort* " (I. Cor. xiv. 3).

Neither is there a single instance recorded in the New Testament of the Gift of Prophecy being deliberately resorted to for guidance. This is very significant and marks the great difference in the scope of the gift in the Old Dispensation and the New.

IN THE LIFE OF PAUL

a number of opportunities arose for appealing to this Gift for guidance but not once did he do so.

In the case of the dissension over the circumcision of Gentile converts, the Council at Jerusalem heard first the views of " certain of the sect of the Pharisees which believed," who wished to circumcise; then Peter addressed the assembly, followed by Barnabas and Paul; finally James, the President of the Council, summed up the situation, and concluded, " Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God " (Acts xv. 19). In all this discussion, Judas and Silas, although prophets (Acts xv. 32), and present (Acts xv. 22), took no part nor did they offer guidance through their gift.

The instance of Agabus has already been mentioned in another connection. It is worthy of note, however, that although Agabus was a prophet and plainly foretold, through the Spirit, what would happen to Paul at Jerusalem, yet he did not offer Paul any guidance on the subject but left him to decide himself what his next step should be. This Paul did in the words,

" What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to

DIE AT JERUSALEM

for the name of the Lord Jesus" (Acts xxi. 10, 11, 13).

The same is also true of another occasion where Agabus " signified by the Spirit that there should be great dearth throughout all the world"; he offered no guidance but left the "leadings" to the sanctified judgment of those concerned (Acts xi. 28).

One other scripture demands our notice. In Acts xiii. 1-3, we are told of the setting apart of Barnabas and Paul, the command being given through the Holy Ghost, who said, " Separate Me Barnabas and Saul for the work whereunto I have called them." How the Holy Ghost spake we are not told; it may have been through the prophets in the Church at Antioch but is just as likely to have been through the teachers who were there also (Acts xiii. 1); or it may have been by the inner leading, the still small voice within the heart, while the Church waited upon God. To force this scripture into a defence of the unscriptural practice of enquiring of the prophet is not only to build upon a very insufficient foundation but is also to be guilty of not rightly dividing the Word of Truth since God would certainly not bless and acknowledge a practice here which He so definitely, clearly, and in no unmistakable language, discourages elsewhere in the New Testament.

(To be continued).



Gleanings from Other Fields

Kensit Preachers.

Three new Wickliffe Preachers were recently dedicated to the ministry by the President, Mr. J. A. Kensit.

New Dean of Gloucester.

Rev. Harold Costley-White, D.D., Canon of Westminster and Chaplain to H.M. the King, has been appointed as Dean of Gloucester.

Atheist Converted.

At an open air meeting held by a member of Cliff College

students " on trek " a man who was the leader of a large atheistic society was won for Christ.

The Salvation Army.

We understand that the retirement of Miss Evangeline Booth as General of The Salvation Army may be postponed for twelve months on account of the unrest in the international situation, and the general feeling of satisfaction with her leadership of this great movement.

Ministerial Call.

A call to the pastorate of the Whitley Bay Presbyterian Church has been given to Dr. H. Egerton Chesney. Dr. Chesney has, until recently, been the minister of Christ Church, Westminster Bridge Road.

Proposed March of Witness.

It is hoped that a march of Christian men through London may be arranged within the next few months. This is intended as a witness for Christ, the Church, the Lord's Day, and the Bible.

Dr. Paul Rader.

Since his return to America, Dr. Paul Rader has been very ill in hospital in California. God's people will pray for his deliverance we are sure.

Success

You want success, but are you willing to pay the price for it? How much discouragement can you stand? How much bruising can you take? How long can you stand in the face of obstacles? Have you the courage to try to do what others have failed to do? Have you the nerve to attempt things that the average man would never dream of tackling? Have you the persistence to keep on trying after repeated failures? Can you go up against scepticism, ridicule and opposi-

tion without flinching? Can you keep your mind steadily on the single object you are pursuing, resisting all temptations to divide your attention? Have you the patience to plan all the work you attempt; the energy to wade through masses of detail; the accuracy to overlook no point, however small, in planning or executing? Are you strong on the finish as well as quick on the start? Success is sold in the open market. You can buy it. Any man can buy it who is willing to pay the price.

Our Father's Will

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

THE essential requisite for every kind of spiritual blessing is the doing of God's will, and it is this alone which can bring us to the height of all happiness. Our blessed Lord, who lived in the bosom of the Father, by an unceasing communication could say: "I do always those things that please Him," because He had a perfect knowledge of His Father's will, and it is our blessed privilege "to walk even as He walked"; to "walk worthy of the Lord unto all pleasing, being filled with the knowledge of His will in all wisdom and spiritual understanding."

The first step towards this which any believer can take is to present (*aorist*, once for all) his body a living sacrifice, and he will at once begin to "prove what is the good and acceptable and perfect will of God." To have no other mover, to live under no other guide or leader but the Spirit of God is what constitutes true holiness. Another will than my own now ruling in the depths of my being is to be waited on. Joined to the Lord I become one spirit with Him: and, as He lived by means of the Father, so I live by means of Him, drinking of His Spirit, assimilating His nature, and so abiding in Him, and He in me, that I have no desire, no purpose, no aim but such as comes by divine approbation. Not a thought, or desire or action can be allowed a place in the kingdom of God, but as it is a fruit of the Spirit. We are instruments of His power, presence and goodness in us, for from the beginning of time

THROUGH ALL ETERNITY

we can have no goodness but that which God creates in us: producing in us both the will and the execution, and making us perfect in every good work to do His will.

But this does not come spontaneously or without any kind of effort on our part. Even our Saviour Himself needed to spend long periods in waiting upon God. It is there that we are stripped entirely of our own strength, and put on divine strength: "The waiters on Jehovah exchange strength" (*lit.*) and through these set periods in waiting upon God (mostly in perfect silence) we are enabled to "pray without ceasing," and so to form the habit of waiting continually upon the living God, and listening to His voice. For if we walk in the light there is a mutual communion and a continual partnership (fellowship) with the Father and with the Son, because according to His promise they both take up their abode with us.

In regard to our business life, our daily calling, the will of God may be carried out in every detail, if we do it as "servants of Christ," in singleness of heart, as unto the Lord and not unto men; we may be doing the will of God from the soul (*ek tes psuches*) and receive a special reward from God for "whatever good thing each one doeth." But we are convinced that everything is dependent upon prayer.

In no way can the will of God be accomplished without it. Many people imagine that what God wills must inevitably take place. But it is a sad fact that God's will is continually being thwarted. "God willeth that all men should be saved," yet we know that it is not so, and God wills a great deal of blessing to His own people which never comes to them. He wills it most earnestly, but they do not will it, and it cannot come to them. God has made the execution of His will in many things dependent upon the will of man. The will of God to bless is dependent upon the will of man to say where the blessing must descend.

Prayer makes possible the otherwise impossible. In the decrees of the eternal purpose, there is always room left for the petitions of those who draw nigh to the Father through the Son. Of God's will revealed in His promises, just so much will be fulfilled to us as our faith accepts. And having fully declared what His will is for us, He says: "I will yet for this be enquired of, to do it for them."

So that while nothing is impossible to the prayer of faith because by this means "all power" is put into the hands of man in Christ Jesus, it is equally true that no part of our heavenly Father's will is ever accomplished without it.

What the "vital breath" is to the natural world, that prayer is in the spiritual world. The most exalted intelligence in the universe can do nothing higher than the will of God, yet our loving Father is willing to make the humblest believer "perfect in every good work to do His will."

