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The Elim Evangel

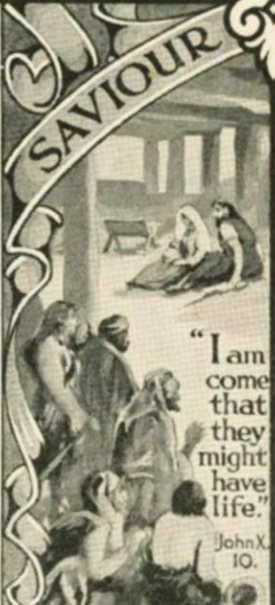
AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

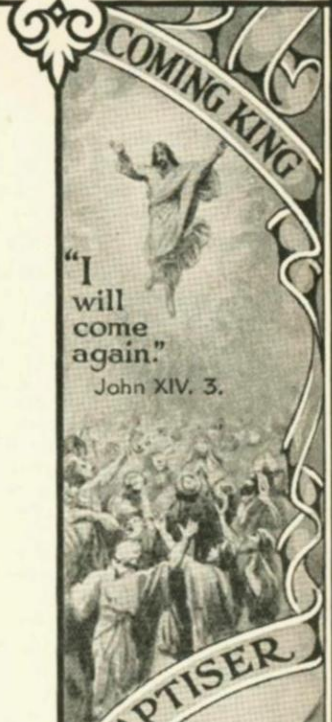
Vol. XIII., No. 28

JULY 8, 1932

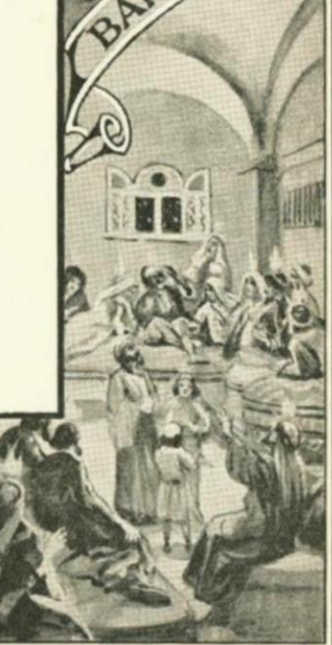
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"I am come that they might have life."
John X. 10.



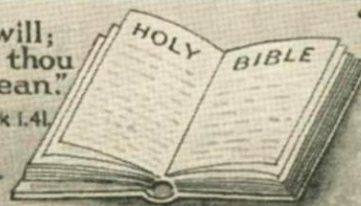
"I will come again."
John XIV. 3.



Christ
in you,
the Hope
of Glory
(Col. i. 27)



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

July 8, 1932

No. 28

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Four-square, Brixstret-London."

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 2-16. GLOSSOP. Beth-Rapha.

July 16-29. CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. BRIGHTON. 45, Sussex Square

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ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

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For particulars apply to the Superintendent at the respective addresses

SEABURY, Worthing, from July 28th. Applications to Elim Woodlands.

WATCH THESE DATES

ARMAGH. July 5—10. Elim Hall, Bible School and Evangelistic Campaign by Principal P. G. Parker.

BANGOR. July 12. Elim Hall. Convention Services. Speakers: Principal P. G. Parker and others.

BLACKPOOL. Commencing June 23. Elim Hall, Waterloo Road; Evangelistic Campaign by Pastor H. Kitching.

CLAPHAM. July 17. Elim Tabernacle, Park Crescent. Visit of London Crusader Choir, 6.30 p.m.

ELIM WOODLANDS. Every Saturday. Open to visitors 3 to 9 p.m. Attractive grounds. Tea and meetings. Tickets in advance 1/- at London Churches. 1/3 at door.

GLOSSOP. July 2-16. Elim Tabernacle. Summer Convention. Speakers: Pastors P. N. Corry, J. McAvoy, H. W. Fardell, and Mrs. Saxon Walshaw.

TOTTEN, HANTS. Commencing June 27. Tent Campaign by Miss Linton.

WOOLWICH. Commencing June 26. New Cinema, New Road (3 minutes from Market). Campaign by Pastor A. Longley.

When arranging your holidays, remember July 30th (the Saturday before August Bank Holiday), and book this date for the Great Foursquare Rally at the

CRYSTAL PALACE (London)

convened by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS, 11, 3 and 6.30

Delightful Fellowship, Praise and Worship. Ministry to the Sick. Great Rally of Elim Sunday School Scholars and Cadets. The Word of God ministered.

Special singing by Elim Crusader Choir half an hour before each meeting.

Every possible accommodation. Refreshments. Car parks. Cloakrooms, etc. Tickets of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION. Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on July 30th. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

RESERVED SEATS. Tickets for reserved seats are obtainable from the Accountant (address above) at 1/- per seat per meeting.

CRUSADER CHOIR. All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

SUNDAY SCHOOL SCHOLARS will take part in the afternoon service. Tickets from Sunday School Superintendents at 3d. each.

LONDONERS. Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON. Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS. Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 28

JULY 8, 1932

Fridays, Twopence

Remarkable Scenes at Dundee Baths

Queue forms Three Hours before Ceremony

REMARKABLE scenes were witnessed in the Caird Hall, Dundee, yesterday afternoon, when Principal Jeffreys continued his revival and healing campaign.

Every seat was occupied, with the exception of a few in the back gallery.

While this service was going on queues had begun to form at the Central Baths, where in the evening Principal Jeffreys baptised over 200 converts.

MANY CURES.

At the close of the afternoon service these 200 people mounted the platform and in front of the huge gathering bore testimony to their conversion.

Many spoke of being cured of bodily ailments. A Mrs. Bond stated that her son Bobby, aged 2 years and 3 months, had been almost cured of a tubercular spine and diseased hip. The child, she said, had been unable to stand. He now walks. Improvement, she said, commenced three weeks ago, when Principal Jeffreys first touched him.

Another cure was related by Alexander Simpson, of Dundee, who had been the victim of paralysis for the past three years. He was touched by Principal Jeffreys for the third time on Saturday. After lying as if unconscious he rose and commenced to walk down the stairs leading from the platform, a thing he had not been able to do for three years.

QUEUES AT BATHS.

But, enthusiastic as the meeting was in the afternoon, it was nothing to that in the Central Baths in the evening, when the baptism by immersion ceremony was conducted by Principal Jeffreys.

Many who attended the Caird Hall service left as early as 3.30 to secure good places in the line which had begun to form for admittance to the baths, although the service was not due to commence until 3½ hours later.

After the usual service of praise Principal Jeffreys addressed the huge audience.

There were three things, he said, he wished to im-

press upon them. There was no cleansing efficacy in the water, there was no healing property in the water, and there was no regenerating power in the water. The people who were being baptised that night were being baptised because they had been converted.

Baptism by immersion, he said, was not the door into the Kingdom, nor was it the door into church membership. There was only one qualification to enter the Kingdom, and that was by the new birth.

THE IMMERSIONS.

The most dramatic moment came when, with the company singing a hymn, Principal Jeffreys, clothed in a flowing, academic-looking gown, black trousers, white shirt, black tie, and white sand shoes walked down the steps leading into the water at the shallow end and began to walk across the baths to the other side.

When about three-quarters over he stopped. Then he was followed by half a dozen men, some attired in white flannels and white shirts. They formed two rows leading to Principal Jeffreys.

Then the immersions commenced.

First came the men. In a long line they descended into the water just as the Principal had done. They, too, were attired in white or grey flannels and white shirts.

They walked along between the rows of men until they reached Principal Jeffreys, who then took hold of each one as he came, tipping him backwards into the water.

They then walked single file the remaining distance to the steps at the other end to be assisted out of the bath. The same procedure followed with the women.

In one case three sisters were baptised. In another, it was a mother and daughter, and in a third an aunt and three nieces. Three brothers were also baptised, and a whole family came forward.

Since its campaign in Dundee opened, the Elim Foursquare Gospel Alliance has had 1500 conversions.

—Dundee Courier, June 20th.

Natural and Supernatural Healing (concluded)

By HARVEY McALISTER

IT would be reasonable to concede—apart from taking into account the fact of the activities of the forces of evil in the matter of bodily diseases—that the natural healing power placed by God within man's body at the time of creation, together with co-operation on the part of the human along purely natural lines, would be all that was required in order for physical well-being.

But as a matter of fact, the supernatural forces of evil are encountered in physical infirmities, and this fact calls for the intervention of the supernatural

POWER OF THE HOLY SPIRIT

in order to the overcoming of the evil and restoration in many of life's emergencies. It was so in the day of the flesh of the Son of God, for we read, "How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good and healing all who were oppressed of the devil," and it is still so in this our day and age.

We hereby submit a résumé of the teaching relative to the miraculous, supernatural, direct Divine touch upon the human body, which comes through Christ, on the basis of the merits of His atonement, by the Holy Spirit, in answer to the prayer of faith, offered in submission to the will of God, distinct from and in addition to anything that the natural healing power, or natural means, or both, can accomplish.

