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The "Elim Evangel and
Foursquare Revivalist,"
August 11th, 1939.

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MUSIC

MIRROR OF
WORLD EVENTS

AND
OTHER SPECIAL FEATURES

Elim Evangel & Foursquare Revivalist

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

Vol. XX., No. 32.

AUGUST 11th, 1939.

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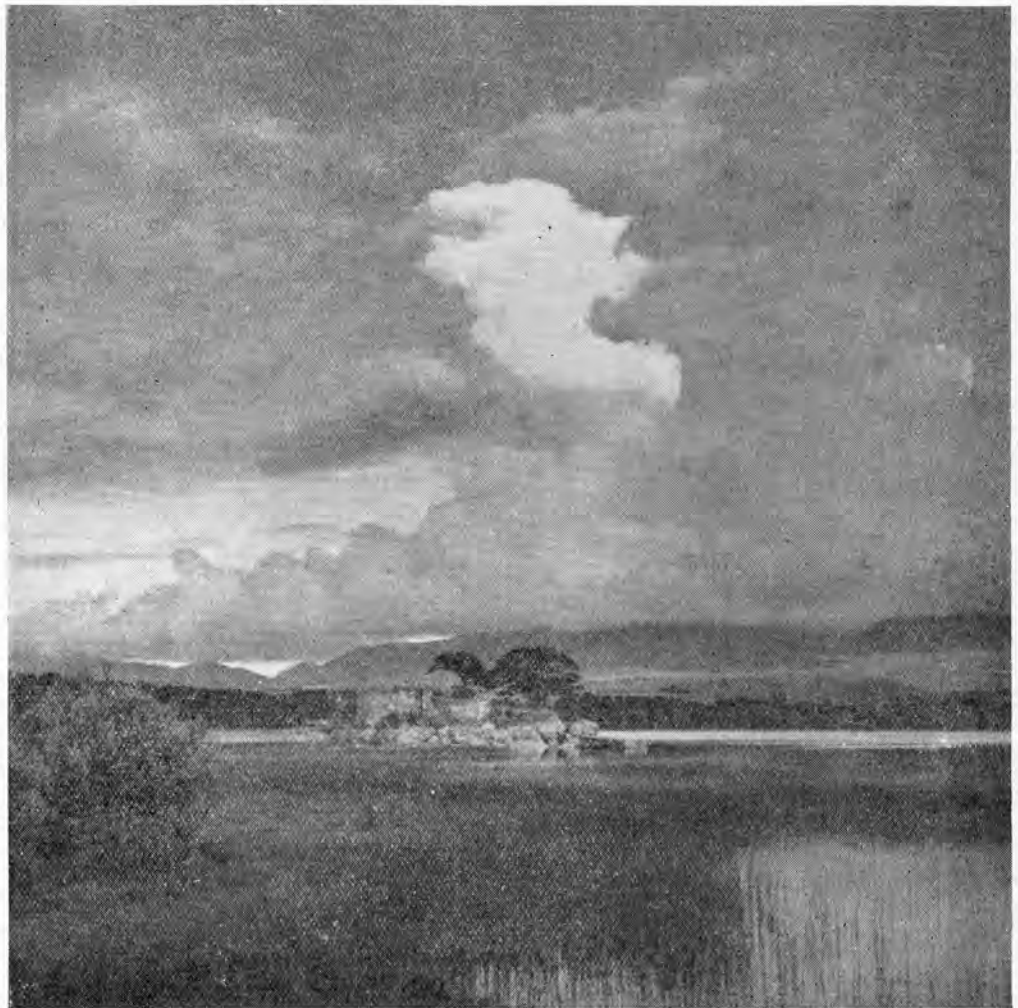


Photo by P. N. Corry.]

GATHERING CLOUDS

[Killarney.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

LOWESTOFT. Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

RANDALSTOWN, Co. Antrim. Commencing July 16th. Tent Campaign by Pastors W. J. Martin and D. R. McClean.

SHEFFIELD. Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Weeknights (except Friday), 7.30. Thursday afternoons, 3.

SLOUGH. Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road. Sundays, 7.45. Weeknights, 7.30.

SWANAGE. Commencing July 16. Big Tent, Victoria Avenue, corner of Northbrook Road (few minutes from sea and station). Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.45. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

AUGUST CONVENTIONS

BLACKPOOL. August 6—10. Jubilee Temple, Waterloo Road. Sunday, 11, 6.30. Monday, 3, 7.30. Tuesday, Wednesday and Thursday, 7.30. Speakers: Pastors F. G. Cloke, P. J. Le Tissier and Evangelist J. B. Kidd.

BOURNEMOUTH (Springbourne). August 6—10. Elim Tabernacle, Victoria Road. Sunday, 11 and 6.30; Monday, 3 and 7; Tuesday to Thursday, 7.30. Special speakers.

BOURNEMOUTH (Winton). August 6—10. Elim Church, Hawthorn Road. Sunday, 11, 6.30. Monday, 3, 7. Tuesday, Wednesday, Thursday, 7.30. Speakers will include Pastors J. Cooper and F. Shadlock. Convener: Pastor A. J. Chuter.

EASTBOURNE. August 6—13. Elim Tabernacle, Hartfield Road. Speakers: Pastors E. J. Phillips and R. Knox, Worthing Quartet Party, and others. Sundays, 11, 6.30. Week-nights (except Friday), 7.30.

INGLEFIELD GREEN. August 7. Village Hall. Monday, 3, 6.30. Speakers: Pastors W. J. Patterson and J. Dyke. Tea provided.

GRIMSBY. August 5—10. Elim Tabernacle, Tunnard Street. Sat. 7.30; Sun. 11, 3 and 6.30; Mon. 11, 3 and 7; Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors J. Smith, H. Court, J. C. Cariss and S. Homer. Convener: Pastor J. Tetchner.

LOWESTOFT. August 7. Special Rally in tent on Triangle, St. Peters Street. 3 and 7. Speakers: Pastors G. Hillman and F. Cantell. Convener: Pastor G. Backhouse.

MALVERN. August 5—7. Elim North Malvern Mission, Cowleigh Road. Speaker: Mr. A. Carter (Grimsby). August Bank Holiday, 11, 3 and 6.30.

ROMSEY. August 6—8. Elim Tabernacle, Middlebridge Street. Sunday, 11, 3 and 6.30; Monday, 11, 3 and 7; Tuesday, 7.30. (Monday at 3 and 7 in the Abbey Congregational Church. Tea provided). Speakers: Pastors W. G. Hathaway, L. Morris, and others.

SHEFFIELD. August 6. The Tent, Fair Ground (near Victoria Station). Special speakers. 11, 3, 6.45.

SOUTHEND-ON-SEA. August 7, 8. Elim Tabernacle, Seaview Road. Monday, 3, 7.30. Tuesday, 7.30. Speakers: Pastors W. N. Brambleby, D. Emmanuel, and Hawley. Tea provided on Monday.

MISSIONARY MEETINGS

BY MR. AND MRS. L. WIGGLESWORTH

August 15. Knottingley. 17. Doncaster. 20. Southport. 22. Liverpool. 30. Southampton.

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August 5, 6 and 7. Sat. 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30.

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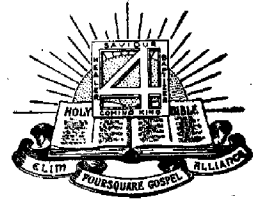
BOYS' CAMP. August 4—18. At Compton Bay Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16.

SCHOOLGIRLS' HOUSE-PARTY (aged 10—16). August 19—28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

AUGUST 11th, 1939.

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.

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AUGUST 11th 1939

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THE EPISTLE TO THE GALATIANS. No. 3.

The Argument of Paul's Gospel

Chapters 3—5.1.

(See Chart in *Elim Evangel* of July 14th)

By Pastor FREDERICK G. CLOKE (Elim Church, Southport)

HAVING vindicated his apostolic authority, Paul now proceeds to defend his Gospel by various arguments. This is the doctrinal portion of the Epistle, with the emphasis all the time upon the principle of justification by faith.

I. Justification secured by faith.

The Apostle commences on a note of wonder and amazement: "O foolish Galatians, who has fascinated you—you, before whose eyes a crucified Christ was vividly portrayed?" He is surprised that anyone, having once beheld Christ crucified for their sins, can have any doubt as to its efficacy, as to suppose that other expedients are necessary for their justification.

His first argument is in the form of an enquiry. Was their experience the result of his Gospel, or the theorising of the Judaisers? Did they receive the Spirit of Christ as a result of faith in Christ crucified, or, as a response to the works of the Law? The answer, obviously, was that their experience was a confirmation of the fact that they were justified by faith in Christ, for one of the immediate consequences of justification by faith is the reception of the Spirit of Christ. He then points the argument by asking them if they assume that a spiritual life can be perfected by the

CARNAL RITES AND CEREMONIES

of the Law. Had their past experience been to no purpose, has it not proved to them the sufficiency of the Gospel method? To show that spiritual life is maintained and perfected by the same method through which it began, he asks: "Is the Holy Ghost continuing the supply of the Spirit of Christ, and working miracles among you as a result of faith in Christ, or as a response to the works of the Law?" Again the obvious answer is that spiritual life, commenced by faith in Christ-crucified, is maintained and perfected by the same method. It does not need to be supplemented by the Law or circumcision.

A note on the subject of the "Spirit" may be necessary here. The term is frequently used in Paul's

writings, but in every case the context shows its relation either to Christ or the Holy Spirit. The supposition that it refers always to the Holy Spirit is the mistake of most commentators, and this error is reflected in most marginal Bible references. The present Epistle is an example of this. Here the term "Spirit" uniformly refers to Christ, as is easily seen by an unbiased reader. In a previous verse of the context (ii. 20) Paul has shown the nature of the Christian life to be "Christ liveth in me," and this is the "Spirit" received by the hearing of faith (iii. 2). Observe also that in the first verse of this chapter Jesus Christ was presented to them, to be received by faith. Again, the Galatians had

"BEGUN IN THE SPIRIT,"

and Christian life is not commenced in the Holy Ghost. In the heart of this Epistle the "Spirit" is designated "the Spirit of His Son" and shown to be sent into the heart by God (iv. 6). Throughout the Epistle the term refers to Christ, and every time it is used the context is additional proof of this fact.