My Prayer Life

1. Has my prayer life been powerless because of some besetting sin?
2. Has my prayer life been hindered by haste, irregularity or lack of system, unpreparedness of spirit or unbelief?
3. Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?
4. Has my prayer life been limited to my own life, to my own work, to my own service for God? Am I truly an intercessor after God's own heart?
5. Has my prayer life been intermittent and starved?
6. Has my prayer life been growing? Do I daily know more of the meaning, efficacy and power of prayer?
7. Has my prayer life been sacrificial? What has it cost me in time, strength, vitality and love?

To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me (Col. i. 29, Weymouth).

Life's Supreme Blessing

By Rev. R. CLYDE DOUGLAS

THERE is a gospel song which urges us to count our blessings and one will be surprised at the blessings which have come his way when this is done. When we think of these blessings, if asked to name the supreme one, which could we least do without? Which is the supreme blessing?

To many it would be the blessing of economic security, which means food and shelter every day. And yet "man doth not live by bread alone." To others, health is supreme, particularly to those who are not physically strong or whose bodies have been ravaged by disease, and who realise that without good health how difficult it is to obtain the necessities of life. Health is a great blessing, but is it the supreme one? Again, there are those who think money is the supreme blessing. Money enables a person to meet the bread and butter question, and to secure the best medical attention to restore health. But money is not everything. "A man's life consisteth not in the abundance of the things which he possesseth."

The prophet Isaiah answers the question. He tells us that salvation is the supreme blessing: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (xlv. 22).

This answer involves the meaning of salvation. Years ago this word "salvation" meant a great deal to people. When they heard it they thought of one who had turned from a life of sin and had changed his whole outlook on life.

But sin is not now painted in its true colour of the former day. There seems to be a strange unware-

ness as to the sense of sin. Things are allowed today which would have been regarded as sinful by a past generation. Marriage vows are more lightly held. A wave of gambling is sweeping the country.

Then there are people who claim salvation without any great change in their lives. Christian profession and Christian living often fail to match.

What is salvation according to the Bible? It is deliverance from the power and penalty of sin and an introduction into a life of purity and holiness. The story of the Hebrews is a good illustration of this. They were at the Red Sea, surrounded by obstacles and seemingly no human means of deliverance. Salvation to them was an infinitely greater blessing than economic security or health or wealth. It meant freedom from Pharaoh's clutches, and more than that. It meant the fuller blessing of a place where happiness could be enjoyed—the land of promise. One may have many things for which to be thankful, but he may not be able to appreciate them because he is in the grip of sin. When such a one finds Jesus Christ, as his Saviour, he becomes a "new creation," his whole outlook on life is changed, and other blessings take on new meaning.

Furthermore, salvation is not only the greatest blessing, but a blessing for the greatest number of people—"all the ends of the earth."

Some things can be enjoyed only by a privileged few, wealth, health, social position, friends, leisure. There is therefore cause for gratitude indeed that the

(continued on page 464).

House of Wine

E. C. W. BOULTON.
Moderato. mf

A. R. G. WITTS.

Jesus, Thou hast brought us To Thy house of wine, Over float's Love's banner

We are wholly Thine; Feasting on Thy beau-ty, Mir-ror'd it shall

be, We now own Thy Lord-ship, Sons of God most free.

Copyright. Note: The second line of the above chorus should read, "O'er us floats Love's banner."

Bible Study Helps

PERFECTION POLLUTED.

A Perfect Place—a garden (Genesis ii. 8-14, 16, 17).

A Perfect Person—a woman (Gen. ii. 21, 22).

A Perfect Position—equality with man (Gen. ii. 18, 23-25).

Poison: Subtle (Gen. iii. 1-5); Seductive (Gen. iii. 6).

Power: Fatal (Gen. iii. 7, 8); Far-reaching (Rom. v. 12, 18, 19, all).

Punishment: Suffering, sorrow, subjection (Gen. iii. 16).

Penalty: Death (Gen. iii. 19b).

"The wages of sin is death" (Rom. vi. 23).—E.M.F.

THE THREE CROSSES OF CALVARY (Luke xxiii. 33).

1. **On one cross a man dying in sin**—because of his attitude to the Man on the middle cross. He rejected Him as Lord.

2. **On one cross a man dying to sin**—because of his attitude to the Man on the middle cross. He accepted Him as Lord.

3. **On one cross a Man dying for sin**—because He had no sin of His own to die for and none to die in, He could die for our sins. He was there in my place. He died for me.



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON.

Sunday July 24th. John iv. 31-42.

"Lift up your eyes, and look on the fields; for they are already white unto harvest" (verse 35).

What a need there is in the Christian Church to-day of the harvest field vision—that great white harvest field that calls for consecrated labourers who will lay aside every other interest and plunge into the work of gathering in the golden harvest. The Holy Spirit supplies the urge that will loose believers from the binding things of earth, and thrust them forth in fellowship with the great Lord of the harvest. Blessed Master, give me vision that will make this heart to burn with holy passion—vision that will set the whole of my being aglow with intense desire to save the perishing souls of men. Let me look until I catch the vision and respond to the appeal of those Christless mortals. Show me that to win them I myself must become, like Thee, a whole burnt-offering on the altar of sacrifice.

PRAYER TOPIC:

That a special anointing may rest upon all our Elim Ministers in their ministry this day.

Monday, July 25th. John iv. 43-54.

"Except ye see signs and wonders, ye will not believe" (verse 48).

Alas, too often faith is dependent on signs and wonders. Given a miraculous response to their cry men are prepared to believe. And yet faith reaches its noblest height when it can survive what seems like denial and refusal of its request. "Blessed are those who have not seen, and yet believe." Signs and wonders may serve to demonstrate the faithfulness of God, but they cannot affect His character. Whilst we are thankful for any remarkable confirmations of the Divine fidelity yet surely real faith should be built upon a more substantial foundation than this. "We know whom we have believed," and it is out of this heart consciousness that life gathers its greatest and holiest inspiration. True faith can pursue its course even when the fig tree fails to blossom, and the fields yield no meat.

PRAYER TOPIC:

The divine blessing to be enjoyed by all those who labour in difficult fields of service for God.

Tuesday, July 26th. John v. 1-18.

"Waiting for the moving of the water" (verse 3).

How many there are in the world to-day similar to that crowd of impotent folk, waiting for the moving of the water that will bring them deliverance from the things that sour and spoil the springs of life. Waiting for some kindly hand to roll back the stone that bars their path to freedom. Waiting for some friendly force to pierce the veil that cuts them off from a larger and richer life in God. There are so many religious societies threatened

with spiritual stagnation; fellowships which need the moving of the waters to lift them into victorious union with their risen Lord. Grant us this day, O Lord, Thy touch to disturb our enervating complacency. Create within us a holy unrest that will make for spiritual progress. Rouse us to revolt against mediocrity.

PRAYER TOPIC:

For revival showers to fall during the Principal's forthcoming campaign at Portsmouth.

Wednesday, July 27th. John v. 19-29.

"Shall not come into condemnation" (verse 24).

To the soul that puts its confidence in Christ condemnation is indeed past. Like the mariner who has come through the fierce gale and entered the harbour of safety, so to the believing heart there has come the calm which results from forgiveness and justification. "No more condemnation!" Every stain of guilt buried beneath that Fountain of Blood. All the dark debt cancelled by that Atoning Sacrifice. All trace of sin lost in those vicarious wounds of God's Lamb. Blessed is the soul that has thus passed from judgment to justification, from condemnation to salvation and sanctification. Where condemnation exists there can be no communion. A sense of guilt will make the enjoyment of the Divine presence impossible. The peace of God can never prevail when the soul fails to apprehend and accept the Divine discharge from condemnation.