Firstly, this kind of physical restoration is said to be miraculous healing, for the reason that it is not fully understandable by man on the natural plane. The natural man is incapable of understanding the operation of laws on the spiritual plane, because of the sheer limitations of his knowledge. It is only from the human point of view, however, that this healing is miraculous. For from God's standpoint nothing is miraculous. Man's knowledge is so meagre that he is wont to stand with open-mouthed wonder and gaze upon the things which, though in God's realm are still

THE NORMAL ORDER

How widespread the tendency to eliminate the miraculous element! Many reject this part of the healing programme, because it is mysterious, and are clinging to the way they profess to know about. But really, how little even of nature's activities do we understand fully? Can we tell how the flush of health comes to the cheek? Do we fully understand how the food that we eat is digested and assimilated for the making of blood, muscle, skin, bone, hair? We can describe the process, but we cannot fully tell how it is done. All the wisdom of all the ages is unable to create one single cell of the human body. There is a wisdom—a force—at work within man's body wholly beyond his wisdom to understand. And whether in the natural or in the supernatural realm, it is life-force and comes from God.

Secondly, this kind of physical restoration is said to be supernatural healing, for the reason that it brings into action and into manifestation a trans-

endent superabundance of life-force over and above the natural. Natural healing is not set aside and does not cease to be operative when the supernatural becomes operative. Supernatural healing is not antagonistic to the natural healing, but supersedes the natural. Yea, the natural is, as it were, swallowed up in the supernatural to such a degree that it could be said that it is no longer the natural, but Christ by the power of the Holy Spirit who is working.

Of the twenty-four individual instances of physical restoration

ON RECORD IN THE GOSPELS,

two might be classed as acute, while the remaining twenty-two would all be classed as chronic. Epilepsy, dropsy, deafness, blindness, dumbness, palsy, paralysis, chronic hemorrhage, and leprosy are included in the list. At least six are demon-possessed. A cut-off ear was restored. The dead are said to be restored to life in three instances.

Matthew says "There came unto Him great multitudes, having with them the lame, blind, maimed, and many others, and cast them down at His feet, and He healed them." The Greek word for *maimed* means "crooked" or "mutilated." Mark makes use of this word in his Gospel and, according to the way he uses it, it clearly means a limb quite gone. Also the Greek word for *lame* in this text is used by Mark for a limb cut off.

Why did the Lord Jesus use clay in restoring sight to the blind man? I suppose the eye-balls were clean gone, and He was creating new ones in exactly the same manner as man was originally made—out of the earth. The healing mission of the Christ in the days of His flesh evidently went to the extent of even restoring lost portions of the body.

And when Jesus was come into Peter's house, He saw his wife's mother laid (in bed), and sick of a fever. And He touched her hand, and the fever left her and she arose, and ministered unto them.

What an absolutely out-of-the-ordinary recovery! Under

NATURAL HEALING

only, a fever will run its course and strength will return gradually, but in her case the fever was stayed at once, and she felt so well that she arose—right there and then—and prepared a meal for the whole group.

The possibilities for recovery in the natural realm are limited—extremely so—but the possibilities in the supernatural realm are practically limitless. "With God all things are possible." There's a bubbling-over exuberance, an overflowing abundance of life-force available in the spiritual realm. "All things are possible unto him that believeth."

Thirdly, this kind of physical restoration is said to be Divine Healing, for the reason that it comes from God direct. We are not to think, however, of natural healing as coming from some source other than God.

But natural healing is apart from any direct control on the part of God, and also quite apart from any required condition in man and is therefore native. Natural healing is $\kappa\lambda\iota\nu$ to God's sunshine and God's rain and God's breezes—all mankind alike share of the benefit.

How often have we stood and gazed with wonder upon the remedial forces of nature at work in

THE VEGETABLE KINGDOM!

And how well do they illustrate the activities of the natural rejuvenizing life-forces within the human body!

Woodmen were cutting timber in a lumber area. With a thundering crash, down came the monarch of the forest, making one great cut in the foliage and, in a moment, crushed out a woodman's life. Another, seeing his comrade thus slain, thought to himself, "Where such destruction reigns it is most fitting that I should make his grave." And so he added to the destruction already existing and, amid the rums, cut a gash in the earth and laid within it the corpse. But a year after, it was found that the broken shrubbery had adjusted itself to the fallen tree, and the grasses and the flowers were all there, and, on the very grave, the little flowers danced and bloomed.

And I remember, not long since, reading about a suicide, a young girl, grown weary of her life altogether too soon, was found drowned. It made such an impression in the village that everybody attended the funeral. But, instead of a hillock over her resting-place, the proud parents ordered the grave to remain flat, in order that, ultimately, it might disappear from the family plot. And her name was not cut on the marble block. The writer told how, as a boy and full of wonder, he walked into the graveyard and looked at the place where the suicide was buried. And one day, after God's kindly rains had wept their tears upon it, and God's sunshine had kissed it, and

GOD'S GENTLE BREEZES

had breathed upon it, the little daisies and buttercups bloomed on that flat grave. And, as I thought about it, I wondered more and more at the kindness and impartialness of nature as contrasted with the hardness of the father and mother.

Fourthly, this kind of physical restoration is said to be Christian healing, for the reason that it comes through Christ and is inseparably linked with the name of Christ. "In My name," that is, in the name of Jesus Christ. "they shall lay hands on the sick, and they shall recover."

Then Peter said, silver and gold have I none, but such as I have I give thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God.

It was the last Sunday morning of a series of full gospel services—including the teaching and practice of Christian healing—in the capital of the Dominion of Canada. Two strong young men carry another young man, paralyzed from the waist down, into the hall—usually used as a dance hall, but now housing a most sacred mission. It was holy communion ser-

vice, and Christians were gathering around the rostrum to participate, in old-time Methodist fashion.

The afflicted youth is seen to push himself to the front over the waxed floor, using his hands. Then, what a sight! The ministering servants of the Lord gather about him. Hands are laid upon his body in the Name of Jesus Christ of Nazareth, and

PRAYERS OFFERED

One brother-minister on either side of him lift him to his feet. Strength and life Divine seem to be imparted to those ankles and limbs. In twenty minutes from the time he pushes himself forward, he is—amid the shouts of praise of some 200 people—walking and leaping and praising God. It sounds like a happening of the early Apostolic days. But it's not! It actually took place in our day and the present writer was an eye-witness.

Fifthly, this kind of physical restoration is said to be vicarious healing, for the reason that it is believed by those most enthusiastically set for its defence and advancement to be a benefit procured and made sure by the death of Christ on Calvary's cross.

"In the atonement of Christ there seems to be a foundation laid for faith in bodily healing. Seems, we say, for the passage to which we refer is so profound and unsearchable in its meaning that one would be careful not to speak dogmatically in regard to it. But it is at least a deep and suggestive truth that we have Christ set before us as the sickness-bearer as well as the sin-bearer of His people.

"In the Gospel it is written, And He cast out devils and healed all that were sick, that (or, in order that) it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities and bare our sicknesses. Something more than

SYMPATHETIC FELLOWSHIP

with our sufferings is evidently referred to here. The yoke of His cross by which He lifted our iniquities took hold also of our diseases, so that it is in some sense true that as God made Him to be sin for us who knew no sin, so He made Him to be sick for us who knew no sickness. He who entered into mysterious sympathy with our pain, which is the fruit of sin, also put Himself underneath our pain, which is the penalty of sin. In other words the passage seems to teach that Christ endured vicariously our diseases as well as our iniquities.

"If now it be true that our Redeemer and Substitute bore our sicknesses, it would be natural to reason at once that He bore them that we might not bear them. And this inference is especially strengthened from the fact, that when the Lord Jesus removed the burden of disease from 'all that were sick,' we are told that it was done 'that the Scripture might be fulfilled, Himself took our infirmities and bare our sicknesses. Let us remember what our theology is in regard to atonement for sin. 'Christ bore your sins, that you might be delivered from them,' we say to the penitent. Not sympathy—a suffering with, but substitution—a suffering for, is our doctrine of the Cross, and therefore we urge the transgressor to accept the Lord Jesus as his sin-bearer, that he may himself no longer have to bear hopelessly onward the pains and penalties of his disobedience. But should we shrink utterly

from reasoning thus concerning Christ as our pain-bearer? We do so argue to some extent at least. For we hold that in its ultimate consequences the Atonement affects the body as well as the soul of man. Sanctification is the consummation of Christ's redemptive work for the soul, and resurrection is the consummation of His work for the body. And these meet and are fulfilled at the coming of the kingdom of Christ.