Commentators who have made the mistake of assuming that Paul is referring to the Holy Spirit, have found themselves in a quandary over the pronoun "He" of verse 5; for if the "Spirit" of this verse is the Holy Spirit, then the "He" of the verse cannot also be the third Person of the Trinity. In an effort to bridge this difficulty some have said that the pronoun refers to Paul, and others say that it refers to God. The former is wrong, and the latter is vague. When it is seen that the "Spirit" refers to Christ, then it is clear that the pronoun "He" refers to the Holy Spirit. This is supported by scripture which shows miracles to be the result of the ministry of the Holy Spirit (I. Cor. xii. 10).

His next argument takes the form of a demonstration from Scripture. First he shows that Abraham was justified by faith, and then declares that those of like faith are his sons, that is, they only are his sons: for it is possible to be Abraham's "seed" and

yet not to be his "sons" (John viii. 37, 39). Tremendous argument—making the despised Gentiles sons of Abraham and disinheriting the boastful Judaisers! This was followed by

A SECOND SHOGK

when he showed them that the justification of the Gentiles by faith was anticipated in Scripture and provided in the Abrahamic covenant. If they had regarded that covenant as purely Jewish they are now disillusioned. So then, they who have like faith with Abraham share his blessing of justification.

Then the curse of the Law is placed in contrast to the blessing of justification, and shown to be upon all who are trusting in Law-works. Two things are clearly shown; first, the rigid, exacting demand of the Law for perfect obedience condemned, rather than justified, everyone; and second, justification, in any case, is not provided in the Law, for Scripture shows it to be of faith, while the Law demands, not faith, but works. Therefore it was never intended that justification should be by the Law.

Then follows a clear statement of the Gospel position, showing the relation of the Gospel to both the Abrahamic and Mosaic covenants. Christ has redeemed us from the condemnation of the one that we might receive the blessing of the other. That blessing is Abraham's blessing, i.e., justification, and it is established upon the atoning work of Christ, and here shown in company with its antecedent and subsequent blessings—the removal of the curse and the reception of

THE SPIRIT OF CHRIST.

II. *Justification inherited from the Abrahamic covenant.*

This portion shows the relation of the Law to the Abrahamic covenant, but its main purpose is to prove that justification, never intended to be of the Law and certainly not provided therein, is inherited from the Abrahamic covenant.

Introducing his theme with a simple analogy, Paul declares that the Law, a later covenant, did not abrogate the earlier Abrahamic covenant. The promises under that covenant, whilst spoken to Abraham, were actually made to Christ, i.e., his seed (iii. 19); and the later covenant of the Law did not abrogate them, and make the particular promise of blessing for all nations in Christ (iii. 8) invalid. It is an inheritance promised to faith, not an attainment through Law-works.

Paul anticipates the question, what then is the purpose of the Law? He then proceeds to show that whilst it certainly was a subordinate covenant, yet it collaborated with the older covenant, and had its place in the economy of God. The Law was occasioned by transgressions committed in the period between the giving of the promises to Abraham, and its fulfilment in Christ, and was appended as a temporary measure to produce conviction of sin. It was appointed for a limited period, delegated by angels (Deut. xxxiii. 2; Acts vii. 53), and mediated by man (Acts vii. 38). These factors brand it as a

subordinate covenant. Paul lays stress upon the fact that in giving the Law, God did it through

A DELEGATION OF ANGELS

because it was not of sufficient importance to claim His personal intervention. Moses was necessary as a mediator because there were two parties to the covenant, viz., Israel on one side, and God—represented by angels—on the other; one party was to subscribe to the covenant by works, and the other by reward. The twentieth verse is the problem verse of the chapter, and it is reputed that the interpretations of it run into hundreds! Here then is one more:—No mediator was necessary to the Abrahamic covenant, for there was only one party to it, that is, God on each side, for the promises were made by God to the seed, i.e., Christ, and "God is one." Therefore no contract was entered into by Abraham, it was an unconditional covenant because a direct promise from God to the seed. This covenant, made by one Person of the Godhead to another, was so important that no delegation was employed, but God Himself announced the promises to Abraham. This factor stamps the Abrahamic covenant as superior to the Law.

Another relative question is now anticipated, and Paul answers it by saying that the Law, far from being antagonistic to the promises, was a collaborating covenant. It was not the nature or purpose of a law to justify; if such had been the case, then justification would have been by the Mosaic Law, for that Law was a good Law, as good as a Law could be. On the contrary, not only the Law, but the whole of Scripture imprisons all under sin, and provides only

ONE WAY OF ESCAPE

that is, faith in Jesus Christ. The word "Scripture" is used for two reasons; the Law is not the only agent that convicts of sin, the whole of Scripture does this; the deliverance, though not of the Law, is provided in the Scripture. He then shows the purpose of the Law before the dispensation of Gospel faith. The Law was a Guardian or Warder to those imprisoned by Scripture in the prison-house of sin. This vigilant Warder guarded the prisoners and cut off every means of escape. Such a hopeless position—imprisoned in sin and in bondage to the Law—served to teach that the only way of deliverance was faith in Jesus Christ. So the Law was not only a Guardian, but also a Tutor to lead men to Christ for justification. It was therefore a collaborating covenant. When the dispensation of Gospel faith came, escaping from the prison-house of sin by the only means available, i.e., faith in Christ, we are no longer under the vigilance and bondage of the Law, we are free. We, one-time slaves, are now sons of God by faith in Jesus Christ. Baptised into Christ we have put on Christ like a mantle, and in this mystical communion all distinctions disappear. Jew and Gentile, master and slave, male and female are all one in Christ Jesus. Separated by ritualism, custom, ceremony, and tradition for centuries, these are now "one man in Christ Jesus" (R.V.). Thus we are Abraham's seed, and therefore heirs of the promise made by God to Christ, and spoken to Abraham. Hallelujah!

Eternal Punishment—

A FUNDAMENTAL DOCTRINE

By *W. M. SMITH*

IT is generally conceded that the doctrine of eternal punishment is an essential part of an orthodox creed, but its great importance and close relation to other fundamental doctrines may not be fully recognised by every one who believes in the doctrine.

ITS PLACE IN THE BIBLE

One evidence of the importance of the doctrine of eternal punishment is the fact that it is mentioned almost at the beginning of the Bible. The penalty "thou shalt surely die," is attached to the breaking of the first command God gave to Adam, and the term "die" as here used, involves eternal punishment as its ultimate result, as other scriptures show; such as, "The soul that sinneth it shall die"; "the wages of sin is death."

Furthermore, it appears plain that the serpent understood the importance of the doctrine, for he made it the object of his first attack. "Ye shall not surely die" were his words used in relieving the woman's fear of consequences if she ate of the forbidden fruit.

We live in an age of doubt. The great doctrines revealed in the Bible are doubted and disbelieved on every hand. It was not always so. Not many years ago even people who did not claim to be Christians, did not question the truths of the Bible. Now we have the amazing contrast of many people claiming to be Christians doubting the fundamentals of the Christian faith.

ITS RELATION TO OTHER DOCTRINES

There is a place where doubt begins its attack on the citadel of faith, and does not the record of the Eden temptation and fall give us the key to where this is? The serpent instilled doubt into Eve's heart by diverting her mind from fear of the penalty God had announced as the result if they ate of the forbidden fruit. As in the beginning, doubt first crept in regarding the penalty for sin, so to-day has not all this system of doubt started with disbelief in eternal punishment? When one first begins to question this doctrine and wonder if, after all, a loving God will not eventually bring the punishment of the wicked to a close, it does not appeal to one as such a black sin as doubting some other revealed truths. Indeed, it may be made to seem a product of an exalted view of the Scriptures and of God, and consistent with a devout religious experience, some even denominating it "the larger hope."

This attitude has given rise to a variety of systems claiming to be Christian that have various ways of disposing of the terrors of eternal punishment. In fact, it seems that the objective in many false systems is to relieve the mind of such as embrace the views set forth of all fear of eternal punishment. These systems accomplish their end by trying to persuade people that

the wicked will either eventually be annihilated, or eventually restored to favour with God.

WHERE ANNIHILATION FAILS

The advocates of annihilation undertake to bolster up their doctrine by the misuse of such texts as "punished with everlasting destruction from the presence of the Lord," assuming that such texts mean that they are destroyed and remain for ever destroyed. But instantaneous extinction of being cannot be considered as everlasting punishment, for if it were, every dumb brute without moral nature and therefore incapable of sinning, is punished the same way and to the same extent as wicked men who all their lives knowingly and wilfully sin against God.

Furthermore, such a method would necessarily lead to the destruction of the unity of deity and humanity in the person of Jesus Christ, for if He were a substitute in penalty for such of the human race as are saved, He must have suffered annihilation, at least of His human soul. In that case it could not be "this same Jesus" who will come for His saints in the rapture.

On the other hand, if everlasting punishment means only "age-lasting punishment," as some claim, after which the wicked, having suffered for a season, are refined and made holy, then hell is reformatory rather than retributive. And here another attack is made on sound doctrine. It should be plain to any thoughtful person that corrective punishment is not transferable. For example, if a man has two sons whom we will call James and John, and John does something that requires chastisement with a view to correction, the father does not apply the rod to James, but to John, and John, if he is exercised thereby, henceforth refrains from the conduct that brought the chastisement. There is no room for the substitutional atonement in such a system as that, and therefore no need of a Saviour who combines in His person deity and humanity. Neither the annihilated Christ nor the exemplary Christ is the Christ of the Bible, and these false systems that see Christ in these roles only, though purporting to be Christian, are as truly unchristian as the blatant infidelity that denies Christ altogether.

From the foregoing it will be seen that once unbelief in eternal punishment is admitted into the mind and harboured there, it will be only a matter of time until it will destroy faith in the entire system of Christian doctrine. For if there is no hell from which to be delivered, there is no need of a Saviour to deliver from it.

ITS EFFECT ON MORALS

Every law, to be of any consequence as a restraint against crime, must have a penalty attached to the breaking of it. If a father tells his son that he is not to go outside of a certain fence, and a wicked

neighbour boy undertakes to get him to cross the mark set for him, the boy will as a rule object on the ground that his father will punish him if he gets over the fence. And then, forthwith, the wicked boy goes to work to minify the penalty, telling him his father will not know about it; and if he can convince the boy that he can escape the penalty, very often he induces the boy to disobedience. This was Satan's method with Eve, and we may well believe that these systems that have no hell in them are concocted by the Devil to induce people to sin. Even in civil law it is noticeable how crime flourishes when the penalty is uncertain, and how it diminishes when the penalty is drastically administered.