PRAYER TOPIC:

That God's hand may be upon Miss Ewens in her work in India, and that precious souls may be led into the light in that land.

Thursday, July 28th. John v. 30-47.

"And these are they which testify of Me" (verse 39).

The written Word continually bears witness to the living Word. The one is the outcome of the other. The former leads us to the latter. In the written Word the Holy Spirit reveals the Incarnate Word. It is from this inspired fountain of light and truth that the streams of life flow to a weary, war-sick creation. Men are seeking God in so many different directions and from such varied sources, whilst all the time this wonderful revelation lies to hand. Here is a Spring that can meet the greatest demands of human nature, and satisfy the central hunger of the human heart. O that men would drink of this crystal fountain of pure life, bathing their tortured spirits in its healing depths. Here they might find wherewith to assuage the burning thirst within them.

PRAYER TOPIC:

That God's stewards may prove faithful and find much Holy Ghost joy in the ministry of giving.

Friday July 29th. John vi. 1-14.

"He . . . knew what He would do" (verse 6).

Christ always was equal to any and every emergency that might arise. His disciples had to learn that their Master had anticipated the sudden need before ever it arose. How beautifully the resourcefulness of Jesus shines through this incident. What wonderful reserves of strength and skill He possessed. Resident in Him was all the wealth of Divine wisdom and grace. O my soul, remember that thy Lord is with thee this day. That He has planned the pathway for thy feet, and in His preventive love has thought out all the possible points of weakness where faith might fail. Nothing is left to chance. And therefore thou mayest pursue thy way without fear knowing that the all-sufficiency of His grace is always at thy command.

PRAYER TOPIC:

That God's wisdom and grace may be vouchsafed to the rulers of our nation.

Saturday, July 30th. John vi. 15-27.

"And it was now dark, and Jesus was not come to them" (verse 17).

Darkness had overtaken this company of disciples ere the arrival of Jesus. To add to their concern a dangerous sea arose which made navigation none too easy even for experienced mariners. And yet with the storm came the Master; in fact the suggestion is that the storm brought Him to them. Sometimes, it is the storm which craves a new and more pressing demand for the presence of Christ. Whilst we can cope with the waves and handle our craft without a deal of trouble, we do not give much thought as to whether He is in the boat, but immediately the blasts of adversity lash the surface of our circumstances into a perilous fury, we discover our urgent need of Him. Be sure, my soul, that when the darkness falls He is not far off. He will come to thee on the wings of the wind.

PRAYER TOPIC:

Floods of blessing in the August Conventions which commence this week-end.

LISTENING !

I once heard Dr. A. T. Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a very busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear His voice and receive His message."

As he was leaving the house it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study—not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."

"NO master is responsible for uncommanded work."

Hudson Taylor of China once said—"Depend upon it, God's work done in God's way, will never lack God's supplies." "Done in God's way," brings back to mind a lovely bit in one of Mrs. Cyril Taylor's letters in October of last year. She wrote: "One realises one is nearer to God when His power is manifested in our midst and God speaks in no undecided tones directing one's life. Such an experience has been ours when the fire of God fell in great power on our breaking of bread services, melting us—breaking us and showing us "This is the way, walk ye in it!" We had no intentions of walking in it at all—until afterwards—after that mighty hand of God shook us! I have seldom seen such a mighty deluge of the Spirit as fell on us that Sunday—it was like a cloudburst of rain upon the parched country. Not only that but the beautiful messages given through prophecy, tongues and interpretation,



The engineer referred to in Miss Ewen's letter.

convinced us without doubt that He is alive and risen and leading us! Bless His name." Mrs. Taylor had no intention of walking in that way—His way, but she hearkened to God's voice and obeyed, and a later letter brings this precious bit of news—"We had a glorious baptismal service of forty men and women, boys and girls, and an old woman who had been a cannibal was last to be baptised." Then in a report just

REME

A Missionary Report by Miss A. F.

recently received Mrs. Taylor writes: "The evangelists completed their two months' training then came their examinations which lasted seventeen days! I was not sorry to see the last one with chalk and time-table for his school in a little outstation tucked under his arm, making his way down the mission path on his return journey to his own home. The young lads have been blessed who stayed behind in the various outstations to care for them whilst their teachers were helped on a bit here. Over sixty souls have been saved in the villages during the quarter the teachers have been away." Yes, it pays in the end to do God's



A noble son of Africa and his wife.

work in God's way. "The Lord working with them and confirming the Word with signs following."

This beautiful mountain scene with tents and a man standing in the foreground was taken by one of Miss Ewen's party when she was on holiday this year in beautiful Kashmir. Listen to the following appealing little bit taken from her letter:—

"The enclosed is an enlargement of a snap taken by one of our party on the way to Sonemarg. The man in front is the engineer and was busy overseeing the construction of a bridge over the Sind River which we crossed and re-crossed four or five times on this trek. This Kashmiri spoke English and Mr. Barrick had a long talk with him about salvation. The man says he

BELIEVES ON JESUS CHRIST

and begged Mr. Barrick either to come to his village himself or get another missionary to come there permanently. He said, "We will all become Christians." What a joy to have been able to get in touch with such an earnest seeker after truth away in the mountains of Kashmir. We are praying for him as we promised to do—may not he be God's missionary to his own people?"

Miss Ching, who is still rejoicing in being on the King's business in India, writes: "I have been able

EMBER

HENDERSON (Missionary Secretary)

to make many contacts in South India, but I shall be pleased this time next week when my journeys in the heat are over, and I settle down in my simple quarters to shepherd the little Giridih flock while Mr. Parrish is with his wife and children in the hills for July and August. I shall be glad of your prayers as I also remember you all. May this summer see many precious souls saved. Two Sundays ago in a service I ministered in, God saved two men, one of whom was a Roman Catholic—that was a great joy."

Mr. and Mrs. Archie Scott from Belgium write: "God has been wonderfully blessing our work these last two weeks. We have had some wonderful healings. Last night we had an extraordinarily good meeting, the hall being packed out. Our last communion service was the best we have had."

Mrs. H. C. Phillips from Nelspruit gives us an interesting and enlightening glimpse into the tenacious power the evil one holds over those who have yielded to him

IN DARK AFRICA.

She describes a witch doctor's wonderful deliverance as follows—"A few weeks ago, one of our women workers reported that a woman who was a witch doctor had truly repented but she was afraid to burn her paraphernalia. My husband suggested that she should come along on the Sunday together with the worker, bringing all her medicines, drums, etc., with them. This they did, and after the morning service we all filed out of church singing of His power. Under the fig tree a fire was lighted and when there was a good blaze, the whole pile (and what a pile!) of stuff was placed on the fire. Crackle, crackle it went, and as it began to burn the poor woman began to groan, and to shake and soon she was in a frenzy, dancing, hopping, jumping about and making the most gruesome noises. As the fire died down, she began to calm down also; and was quite quiet. Oh! I forgot to say that before the things were put on the fire, she gave a glowing testimony of the Lord's saving power, and of the desire in her heart to follow Jesus, to leave the life of sin and witchcraft and just to follow Him. We do ask your prayers for such as these. We shall never know, what it costs these witchdoctors to destroy all their things, which they have been in the habit of using for years. Monkey hair, bones, drums, bits of roots, leaves, and a hundred and one other things which have all been used

IN DEMON WORSHIP.

The fear in their hearts is terrible, but we praise God that He wants to give the Spirit of Love in place of the spirit of fear. This woman is now preparing for baptism. Truly a brand snatched from the burning

and from the very hands of the Devil. Pray that she may be kept true. There is much sickness about now and almost every day there are calls to pray for some who are ill. As soon as we get a cold snap, it brings the malaria out and men, women and children are laid low."