"But there is a vast intermediate work of cleansing and renewal effected for the soul. Is there none of healing and recovery for the body? Here, to make it plain, is the Cross of Christ, yonder is the Coming of Christ. These are the two piers of redemption, spanned by the entire dispensation of the Spirit and by all the ordinances and offices of the Gospel. At the Cross we read His two-fold declaration, 'Who His own self bare our sins' and 'Himself bare our sicknesses.' At the coming we find this two-fold work promised, 'the sanctification of the Spirit' and 'the redemption of the body.'

"The work of sanctification for the spirit stretches from the cross to the crown progressive and increasing till it is completed. Does the work of the body's redemption touch only at these two remote points? Has the Gospel no office of healing and blessing to proclaim meantime for the physical part of man's nature?" (A. J. Gordon)

Sixthly, this kind of physical restoration is said to be spiritual healing, for the reason that it is an integral part of the whole office and

MISSION OF THE SPIRIT OF GOD

in this dispensation. The Christian ordinance which signifies this particular benefit is anointing with oil—a symbol of the Holy Spirit.

Scofield says "I do not, with some, limit that promise to the Jewish Christians, nor do I believe the anointing with oil to be medical—a mere oil bath—but symbolical." Gordon says "Oil is applied as a symbol of the communication of the Spirit, by whose power healing is effected. It does not seem reasonable to suppose that it is used for its medicinal properties." Thus is expressed the thought—the fact—that it is by the power of the Holy Spirit that Divine healing is imparted to the human body.

"On Niagara river one day an excursion steamer was slowly drifting towards the rapids. Hundreds of terror-stricken passengers were screaming for help, the captain stood on the bridge, and the engineer and the fireman were straining every nerve. They had ventured too near the rapids, and all the forces were inadequate to counteract it. Slowly but surely they were drifting to destruction.

"Suddenly one of the passengers shouted 'Pour oil in the furnace,' and immediately all the oil on board was brought to the firemen, and they began to pour it on the flame. Instantly it blazed up with fierce intensity until it seemed as if the red-hot iron must melt and the engine and boiler burst.

"Very soon a change could be observed. Faster and faster the piston of the engine throbbed as if it was

STRAINING EVERY NERVE

with a new inspiration to beat back the tide of destruction which was bearing them down. Faster and

faster it moved with mighty throbs, and, lo! the steamer began to go slower, and slower, and still slower on the descending current, until at last, it ceased to drift, and slowly, almost imperceptibly, it began to bear upon the forces that were bearing it down.

"A mighty cheer of thanksgiving went up to God. The oil was still poured into the blazing furnace, and prayers ascended that the engine might stand the desperate strain. A minute later the ship was steadily going, and half an hour afterwards she had reached her place of safety on the stream, and with the weeping hundreds on board she drew up to her moorings on the wharf. Her precious cargo was saved by forces superior to the natural means by which the engine ordinarily moved.

"Even so, there are many of us who have found ourselves drifting over life's edge and all the forces of nature inadequate to stem the tide. Thank God, a hand Divine has poured the oil upon the sinking flame, and, lo! the engines of life and power have arisen to new energy, and the ship has turned back again, through the voyage of life, and is moving triumphantly across its once drifting tides with its precious freight of holy usefulness, through the power of the new and supernatural life" (Aton).

Seventhly, this kind of physical restoration is said to be faith healing, for the reason that it becomes operative in answer to

A DEFINITE ACT

of appropriating faith on the part of the human "And the prayer of faith shall save the sick, and the Lord shall raise him up." "Faith cometh by hearing, and hearing by the Word of God."

The faith which is the procuring cause of spiritual healing on the manward side is sometimes possessed and exercised by the individual in need of healing. Other times spiritual healing becomes effectual upon the exercise of a prevailing faith on the part of the friends of the sufferer. And in still other instances, apparently (neither the afflicted one or the friends are in possession of faith and able to exercise it) recovery is granted in answer to the prayer of faith offered by the minister of Christ. These conclusions are based upon the recorded instances of physical restoration in the New Testament and may readily be verified.

Not a few have been enabled to obtain the very inspiration seemingly necessary in order for faith for healing from a consideration of the evidences in the Bible to the effect that physical restoration is a Calvary Cross blessing, that is, a benefit that becomes ours because of the death of Christ. Others have had their faith sufficiently inspired by the fact that it is nowhere stated in the Gospels that Jesus ever refused to heal in the days of His flesh, together with the statement in Hebrews, "Jesus Christ the same yesterday, and to-day, and forever." And still others muster the inspiration essential in order to faith for healing through meditation upon the more general promises of the Word of God as, for instance

Whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father in heaven.

God's Word is full of inspiration.

And finally, are there not times when the Lord seems to deny, delay, and discriminate with reference to answers to our prayers for physical restoration? Who has not been in perplexity of mind because of these very seemingly unanswered prayers? And how often has the worried heart queried, "Does the Lord not see? Does He not know? Does He not love? Does He not care?" Yes! the Lord sees! He knows! He loves! He cares! And

HIS GREAT HEART

is "touched with the feeling of our infirmities!" But maybe—if we could see as He sees and know as He knows—we would conclude that the wisdom and love of God are as well displayed in denials, delays, and discriminations as in immediate answers.

"And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." Did Jesus reprove him for inserting in his petition the clause, "if Thou wilt," and infer that it was indicative of doubt in his heart? Absolutely no! "And Jesus put forth His hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed."

And apparently how appropriate that all our prayers, including those for physical recovery, be offered in whole-hearted and unreserved submission to the sovereign will of the All-wise and Almighty God. One text says "Ask what ye will, and it shall be done unto you." Another text says "If we ask anything according to His will, He heareth us." It is right and proper to lean hard on the first text, and confidently plead for an answer on the basis of its contents, yet at the same time there ought to be underneath every prayer a clear, strong undertone of

"Thy will be done."

An Outside Viewpoint

The following appeared in the *Dundee Evening Telegraph* of June 20th, and makes reference to Principal George Jeffreys' great Dundee revival campaign.

RELIGIOUS ENTHUSIASM

Cardinal Lauri, the Pope's legate to the Eucharistic Congress at Dublin, was almost in peril of his life when he reached London yesterday from the fervour of the crowds who pressed around him to kiss his ring and receive his blessing.

At about the same time the Caird Hall in Dundee was crowded to hear what is generally called a revivalist preacher, and still more folk were gathering at the public swimming bath to watch the baptism by immersion of 180 of his converts.

The folk concerned would vehemently deny any identity in the purpose of the two demonstrations, and the differences between them are obvious enough. Yet they had at least this in common, that both were demonstrations of religious enthusiasm, and remarkable on that account in an age which is supposed to be given up to vanity and the pursuit of pleasure.

This is an era about which it is extremely hazardous to generalize.

There are seasons in our lives when true prayer demands time, and place, and preparation, and solitude.

Concise Comments & Interesting Items

Headache and heartache are declared to be the condition of the world to-day, by one who writes with vivid pen. He says "Nations are jostling each other like bottles of dynamite to-day. The world has a headache and a heartache, and the Gospel is the one cure for its ills. We should be busy in our Master's service as never before, in our ministry to the needy, our message to the homeland, and our testimony to the regions beyond. There is a general expectancy over the earth somewhat like that which preceded the birth of our Lord. Around the world they are looking for something to happen with hearts quaking in fear. Praise God, the true believers are also looking for something to happen, when the Lord shall descend from heaven with a shout!"

Mr F C Glass, the well-known Bible pioneer in Brazil, is able to tell us of a thrilling event. The event is reported by a writer in the "Christian Herald."

"How wonderful is the change wrought in the lives of those who have passed from darkness to light through the simple reading of His Word! A farmer bought

a Bible of a colporteur, and later on he attended a meeting and was converted. He returned to his home, and gathering the other farmers around him, read the Bible to them. When he, Mr Glass, visited that place several weeks later, he found twelve converted farmers. One of them, who was a fairly well-to-do man, gave them a tract of territory to build a city of refuge, for they were facing great persecution. And this little city was laid out in streets, each with an appropriate name—Joy Lane, Concord Square, Faith Street. It has become a model village, a bright star in the heart of Brazil. No drink and no gambling are allowed. They have solved the tobacco question, for they are very simple in their way of looking at things. Anybody who wants to smoke has to live outside that community. They have a congregation of about six hundred baptised converts, and it is a tremendous inspiration to move in and out among them."

"**Pentecost in Japan**"—so write Mr and Mrs Juergensen. These workers said, "We cannot go on without this

power in our lives. We must have the power of the Holy Spirit, for without it we cannot do effective evangelistic work. Let us set apart one day of each week for fasting and prayer until we are all filled with the Holy Ghost. Therefore we set apart Monday of each week for prayer. Just two weeks ago our Japanese worker after praying all day received a glorious Baptism. Then last Monday the Korean worker and prospective Korean worker received the Baptism. Yes beloved, they received it according to Acts 1:4. Oh, how happy they were, and what changed faces they had. Hallelujah! For three years we have laboured and prayed for an outpouring of God's Spirit in Nagoya, one of the enemy's strongholds, and we must confess we had begun to wonder if God had forgotten Nagoya. But Hallelujah! though the enemy's hold was strong and seemed to be growing stronger, God was victor!"