In view of the foregoing considerations it appears that *unbelief first enters the mind in the way of doubts concerning eternal punishment. Other orthodox beliefs follow until the entire system of Christian doctrine crumbles.* Following this, confidence in the moral law slackens, conscience is lulled to sleep, and the individual morally declines. When this process has worked itself through a few generations, the whole system of morals that has kept civilised lands reasonably respectable, will decay, and we shall soon have a world reeking in sin, with people recognising no distinction between good and evil.

Christ's Second Advent

WHAT some saintly and scholarly leaders of Christian thought have held concerning this glorious hope of the Church:—

Dr. Thomas Chalmers.

"Of this I am satisfied, that the next coming of Christ will be a coming, not final judgment, but a coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as a result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures. "Overturn, overturn, overturn," is the watchword of our coming Lord. I long to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realised; and how much more we who are so much nearer this great fulfilment than at the time when we believed!"

Dr. A. Wilbur Chapman.

"I could wish for my friends no greater joy than that which is mine, in the thought that He is coming back, and may come soon. I do not think it has ever made me fanatical; I do not see how it could. This is a blessed hope to me because 'every man that hath this hope in him purifieth himself even as He is pure' (I. John iii. 3). It does not mean every man that hath this hope in himself, but in Jesus as the Son of God, and in His near return. The thought that He is coming back again keeps me pure, for how could we be worldly and indifferent if, at any moment, He might appear? So, I am looking for Him and longing for Him, and as I look and long, I toil the best I know how."

Rev. Samuel Chadwick.

"The faith of the New Testament is that Christ rose again, ascended into heaven, was exalted at the right hand of God, and that He will come again, and that the kingdom of God shall be established upon earth. The faith of the second coming is everywhere in the New Testament. We go wrong when we turn to arithmetic, but of the expectation of His coming there is no doubt whatever."

Dr. A. C. Dixon.

"As we read the New Testament we should bear in mind God's plan of the ages. This Gospel Age continuing with its mixture of good and bad, until the Church of Christ shall be gathered out; then our Lord will appear. The righteous dead will be raised. The righteous will be transfigured into their resurrection bodies and both caught up with the Lord (I. Thess. iv. 13-18), where will take place the judgment of rewards (II. Cor. v. 10). There will on earth then develop a movement of Antichrist and the False Prophet, and will gather the nations at Armageddon. Then Christ will descend *with His glorified saints*, and by the word of His power He will smite the Man of Sin and the False Prophet and all their armies, and make conquest of the world. And for one thousand years He will reign on this earth, the glorified saints occupying positions of authority and honour in all the nations of the world."

Dr. J. H. Jowett.

"Is it not the introduction of a jarring discord? Will it not be as when some stealthy terror appears upon the field of sight, and all the birds are hushed in fearful silence? Oh! no; that is one of the perversions of the years; but it was not the experience of the apostolic days. When the apostles thought of the Lord's coming, and of 'the Day of the Lord,' their hearts rang out a merrier peal! It was not the gloomy eclipse, but the 'daybreak, when all shadows should flee away! They thought of His coming, and their joy was enriched. They thought of His coming, and their gentleness became still more refined. It gave courage to their hearts and firmness to their steps, and out of that valorous strength there sprang all the softer graces of the consecrated life."

Canon Liddon.

"As the moments pass they bring us nearer one by one to the second advent. Christ's coming will be *sudden* when it does take place; but it will be the product of a lengthened preparation. 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.'"

WHERE art thou?
Where is thy brother?
What is in thine hand?
Whom shall we send?
What doest thou here?

Five Great Questions

By T. A. LAMBIE

There are many places in God's holy Word where a question is asked that demands an answer or where a declarative statement is made in the form of a question, but there seem to be but six places in the Old Testament where God definitely addresses a question to a man demanding a definite immediate answer from him. The first five of these questions were given to me by a saintly woman, and a brief examination of them will be helpful to everyone.

The first question: "*Where art thou?*" God addressed to Adam after his sin when he was seeking to hide from God in the dim recesses of the garden. Where art thou? Sin always makes us want to hide from God or from an accusing conscience. We are always ready

TO GIVE A SHIFTY ANSWER

to a question like this, if we have a guilty conscience. It is not that God does not know where man is, but His question seeks to make man know where he is. That he is out of the will of God, in the fancied concealment of the brambles of plausible excuses for being out of touch with God.

Where art thou? If you are not walking with God you are walking in the flesh. You are walking on dangerous ground. You are in a bad position. Where art thou? The only safe place is to walk with God. Then we know where we are. Then our feet are on the Rock. Where art thou?

The second great question that God puts to a man demanding an answer is: "*Where is thy brother?*" Once the first question is answered, then to every child of God comes the second great question—Where is thy brother? The sophistry of Cain's answer can scarcely be equalled for evasiveness, nor can the sophisticated denials of responsibility for the evangelisation of the heathen brother by so-called Christians to-day be equalled for its side-stepping of the main issue, the great question—Where is thy brother? Where is thy brother?

GOD KNOWS THE ANSWER

to the question, but it is asked man in the hope that it might awaken in his heart a loving pity that would give an affirmative answer to the murderer's counter question, Am I my brother's keeper? Yes, indeed you are, or at least you ought to be your brother's keeper. If you are not you are no good neighbour to him nor do you love him as yourself nor do you really love the Saviour. You love only yourself. Where is thy brother?

The third great question to which God demands of man a positive answer is: "*What is that in thine hand?*" Moses was asked this when he was making objections to God's plan to make him a saviour of His people. What is that in thine hand? It is not much.

It is only a rod. A stick cut from a gnarled desert tree. A shepherd's crook, two mites which make a farthing, a little oil in a cruse, a handful of meal in a barrel, a few shillings in the purse. What is that in thine hand? Cast it down, that dead thing. Cast down at God's command the dead thing lives. Gifts laid on the ground at His dear feet live. The precious ointment poured on His feet

IS STILL FRAGRANT.

It will never fade out. It lives. Every gift truly given to God lives. It does not die, is never forgotten, not even the cup of cold water. What is that in thine hand? If held in thy hand it will die. If cast down at God's feet and for Him it will live. What is that in thine hand?

The fourth great question is: "*Whom shall we send and who will go for us?*" God in His might could send legions of angels, seraphim and archangels, cherubim, or the theophanies, but instead of these He wishes to send men. He does not wish to overawe and overpersuade man by the show of omnipotent power in overawing compulsion but by the even stronger though quiet forces exerted by captivated wills. By men and women yielded to God and obedient to the Holy Spirit. By men with lips touched by the altar coal, cleansed and purified and ready to answer, "Here am I, send me." Whom shall we send and who will go for us? Oh, how good is God that He should entreat men rather than command them! That in His loving way He should ordain it to be a matter of man's choice.

HE WILL NEVER COERCE

although He does beseech. Ah, the mildness of God! The waiting at the fast-closed door. Oh, the stubbornness of man's will! The sluggishness in doing God's will! The courtesy in God's question. The need for man to give a right answer! "Whom shall we send and who will go for us?"

The fifth great question is: "*What doest thou here, Elijah?*" What doest thou here under the juniper tree of discouragement and fear? What doest thou sulking here in disobedience when thy task is but half completed? Hast not thy God shown thee great marvels and has He not heard your prayers? It is not for you to worry because of the evil queen's threats. Have you so soon forgotten the fire upon Carmel or the ending of the drought? What doest thou here, worldly Christian? What doest thou here, discouraged preacher of the Gospel, or what doest thou here, down-hearted missionary? Are you thinking of yourself? Are you under the juniper tree of self-pity? What doest thou here? Perhaps it is some lordly juniper tree of self-exaltation that shades you. The trees are of the same genus. What doest thou here? "Speed, speed thy work; cast sloth away, it is not thus that souls are won." There is sweet rest and refreshment

at the desert spring beneath Elim's palm, where you can re-gather strength for the journey, but there is

NOTHING TO BE GAINED

by a prolonged stay under the junipers.

What doest thou here—Christians? If you have answered aright the first question: Where art thou? you have said, "I am here, dear Lord, walking with Thee." Where is thy brother?—"Lord, he is every-where, all around me, close at hand and there beyond the seas, and I am his keeper."

"What is in thy hand?"—"Not much, dear Lord, but it is all laid down at Thy feet."

Whom shall we send and who will go for us? "Here am I, send me."

Then we will never hear Him say to us—What doest thou here? But alas we give such faulty answers to the first four that there comes His voice to most Christians to-day, "What doest thou here?"

Reader, will you let God ask these questions and give an honest answer to them?

Love Led Him to Calvary

GEO. O. WEBSTER.

CHAS. H. GABRIEL.

1. Love led the Saviour, in days long a - go, Down to earth's darkness, its
 2. Love, for a manger, a - bandoned a throne, Seek-ing the sin-ful, the
 3. See-ing the soul in its in - fi - nite worth, Stooping in love, to the
 4. Longing, in pi - ty, the lost ones to save, Brav-ing the Gar-den, the

sin and its woe; Seek-ing the lost ones, His mer-cy to show,
 sad and the lone; Yearn-ing to win them and make them His own,
 low - li - est birth. Seek-ing the lost in the by - ways of earth,
 Cross and the Grave, Seek-ing this on - ly, the sin - ful to save,

CHORUS. Faster.

1-4. Love led Him to Cal - va - ry. Love led Him to Cal - va

ry, Love led Him to Cal - va - ry; Seek-ing the

lost, at the ut - termost cost, Love led Him to Cal - va - ry.

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Bible Study Helps

CONTRASTS (John iii. 16)

I. God :

1. Supply—"so loved."
2. Scope—"the world."
3. Sacrifice—"He gave."

II. Man :

1. Pact (contract)—"believeth."
2. Possibility—"not perish."
3. Prize—"everlasting life."

III. The Devil :

1. Denial—"believeth not."
2. Death—"perish."
3. Destruction—"not have life."

AN INDISPENSABLE PART

If Christ is the Door, you are the door-keeper to open or close it for others.

If He is the Light of the world, you are the bearer of that light to the end of the earth.

If He is the Vine, you are the fruit-bearing branch that draws life from that vine.

If He is the Bread of life, you are to break it to feed those who hunger.

If He is the Truth, you are the truth-bearer, the interpreter of the truth.