Pastor and Mrs. Mullan of Tzaneen, whom God is using to needy white people, as well as the natives (for they live in a place where they are making vital contacts for God with neglectful, indifferent, educated white people) have often to sacrifice their own personal comforts in order to entertain in their little home in Northern Transvaal (a picture of which is given here). Some white visitors, a few of whom are fellow travellers on the road to heaven, but others, many alas! unconverted and whom Mr. and Mrs. Mullan, not without definite results now and then, try to win for God. They write: "On Sunday we had an overflowing church, praise God, with many children obliged to sit on the floor for the sake of accommodation. Instead of Mr. Mullan visiting our outstations as is his custom, the believers from the



Pastor and Mrs. Mullan's home at Tzaneen, Transvaal.

various farms all gathered here, and from early morn till evening the

HOUSE OF THE LORD

seemed full and His praises were sung by us all. There were about 200 folks there and many had come a good distance so we provided them with food, by catching and killing half-a-dozen of my fowls,—it did not leave many, but we were unable to procure meat, and so we gave joyfully!"

Miss Paint writes of happy experiences in India selling Gospels, and speaking to some high caste people of Jesus. This is a gleanings from her letter: "You may be interested in the number of Gospels sold here this year—2,103 thus far. I only wish that they represented souls. We do praise God for every Gospel sold. We believe that many are trusting in the living Word but long to see them coming right out into the light. Not so long ago we had two enquirers, one a B.A., and the other a small landowner belonging to the Warrior Caste. This is very encouraging."

(continued on page 464).



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.

Holidays.

MANY of our readers will be away on their annual holidays at this time; some yielding to the mystic charms of the seaside; others buried amid the beauty and glory of the quiet countryside, seeking to renew some of the exhausted energies of life. How much we owe to these times of restful withdrawal from the ordinary scenes of life. Seasons when we may come apart and quietly review the past, gathering new inspiration for future service. Even the memory of happy holidays can become the source of permanent enrichment to the toiler in life's harvest field.

To the Christian believer the holiday season should offer many opportunities for enjoyment which are denied to the unconverted. The world of nature is brimful of eloquent expressions of the Divine bountifulness and faithfulness. On every hand the voice of the material creation speaks loudly of the wisdom and beauty of God. The soul that is in union with the Lord can apprehend and appreciate these visible signs of the Divine provision.

May all our readers now on holiday realise a time of spiritual and physical refreshment, returning to their duties with new vision and vigour.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A mother and son, both lame and hardly able to get about, that God's healing touch may be vouchsafed.—C.B.

A family of six, that God's guidance and blessing may be granted.—H.S.

One who is passing through much trial, that God's hand may straighten the crooked things and manifest His power.—A.S.

Showers of blessing upon a small company of believers standing amid much opposition for the full gospel.—W.W.T.

One who knows the mind of God but fears the consequence of obedience, that faith and courage may be forthcoming.—S.P.

Love there is to fill me through and through,
Love to keep me ever sweet and true,
Love to strengthen me all things to do,
In Christ for me.

SECRETARIAL NOTES

By W. G. H.

A number of successful campaigns have recently been conducted in various churches, among which are the following: Peterborough, Pastor G. I. Francis; Birmingham (Kingstanding), Pastor and Mrs. E. J. Thompson; Larne (Ireland), Pastor W. Urch; Birmingham (Winson Green), Pastor H. W. Fielding.

* * *

Campaigns are now in progress as follows: Blackpool, Pastor T. W. Thomas; Walsall, Pastor and Mrs. E. J. Thompson; Merriott (Somerset), Pastor H. W. Fielding.

* * *

The Bible centenary meetings held in various Elim Churches during June proved not only a stimulus to the local Church work, but demonstrated publicly our stand for the Word of God.

* * *

The recent visit of the Field Superintendent to Halifax, Glasgow, Kilsyth, Dundee, Southport, and Blackpool, proved exceedingly helpful in making contact with the brethren in these various Churches, and afforded opportunity of discussing matters of interest regarding the work with the ministers, and also in some cases with the Church officers. The blessing of God in the services made the visit to these Churches a real joy.

* * *

A newly-erected Elim Church was recently opened by the Irish Superintendent, Pastor W. J. Martin, at Millisle, County Down.

* * *

Regular meetings are to be held at Larne, County Antrim, following the campaign there.

* * *

The campaign at Colwyn Bay has brought joy to many hearts, for the blessing of God has been manifest there in spite of the tremendous difficulties to be faced. This pioneer campaign has been a remarkable demonstration of the power of God in the meetings, and the hand of the Lord has definitely been on our beloved Principal. We praise God for His goodness.

Thoughts from the Throne

The Bible palpitates with the life of God.

All God's giants have been weak men, who did great things for God because they reckoned on His being with them.

Many a believer lives in the cottage of doubt when he might live in the mansion of faith.

Discouragement is the Devil's work. Leave him to look after his own business.

“Can a Man be Profitable to God?”

(Job xxii. 2.)

By Pastor W. KELLY

THIS is an interesting and important question. The question is not—Can a man be profitable to himself? It is obvious that a man can profit himself materially, mentally and morally. Neither is it—Can a man be profitable to others? No one will dispute the fact that certain types of men have been profitable to others. For instance scientists, surgeons, scholars, statesmen and philanthropists. But it is something deeper than either of these. Can a man be profitable to God? Think of the tremendous contrast between the creature and the Creator. Man so frail, so sinful, so finite, and God so strong, so holy, so infinite.

Eliphaz, who put the question to Job, infers that it is impossible for man to profit God. There is a sense in which his inference is correct. God is perfect, and nothing that man can do, or refrain from doing, can add to, or take from, His perfection. But in another sense the question can be answered affirmatively. In the light of the revelation of the heart of God at Calvary we have a positive proof that God is not independent of, nor indifferent to man, but that He is intensely interested in man's spiritual welfare. The Cross of Christ teaches us that God considers man worth saving, and that man may, therefore, be of service to Him. I believe that in order for a man to be profitable to God four

QUALIFICATIONS ARE NECESSARY.

He must be saved, sanctified, surrendered and Spirit-filled. Let us consider carefully these four characteristics.

First of all, he must be a saved man. In the third chapter of Romans Paul gives us a graphic and grave picture of the character and condition of man apart from grace. He says in verse twelve: “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” He also says in chapter eight, verses seven and eight: “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” We see from these statements that man in his unsaved condition cannot please or profit God. In fact, unregenerate man is a slave to sin, a servant of Satan, a lover of self and an enemy of God.

The lost and unprofitable condition of humanity is clearly illustrated in the three parables of Christ contained in Luke xv. The first one is about a lost sheep. It would be correct to say that during the absence of the sheep from the fold it would be a cause of constant concern to the shepherd. The second regarding a woman who loses a piece of silver. During the period the coin was lost it would be of no practical value to the woman. Its potential value was the same but its immediate practical value negligible. The third story was about a lost son. Whilst the prodigal remained in the far country the father's heart must have been

heavy, and the boy's absence from home not only unprofitable to him, but also a

SOURCE OF CONSTANT ANXIETY.

Not until the sheep was in the fold again, the lost piece of silver found, and the prodigal restored to his father was there rejoicing. Man has wandered from God and requires to repent of sin and have a change of heart before he can serve God acceptably.