A writer says, "There is no sense in always telegraphing to heaven for God to send a cargo of blessings, unless we are at the wharf to unload the vessel when it comes."

Lift the Flood-gates

Mrs C H M.

Mrs C H MORRIS.

1 In Thy Name, O blessed Sa- vour Gathered in this sacred place,
2 Lift the flood-gates, let sal- va - tion In the mead-ows currents flow,
3. It is com - ing, we be - lieve it Thou dost hear and answer pray'r,

Here we seek a Father's blessing Plead and pray for needed grace,
To the ut - termost ful - fill - ing Thy blest mis - sion here be - low,
It is com - ing, we shall see it, Thine al - migh - ty arm made bare,

From the o - cean of Thy ful - ness, Boundless, fa - thomless and free,
Un - til my - ri - ads of sin - ners, Borne on love's re - sist - less tide,
Tides of pow - er, tides of glo - ry, Ho - ly tides of per - fect love,

Let a ti - dal wave come sweeping, Setting hearts at lib - er - ty
Shall be swept in - to the kingdom, And be - liev - ers sancti - fied
Sat - is - fy - ing, o - ver - flow - ing, Coming on us from a - bove.

CHORUS

Lift the flood - gates, lift the flood - gates, Let the tide come sweeping
Lift the flood gates, lift the flood gates,

in Blessed tide of full salvation, Wa - hing cle - ansing from all sin
sweeping in,

Bible Study Helps

THE RESURRECTION LIFE.

(Phil. ii, 10, 11)

- 1 **The Supreme Quest:**
The knowledge of Christ
- 2 **The Supreme Inspiration:**
The power of His resurrection
- 3 **The Supreme Fellowship:**
The fellowship of His sufferings
- 4 **The Supreme Reward:**
The resurrection life

THE QUESTION OF THE DAY

Matt xxii 14 "What think ye of Christ?"

- I. **What Think Ye of His Person?**
• Matt xiii 55, xvi 16, John i 49, Mark i 11
- II. **What Think Ye of His Perfection?**
1 His perception (John vii 46, Matt vii 28, xxii 33, 46)
2 His power (John vi 14, 15, ix 32, xi 44-48).
3 His purity (John xix 4, Luke xxiii 47, Matt xxvii 4)
- III. **What Think Ye of His Purpose?**
John x 10, Matt xx 28, Luke xix 10, II Cor viii 9
- IV. **What Think Ye of His Proposal?**
John v 24, vi 35, 41, xi 25, 26

THE BOOK OF RUTH OUTLINED.

- The Subject of Service—Boaz, Ruth, gleaners
The Time of Service—Morning and evening
The Place of Service—The field, the world
Direction for Service (verse 8)
Protection in Service (verse 9)
Provision in Service (verses 9, 14)
Reward of Service (verse 12)

BLESSINGS OF GOD'S PEOPLE.

(Deut xxxiii. 3).

- I **Loved.**
"Yea He loved the people"
- II **Kept:**
"All His saints are in Thy hand"
- III **Rested.**
"They sit down"
- IV **Instructed**
"Every one shall receive of Thy words"—Sel

NEW.

- "I make all things new"—Rev xxi 5
A new heart (Ezek xxvii 31)
A new spirit (Ezek xxxvii 26)
A new man (Eph iv 24)
A new creature (Gal vi 15, literally "creation")
A new name (Rev ii 17)
Newness of life (Rom vi 4)

SAINTLINESS IN FOUR WORDS.

(II. Corinthians vi. 1—vii. 1)

- 1 Immediate **Salvation** (verses 1, 2)
 - 2 Extensive **Service** (verses 3-10)
 - 3 Necessary **Separation** (verses 11-18)
 - 4 Perfection in **Sanctification** (vii 1)
- See also I Thess iv 3, 7, II Thess. ii 13, I Peter i 2, John xvii 17-19, Heb x 14, xii 14, xiii 12

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, July 10th. Acts xxiv 17-27

"When I have a more convenient season, I will call for thee" (verse 25)

Thoughts of God are always inconvenient to the wicked. It is never convenient for them to talk about Him. It is convenient to waste their lives in pleasure and excess, but it is never convenient for them to sit down to think of eternity and the God of eternity. Yet for us it is different. We always find pleasure in thinking about God. The thought of Him gives a fresh glow to life and brings a fresh courage into our hearts. Yet the most convenient season of all is at the Lord's Table. Then, surrounded by friends, with the elements before our eyes that remind of the greatest Friend, we find it delightfully easy to think of Him. The Spirit of God broods over us. Our hearts are stirred. The hymns, the choruses, the prayers and praises, the ministry of His Word, all these combine to make the worship meeting the supreme gathering of the week. The Felixes of the world can run away from convenient seasons, but our happiest step is when we are eagerly going forth to meet the Lord at His table—the most convenient season of all.

Monday, July 11th Acts xxv 1-12

"The next day sitting on the judgment seat, [Festus] commanded Paul to be brought" (verse 6)

Think of Festus as the judge! Think of Paul before the judgment seat! The unrighteous judging the righteous. The worldly man judging the godly man. In measure the scene is oftentimes repeated. The godly are judged by the ungodly. Many a young Christian is judged by his worldly office-companions. The world loves to sit in judgment on the Christian. Happy are we if it can be said of us, "They laid many and grievous complaints which they could not prove." It does not matter about the complaints as long as they cannot be proved. Let us remember that only the highest type of daily living will exonerate us from the judgment of the world. Our manners should be gentle, our homes should be clean, our hearts should be sympathetic, our tempers should be controlled, and our spirits should be fervent, serving the Lord with zeal and pre-eminence.

Tuesday, July 12th Acts xxv 13-27

"Jesus whom Paul affirmed to be alive" (verse 19)

We bless Thee, Lord Jesus, because we too know that Thou art alive. Thou art not in the tomb. Thou art on the Throne. Thou art not in the place of death, Thou art alive, and alive for evermore. Death was only permitted to have an apparent dominion over Thee for a brief while, in order that by a mighty resurrection Thou mightest prove that it had no dominion. Thou didst vanquish death by Thy re-

Meditations by PERCY G PARKER.

surrection. Thou hast turned the grave into life. The way of darkness and death has been transformed into the way of light and life. Thy resurrection is the surety of mine own. Because Thou dost live I shall live also. The grave has lost its terror. Now it is but the dimness of the entrance hall leading into the brilliant light of the banquetting chamber. We may cross the entrance hall one by one, but we shall be a vast united family in the banquetting chamber.

Wednesday, July 13th Acts xxvi 1-18

"I have appeared unto thee for this purpose, to make thee a minister" (verse 16)

Blessed Lord, it is a glad thing to me to know that Thou didst appear unto Paul in order to make him a minister. Truly he has ministered to the whole world and I have been indescribably blessed through his ministry. But it is an even happier thing to me to know that Thou hast appeared unto me to make me a minister. How beautiful to know that we may be ministers of Thee in every place. One ministers in the home, another ministers on the mission-field, another on board the ship that does business in deep waters. But wherever we minister we are blessed when we do it for Thee. Help me to-day to minister a little more faithfully. Help me to bring the Sun of Righteousness into lives that are clouded by sorrow and disappointment. Help me to remember that I am a minister of Christ, and give me grace to express my ministry.

Thursday, July 14th. Acts xxvi 19-32

"I was not disobedient unto the heavenly vision" (verse 19)

At some time or other, in some form or other, we all get heavenly visions. The heavenly vision tells us what to do with our money, it tells us what to do with our time. It indicates God's friend for our life, it shows to us the sphere of our ministry. The heavenly vision sometimes brings us to an unexpected crisis. We had expected the vision to lead to service in the homeland, and, lo, the vision calls us to some distant Macedonia. We had expected the vision to lead to a quiet life in the country and to our surprise it points to a busy life in the town. The vision is a crisis and an opportunity. Reject the vision and the shades of eventide cross the soul. Accept the vision and the first beams of a golden day appear above the horizon.

Friday, July 15th Acts xxvii 1-17

"When the south wind blew softly" (verse 13)

But the south wind was deceitful. It lured those sailors into the midst of a terrific tempest which all but cost them their lives. We all get our south winds that blow softly. They seem to speak of

peace and security. But a soft wind frequently entices us into a tempest. It is a soft wind when our barns are filled with plenty and we are tempted to say to our soul, Thou hast much goods laid up for many years, eat, drink and be merry. We feel there is not so much need for sacrifice, not so much need for prayer, not so much need for Bible reading. All seems well—the south wind is blowing softly. But beware of the hidden tempest. The tempest is all the harder to bear when we have lost the hardihood of our Christian life by yielding to the south wind that has blown softly.