If He is the bright and morning Star, you are to brush aside the clouds that veil His beauty from the world, that humanity may see and live for ever.

Oh, glorious truth that we are an indispensable part of the great plan and programme of the Father!

BIBLE STANDARDS

1. The tenth given by Abraham and Jacob (Gen. xiv. 20; xxviii. 22).
2. Tithes (Num. xviii. 21-26; Deut. xiv. 22-27; xxvi. 12).
3. The half offered by Zacchæus (Luke xix. 8).
4. As God hath prospered (I. Cor. xvi. 2).
5. Beyond their power (II. Cor. viii. 3).
6. All she had—the "all-time" record (Luke xxi. 4).

Conclusion: The tenth is the lowest of all, yet not many Christians even reach that!



The Scripture Union Daily Portion: Meditations by Pastor H. Burton Haynes

Sunday, August 13th. Mark ix. 33-50.

"For he that is not against us is on our part" (verse 40).

In these words our Lord administers a sharp rebuke to the sectarian spirit which divides believers and so often prevents Christians of different denominations from having fellowship with each other. Oftentimes believers of one denomination look at believers of another sect through the coloured spectacles of their own particular creed, and because the latter do not fully conform to their views they manifest towards them an uncharitable spirit. Party politics is a thing to be deplored, and so is party Christianity. As Christians we should seek the welfare of those who differ from us, and always be ready to pass on the "cup of cold water" in the name of Christ.

PRAYER TOPIC:

That all believers who have been seeking healing for many years may receive a life-giving touch from the Great Physician.

Monday, August 14th. Mark x. 13-31.

"One thing thou lackest" (verse 21).

The Gospel addresses itself not only to the wanton sinner but also to the moral sinner. There are many to whom it may be said: "One thing thou lackest." The rich ruler is descriptive of this class of people. This young man possessed many things. He was not lacking in morality, in religious orthodoxy, in sincerity or zeal. He respected whatever was pure, and lovely, and of good report. But although he was a model of uprightness he was wanting in a matter of vital interest to his eternal welfare. He lacked a whole-hearted surrender to the claims of Christ. Are we lacking in this respect?

PRAYER TOPIC:

For blessing to rest on every tract and Gospel leaflet printed by our Publishing Co.

Tuesday, August 15th. Mark x. 32-45.

"The son of man came not to be ministered unto, but to minister" (verse 45).

The whole life of Christ is epitomised in these words. He came primarily to give and not to receive. We, too, in fellowship with our self-giving Lord, are called upon to pour out our lives in humble, loving service. We are not to seek a throne among our fellow-beings, demanding homage and service from them; we are to do the serving. We are **debtors** to mankind, not **creditors**. But sad to relate, so many of God's children live to be ministered unto. They want the chief place, and if this place is denied them they are piqued. Some even turn aside and seek a new throne

from which to wield their sceptre of self-importance.

PRAYER TOPIC:

That all our Elim missionaries, in their various spheres, may be mightily used of God to extend His kingdom.

Wednesday, August 16th. Mark 46-52.

"The blind man said unto Him, Lord, that I might receive my sight." (verse 51).

The narrative graphically illustrates the spiritual condition of every man and woman outside the kingdom of God. Bartimæus was blind, poor, ragged, helpless, and undone. A fitting description of every sinner. By nature we are blind to the spiritual beauties of God's kingdom; poor, because lacking the wealth of eternal life; ragged, because clothed in the garments of unrighteousness; helpless and undone, through the wretchedness of our moral and spiritual condition. But thank God, Christ has placed Himself within the reach and calling of every sinner. Kneel at His feet and receive from His blessed hand the gift of spiritual sight.

PRAYER TOPIC:

That our Cadet leaders and youth workers may be given wisdom and grace to win the young for Jesus Christ.

Thursday, August 17th. Mark xi. 1-18.

"And they brought the colt to Jesus, and cast their garments on him; and He sat upon him" (verse 7).

The ass in scripture is employed as a figure to describe the folly and self-will of man. In the book of Job we read: "For vain man would be wise, though man be born like a wild ass's colt." Stephen, addressing the Sanhedrin, recognised the intractable spirit of his audience for he exclaimed: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." It is only as we give to Christ the reins of our will and allow Him to occupy the saddle of our life that we can be led into the path of God's perfect will. The wonder of it all is that He should condescend to guide so asinine a creature as man.

PRAYER TOPIC:

For courage and strength to be granted to all Christians in lands closed to the Gospel.

Friday, August 18th. Mark xi. 19-33.

"And Jesus answering saith unto them, Have faith in God" (verse 22).

The God to whom we pray is able to accomplish with infinite ease what may appear impossible to us. The cursing of the fig-tree demonstrates this truth. Faith in God's ability to do what we ask must be expressed in our prayers. Jesus said "Have faith in God." We must learn to distinguish between faith and presumption. We may ask for a certain thing presumptuously; mistaking our presumption for faith,

with the result that our request is not granted. Scriptural faith is confidence in the revealed will of God. To ask in faith is to ask according to the will of God.

PRAYER TOPIC:

That God will speak to the hearts of all rulers, and cause the nations to seek Him.

Saturday, August 19th. Mark xii. 1-12.

"A certain man planted a vineyard" (verse 1).

This parable speaks of tender care without response, and also of inexorable judgment without appeal or appeasement. In this story we behold the goodness of Jehovah in sending His prophets and finally His Son. To these overtures of Divine grace and love Israel offered a stubborn resistance. The Pharisees who claimed to be the religious leaders of the people were partly responsible for this condition of things. Upon them Christ pronounced a solemn judgment. They were to be removed as religious leaders of the people. A serious lesson for every person who claims to be a spiritual leader of God's children.

PRAYER TOPIC:

For believers in difficult circumstances, that God will guide their steps and provide their needs.

Helpful Illustrations

for Christian Workers

Seeds for God's Harvest.

It is said of an English traveller that he so loved the wild flowers that grew at the sides of the lanes and in the fields of England, that when he went abroad he would fill his pockets with the seeds and scatter them broadcast. Almost every day we live there are opportunities for sowing the seed of God in some heart; it may be by some simple word, some kindly act. Just a line in a letter we write, or in a text we quote, and the seed is sown and some life is blessed.

Death Before Life!

The other day a cotton planter took me out to see his plantation. He dug up half a dozen seeds—just sprouting—to show me, in a manner I can never forget, that before the seed sends any sprouts up it sends a long root down. One would imagine that the seed already buried would have enough of death, and that it would send its first sprout up for air and light and freedom. No, it goes first down deeper in its already hidden tomb.

Preferred Literature.

An atheist sent a parcel of infidel literature to a young man, advising him to read it in preference to the Bible. He wrote back:

"Dear Sir: If you have anything better than the Sermon on the Mount, more beautiful than the story of the prodigal son or the Good Samaritan; or any code of morals higher than the Ten Commandments or the 'Golden Rule' of Jesus Christ; or more consoling and beautiful than the twenty-third Psalm; or anything that will reveal to me a more loving and merciful God, or will throw more light on the future—send it along!"

He received no answer!

THE two verses quoted here have been much in my mind of late, and each time upon reading them I felt that they contained far more than at first meets the eye. We have a habit of using the words "unction" and "anointing" without fully understanding their import. It will be observed from reading the two verses together, that both words have exactly the same meaning: the root meaning of each will bear this out.

On referring to the Old Testament, it will be seen that they allude to the divinely ordained practice of pouring oil upon the head of a man who was being set apart to the office of prophet, priest, or king. Such an individual was said to be anointed. The anointing carried with it Divine authority and the promise of Divine power and wisdom. This will help us to understand the meaning of the apostle's words when he says, "Ye have an unction from the Holy One," for all this, and more, is included in the New Testament believer's anointing. Every man and woman who has trusted in Christ's finished work on the Cross, and accepted Him as Saviour, is

INCLUDED IN THE DECLARATION

of the following verses: I. Peter ii. 9—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people"; and Rev. v. 10—"Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth." As believer kings and priests they are not only recognised officially as such by heaven, but they have also received the sign or anointing. Just as the Old Testament saints were anointed with oil to their particular office, and oil is typical of the Holy Spirit, so, "The Spirit Himself beareth witness with our spirit, that we are the children of God." In the pouring of the oil upon the head, the man was not only declared to be a priest, but the sign was given, carrying with it authority, power, and wisdom. In the same way, believers are not only said to be kings and priests, but the sign is given, and "Ye have an unction, anointing, or witness from the Holy One." The anointing is real in every born-again heart, assuring them of their standing and position as priests and kings. The one great difference between the Old and New Testament is that in the former instance only the chosen few were thus anointed, while in the latter case the anointing is for and upon all them that believe.

Now let us consider:—

I. The Purpose of the Anointing.

It will be seen right away that this was publicly to set apart the individual to the service of the Lord. Thus also in this dispensation.

THE BASIC DIFFERENCE

between the man of the world and the true Christian is not what he says he is, or what he looks to be, but lies in the difference between the spirits which indwell their hearts, between which absolutely no reconciliation is possible. This is illustrated in verse 19 of the same chapter. "They went out from us,

Uction and

By Pastor G. WESLEY GILPIN (E

But ye have an unction from the Holy One, and ye know a received of Him abideth in you, and ye need not that any n teacheth you of all things, and is truth, and is no lie, and eve

—I. John ii. 20,

but they were not of us; for . . . had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." The anointing decides the difference between true and false.

II. The Provision of the Anointing.

As before observed, the anointing spoke of—

(a) *Divine authority.*—When the oil was poured upon the head of a man, it was a sign to himself and to others that God was behind his appointment. He may have been taken from the humblest of walks in life, with no claims to the position as far as standing, experience, or education was concerned; but since his appointment had the support of Divine authority, none dare gainsay it. An example of the danger of doing so is afforded in the case of Korah, Dathan, and Abiram (Num. xvi.). We also read in Hebrews v. 4: "No man taketh this honour unto himself, but he that is called of God." Who has said of Jesus, "Thy throne is for ever and ever," and "Thou art a priest for ever"?—GOD! Who has said, "Ye are a chosen generation, a royal priesthood"?—GOD! Thus it is, "Ye have an unction from the Holy One." None can dispute the appointment, nor take it away; therefore let us seek to carry it out with all

THE DIGNITY AND PRIVILEGE

attached to it. "As many as received Him, to them gave He 'authority' to become the sons of God." "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes" (I. Sam. ii. 8).