In the second place he must be a sanctified man. The word “sanctify” has a twofold meaning in the Bible. It means to set apart for sacred service. The vessels of the Tabernacle were said to have been sanctified because they were to be used exclusively for God's service. But there is another meaning to the word “sanctify.” It means to make holy. Now in order for a man to be of value to God he must not only be sanctified in the sense of being set apart, but also be holy in character and conduct. Paul in his Second Epistle to Timothy tells him that in a great house there are some vessels to honour, and some to dishonour. He then adds this significant statement: “If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work” (II. Tim. ii. 21). Holiness of life, therefore, is a vital requirement if we are going to be valuable in God's vineyard. It is the pure in heart who see God, and our vision of God and value to God will correspond in proportion to the holiness of our hearts and the purity of our practice. “Let every one that nameth the name of Christ depart from iniquity.” Dr. Joseph Parker commenting on these words says: “Our relation to iniquity determines the measure of

OUR SPIRITUAL INFLUENCE.”

This is very true. Our service to God is sometimes spoiled because of some secret sin in the life. We know that if a channel is choked it fails to function correctly, and so with our lives. This is put plainly and pointedly in the words of the hymn we sometimes sing:—

We cannot be channels of blessing
If our lives are not free from all sin.
We will barriers be and a hindrance
To those we are trying to win.

Again, a man must be surrendered. God is calling us to a complete consecration. The necessity of a full surrender is of paramount importance. Every part of us should be surrendered to God. There should be a physical surrender. Our bodies should be presented as a living sacrifice, holy, acceptable unto God, which is our reasonable service. There should be a mental surrender. Our powers of intellect should be dedicated to God and we should endeavour to think of methods to extend His kingdom on earth. Our surrender should be volitional. The will should be surrendered in order that God might be able to use us when and where and how He pleases. Let us remember that

the most profitable man to God that ever trod this earth was the most consecrated in this manner. I refer to the Man Christ Jesus. We recall His words: "My meat is to do the will of Him that sent Me" and

HIS PRAYER IN GETHSEMANE:

"Not as I will, but as Thou wilt." Our surrender should be spiritual. We can profit God considerably by consecrating to His service all the earnestness and enthusiasm of our souls. Yes, every faculty of the body, mind, will and soul should be placed on the altar for God.

D. L. Moody, on one occasion, was returning home from a meeting in Dublin with another evangelist, who said to him, "The world has yet to see what God can do in and through the man who is fully yielded to Him." The words made a deep impression on Moody and they influenced him to make a deeper and fuller consecration to God. We know how profitable a person he became in the cause of Christ.

General William Booth, the founder of the Salvation Army, was asked by a friend the question, "What has been the secret of your success in the service of God," and he replied, "God has had all there was of me." Surrendered men are always successful men for God.

Finally, a man must be Spirit-filled. As we read the Acts of the Apostles we are aware of the fact that the leading personalities of the early Church were wonderfully profitable to God because of the fulness of the

Spirit in their lives. It is a significant fact that before Christ commenced His earthly ministry He was equipped with the Holy Spirit. It cannot be emphasised enough that if we are going to be

POWERFUL AND PROFITABLE

in God's service the equipment and endowment of the Holy Spirit is absolutely indispensable. Ineffective service is usually the result of relying too much on our own resources. Pentecostal power is the remedy for ineffectiveness and the secret of profitable service. What a tremendous difference it makes in our lives when our work and witness for God is accomplished through the anointing and assistance of the Holy Spirit.

The story is told of a university professor who asked his class of students to write two essays, one on God, the other on Satan. The students were given a limited time in which to complete the essays. One of them, a Spirit-filled Christian, continued writing page after page about God, regardless of the time. Presently the professor's voice rang out: "Time to finish." The Spirit-filled student, suddenly realised he hadn't written anything about Satan, and hurriedly he wrote across the bottom of the page: "No time for the Devil." And if we are Spirit-filled all our time will be occupied for God, and we shall have no time for the world, the flesh, or the Devil.

Let us realise then that it is gloriously possible for a man to be profitable to God, providing he is saved, sanctified, surrendered, and Spirit-filled.

"The Voice of my Beloved"

By ETHEL BOWMAN ABEL

GOD called to Moses out of the burning bush (Exodus iii. 4). God spoke frequently to His people in days past. Perhaps if His voice is not often heard to-day, it is because we do not turn aside to see and to hear, for the verse reads: "When the Lord saw that he turned aside to see, God called unto him out of the midst of the bush."

God is just as eager to speak to His children now as He has ever been. The Holy Spirit is whispering in our hearts continually, but amid the din and confusion of life we seldom hear Him. Even those who are busy in His service rush madly on, hearing only a faint murmur, and often rejecting that. It is time for those who love and serve Him to "turn aside." We can hear His voice best when we are entirely alone with God, when we shut out every thought and listen, in the stillness of the soul, for Him to speak. "My soul, wait thou only upon God; for my expectation is from Him" (Psalm lxii. 5).

Dear Christian, do not say that you are too busy to listen for the voice of God! No man had more to do in a short time than the Saviour, and we find that He spent many hours alone with God. There is an exultation and joy too deep for any language to express, which comes in this communion with our Lord. His voice is sweeter than the rustle of the first faint morning breeze among the corn. It throbs within the soul like rarest music, and it falls upon the heart with the tenderness of tears. That still, small voice can bring a gentle peace and confidence that will quiet all your

fears and lead you triumphantly through the darkness of any night. It will bless you like the touch of a calm and comforting hand. Learn to listen for the voice of your Beloved.

Learn to listen for the voice of your Beloved in the stillness, and you will find that you can also hear Him speak to you amid the tumult and perplexities of daily living. He will gently restrain the hasty word that is upon your lips, and oh, how we need Him just there! "The tongue can no man tame," but He can still any tempest that sweeps down upon us if we will but listen, and obey His loving voice. He will not force you to hear Him, but He will whisper in your ear with a pleading and gentle persistence, if you will but turn aside your mind and heart from the material things which surround you.

Perhaps you have called to Him when trials and oppressions swarmed about you, and have then gone on in the same perplexed state of mind, neither hearing His voice nor being conscious of His presence. But did you "turn aside"? Did you disentangle yourself mentally from the distressing causes and trust Him? Did you remember that He is always eager to help you?

Have you ever had a friend who gave his help gladly? Years ago there came to the little red school house a new teacher. He was big and dark and tall and a little stern. It was rumoured about that he had "licked" a boy in a former school, and we stood in awe of the new teacher. But there came a day when a

small girl felt the need of help in a childish but very real trouble. There was no friend or mother to consult, so she came at the close of the day to the new teacher. Laying her hand timidly on his arm she said, "Teacher, will you help me?" With a quick movement the teacher laid aside his work. He took both her hands in his and smiled as he said in a voice of utter kindness and pleased surprise, "Help you? Of course, I will." Though the years have been many, she has not forgotten. She remembers the exact words that were spoken and the precise intonation of each word. And it has helped her to know God. When we call upon God for help He draws us to Him, He smiles upon us and He calls us by name. He gives us His help in loving kindness when we turn aside and listen for His voice.

There are times when the voice of your Beloved will ask you to do hard things. Many times He will tell you to be kind to those who are unkind to you. He will tell you to humble yourself and to ask forgiveness from those whom you have wronged. He will tell you to forgive unto seventy times seven and beyond. He will tell you to keep still and answer not a word when you are

falsely accused and ill-treated. He will tell you to love your enemies and do good to them that despitefully use you. He will tell you to put aside all selfish and personal desires and to lose your life for others. He will tell you to put all malice, strife, and anger out of your heart, and to think on those things which are pure, lovely, virtuous, and of good report. He will sometimes ask you to do tasks that are not appealing to you in themselves. He will tell you to trust Him when thick darkness and storm clouds are all around you and you can see no glimmer of light—that is the voice of my Beloved!