Saturday, July 16th. Acts xxvii 18-29

"They cast four anchors out of the stern and wished for the day" (verse 29)

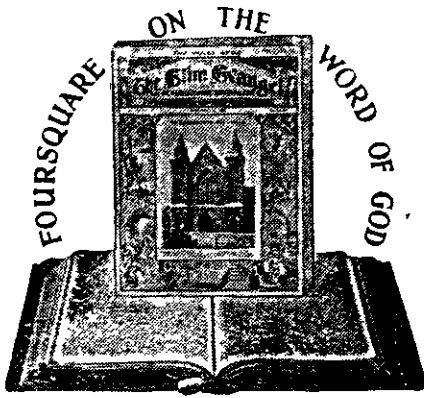
The world casts its anchors, so does the Christian. The world's anchors break, the Christian's anchors are immovable. There are four anchors at least that hold us. One anchor is Christ the Saviour, the second anchor, Christ the Baptist, the third anchor, Christ the Healer, the fourth anchor, Christ our coming Lord and King. These are anchors that cannot break. The boat of our life can ride the severest storm through them. Our anchors hold. Are you afraid you cannot reach heaven? Look and see the anchor, Christ the Saviour. Are you afraid to own your Lord? Look and see the anchor, Christ the Baptist. Are you afraid that sickness will bring premature death? Look and see the anchor, Christ the Healer. Are you afraid of the future of this depressed earth? Look and see the anchor, Christ the coming Lord and King.

As the winds of winter chase the withered leaves hither and thither, so are the wicked chased. They flee at their own shadow, and death opens to them all the errors of a misspent life. When too late they shut their eyes in despair. Undone! undone!

Those who are walking in Christ are in the King's highway—the divinely appointed way. It is an open way, a free way, and you may walk in it without asking permission of any man.

All timber was once tree. Before it was hewn for use, it was compacted by life. The free-growing spiritual thought of one generation or century fashions materials for the usages and institutions of the next.

God has but Christ between the believing sinner and his sins. The great difference between a believer and an unbeliever is this, the former has Christ between him and his sins, the latter has his sins between him and Christ.



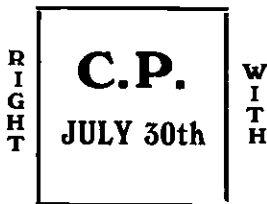
EDITORIAL



"Get Right with God."

WALKING along a country lane we suddenly came upon a long stone wall. On four or five of the stones we noticed the words, "Get right with God." They were carefully stencilled on to the smoothest of the stones. The white paint giving them a quiet prominence, yet not in any way disfiguring the countryside. It was a joy to see the message, for it is the one great message that we wish to proclaim to the world and the Church.

GET



GOD

It will be the great message at the Crystal Palace on July 30th. Get right with God in spirit, soul and body summarises the Foursquare Gospel message. Get right with God concerning salvation—"Ye must be born again." Get right with God concerning power for service—"Ye shall receive power after the Holy Ghost has come upon you." Get right with God concerning the health of your

body—"the body for the Lord and the Lord for the body." Get right with God concerning the return of the Lord Jesus Christ—"the coming of the Lord draweth nigh." Plan to be present at the Palace. Plan to bring others with you. And amidst all your planning remember the praying. Fruitful plans are those which are obtained through fervent prayer.

Josh U. Way and Spiritism

The Wonderful Word, edited by Leon Tucker, is an American fundamentalist paper of value. There is a message month by month from a quaint writer, known as Uncle Josh U. Way. We give a recent message of his on Spiritism. It is timely.

"There is one of those so-called spiritualists lives near me and she's always a-tryin' to start an argument. The other night, four or five of my neighbours were on my front porch when this spiritualist, Mrs. Ima Medium, came along. She stopped, so to be Christian like, I invited her up. She said she couldn't stay long, that she was on the way to a 'seance.' I said, 'Which aunt are you goin' to see?' She said, 'I didn't say to see my aunt, I said to a seance.' Course I apologized for my poor hearin'. Well, wasn't long till they were all arguin' spiritism. I just kept still and said nothin' which is pretty hard for your Uncle Josh U. Way to do. Well the argument got hot and Mrs. Ima Medium said the Bible fully approved of spiritism and tried to prove it by the case of Saul going to the witch of Endor to call up the spirit of Samuel. They kept on and I kept quiet though I was a-boilin' to speak up. Finally Mrs. Ima Medium turned to me and said, 'Uncle Josh U. Way, don't you agree with me that the case of Saul and the witch proves that God and the Bible approve of spiritism?' I spoke up and said, 'Well I don't know much about this here spiritism and not near enough about the Bible and the only thing I've got to say is, Let's just get the Bible and see what it says.' I got the Bible and says I, 'Mrs. Ima Medium you read to us a portion of First Chronicles' and handed

her the Bible. She began to search for First Chronicles in the New Testament and I told her she would have better success if she looked in the Old Testament. Mrs. Ima Medium said she wasn't 'accustomed to a Bible like mine' and 'would I please find the place' and I did. Now read that, says I. She read:

"So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not and also for asking counsel of one that had a familiar spirit, to enquire of it.

"And enquired not of the Lord, therefore He slew him and turned the kingdom unto David the son of Jesse." (1 Chron. x. 13-14)

"Say, you ought to have seen how mad Mrs. Ima Medium got—who-ee—she picked up her umbrella and rushed off to 'see aunts,' a-mutterin' something about 'some people are dumb fools and can't see nothin'.' O, but she was mad. The Bible wouldn't agree good with spiritism.

"Now when Mrs. Ima Medium passes my house she won't even look that way or speak to me and I reckon it will be a long time before she sits on my front porch again and argues spiritism."

Never was one born into the world like Christ. Other men are born to live and to act. Jesus was born to die for the sins of man.

Do not let us complain that we have not more unction and spiritual qualification to do something for Christ, but rather let us use to the glory of God that which we have.

There is plenty of work wherever there are sin and sorrow, and sin and sorrow are everywhere. "The harvest truly is plenteous, but the labourers are few."

Remember the
DAY OF PRAYER
on Tuesday, July 12

A Missionary Farewell

ON Thursday evening June 16th, a new Elim missionary, Mr. W H Francis, was farewelled at Elim Tabernacle, Clapham, where a large gathering of earnest Foursquare missionary enthusiasts met to bid our brother Godspeed to the fellowship of the Emmanuel Mission, whose headquarters is at Nelspruit, East Transvaal, Africa, and whose chairman is Pastor Hubert Phillips

This missionary body is at work among the black labour colonised on the lands of the white farmers and other employers of that region—a field spiritually neglected by the privileged whites who exploit its human economic resources, but which is yielding welcome harvests of precious souls under the labours of this earnest group of Pentecostal heralds

Mr Francis was accompanied in the generous pulpit of the Tabernacle by Pastor E J Phillips, who led the meeting, and Pastors E C W Boulton and C H Coates

Following the opening tribute of praise to God, Pastor Phillips gave a description of the field to which our brother is proceeding, with some account of the evangelistic work accomplished in the elementary reading schools which are so necessary an institution in every mission field where general illiteracy prevails

Pastor Coates mentioned the "ache in the bones" with which, as a missionary of twenty years' experience in the East, he contemplated the departure of every new Elim missionary, and which witnessed to the continual validity of the old call to discharge the Great Commission in the "regions beyond." He pointed to the ever-increasing Rain now evident in many foreign mission fields, describing it as a most welcome stimulus to the purpose and the joyous prospect of service of every new missionary labourer—the promised Latter Rain of the outpouring of the Spirit upon "all flesh", its gracious reality being evidenced in the raising up of such witnesses as Harris and Aladura, the black apostles of Nigeria, Revelo of Madagascar, Shalumbo of the Congo, and Sudha Sunda Singh of India and Tibet. The purpose of God to bring all mankind into the orbit of our Lord's redeeming work had been anciently made clear in the type of the onyx stones mounted upon the shoulders of Israel's ancient high priest, upon which were carved the names of the twelve-tribed people of God. Such a ceremonial inscription, the speaker said, of course pointed forward to that great spiritual Israel, the universal Church, which should ultimately rise in all the earth, a universality aptly symbolized in the peculiar characteristics of the jewel chosen for this prophetic engraving, by which God's Israel of all ages were to

be kept memorially before Him. The special characteristic of the onyx is that each stone is formed of differently coloured layers—white, black, red, and brown—precisely the cuticular colours of universal man, in the white, black, red and brown races, all of which would contribute jewels to His crown of ultimate triumph and dominion, but are found now upon His shoulders of sovereign strength, upborne in His high-priestly intercession. Thus far back in the Old Testament, the primitive mandate and eternal validity of the Great Commission to "all flesh" is recorded.