(b) *Divine power.*—This was another provision of the anointing. When an individual was called to a particular office, in spite of human weakness, he was Divinely empowered for his responsible task, e.g., Moses, Jeremiah, Solomon. This is also demonstrated in the ministry of the Son of God. Luke iv. 18: "The Spirit of the Lord is upon Me, because He hath anointed Me . . ." Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power." The anointing carried the guarantee of power for the execution of the office. Look at the disciples, gathered round the Lord just before His return to heaven. They are questioning as to when the Kingdom will be restored to Israel (Acts i. 6). No doubt there is in their mind the thought that they who were the constant companions of this coming

and Anointing

GILPIN (Elim Tabernacle, Ballymena)

and ye know all things. . . . But the anointing which ye have not that any man teach you: but as the same anointing no lie, and even as it hath taught you, ye shall abide in Him. John ii. 20, 27.

King would certainly be vested with a large share of temporal power. But Jesus, after quietly reproving them, lifts their minds to the establishment of a still greater kingdom and for the setting up of the same, and promises: "Ye shall receive power, after that the Holy Ghost is come upon you." A greater task was before them than the bringing in of a temporal kingdom,—the propagation of a message that would cause the Kingdom of God to come on earth; and for this herculean task they would receive power. The success of their efforts later on testifies eloquently to the truth of this.

SO, CHILD OF GOD,

when you fall by the way or grow weary in the work, whether it be in witnessing, intercession, or in seeking to live the "reigning" life, draw on the provision of your anointing: "the exceeding greatness of His power to us-ward who believe" (Ephes. i. 19). "If any man minister, let him do it as of the ability which God giveth" (I. Pet. iv. 11).

(c) *Divine wisdom* was a third provision of the anointing. This is seen most clearly in the cases of Solomon and Jeremiah, who both felt their inability to minister according to their calling. Thus it is with the New Testament calling also: "Ye have an unction from the Holy One, and ye know all things." No doubt, like myself, you have wondered at this reference—"Ye know all things." Does it mean that we are spiritual "know-alls"? Have we exhausted the world's store of scientific knowledge? Certainly not! What then? You will notice that John is here speaking about antichrists and the spirit of antichrist, and he proceeds to say, "I have not written unto you because ye know not the truth, but because ye know it"; but let the voice of truth prevail. "Ye know all things—and need not that any man teach you: but as the same anointing teacheth you of all things and is truth and is no lie." I believe that the youngest and most immature believer who is truly born again has something that registers truth and refuses evil; something that recognises the working of the Holy Spirit and turns away from the spirit of the Evil One; e.g., "No man can say that Jesus is Lord, but by the Holy Ghost." The reaction may be

DIFFICULT TO EXPLAIN,

but there it is. That compass point, that voice, is

very delicate, hence we are warned against grieving or quenching the Spirit. If we yield to this leading we become more sensitive and more controlled, and so far from being beyond learning anything more, we recognise truth and error, even apart from a teacher. "We have the mind of Christ" (I. Cor. ii. 16).

In these days of Spiritism and false doctrines, we need the warning of I. John iv. 1: "Beloved, believe not every spirit, but try the spirits whether they are of God." God has so equipped us, that if need be, He can turn us out in this world of sin, wickedness, and evil spirits, and if we will but obey the reactions registered by that inward compass point we shall be safe. "They shall be all taught of God" (John vi. 45). There is little excuse for getting trapped in error, to any great extent. Call it what you like, but there is in the bosom of every consecrated life, a voice, a witness, an urge, an impulse. You say, "When I read the book, or when they spoke to me, something within shrank from the theory." "Ye have an unction . . . and ye know." Allow God's Spirit to dominate your life and He can let you go anywhere.

Let me add a note here, under this head and in this connection. Oftener than not, the word unction is used in the wrong place. We say if a speaker is forceful, eloquent, or gets liberty in the delivery of his message that he had unction. But none of these

VERY ACCEPTABLE QUALITIES

is necessarily unction, which is given fewer times than perhaps we imagine. It might be said to be the inspired expression of a thought, that fits the case of one or more in a congregation to whom a message is addressed. It may be stuttered out: unction has to do with wisdom expressed. It can be the portion of all in a greater or lesser measure, and is not limited to the platform. It can be evident in conversation, advice, and audible prayer.

III. The Particulars of the Anointing.

(a) *It abideth.* It is illuminating and interesting to notice that to anoint can also read "to rub in." So that if the oil was rubbed in it would permeate and abide. And so it is with the believer's anointing. It is part of our new nature, inborn. Men may afflict the body, take away the liberty, confiscate the Word, but, "the anointing which ye have received abideth." When public opinion changes, when human reason fails, when friends advise otherwise, when arguments break down, the anointing which ye have received abideth. Praise God!

(b) *It is an oil of gladness* (Heb. i. 9).—As those who "are seated together with Him," believers also share this anointing of gladness. "The Kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost." Separated from the world by the anointing, our joy is the joy of the Holy Ghost.

(Continued on page 509)



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

The Translation of Love.

A PROFESSOR of Greek once said to his class: "It is not enough that you translate this passage correctly. You must translate it beautifully. It is written in great Greek. It deserves great English."

The world has yet to find a finer translation of love than Jesus Christ gave it. The gospel is not only Love in action, but also Love in the most amazingly beautiful action that history has ever recorded. Note how beautifully, as well as helpfully, Jesus dealt with the fallen woman whom men would have stoned; with Zacchæus; and—even with his enemies.

Here is something to think about and practise: Let us translate our religion into such gracious action that they who were helped will come back to the sheer memory of it again and again, as one listens with rapture, times without end, to Handel's *Messiah* without wearying of its glory.



In the Keeping of God's Care.

A SHIP was sailing from Liverpool to New York. One night when all the passengers were sound asleep, a storm came up suddenly. It struck the ship with great violence. The passengers rose and dressed hurriedly, fear in their hearts lest the ship be dashed to pieces and many lives lost. The captain's little eight-year-old daughter was on board. The storm wakened her and, frightened, she cried out, "What's the matter?" She was told of the storm and the danger. "Is father on deck?" she asked. "Yes, father is on deck," came the answer. Quietly the little one dropped back on her pillow and soon was fast asleep. Father was on deck and all was well. What comfort there is in the sure faith that He who is our Keeper is ever watching over us. Where God is pilot, all is well.



Suppose.

SUPPOSE someone were to offer me a thousand pounds for every soul that I might earnestly try to lead to Christ, would I endeavour to lead any more souls to Him than I am endeavouring to do now? Is it possible that I would attempt to do for money even at the risk of blunder or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

CAMPAIGN AT NEATH

As we go to press, news is to hand of the Tent Campaign being conducted by Pastor C. A. C. Hadler at Neath. There have been 235 decisions for Christ and some remarkable healings. The following report is from the *Neath Guardian*:

Fifteen miraculous cures are claimed to have been witnessed at the "revival and divine healing" services conducted in a marquee at the Neath Fairfield, since Pastor C. A. C. Hadler opened his revival campaign a little more than a week ago.

Equally impressive is the figure of 123 conversions. People have thronged the tent night after night, and Pastor Hadler has received hundreds of requests to pray for sick people, and to visit many more who are unable to attend the meetings.

A typical experience was that of Sunday night last, when 1,200 people attended the service, and the back of the tent had to be let down. Afterwards, for the benefit of those who were unable to get in, the pastor spoke from his car.

A similar scene occurred on Wednesday night, when Pastor Hadler prayed for nearly 100 sick people, and during the meeting a little girl with a paralysed arm was healed. However, the most outstanding cure was that of Mrs. Griffiths, of Idwal Street, Neath, whose power of speech was restored.



Gleanings from Other Fields

Methodist Ministerial Changes.

Over a thousand Methodist ministers were recently given a change of appointment by the Stationing Committee, which met at Westminster.

A Well-Known Veteran.

Mr William Olney has just celebrated his ninetieth birthday, and still conducts evangelistic services occasionally. What a splendid record!

Dr Charles Brown.

We are happy to learn of Dr. Brown's recovery from his accident. He is another veteran in the service of the Lord.

Mr. Hugh Redwood.

Mr. Hugh Redwood has been elected President of the National Brotherhood Movement.

Mr. Kensit Visiting South Africa.

We understand that Mr. J. A. Kensit's lecturing tour in South Africa includes visits to Cape Town, Port Elizabeth, Grahamstown, East London, Aliwal North, Bloemfontein, Harrismith, Johannesburg and a number of other centres.

An Old Friend of Elim.

Rev. D. J. Davies, B.A., Ph.D., of Merthyr, recently sailed for the United States for a two months' tour. Dr. Davies is to speak at Bible school conventions in Philadelphia, Buffalo, and Lime Lakes.

The Secret of Health

By Mrs. NUZUM

GOD created man full of life and health. Man would always have continued full of life and health if he had not sinned. Sin brought sickness and death. Jesus came to destroy the works of the Devil, and to restore to man what he had lost by obeying the enemy. The Lord's Word to us is, "Who healeth all thy diseases." How good that sounds and how good it feels to have the burning fever, the tearing cough, the racking pain, and the consuming disease driven out, so that we have perfect ease and peace. How precious that God has provided such blessed deliverance! "God hath provided some better things for those who love Him," and who prove by perfect obedience that they do truly love Him. One of these better things is divine health. Someone has said that healing is for the sinner who will turn to God, but divine health is for the saints.

God is so very desirous for His children to have this divine health that in III. John 2, He says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Notice that it is only to His beloved ones that He says this, and think of God desiring for us this

GREAT BOON OF HEALTH

more than He desires other good things. Why is God's desire for our health so great? Because He has commanded us to glorify Him in our bodies; a sick body exalts the Devil by showing what he has done, and thus God is robbed of His glory in our bodies.

But one may say, "I do get healed." Well, God got glory out of your healing, but He wants to get glory out of your body by having it free from that defiling touch of Satan, from whom all sickness comes. The Word shows us that there is a place "where that wicked one toucheth him (us) not." The 91st Psalm says that if the Lord is our habitation (our constant dwelling place from which we never depart) that no evil shall befall us. That would bar out sickness, because sickness is a great evil.