Perhaps it has not been given unto you to do great things. Perhaps your heart is aching with the desire to do something for Him whom you adore, but the door is closed. There is one door that is always open—the door of obedience to His voice, of submission to His will. It is a neglected way. It is a door wherein one must stoop to enter. But all those who pass this way will delight the Saviour's heart. It is ever the way of love to sacrifice itself for the sake of its loved one. Shall we not listen and attune the ear to catch the slightest whisper of the voice of our Beloved?

The Way of Salvation

Moody and the Dying Soldier

By D. L. MOODY

I REMEMBER in the terrible battle of M—, I had been two days and two nights caring for a dying soldier. I was so sleepy that I went off to get a little rest. Just as I had fallen asleep a soldier came and awoke me.

He said, "There is a soldier who wishes to see you."

Being only half awake, I said, "Tell him I will be around in the morning."

"But," said he, "if you see him at all, you will have to come at once!"

I got up and followed. When I reached the man, I sat at the head of the bed upon which he lay.

He told me his history. When he enlisted in the army, his mother threw her arms around him and kissing him goodbye said, "I could let you go, my boy, if only you were a Christian, but the thought that you may *die without hope* kills me." He continued, "I told her, when the war was over I would come back and be a Christian. 'It may be too late then,' she replied. I said, 'I will risk it,' and now here I am, dying, away from home and mother. It is hard to die alone. I wish you could help me."

I began to speak of Christ, but could not help him to lay hold of anything. The cold, icy grip was upon his cords; life was fast ebbing away. I felt sad to see him die, at that midnight hour, away from home and friends—but I could not see and believe for him. I read the story of Nicodemus, and then continued down the chapter. His ears were open to hear every word. When

I reached the 14th verse, the dying soldier cried, "Stop! Is that there?"

I said, "Yes, it is here."

He said, "Oh! I didn't know that was in the Bible. Read it again, Chaplain."

And I began again. With his hands together, and elbows resting on his bed, his eyes beginning to light up, he said, "That sounds good, Chaplain, read it once more."

So I read, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him, should not perish, but have eternal life." I went on reading; the dying man closed his eyes, folded his hands across his breast, and lay with a beautiful smile upon his face.

There was an hour of terrible agony. I read through the chapter, and then noticed that his lips were moving. I bent down to listen and heard him whispering his verse ". . . whosoever believeth in Him should not perish but have eternal life." He opened his eyes and said, "Chaplain, you need not read any more now, I understand." He then continued, "I'm not alone now, *I love Him.*"

I left him to get some rest. Returning later, on reaching his cot, I found it empty. I said to the officer, "Did you stay until he died?"

He replied, "Yes, he kept repeating: 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.'" (John iii. 14, 15).



The Elim Evangel



NEWS FROM THE CHURCHES

The Bulwark of the Bible—Demonstrations of Divine Power

THE POWER OF THE GOSPEL.

The Healing Virtue of Christ.

The following reports of the campaign at Peterborough conducted by Pastor G. I. Francis reveal that God is working through the ministry of His servant.

A STARTLING EVANGELISM.

City Woman Regains Hearing.

The tent meetings of the "hot gospel-er," Pastor Gwilym I. Francis, on Brotherhood's Sports Ground began on Sunday with a tripled congregation, including many young people not many seats in the big tent being vacant. Illustrating human life as a temporary tent dwelling, the evangelist used the occasion to speak on "The house not made with hands, eternal in the heavens," which he asserted to mean the promised resurrection body of the believer.

Early in the after-meeting, devoted to prayer-ministry for the sick, the evangelist struck trouble. A woman who came forward for ministry could not answer questions, and it transpired that she was deaf. It was some time before the Revivalist could convey to her by signs the usual request to remove her hat for the anointing. Immediately after prayer, however, the "Citizen" representative was startled to hear her answering questions, evidently with normal hearing.

A remarkable testimony was given by another woman who, suffering with hip disease and wearing leg irons, was anointed at last Thursday afternoon's meeting at the Triangle Hall. She reappeared at the evening meeting the same day without the leg irons, the disappearance of pain having encouraged her to take them off. She was present again still healed, on Sunday evening.

The "Citizen" representative took the opportunity after the meeting to interview the evangelist, whose replies to questions follow:—

To what power do you attribute these healings?—"No human power whatever enters into it. The power is entirely Divine: the power of God exercised in answer to prayer."

Then you do not claim any personal power like telepathy, mesmerism, or hypnotic suggestion?—"I have no personal power whatever, and I claim none. The humble prayer of faith which looks to God alone as Healer receives His answering blessing."—"Peterborough Citizen," 4th July, 1938.

REVIVAL SERVICES.

At the revival services which are being held nightly at the Triangle Hall, New England, Pastor Gwilym Francis, the visiting evangelist, has instanced striking cases of Divine healing during his recent campaigns, and maintains his open invita-

tion to the sick to request prayer and ministry. A representative of the "Citizen" was informed of cases of response at the Hall in which definite healing was claimed as a result of ministry at last Thursday afternoon's meeting. One case was that of Mrs. Harvey, of New England, who gave testimony before the congregation on Sunday evening of deliverance from internal trouble of long standing. Another was the case of Percy Baxter, a child of eight, delivered from an impediment of speech which had kept him nearly dumb for years. The evangelist also announced his intention to develop the campaign shortly by transferring the meetings to a large marquee upon a prominent site in the city.—"Peterborough Citizen."

BIBLE WEEK SERVICES.

Feasting on the Word.

Finchley (Mr. J. Davies). Bible Week in Finchley proved to be a source of rich blessing to all who gathered—it was a time of wonderful feasting upon the Word of God. Hallelujah!

On Sunday evening Mr. Davies took as his subject, "How we got our Bible." The Church was deeply impressed as they were made to realise what it has cost those who made it possible for us to possess this priceless gem.

On the Monday Pastor A. E. Thorne of Wood Green was the speaker. Again the saints were deeply conscious of the Master's presence.

On the Tuesday Mr. Tatham spoke on the Bible as "The Miracle," whilst on Wednesday Miss Jardine gave her wonderful testimony of healing, revealing the Bible as the practical Word.

Thursday was looked forward to with eagerness, for Pastor G. H. Thomas paid



Elim Hall (interior) Finchley.

his second visit to the assembly. This brought to a close the first quarter of missionary endeavour. It was a blessed time and expectation was well rewarded as Pastor Thomas gave thrilling experiences of the Bible's effect on the poor, degraded Mexicans.

INSPIRING

CONVENTION GATHERINGS.

Fruitful Fellowship.

Barnard Castle (Mr. R. L. Close). During the recent convention the saints experienced a season of rich blessing. Pastor and Mrs. Pike of Doncaster ministered the Word, and the time of fellowship was most precious. Pastor H. Entwisle of Sunderland was also present and gave a very thrilling account of his recent tour in Russia. Mrs. Entwisle rendered a beautiful missionary solo. Evangelist Ward of Bishop Auckland paid his first visit to this Church; everyone enjoyed his very interesting and inspiring message. The Lord's people at Barnard Castle have been left with a stronger and deeper desire to serve God faithfully in the coming days.

Two Ways

A young man arose in a meeting and said: "About a year ago I determined, with another young man, never to stop seeking till we found the salvation of Christ. For several weeks we sought most earnestly together: but all at once my companion threw it all up. He abandoned the means of grace, left off attending public worship, and grew so shy of me that I could hardly get to speak to him. I grew very anxious about him; but I determined at all events to find the salvation of my own soul, or perish with the publican's plea on my lips. Some weeks after, my friend received an invitation to a ball. With tears I besought him not to go, but to come to the prayer meeting instead. I pleaded in vain. He told me not to give him up as lost, because, after the ball, he was resolved to seek Christ again. At the prayer meeting I was converted: at the ball, as my companion took his partner's hand, he fell lifeless to the floor. That young man," concluded the speaker, "was my own brother."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

A Letter from Mrs. M. V. Taylor

Beloved Friends and Elim Crusaders,

I am sending you a short outline of my work out here day by day to enlist your prayers and your interest.