Mr Francis's own address voiced the sacrificial character of our Lord's mission to earth in the days of His flesh, His seeking love, and the ever-insistent note of all His ministry—"For others"—a true missionary quest, in the spirit of which every successful missionary must needs go forth.

There followed the earnest commendation of the new missionary to the Divine blessing in the laying on of hands by the three pastors present.

Many were the hearty handshakes and prayerful good wishes for long and fruitful service in Africa which our brother received in the foyer of the Tabernacle, as the final good-byes were said by numerous friends at the close of the meeting.

On the next morning, Friday, June 17th, a company of earnest Elimites gathered for the final farewell at Waterloo station beside the boat-train for Southampton, and gave Mr Francis a hearty send-off, with best wishes of blessing in the Gospel. At the time this appears in print he will be nearing his first destination at Cape Town in the good ship *Warwick Castle*, there to carry Elim's fraternal greetings to many friends and brethren in the Lord, ere setting forth on the last stage of his journey to the King's diamond mine at Nelspruit.



Mr William H Francis

Man's forgiveness may be true and sweet,
And yet he stoops to give it, more complete
Is love which lays forgiveness at thy feet,
And pleads with thee to raise it. Only heaven
Means crowned, nor vanquished, when it says, "Forgiven"

ANONYMOUS GIFTS.

To those who have lovingly given to the Lord's work, and wish to remain anonymous, we make grateful acknowledgement as follows—

For the work in general Leeds (a sister in Christ), 2/6
For Evangelistic Work New Barnet, £3
For Elim Foreign Missions Hastings, 10/-, Southampton, 10/-, Carlisle (an "Evangel" reader), £5, Putney (a sister in Christ), 10/-

The Model Christian

Talk No. XVI.—The Gift of Knowledge

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

WE are studying through the gifts of the Spirit mentioned in I. Cor. xii 8-10. In our last talk together we considered the gift of wisdom. In this we consider the gift of knowledge. At first sight there does not seem to be any tangible difference between these two gifts. Wisdom and knowledge are several times brought together in Scripture, and expositors sometimes treat these two gifts together.

WISDOM AND KNOWLEDGE

are linked together in Romans xi 33 and Colossians ii 3

O the depth of the riches both of the WISDOM and KNOWLEDGE of God

In whom [Christ] are hid all the treasures of WISDOM and KNOWLEDGE

On reflection however a distinct difference can be traced between wisdom and knowledge.

Wisdom removes *perplexity*, knowledge removes *ignorance*. Wisdom *guides*, knowledge *provides*. Wisdom shews us *what to do*, knowledge reveals to us *what is true*.

Wisdom and knowledge frequently interact together, yet the distinction between them can usually be traced.

Wisdom is required by all, but especially by those who *govern*. Knowledge is required by all, but especially by those who *teach*.

In this same chapter in which the gifts of wisdom and knowledge are mentioned the positions of "governments" and "teachers" are also referred to (I. Cor. xii 29). Those who govern require wisdom. Those who teach require knowledge.

Let us then ask the question

What is the word of knowledge?

We can answer in a very similar way to that in which we can answer the question, What is the word of wisdom?

We are quite safe in saying that the word of knowledge is a *spiritual* gift. I. Corinthians xii 8 distinctly says, "For to one is given by *the Spirit* the word of knowledge." It is far

MORE THAN NATURAL KNOWLEDGE.

Natural knowledge can be obtained by education and experience. But this other knowledge comes from the Holy Spirit, and is a power belonging to those in whom the Holy Spirit dwells and operates. Let us attempt to define it. The word of knowledge is the speaking forth of the knowledge of God. It is to let others know what God knows. It is simply the inspired revelation of the knowledge of God. It is to remove the ignorance of man by the teaching of knowledge that only belongs to God.

(a) It is the fresh, spontaneous, God-given knowledge expressed upon the situation of natural ignorance that obtains.

(b) It is also the inspired use of the knowledge of God that has already been given and written down—*thus it is the inspired application of the knowledge of God already revealed in the Bible*.

Two fairly recent illustrations will help us to understand.

In his book, *In the Tiger Jungle*, the Rev. Jacob Chamberlain tells us the following. In September, 1863, he was making a missionary exploration tour. It was a journey of twelve hundred miles mainly on horseback, occupying four or five months, and through a very wild part of Central India. We now give Mr. Chamberlain's own words: "After being out two and half months we came to

THE GREATEST STRAIT

in our journey. We had returned by another route, and expected to find a government steamer when we struck the Pranhita River, an affluent of the great Godavery. After a long tramp through the jungle we met two daring huntsmen who had been out to inspect their traps, and were now on the full run back to shelter for the night. From them we learned that the backwater of the Godavery flood, which was thirty feet higher than usual, had made these affluents quite unfordable. My guides knew that country well, but this unprecedentedly high backwater had quite disconcerted them!

"Guides, if we press on to this little river, can we not make a raft of some kind, and get over before dark?"

"Alas! there are no dry trees, and these green trees will sink in the water."

"Keep marching on. I will consider what to do."

"I drew back. The native preachers saw from my countenance that we were in straits; they knew that in an hour it would be sunset. Already we could hear the fierce, hungry roar of the tigers in the rattan jungle at our right. I said not a word to my assistants, but I spoke to God. As

MY HORSE TRAMPED ON

in the marshy path my heart went up and claimed the promised Presence. 'Master, was it not for Thy sake we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy Name the whole long way? Have we shirked any danger? O, Master! Master! shew me what to do.'

"An answer came, not audible, but distinct as though spoken in my ear by human voice. 'Turn to the left, to the Godavery, and you will find rescue.'

"Riding rapidly forward, I overtook the guides, 'How far is it to the Godavery?'"

"A good mile"

"Is there no village on its banks?"

"No—none within many miles, and the banks are all overflowed."

"Is there no mound, no rising ground, on which we could camp out of this water?"

"It is all low and flat like this"

"I drew apart and prayed again, as we still plodded on. Again came the answer. 'Turn to the left to the Godavery, and you will find rescue'"

"Again I called to the guides and questioned them, Again I drew aside and prayed as I rode on. 'Turn to the left, to the Godavery, and you will find rescue,' came the response the third time

"Hastening forward to the guides at the head of the column, 'Halt,' I said, in a voice heard by all. 'Turn

SHARP TO THE LEFT.

Guides, shew us the shortest way to the Godavery. Quick'

"They remonstrated stoutly, saying that we should be in a worse plight there than here

"'Obey,' said I 'March sharp, or night will come. I am master here, and intend to be obeyed' So we marched on

"My native preachers looked up inquiringly at my awed face. 'There is rescue at the river,' was all I said. How could I say more? I overheard one coohe say to another, 'He has heard of some help at the river'

"When I came to the bank, there, right under my feet, was a large flat boat fastened to a tree at the shore, with two men upon it trying to keep it afloat in the rising and falling current"

"On inquiry I learned that they were under the British India Government, and they explained. 'We were caring for the boat as usual, when a huge rolling wave came rushing down the river and swept the boat into the current. We have fought all day to keep it from coming here, but it seemed as though a supernatural power was driving the boat on, so an hour ago we gave up and let it float in here, and tied it for safety'"

Thus Mr Chamberlain and his party were saved. Who revealed the knowledge that there was

RESCUE TO THE LEFT

at the Godavery? God revealed that knowledge, and Mr Chamberlain passed on that knowledge to the whole party by causing them to act upon it. Thus we are supplied with a vivid illustration of the fresh spontaneous use of the word of knowledge

But now let us see how the use of the Bible—the written word of knowledge—led to the mighty revival in Ulster of 1859. A lady, Mrs Colville, from Gateshead, visited Ballymena in the year 1857. At

that time a young man named James McQuilken was employed in a linen warehouse at Ballymena, and lodged with a Miss Brown. Mrs Colville called upon Miss Brown. Mr McQuilken was present. Mrs Colville asked Mr. McQuilken, "Are you saved?" For a moment there was silence. Then another woman who was present began to speak about her spiritual condition. As the woman talked, Mrs Colville saw that from the teaching of the Word of God this person was not saved at all. Then she definitely said to the woman, "My dear, you know nothing as yet of the grace of God." As a result of the ensuing conversation James McQuilken was saved, and soon commenced the prayer-meeting in association with Jeremiah McNeely which led to the '59 revival. When Mrs Colville told that woman that she was not saved, on what was she depending? It was upon the knowledge

REVEALED IN THE BIBLE.