In III. John 2, God says that He wants us to "be in health, even as thy soul prospereth." Our souls cannot fully prosper except we abide in Him. "He that abideth in Me, and I in Him, the same bringeth forth much fruit." (John xv. 5). One of these fruits will be divine health. To continue to get sick and to be healed, is the same as to continue to sin and get forgiveness. "These things are written that ye sin not." It is equally true that things are written so that we need not get sick. Though God in His infinite mercy may still forgive our sins, and

HEAL OUR DISEASES,

still we suffer, and worst of all, we misrepresent this great salvation, that is "able to save to the uttermost." We make the world believe that Satan can hurt us even when we are in the hands of God; we

belittle God and rob God of glory and honour and satisfaction. God has made healing so easy that all we have to do to get it is to ask for it, and believe we receive it. Divine health is a much greater thing, and hence it is harder to attain to it. But God is faithful to tell us how, and to give us grace to enable us to meet the conditions and obtain it.

In Exodus xv. 26, God told His people that if they would hearken diligently and keep all His statutes, He would let no disease come upon them,—that would be health. Perfect obedience brings perfect health. In Isaiah lviii. 8 God says again that if we fully obey Him, our "health shall spring forth," not have to be begged for, waited for, but as a sure result of full, constant obedience, "spring forth speedily." You know how the oil just gushes forth when the drillers strike the vein in the earth; full obedience strikes God's vein of health and makes a gusher.

In Proverbs xv. 4 we read, "A wholesome tongue is a tree of life." But the margin says, "The healing of the tongue is life." Then perfect life is perfect health. James iii. 2 shows us that if you can control the tongue, you can

CONTROL THE WHOLE BEING.

So God says if we get our tongues healed from all the things He has forbidden us to do (and they are many) if our tongues are fully obedient, the rest of our being is also obedient. The obedient tongue is proof that we are abiding in the Lord, and walking in the Spirit, because only God can tame the tongue, and He can only do it as we abide in Him. To make God our habitation and to abide in Christ, means to obey fully all the time: this is proven by I. John iii. 24, "And he that keepeth His commandments dwelleth in Him, and He in him." This does not refer to the ten commandments, for other texts say, "keepeth My words," and "keepeth My sayings," showing that it means all Jesus has said. Proverbs iv. 20-22, says that obeying God's words will be "health to all their flesh."

In Jeremiah viii. 22, God asks why the health of His people is not recovered, but the margin reads, perfected, showing that the purpose of God for His people is perfect health. In the next chapter following this verse, we are told that God's people had sinned and had forsaken His law, and had not obeyed His voice. In the case of Job, God had put a hedge around him, even as Satan had discovered; but Job's self-righteousness made a break in this hedge so that Satan was able to put sickness upon him. Shall we not be wise and obey God in all things, and have an unbroken hedge about us and be in that place where "that wicked one toucheth him not?" If we set our wills to do all that God requires, God will work in us to will and to do of His good pleasure, and we shall realise the truth of those words, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

The Condition of the Church

REV. J. C. MASSEE, well-known Baptist evangelist and former pastor of Tremont Temple of Boston, is quoted as follows in a recent statement.

Out of an observation extending across the continent and into thirty-one states, an intimate touch with conditions in the churches of all denominations, from rural towns to metropolitan centres, my very definite impression is: that with certain exceptions, the general congregations are infinitely poorer in spiritual experience and moral fibre, than they were even fifteen years ago. Something has happened that is widespread in extent and vital in character so as to leave one with a sense of impending disaster to the present Church organisation. This is my diagnosis of the condition:

The majority of Church members have lost—
Their belief in, reverence for, and reading of the Bible.

Their consciousness of God.

A definite experience of regeneration, any conscious sense of the guilt of sin.

Their desire for holiness.

Their belief in the reality of hell.

Their attendance upon the preaching service of the Church.

Their vital testimony to a real experience of Christ.
Their separation from the world.

Their communion with God.

Their fellowship with the saints.

Their belief in immortality.

Their belief that children are lost without Christ.

Their contact with youth in the preaching of the gospel.

Their compassion for the lost.

Their vital interest in missions.

Their gospel of redemption.

Their habit of and power in praying.

Their place in the respect and confidence of the community.

Out of this has developed an attitude of spiritual indifference, a moral lethargy, from which it is almost impossible to arouse them; an attitude of defeat on the part of leaders of the Church who display an inferiority complex which has robbed the preaching of its militant note of authority and power. How are the mighty fallen!—J.B.M.

Do You Long for a SUCCESSFUL LIFE?



IF so, you can realise that longing. You can be a success.

But first let us ask, "What is meant by success?"

Someone speaks of Andrew W. Mellon: "Surely his was a successful life. He was an honoured statesman, having been Secretary of the Treasury in the U. S. A. and Ambassador to Great Britain. Through his interests in banking, oil, and aluminium he amassed, in spite of his lavish philanthropies, a fortune of \$500,000,000. Was not his life most successful?"

In answer let us consider another man—a Bible character. He also was prosperous—in fact, he was soon able to retire. So he planned to store his goods, then say to himself, "Thou hast much goods laid up for many years; take thine ease." A success at last, he decided! But God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be?" God did not call him a success. He had neglected his soul.

Nor did Andrew W. Mellon's wealth stand him in any better stead when his hour came to die.

For a third example let us consider the life of Charles G. Finney. It was October, 1821, and Finney, a twenty-nine-year-old law student, sat in a New York village law office. God began to speak to him, the dialogue being

in substance as follows: "Finney, what are you going to do when you finish your course?" "Put out a shingle and practise law." "Then what?" "Get rich." "Then what?" "Retire." "Then what?" "Then die." "Then what?" The answer came tremblingly, "The judgment."

Immediately Finney ran to the woods a half mile off. Desperately he prayed for God to cleanse his heart of sin, and God answered. Then the Lord asked him to forsake his profession and follow Him. A long struggle followed, but Finney yielded, and at once experienced unspeakable happiness. Finney began to preach. Thousands were converted. The church life of half-a-dozen States was changed. Thus, although he had very little of this world's goods, he became rich toward God, and escaped hearing those awful words at last, "Thou fool."

Charles G. Finney, like Andrew W. Mellon, died at the age of eighty-three. But the day preceding his home-going he declared that if he were young again he would do just as he had been doing for over fifty years. His was a life full of joy and a death void of regret.

What of *your* life? Are you seeking riches and fame, postponing your soul's salvation? "What shall it profit a man, if he shall gain the whole world and lose his own soul?" asks Christ. "Seek ye first the kingdom of God, and His righteousness; and all these (necessary) things shall be added unto you." Do not waste your life in sin. Eternal punishment awaits the sinner. Yield to Christ to-day. He does not ask everyone to preach, but He does call everyone to repent.

As shadows lengthen and sunset approaches, how will you fare in the judgment? Ask for mercy to-day. Tomorrow may be too late. Repent of your sin, turn to Christ for pardon, and begin now to spend your few remaining hours for Him.

Perhaps this night your soul shall be required. Ask yourself the solemn question, "Then what?"

Mirror of World Events

By Pastor P. N. CORRY

Pastor Niemoller.

"The 'Children's Newspaper' reports: 'Pastor Niemoller has now been two years in his prison camp at Sachsenhausen, but a former prisoner there has brought out news about him.

"The camp commander, in an attempt to undermine the faith of the pastor, threw him into close contact with a well-known atheist. Both men enjoyed the unusual freedom of intercourse until at the end of four days the atheist asked to be allowed to read Pastor Niemoller's Bible, saying that it was in fact an unknown book to him, but that the pastor had thrown new light upon it.

"However, this did not suit the camp commander, and the new intercourse promptly came to an end."

Prisons have always been profitable to the spread of the Gospel, e.g., Paul and Silas at Philippi (Acts xvi.), and the imprisonment in Rome which, says Paul, "has fallen out rather unto the furtherance of the Gospel so that my bonds in Christ are manifest in all the palace," and which led to saints being found in Caesar's household (Phil. i. 12, 13, and iv. 22). Shall we who have liberty do less than these who were and are shut up for their outspoken witness for the Gospel?

Beware of 10/- Notes!

Someone has mastered the secret of making almost flawless counterfeit 10s. notes. He has been putting them into circulation for three or four months.

His work is among the most skilful that has ever come to the notice of Bank of England experts. While detectives have been searching for him in one district of London, more of the forgeries have turned up in another.

Again and again Scotland Yard has had a tip that the forger would be passing his counterfeit notes at a certain place and a certain time. Forty or fifty detectives have been sent to trap him, but he has never appeared where and when he has been expected.

The fake notes first appeared at a greyhound track in London. When they were examined by the Bank of England experts, one astonishing point was noted. The serial number of each was different.

The greatest forger in the world is the Devil. He mixed bastard wheat with that of the Lord's own sowing. It deceived the servants of the Lord, but never deceived God, and now in the Church both grow together until the harvest. Only then, when the fruit is manifest, will the tares be revealed (Matt. xiii. 24-30, and 37-43). The fruit is the proof of the good seed as well as the false.

Let not thy left hand know!

Lillian D. Wald writes in the "American Magazine": "The most important lesson in giving I ever received came from one of my neighbours on Henry Street, a naturalised Rumanian immigrant. He had come to me with a request which I was unable to grant. To ease his disappointment, I asked him for advice about finding a suitable location for a blind jeweller whom I hoped to establish with a news stand. I did not ask for money.

"'I give you \$100,' said my Rumanian friend immediately. I was reluctant to take his money, and told him to go home and think it over. 'Miss Wald,' he said, 'it's me that wants to give the \$100—the real me. If I go home and talk it over with my sons they may say, 'Father, that's a lot of money. Rich people would not give so much,' and the chances are I send you \$25. But that would not be the real me.' He took out his cheque-book and made his sign (he had never learned to write), and left me the cheque for \$100."

First impulses are best in giving: the real is often limited by cold reason. May I suggest that our Foreign Mission funds would benefit more if we consulted less!

Life Donors.

Hospitals all over the country are enrolling blood donors for the National Blood Transfusion Service, and Lord Dawson of Penn, the King's Physician, states that the service is an absolute essential part of preparation in case of national emergency. All that is now required of volunteers is a drop of blood for a grouping test. In an emergency those who are selected will be asked to give, quite painlessly, a quantity of blood. It will not affect their health in any way or interfere with their normal occupations.

There are four blood groups, three of them are of special characteristics which can only receive transfusions within their own group, but No. 4 is a universal life-giver and can be given by transfusion into any group with the sure knowledge that such blood will generally save the life of the patient to whom the transfusion is given.