The evangelists completed their two months training and then came their exams, which lasted seventeen days! I was not sorry to see the last one with chalk and time-table for his school in a little out-station, tucked under his arm, making his way down the mission path on his return journey to his own home.

The young lads have been blessed who stayed behind in the various out-schools to care for them whilst their teachers were helped on a bit. Over sixty souls have been saved in the villages during the quarter the teachers have been away. Nevertheless it is a great relief to me to know that each teacher is now once more in charge of his flock. They (the teachers) have had a thorough drilling in the Word of God, and also been taught a great many interesting things which will make life happier and brighter for our young converts; there is so much taken from these youngsters that one longs to fill some of the gaps at least, with good, wholesome teaching, such as more of the Word of God, hymn singing in four parts, drill, games, nature study, general knowledge, etc. We hear that already the extra help is having far-reaching results; it will be interesting to see the results for oneself on the next trip round the villages.

As soon as the evangelists left I started preparations for my permanent school for training young men, as teachers and evangelists; whilst all the work of rebuilding house, outhouses, church and Christian compound has been going on during two whole years, I had Bible study and prayers each morning as you will remember, during which time quite a few grand young lads were converted. These young "hopes of Africa in the raw" are not much good to anyone, but trained and built up in the Faith what may they not do? You already know a good deal about them as they are continually mentioned in my trips on safari (they always go along to carry the stuff), and have been the chief workers in the building operations. Now that work is over it became a problem as to what to do with them. I did not want to lose my hold upon them so have started this school. There are twenty-five of them all told and the State Administrator has recognised us as a proper school and given them all exemption from tax, which will make things easier from the money side of the

question. So, behold me turned school mistress! Our daily programme, is as follows:—

- 6.0 - 6.30 a.m.—Drill (in French).
- 6.30- 9.45 a.m.—Work (they do all the work there is to do on the station. Always plenty).
- 9.45-10.30 a.m.—Bible reading & prayers.
- 10.30-11.0 a.m.—Break.
- 11.0-12.0 noon—School.
- 12.0-1.0 p.m.—School.
- 1.0-3.0 p.m.—Break for rest and food, etc.
- 3.0-4.0 p.m.—School.
- 4.0-5.0 p.m.—School.
- 5.0-6.0 p.m.—Prayer meeting, homework or games (on different days).

We teach: Gymnastics, Nature Study, Drawing, Arithmetic, Singing (Sol-fa), Reading, French, Agriculture (with a school garden), Writing, Hygiene, Carpentry, pit-saw work (getting planks from forest trees), brick-laying; and Dictation, Composition and Grammar in Kiluba, and of course a great deal of the Word. Every Friday afternoon is given us entirely to Bible Study. I have Ndeleki to help me, also a trained carpenter. Of course I can teach them to build a house myself!

When we go on safari I close the school and take them all with me preaching the gospel. We ask for your prayers as they are a handful, ages from sixteen to about twenty-four. Of course I love them all very much, so that makes things easier. About six of them are cheeky and head-strong, but we have elected "prefects" who are a help. It is an altogether new experience for them to wear a uniform (khaki and red) and to have to obey rules at every turn and to have to be polite!

Nevertheless they are thrilled, and we are thrilled too. Twenty-five seems such a handful amongst the thousands, but we know a little leaven leaveneth the whole lump, and anyway one has to be content to work quietly and faithfully on a given piece of work if one is to get anywhere at all! The general station work has been much blessed, the Sisters Bartlett and Edwards have 160 children in their Sunday school and a day school, then there are the women and girls, midwifery work, endless "affairs" to hear and the Church services.

We are all looking forward to our General Field Council meeting to be held at Mwanza in about five weeks' time (all the white missionaries on the field). What a time of rejoicing that will be! I am trying to make or alter my frocks and make suits for Baby Cyril. We must all try to look as decent as possible!

We certainly need your prayers! How one longs to be able to do something for these poor folk held so fast in the snares of the Devil. One's dreams are troubled by many things and many problems! Pray on beloved, do not tire!

Yours in happy service
M. V. TAYLOR.

Edinburgh's Activities

Tucked away in an almost forgotten, if not altogether unknown, street in Edinburgh, there is a spot which might well be termed "Sanctuary"—for all who wend their way thither find refreshment of spirit—the outcome of communion with God.

Were it possible for walls to speak, those in particular would be the bearers of many wonderful stories, for within those walls the miraculous is constantly taking place—souls are redeemed, backsliders restored and sick bodies respond to the Word of the Healer Divine.

A peep into this remote corner of the Vineyard might surprise many of the "modern critics" for there on a Wednesday evening some thirty or forty of our "modern youth" are gathered.

Having found the world well lost for Christ, they follow hard after Him, seek-



CRUSADERS OF THE SCOTTISH CAPITAL,
Edinburgh's Youthful Ambassadors with Pastor F. A. Farlow.

ing to know more of His fulness, and so become like unto Him.

This meeting is conducted solely by Crusaders, and many attractive and inspiring messages find their way into the hearts of those gathered to listen.

Recently the Crusader choir visited the City Temple, Glasgow, where they effectively rendered—"Where are the Nine?"

With the advent of summer, open air meetings are in progress, and it is anticipated to held services by the sea, a few

miles distant from the church.

Who shall measure the efforts of this youthful company on fire for God? Might it be granted that every bit of ground on which their feet shall tread shall be theirs for Him.

LIFE'S SUPREME BLESSING (continued)

greatest possible blessing is for all, everybody—rich and poor, educated and ignorant, white and black.

An evangelist tells of a boy playing in a field, when the farmer came up and said to him,

"Don't you know you are trespassing?"

"No, sir," was the answer.

Then the farmer led him to a sign with the words:

"Whosoever is found trespassing will be prosecuted."

Turning to the boy the farmer said, "'Whosoever,' my boy, means you."

That is what "all" means. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

In the third place, salvation comes from the greatest possible source, God Himself. "From what source did it come?" is the question we frequently ask. If the source is reliable we feel satisfied. The source of the supreme blessing comes from the supremely reliable source. We can rely upon God's Word "which liveth and abideth for ever." "I am God, and there is none else."

Ultimately men must go back to God. The big things of life—and the little ones too—drive us back to Him. Who but God can deliver a soul from sin? Augustine rightly penned the words, "Thou hast made us for Thyself, O God, and our hearts are restless till

they find their rest in Thee." We must get back to God. He promises satisfaction for our heart cravings.

How often it happens that a great calamity must take place to awaken us to our need of God! How often we must reach our extremity before God gets His opportunity! Life's supreme blessing can only come from the supreme source. And that source is God revealed to us in His only begotten Son, our Lord Jesus Christ. Only as we rest in Him can deliverance from sin come, a deliverance secured by His blood shed for us on Calvary's Cross. With this deliverance there follows the joys and blessings of an abundant life.

Finally, this blessing is to be had in the simplest possible way—by looking. Nothing sounds more simple than this—just to look. But the question is where to look. The text gives us the right direction in which to look and the right person to whom to look. "Look unto Me."

The reason people are not saved from sin is due to their looking in the wrong direction.

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace.