The knowledge revealed in the Bible shewed her that the enquiring young woman was not saved at all. Thus it was the use of the knowledge of God revealed in the Bible that led to salvation and revival. Mrs Colville was inspired to make use of the knowledge of God that had already been given in the Scriptures. It was another form of the use of the gift of knowledge

The use of the word of knowledge can be traced in many places in Scripture

Moses used the word of knowledge when he said to Israel

I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you (Deut xxxi 29)

Joshua used the word of knowledge when he said to Israel

Sanctify yourselves for to-morrow the Lord will do wonders among you. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap (Joshua iii 5, 13)

Paul used the word of knowledge when he said to his

COMPANIONS IN THE STORM:

Wherefore I pray you to take some meat, for this is for your health; for there shall not an hair fall from the head of any of you (Acts xxvii 34)

Moses, Joshua, and Paul were simply inspired to pass on the knowledge that God had revealed to them

In closing it will be perhaps helpful to point out the difference between the word of knowledge and prophecy. Prophecy is, in one aspect of it, a revelation of hidden things in the present and in the future. Thus it is a revelation of knowledge concerning the present and the future. But it differs from the gift of the word of knowledge in this particular. Prophecy is a revelation *through* man. The word of knowledge is a revelation *to* man. In pure prophecy the Spirit of the Lord speaks through the spirit of man. But in the use of the word of knowledge man simply tells out to others what God has spoken to him.



SUNDAY SCHOOL ANNIVERSARY JOYS



Gratifying Growth of the Children's Work—Versatile Youthful Witness

SIXTEEN BAPTISMS.

Leyton (Pastor Naylor) The saints at Leyton are enjoying seasons of true refreshing. The meetings are well attended while the Bible readings on Tuesdays have recently been a source of special blessing.

At the Sunday school anniversary services it was inspiring to see the happy faces of the children as they sang special hymns and recited. Miss Thompson of Watford addressed the children on Tuesday, illustrating her message by means of lighted candles. Then followed the annual prize distribution, and the beaming faces of both children and adults revealed the joy in their hearts.

On a recent Thursday a baptismal service was held in the Stratford Hall, when sixteen candidates followed our Lord through the waters.

A STIRRING ANNIVERSARY

Southampton (Pastor L. C. Quest) A great day was crowned with success when the anniversary of the Sunday school was held. Services were conducted in the morning by the Pastor, and in the afternoon over 400 eggs were brought by the scholars for an egg and flower service. All were anxious to do their bit to help cheer some sick folk, the novel feature being a text written on some of the eggs, which might convey to the mind of the recipient some message of love.

In the evening service the children took part with solos, duets, quartettes, and scripture readings. The Pastor gave a very suitable message from the text, "A little child shall lead them," and God crowned the day with the saving of souls.

The Wednesday following gave a final touch to a successful anniversary when the assembly was favoured by a visit from Pastor Bradley of Bournemouth, whose clear ministry to the children was greatly appreciated. Then Mr. Quest presented prizes to the scholars for attendance the children again rendering several items. The number of scholars is growing and teachers are being encouraged in their work by results which can only come from faithful teaching of the Word.

OVER 400 SCHOLARS

Barking (Pastor H. Court) At the recent Sunday school anniversary services Pastor Court gave inspiring and profitable talks which were enjoyed by scholars and adults. The special pieces sung by the children were enjoyed immensely. Special pieces were also sung by the teachers. The services included dialogues, and recitations, and also some very interesting items by the "tiny tots," which added great delight and blessing to the services. On Monday evening the reports read by the Sunday school Secretary and Treasurer were very encouraging. The Sunday school has only been in

existence for seven years, and the reports shewed a membership of 420 scholars, with a weekly average attendance of 330. The Sunday school has forty teachers, eleven of which were scholars in the school seven years ago. The financial report was splendid, expenses being met and £10 forwarded to the missionary work. Each scholar on reaching the leaving age and entering the Bible class is presented with a Bible given by the teachers and officers of the Sunday school. The services were well attended and were a great spiritual blessing to those present.

FORTY BAPTISMS

Cardiff (Pastor A. Longley) During the absence of the Pastor on holiday, Pastor Magee of Bath has been conducting the services. His first Sunday at Cardiff was the occasion of the Sunday school anniversary, and the services proved to be a time of spiritual blessing and rejoicing. One of the Crusaders gave a beautiful message in the morning taking as her keynote the subject of Praise. The children and adults were delighted with the address given by the Pastor in the afternoon, and many of the scholars testified by word and song that Jesus saves and satisfies young people who put their trust in Him. In the evening God honoured the ministry of His servant, who delivered a stirring Gospel message to a crowded congregation.

Another real time of blessing was experienced on Friday when a glorious baptismal service was held. Pastor Cooper of Dowlais gave a message. The many strangers present must have been impressed by the quiet reverence shewn as each candidate descended into the waters—rising to walk in newness of life. About forty men and women were immersed.

CHILDREN'S ANNIVERSARY SERVICES

Tamworth (Evangelist P. S. Brewster) The annual Sunday school anniversary services were held here recently, the largest hall in the town being hired for this happy occasion.

The preacher for the day was Pastor A. V. Gorton who had faithfully laboured in this centre for the past six months. His address to the children was particularly interesting and secured the rapt attention of the little ones.

In the afternoon a special children's service was held, when the varied programme of solos, recitations, choir-singing, dialogues, etc., was very much appreciated by the splendid congregation present. The young folks did remarkably well, and reflected much credit on those responsible for their training.

In the evening, Pastor Gorton delivered a stirring message on The Second Advent of Christ, urging his hearers to

be prepared for the glorious appearing of our Lord and Saviour Jesus Christ. The hand of the Lord was manifest in blessing His children, and much good has resulted from this effort put forth in His Name. The theme of the day by preacher and children, by poem and by song, was "Jesus," and at the close every heart rejoiced in His blessing, which was bestowed upon every service in a very marked manner.

SUNDAY SCHOOL ANNIVERSARY.

Hendon (Pastor W. B. Kelly) Once again the Sunday school anniversary services proved to be a time of great refreshing and rejoicing. The services were attended in good numbers, and the children's contributions, beautifully rendered, were much enjoyed. This year each class, under its class name, gave a joint testimony in speech and song, and there were two individual recitations. All was well done, and it was a great joy to hear the scholars testifying of the saving and keeping power of the Lord Jesus Christ in their young lives.

In the afternoon Pastor Kelly shewed the children by practical illustration how to bear the fruit of the Spirit by keeping close to Jesus, and further shewed how only those who have tasted the joys in Christ Jesus can speak with knowledge and assurance. In the evening Gospel message he made a powerful and challenging appeal, exalting the King of Glory who for our sakes became poor that we through His poverty might become rich.

The prize-giving on Monday evening was a happy time and a great testimony to the excellent attendance of the majority of the scholars. Pastor Hawkins, a great favourite with the children, renewed his happy and smiling associations with them, as he vigorously spoke on the joys and dangers of the journey of life, which he illustrated by the signs of the road.

The Superintendent reported on the increased numbers and the growing desire to learn more of the Lord Jesus Christ, and paid a tribute to the constant and loving devotion of the teachers in this corner of the vineyard.

ANNIVERSARY BLESSINGS

Guernsey (Evangelist J. Teichner) An enjoyable day was spent with the children at the services of the Sunday school anniversary, who rendered recitations and song. The Pastor giving an object lesson to the children proving the great danger and possibility of Satan entering into their young hearts, explained the love of Christ toward them and that He would cleanse their hearts and make them white as snow. Over 300 people gathered in the evening meeting, a time of rich blessing being the portion of the listeners. Of late several souls have found Christ as their Saviour.

A FIRST CHILDREN'S ANNIVERSARY

Swansea (Evangelist W J Patterson) It was a red letter day in the history of this church, when the first Sunday school anniversary was held. The special and attractive programmes which had been arranged for the afternoon and evening services, were carried out in a very satisfactory manner, revealing careful and thorough preparations beforehand. The afternoon service was almost entirely devoted to the younger scholars, more especially the Cadets, who displayed special talent as they sang, recited, and very strikingly presented the foundation truths of the Gospel by means of cards and blocks, augmented by special and appropriate solos and anthems by the older scholars.

A great crowd gathering at the evening service, and the special songs and anthems so ably rendered by the strong and splendid band of Crusaders, were thrilling and inspiring, as were the solos and other special items so excellently rendered.

An interesting feature of the evening service was the presentation of the certificates awarded at the recent Scripture Examinations held in this town. Out of the twenty-four scholars who were examined, twenty-three were successful, which is an outstanding credit to the work here. Three of the teachers also received certificates, the energetic Crusader Secretary securing the highest marks in the Swansea division.

Appropriate and inspiring addresses were also delivered by the Pastor at each service.

A GREAT ANNIVERSARY

Portsmouth (Pastor W Field) The Sunday school anniversary was one which will be long remembered by all who were privileged to attend. The day was started by an early morning prayer meeting, when a number of saints gathered together to ask God's blessing on the meetings, and, praise the Lord, prayer was answered.

At the service in the afternoon, the children sang hymns and choruses, after which the Pastor gave a talk to the scholars. A number of the older boys and girls signified that they wanted to take Jesus as their Saviour and Guide through life.