So the twentieth century is once more compelled to admit that the Grand Old Book is right, and that Moses was centuries ahead of science when he said, "The life of the flesh is in the blood" (Lev. xvii. 11).

The greatest universal life-donor in the world was the Lord Jesus who gave His life a ransom for all, and by receiving Him we who were dead in sin have received life. Modern medical science confirms Old Testament statements and explains New Testament theology. "I have been saved by His blood" (Rom. v. 9).

Unction and Anointing

Continued from page 505

(c) *It is an anointing of ascendancy*—"above Thy fellows." Here again, what is the portion of the exalted Lord has in a measure been given to His people. Jesus was anointed above angels, prophets, priests, and kings, so that "the highest place that heaven affords is

HIS BY SOVEREIGN RIGHT."

In many senses the Christian occupies a position of ascendancy over the man of the world. It is impossible to go into it fully here, as it is a subject by itself; but without dispute it will be agreed that the child of God has ascendancy over his fellows in that

he is a citizen of the Kingdom of Heaven. The voice of the Christian Church should therefore be heard above all other voices in the world. The saints should indeed rule the world. God has given this place of ascendancy to use, not to abuse. It may not be recognised by your fellows in this world, but none the less it is yours by virtue of your anointing. If only we would recognise this fact we would be much healthier Christians. You are ordained to reign. "Hold fast that which thou hast, that no man take thy crown."

May God enable us to enjoy the full blessing of this heavenly anointing, and at the same time be willing to shoulder the responsibilities attached thereto.

Such a Glad Surprise

By the late Sister Abigail

HAVING some time to spend at the waiting room where I was taking a car, I gave out some tracts to the people around. I had just sat down when a fresh lot of people came in. So I got up to give out more tracts. My attention was drawn to one poor man whose face and hands were terribly disfigured. He wore large dark glasses. I hardly liked to go up to him for fear he would think it was curiosity on my part. Lifting my heart to God, who always gives wisdom in time of need, I went forward to him, and holding out a tract, said, "Will you take this?"

At once a glad smile passed over his disfigured face, as he held out what was left of his poor hand, and said, "That I will, I have so often wished to see you again." "Indeed," I said, "but I don't remember having met you before."

"No, I expect not," he said. "When you last saw my face, and indeed my whole body, was covered with cloths. But you remember coming to the Emergency Hospital at the time of the great explosion? Then it was I saw you, and being afraid I could not recover, and dreading to die, I believed what you told me about the Saviour, and I trusted Him, and He saved me. I got well after many months, and now I am so glad to see you and to tell you what the Lord has done for me."

Jesus Prayed

Jesus prayed. It was the blood and breath of His life. He was the Son of God in the distinctive sense that was true of no one else, yet He felt the need of praying. If anyone could do without praying surely Jesus could, but His praying habit stands out with singular emphasis.

Some men do not pray. They think they do not need to do so. They think they are strong. It is only some emergency, coming with a sore tug, quite suddenly, that drives them to their knees. It is a significant thing to note that Jesus, strongest of men, most sufficient as far as His fellows were concerned, prayed. He recognised His utter dependence on the Father, and always kept in touch with His source of strength through prayer.

Jesus could be alone in spirit in a thick, jostling throng. There are many sorts of quietness. There is quietness of time, as early morning and late night. There is quietness of place, as shut-in-room, a hill-top, or a forest. There is quietness of the inner spirit, even with the crowd pushing and elbowing on every side. Jesus made use of all three. He was never out of touch or tune with His Father.

The Lord Jesus prayed for others. This was one of His blessed habits. He ever liveth to make intercession for each of us.

Jesus prayed. It is the one simple explanation of His life-story from Nazareth to Calvary. True prayer, like true love, never faileth.

CONTENDING FOR THE FAITH

Confessing Christ Joyfully—Believers Baptised in the Holy Ghost

SOUL-WINNING IN THE OPEN AIR

Birmingham (Graham Street) (Pastor S. Gorman). Eleven precious souls accepted Christ as Saviour in an open air meeting held in Summerfield Park on a recent Sunday evening. The service was conducted by the Open Air Band, and Crusader Choir, whilst the two speakers were Miss N. Herbert (Crusader Secretary) and Pastor Thompson of Walsall. Each convert received a booklet entitled "God's Plan of Salvation," at the end of the service.

We do indeed praise God for such a wonderful display of His power in the open air.

BELIEVERS BAPTISED

Wolverhampton (Pastor W. F. South). The definite testimony of the converts to salvation and healing, together with the joyous congregational singing, were features of the baptismal service just held at Blackheath by the kindness of Pastor I. R. Moore and his workers. It

was truly a happy gathering and the power of God was very manifest.

The faces of the candidates were radiant as they confessed their allegiance to the Lord, and their determination to follow Him. We know that obedience to the light will bring further light and blessing.

NEW HALL OPENED

Barnard Castle (Mr. R. Close). God has graciously undertaken for His people in this place, proving once again His power to provide. The Drill Hall, where for the past eleven years the services have been held, was recently taken over by the military authorities; this made it necessary to find other premises in which to worship. Definite prayer was made, and a place has now been acquired which was opened by Pastor A. E. Pike of Doncaster, a former minister of the Barnard Castle Church. Mr. Ward of B'shop Auckland ministered the Word.

Pastor and Mrs. Pike are continuing for several weeks to conduct the services

in this assembly. The Lord hath done great things for His children!

SPIRITUAL REFRESHING

York (Pastor E. F. Cole). Times of refreshing have been experienced by God's people in this church. The Sunday morning meetings, round the Lord's table, have been blessed indeed!

Souls have been saved, through the fearless preaching of the Word, at the Gospel services, and one soul accepted the Saviour during a Crusader Waiting Meeting.

A week of prayer was held recently, and at the conclusion of the Saturday evening meeting many testimonies of blessing received were heard. During the week two were baptised in the Holy Spirit, amongst the seekers being two who were saved the previous week.

There is always a large attendance at the Thursday evening Bible study. Practical help is given to the Christian in meeting daily problems. The last series of studies concluded by Pastor Cole was on the "Fundamentals of True Revival."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY



National Crusader Week!

Following recent discussions it was recommended and agreed that National Crusader Week be held during the month of October, and that each church chooses its most suitable week.

This new arrangement will considerably help branches in preparing their week's programme, and will facilitate considerably in the co-operation one with another, of neighbouring branches, as well as giving greater opportunities for obtaining special speakers, etc.

The special Crusader number of the *Evangel*, however, will, as in former years, be published the first week in October, and dated this year, October 6th.

Crusader headquarters are planning a number of District Rallies and Youth Leaders' Conferences during the month in various parts of the British Isles. Arrangements for Crusader Commissioners to visit different areas will be made. Already applications are streaming in to headquarters for special speakers and requests for Rallies. It is well to remember the old adage "first come, first served," therefore write early your requests together with any proposals you can give.

Further, this year it is suggested that National Crusader Week will include a definite drive, with special meetings, to increase the attendance and membership of our Cadet

branches and Sunday schools. Youth leaders, Sunday school teachers should get together in prayer and co-operate in some special measure, to make this great Youth Week a pronounced object and determined effort to enlarge our borders. Such meetings would, of course, be held earlier in the evening than the Crusader and public campaign meetings.

Your utmost co-operation is asked for. Don't fail to write the National Crusader Secretary for advice, help, and also giving your suggestions. Let the youth of Elim do something greater this year in the one and only matter that should claim our time, our gifts, our ambition, i.e., winning souls for Christ.

NEWS FOR SINGERS

Another new publication, "Elim Songster," No. 20, now off the Press. Excellent selection of pieces for soloists and choirs.

News from Northern Ireland

BELFAST (Melbourne Street)

The last of their indoor meetings was held by the Crusaders of this branch on Wednesday, 7th June. This marked the close of the best session of recent years.

From the commencement of the session God's blessing was upon the meetings, and His presence oftentimes very real. This, doubtless, helps to account for increased membership which now stands at eighty. Individually the Crusaders have done their part in building up their branch. Many extended to their saved young friends the invitation "come and see," and in not a few instances were successful in making new members. In contributing to the different programmes all played their parts faithfully and well, and in experience found that it is "more blessed to give than to receive."

(continued on next page)

Crusader Corner

By Pastor O. MURPHY

WELL CHUMS,

How did you get on with the "Reactions" last week—pretty difficult, weren't they? However, I guess you enjoyed puzzling them out. Here are the answers:—

1. CLUES :—
 - (a) What the postman does..... "E" knocks!!!
 - (b) Initial at end of life—"E."
 - (c) First of a remarkable line of people—Prophets.
 - (d) His son holds the record—Methuselah (Age).
Name—"Enoch."
2. CLUES :—
 - (a) Central letter of his name is initial of what he was—"s"—slave.
 - (b) Afraid of his job—Exod. iii. 11 and iv. 10, etc.
 - (c) Had water without wells—Rock of Horeb.
 - (d) A mystery at the end—Deut. xxxiv. 6.
Name—"Moses."
3. CLUES :—
 - (a) Cold heart—warm hands—"Afar off" (Luke xxii. 54).
"At fire" (Luke xxii. 56).
 - (b) Changed occupation from water to fire—"Fisher."
(1) Water—Sea of Galilee.
(2) Fire—Pentecost.
 - (c) Middle letter of name represents a meal time—"T"—Tea.
 - (d) Pen of ready writer. His greatest enemy.—Tongue (Psa. xlv. 1).
Name—"Peter."

THIS WEEK

Our space is limited this week, owing to the answers to "Reactions," so we shall content ourselves with some questions:

1. Use the same letters and rearrange them to make the name of a king and his grandfather, both mentioned in the book of Kings.
2. Where do we read of the following paradoxes?
 - (a) Man becoming man and woman.
 - (b) Man and woman becoming one person.
 - (c) Two men becoming one man.
God bless you!

O. MURPHY.

An Appeal on Behalf of Prospective Students

I HAVE recently had to deal with several applications from young men connected with our churches, all of whom are most anxious to go out into the ministry in our own Movement. But not one of these men is able to pay the required £26 for board and tuition, which covers a period of six months. They are well recommended by those who know them: by their own pastors, and by those who work with them in the assembly. I am perplexed concerning these young men. I long to give them an opportunity to go forth and work in the Master's vineyard, and am confident that we can find places for them. I do not say we can offer them large assemblies, but we can at least give them an opportunity to make good, and to prove their calling.