*To put miracle working power before
Christian character is to invite disaster.*

REMEMBER

(continued from page 457)

Pastor and Mrs. Thomas ask for prayer that God may guide them at this time. Spain is entirely a closed door to them now, but their lives are on God's altar for service overseas. God may be preparing another field for them and preparing them for another field. Please remember them.

Miss Hoskins is preparing to return to Japan in a few months time. Please remember her, too, in your prayers.

Pastor and Mrs. Francis and little son are due to arrive in Southampton on August 1st for a much-needed rest and then to visit the churches and tell what God has wrought through them in the villages and kraals of dark Africa.

Suddenly before my inward open vision
Millions of faces crowded up to view—
Sad eyes that said, "for us is no provision:
Give us your Saviour too!"

"Give us," they cry, "your cup of consolation:
Never to our outstretched hands 'tis passed:
We long for the Desire of every nation
And oh, we die so fast!"

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. July and August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Double rooms and dormitories only. Apply Miss Treadwell, Morannedd, Marine Road.

EASTBOURNE. July 29th to August 30th. Bible Readings and other meetings. Bathing, games, picnics, coach drives:

House 1.—Beautiful house in extensive grounds with tennis courts on sea front; central position. Chiefly private bedrooms, single and double. Miss Barbour, Miss Warburton Booth, Miss Voickman.

House 2.—Spacious house near sea and downs. Tennis courts and playing field. Chiefly dormitories. Miss Henderson, Miss Baker, Mr. and Mrs. Snowdon. Apply for both houses to:—Miss Barbour, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23rd to September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th, to August 13th. Apply Pastor T. Tetchner.

ELIM WOODLANDS with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Avenue, Clapham Park, London, S.W.4.

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.

C 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.

- * **Bournemouth Central**.—Clean and homely; bed and breakfast; close assembly. Mrs. Norrell, 96, Shelbourne Road. C665
- * **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
- * **Bournemouth**.—Comfortable board-residence or bed and breakfast; on edge of country and 1 minute bus route to sea front; own garden produce. Mrs. Wilkins, Doone Chalet, Mossley Avenue, Wallisdown. C653
- * **Brighton**.—Central; apartments, bed and breakfast, private sitting room, electric light, bath; terms moderate; very homely; vacancies, July, August, September; trams pass the door. Mrs. Braine, 49, Viaduct Road. C659
- * **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. C655
- * **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
- * **Canvey Island**.—Beautiful bracing air; board-residence, bed-breakfast, apartments; also a two-roomed flat, self-contained, to let July and September; near sea and assembly. A. C. Wiggins, "New Court," Leigh Beck. C649
- * **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. C635
- * **Colwyn Bay**.—Elim Holiday Home. See page 464.
- * **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. C644
- * **Devon**, Exeter.—Bed and breakfast, or apartments with attendance; moderate terms; central. Mrs. A. Clare, 14, Oxford Road, St. James. C645
- * **Eastbourne**.—Elim Holiday Home. See page 464.
- * **Folkstone**.—For sun and happy fellowship; 35/- full board, August 38/6; one minute to sea; special terms for winter months. Mr. Mayhew, Seaview, Wearbay Crescent. C647
- * **Leigh-on-Sea**.—Rest Home. Comfortable apartments, bed and breakfast, 21/- per week. Mrs. Cutmore, "Bethany," St. Clement's Drive. C664
- * **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 4/5, 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; satisfaction assured; free garage; booked up July 30 to August 6. Illuminations 27th August. Mrs. Raw, 3, Ferneliffe Drive, Heysham Road. C644
- * **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 Derwen," Abergele Road. C637
- * **Paignton**, S. Devon.—View of bay, modern house; bed-breakfast, 21/-, sharing 20/-, August 25/-. Greenslade, 5, South Park, Primley Park. C650
- * **Scarborough**.—Comfortable, homely apartments, board-residence, and bed and breakfast; near sea and station, overlooking Valley Gardens; Pentecostal. Reduced terms for parties. Particulars: Mrs. Shaw, 41, Grosvenor Road, South Cliff. C634
- * **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," 13, Edgehill Road. C666
- * **Shanklin, I.O.W.**.—Board-residence, 3 minutes' walk from sea, town and station; liberal table, homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddingston," St. Paul's Avenue. C635

* **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; c.l. throughout; bath, piano. Mrs. Bates. C576

* **Southsea**.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C638

* **Swansea**.—Holiday apartments, board-residence; ten minutes' beach and assembly; comfortable, moderate (late of 8, Bryn Road). Lascom, 15, Henrietta Street. C652

* **Westcliff-on-Sea**.—Comfortable board-residence, or bed and breakfast; 3 doors sea, 1 minute station; fellowship. July 42/- weekly, August 47/6. Miss Colliver, 7, Seaforth Road. C636

* **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. C651

* **Worthing**.—Homely board-residence; good cooking, separate tables; minute sea front and bus; near shelter and lovely gardens; 2 guineas; September 35/-; ground floor bedroom vacant; permanent. 63, Ham Road. C642

* **Worthing**.—Homely apartments, board, or bed and breakfast; 4 minutes' sea and shops. Mrs. White, 78, Lyndhurst Road. C663

* **Worthing**.—Comfortable board-residence, Christian atmosphere, sunny aspect, midday dinners, two minutes' sea, shops, and Elim Tabernacle; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C660

FOR SALE.

For Sale.—Richard Baxter's "Saints' Everlasting Rest" 1659; "Wesley's Journal," 1838. Two volumes, "Exposition New Testament," Matthew Henry, 1803. What offers? 15, Burford Road, Bickley. C661

PROFESSIONAL

Christian Eventide Home has now a vacancy for elderly lady requiring a home of rest, permanently or otherwise; terms very moderate. Apply, Mrs. Everitt, 45, Inverness Avenue, Westcliff-on-Sea, Essex. C643

BIRTH.

McGillivray.—On July 3rd, to Julah and J. Alex McGillivray, the gift of a son, John. C662

MARRIAGES.

Allies;Faux.—On June 4th, in the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Ailliam Allies to Kathleen Faux.

Gregory;Kirkby.—On July 2nd, in the Wesley Hall, Crookes, by Rev. Wilson; Cyril Gregory to Doris Kirkby.

Johnson;Barnes.—On June 15th, in the Robertson Street Congregational Church, Hastings, by Pastor R. Knox; Leo Cravar Johnson to Mary Barnes.

Roos;Cottle.—On July 2nd, in the Elim Tabernacle, Yeovil, by Evangelist J. J. Way, assisted by Pastor W. N. Brambleby; Leslie Donald Roos to Gladys Muriel Cottle.

WITH CHRIST.

Hall.—On June 25th, Mrs. T. Hall of Sheffield, aged 76; funeral conducted by Pastor A. S. Thorne.

Speight.—On June 23rd, Minnie Speight, aged 63, of Scarborough, passed home. Funeral conducted by Pastor A. S. Gaunt.

Williams.—On July 1st, Frederick George Williams of Chichester. Funeral conducted by Pastor F. W. Kent.

INTERESTING BOOKS

SEEING PROPHECY FULFILLED IN PALESTINE and the Desert once more Blossoming as the Rose. By G. T. B. Davis of the Million Testaments Agency. Many facts and pictures as proof. 1/6 net (by post 1/9).

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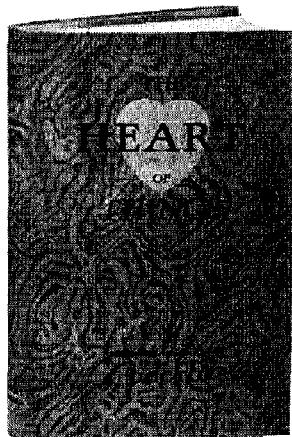
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