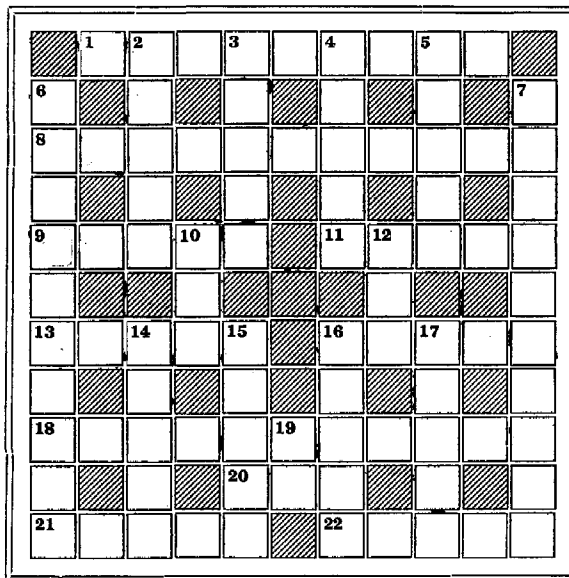
I wonder who among our readers will take this matter to heart, and pray about it, and if possible send a contribution, however small, to enable these young men to go forth into the Master's vineyard. You may be able to pay for one student; if so, that student will be your representative in the work of the Lord. If you wish I will gladly give you the name of that particular student, and you can pray especially for him, and watch his progress in the work. Or you may find a few friends who together will help you to pay for one. Or you may be only able to send a small contribution toward the upkeep of one student. Whatever you can do will be gratefully acknowledged and appreciated. You can send your contributions directly to me:—

Joseph Smith,
Elim Bible College,
Clarence Avenue,
Clapham Park,
London, S.W.4.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 40.



The solution will appear next week.

CLUES ACROSS:

1. The man who loves instruction loves this.
2. To think beforehand.
3. To follow after.
4. Used for sifting.
5. Strongly disliked.
6. "O — and see that the Lord is good."
7. Spoken of in Esther 4 as arising for the Jews.
8. Part of the foot.
9. These are sung.
10. Disappointed, distressed (Matt. 17).
11. God gives this to the humble (1 Pet.).
12. Zacharias beckoned because he was this.
13. How the chief priests accused Jesus.
14. "The law is good, if a man — it lawfully" (1 Tim.).
15. Sixth captain for the sixth month (1 Chron. 27).
16. One of the sons of Shimon (1 Chron. 4: 20).
17. Missiles made by Hezekiah (2 Chron. 32).
18. Adam and Eve hid among these.

CLUES DOWN:

1. "We must — die" (2 Sam. 14).
2. " — I am, there shall also My servant be."
3. John was asked if he were this prophet (John 1).
4. "The glittering — and the shield."
5. Jehovah's message to Joshua: "Arise, — over this Jordan, thou and all this people."

SOLUTION TO CROSSWORD, NO. 39

Across: 1. Corinthians. 7. Naughtiness (1 Sam. 17: 28). 8. Elder (1 Pet. 5: 1). 10. Sidon (Gen. 10: 15). 12. Truth (Prov. 12: 17). 15. Sarah (Gen. 17: 15). 17. Eli (1 Sam. 3: 5). 18. Olive (Deut. 28: 40). 19. Guilt (Deut. 19: 13). 20. Silas (Acts 16: 23). 21. Tasks (Ex. 5: 13).
Down: 1. Contentions (Titus 3: 9). 2. Round (Ex. 16: 14). 3. Nahor (Gen. 11: 26). 4. Hairs (Matt. 10: 30). 5. Amend (John 4: 52). 6. Susanchites (Ezra 4: 9). 9. Eat (John 4: 31). 11. Ira (2 Sam. 20: 26). 13. Uriel (1 Chron. 15: 11). 14. Heels (Job 13: 27). 15. Sight (Luke 7: 21). 16. Ruins (Acts 15: 16).

News from Northern Ireland (continued)

As in former years the policy was to avoid the element of novelty, which must eventually come to an end, and to develop instead an appetite for things that not only make for sound spirituality, but are in themselves inexhaustible. To this end studies, diverse but truly spiritual, were pursued. On one occasion a visit was paid to the Bible Palace, the rooms of which were impressively named and corresponded to a book or group books of the Bible. Crusaders, as guides, escorted the visitors through and imparted much valuable in-

formation about each room.

Perhaps the most fruitful meeting was the last, when a survey of the Ulster Revival of 1859 was made. As six Crusaders narrated the amazing happenings under an outpouring of the Spirit unparalleled in the history of the province, the hearts of all were gripped and thrilled. But the increased urge to greater consecration and service was the greatest outcome. It is good to know that the aim to deepen spiritual life and increase useful knowledge has, to a considerable extent, been realised.

During June, July, and August it is customary for this branch to visit the suburbs of Belfast with open air meetings and tracts. This work is now in progress, and it is the heartfelt desire of each Crusader that a greater measure of God's blessing should rest upon it than ever before.

How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end.
'Tis Jesus the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come.
—D. B. G.]

[A photograph of this splendid Crusader branch will be published shortly.—D. B. G.]

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

Bognor Regis.—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827
*** Blackpool.**—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887
*** Blackpool.**—Comfortable board-residence, bed-breakfast, h. and c., electric light; near assembly, 5 minutes from sea; recommended pastors and evangelists. Mr. and Mrs. Bertram, 67, Osbourne Road, South Shore. C890

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. C891

Brighton.—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C878

*** Brighton 1.**—Bed and breakfast from 21/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C883

Cornwall, Newquay.—Picturesque Christian Guest House, own grounds, tennis, putting; 10 minutes sea; few vacancies. Mr. and Mrs. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 2526. C902

*** Eastbourne.**—Board-residence, or apartments; terms moderate; 3 minutes station, easy distance sea, adjoining Elim Tabernacle; Christian fellowship. Mrs. Weeks, Elim Cottage, Hartfield Road (late of Desmond Road and Queens Mansions). C892

*** Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

*** London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenburst Road, Clapham Park, London, S.W.4

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W. 2. Phone Abercorn 3547. C806

London.—Central 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. C836

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergele Road. C855

Paignton, S. Devon.—Overlooking bay; holiday apartments, full board, or bed-breakfast; Christian fellowship; terms moderate. Mrs. Greenslade, 5, Primley Park East. C893

*** Plymouth.**—Comfortable, homely accommodation, Christian home; central, convenient station, bus, shops, sea, and Elim Assembly; good and liberal table; moderate terms; recommended. Telephone, 60581. Mrs. Bishop, 1, Stafford Terrace, Houndiscombe Road. C894

*** Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C880

Southport.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly, and stations; e.l. throughout; bath, piano. Mrs. Bates. C895

Weston-Super-Mare.—Comfortable accommodation, delightful surroundings, holiday centre; apartments or board-residence; 8 minutes sea; moderate terms; Christian guest house. Mrs. and Miss Plant, 31, Exeter Road. C896

Worthing.—Comfortable board-residence, Christian atmosphere; two minutes sea, shops, and Elim Tabernacle; midday dinner, liberal table; near tent; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C835

Worthing.—Comfortable accommodation, board-residence, or bed and breakfast; moderate terms; good food; recommended by Elim members; 1d. bus to pier; convenient for Downs, garage close. Mrs. Lee, South View, 29, Broadwater Road. C886

Worthing.—Recommended, homely board-residence, minute sea front and bus; excellent food, separate tables; 1d. bus from pier and town, near parks and gardens; terms moderate. Mrs. Furze, 63, Ham Road. C897

*** Worthing.**—Board-residence; sharing, August 37/6 each, single 42/6; September, 32/6 sharing; central, near tent, 1d. bus pier; or permanent board-residence, with south bed-sitting-room. "Southwood," 41, Broadwater Road. C898

Worthing.—For the Campaign guest house; special rate for Crusaders sharing rooms; also single and double rooms; garage, space for camping; 10 minutes bus service to tent. Enquiries: Miss O. Salter, "Larks Spur," Mill Lane, High Salvington, nr. Worthing. C899

SITUATION VACANT.

Wanted, a housemaid for small private hotel; comfortable Christian home, usual outings. Write Proprietress, Clarendon Hotel, Blackheath, S.E.3. C901

SITUATION WANTED

Capable person seeks post as housekeeper or domestic help; Elim member; would like freedom for Church meetings. Apply Box 516, "Elim Evangelist" Office. C906

FOR SALE.

American organ, splendid condition and appearance; 15 stops; cost £28, accept £15. Suitable assembly, etc.; seen any time by arrangement. Collins, 90, Besham Manor Road, Thornton Heath, Surrey. C900

MARRIAGES.

Beal: Marnham.—On July 22nd, at Elim Tabernacle, Islington, by Pastor J. McAvoy; Albert Ernest Beal to May Beatrice Marnham.

Pearce: Everard.—On July 29th, at Elim Tabernacle, Clapham, by Pastor E. C. W. Boulton; James Pearce to Ellen Everard.

WITH CHRIST.

Beardwell.—On July 25th, Mrs. E. Beardwell, of old Bosham, aged 48 years. Funeral conducted by Pastor W. George.

Daw.—On July 20th, Harry Albert Daw, aged 34, beloved member of the Elim Assembly, Southport. Funeral conducted by Pastor Frederick G. Cloke.

McMahon.—On July 20th, Mr. John McMahon, member of City Temple, Glasgow, passed into the presence of the Lord. Funeral conducted by Pastor J. J. Morgan.

Wybrow.—On July 20th, Mrs. M. Wybrow, aged 80 years, member of Elim Church, Kingston-on-Thames. Funeral conducted by Pastor J. J. Way.

INTERESTING BOOKS

THE WEALTH, WALK AND WARFARE OF THE CHRISTIAN. By Ruth Paxson. A new book dealing with the content of the Epistle to the Ephesians. Cloth boards 3/6 (by post 3/11).

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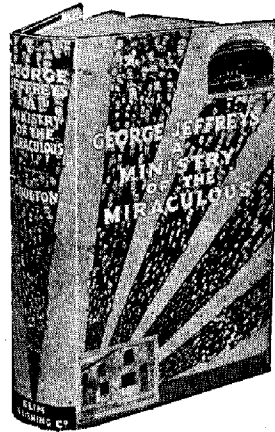
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