The evening meeting commenced with a song service, Sunday school scholars rendered items, and one read the lesson. After the Gospel message had been given in power, an appeal was again made, and three adults signified their acceptance of the Saviour.

On the Monday evening a large number gathered to hear the children render a service of song, which was greatly appreciated. A pleasing feature was the number of strangers present, all agreeing that it was a great anniversary.

AN EFFECTIVE ANNIVERSARY

Plymouth (Pastor J Lees) A recent Sunday was a day of praise and joy at the Elm Tabernacle, Rendle Street, it being the occasion of the sixth Sunday school anniversary.

At the afternoon service the Sunday school scholars rendered songs and recitations. The theme of all was Jesus Christ and His love. One item especially appreciated was an action song given by the tiny tots entitled, "Roll

on, Jordan." Evangelist Rash of Devonport gave an appropriate and interesting address. A large congregation gathered in the evening. Pastor J Lees officiating and it was evident that the people enjoyed the items rendered so ably by scholars and choir. Best of all three accepted the Lord as their Saviour at the close of the meeting.

On Monday the anniversary services were continued when Mr James Welsh (late R.N.) gave a very interesting talk, to which the children listened attentively.

The Lord, moreover, wonderfully met the financial need of the Sunday school.

SPECIAL ANNIVERSARY EFFORT

Exeter (Pastor J E Goreham) Recently the Sunday school held their anniversary, the children taking part in all the services with special hymns, recitations, and dialogues which were greatly appreciated. The platform was beautifully decorated with flowers given by the assembly, and a large text painted by the Pastor.

On the Monday night the Pastor gave a special illustrated sermon on the subject of Doors, which was much enjoyed, the elder folk present having to imagine they were children again.

During the week previous to the anniversary, five brothers led by the Pastor (and several sisters who distributed hand bills), paraded the main streets with advertisement boards announcing the forthcoming Sunday school anniversary. This resulted in a large number of strangers attending. Three men were saved.

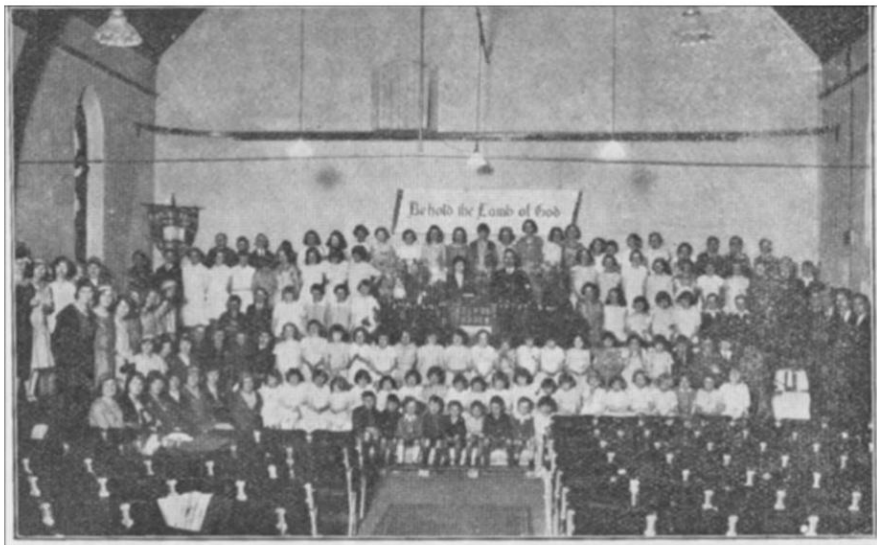
Great credit is due to the Superintendent and teachers for their training of the scholars. Praise the Lord that Smethwick Cadets have found a Saviour to sing and talk about.

All hearts rejoiced at the great gathering at the evening service, the only regret being that there was not enough room to hold the many unable to get in. Again the little ones magnified the Name of Jesus by word and song. Miss Kennedy delivered a powerful message on the Brazen Serpent. This wonderful day was crowned with the salvation of many precious souls. To God be all the glory.

CHILDREN'S ANNIVERSARY EFFORTS

East Ham (Pastor H T D Stoneham) The children of East Ham Sunday School always appear happy and contented and they do not wise departed from this standard during their recent anniversary service. Pastor and Mrs C Kingston were the special speakers at the services on this day, and in the afternoon Pastor Kingston gave a message interesting both to the Sunday school scholars, and to the large number of adults present. Pastor Kingston illustrated this message by means of a diagram which helped to emphasise his various points.

The children occupied part of the front of the Tabernacle on Sunday evening and rendered special hymns. One small boy read a passage of Scripture, and a sweet solo was sung by a girl scholar. Mrs Kingston told the children two very in-



Sunday School Children at West Smethwick

SUNDAY SCHOOL ANNIVERSARY

Smethwick (Miss A Kennedy) The day so much looked forward to arrived at last and what a day it was! Truly God is able to do abundantly above all we ask or think.

As one entered the Tabernacle strains of "Wonderful, Wonderful, Jesus is to me," sung by infant voices, greeted one's ears while the radiant, happy faces of the singers made the words more gloriously real.

The first service was held on Sunday afternoon, when several recitations and solos were ably rendered by the Cadets

rendering stories, after which Pastor Kingston gave the message.

Monday evening was exclusively the children's. Under the capable instruction of the Sunday school Secretary, they had been preparing for weeks beforehand for this special service of song, which consisted of various recitations, solos, duets, and choir pieces. Not a hitch occurred in the programme, and it must have been a real message to the heart of many a mother present as the very small and also the bigger children rendered their various parts. The meeting was led by the Superintendent.

Studies in The Acts

By P. N. CORRY

ACTS XVI. 1-18.

Guidance.

The wonder of the leading of the Spirit in the life of Paul is very prominent in this lesson and in these days will well repay careful study

There are brethren in our day who profess to have the leading of the Spirit, and who would use the gifts of the Spirit to direct the affairs of the Church and the individual lives of the members as well. They claim authority to do so because verse six of this chapter says "They were forbidden of the Holy Ghost to preach the Word in Asia," and "but the Spirit suffered them not." Does this mean that the Holy Spirit verbally told them not to go in any certain direction? I hardly think so. The word translated "forbidden" ("koluo") in the Greek means "to hinder, prevent, or restrain." It is used in this sense when the eunuch said, "What doth hinder me?" and in Acts xvii 43 when the centurion "kept the soldiers from their purpose." Paul used it in Romans 1 13 when he said, "I was let [or hindered] hitherto," and in Romans xv he informs us that the cause of this hindrance was the need of preaching the Gospel in places where Christ was not named. The restraint of the circumstances around him, as well as the conditions which he met, were sufficient for Paul to trace the leading or the withholding of the Spirit, and in such a sense did he write

Take your map and notice how wonderful this guidance was. They made north through Lystra and Derbe, collecting their new A.D.C. on the way, in the person of young Timothy, but even then did not take him before he was well reported of by the brethren. Would that all local leaders would see in this their calling to watch for likely young men, and to discourage any that they are not prepared to back up with their reports. Then making their way throughout Phrygia and Galatia toward the large province of Asia, they were turned northwards to Mysia and Bithynia. To follow that direction north-east would soon bring them into Babylonia, and to the extensive Jewish colonies that filled the parts we now know as Armenia. That way would lead away from the Gentiles towards Jewish influence and thought, so with a twist they were turned north-west into the little state of Troas. They were in a corner. To the south lay Asia, to the east Bithynia, and the only way forward was into the sea. That night Paul had a vision: a man in the pleated kilt of Macedonia stood and prayed him saying, "Come over into Macedonia and help us." Some say this was Luke's brother, others have various views, but for myself I think it was the Great Shepherd of the sheep, who had gone to find other sheep, and who when putting forth His own sheep goeth before

them (John x 4, 16). That explains why the command is not "Go," but is turned into the invitation, "Come and help us." The Lord is always before us in the work of preaching the Gospel, we shall never be called to go forward without finding that He has been there and prepared the way for us to walk in. God give us grace to keep pace with Him as He keeps calling us on, saying, "Come over and help."

Luke

With the added responsibility the Lord always gives additional help. He called them to Grecian people and provides a Greek physician to go with them. You will notice that from now on in the narrative of the Acts the personal pronoun becomes very prominent. It ceases to be history alone and becomes a diary. "We" and "us" take the place of "the" and "them." Their numbers were reinforced for the new attack, and who can say how beloved this dear brother became to Paul the Apostle. Others may be sent here and there, but Luke is the standby, the brother whose warm heart, ready pen, and well-trained mind have been such a gift to the Church of God throughout all ages. He was a Gentle (see Col iv 10-14, and you will see that Paul did not include him with those who were of the circumcision), a trained physician who seemed to know everything that could be known about shipping, winds, the courses of a ship through the Aegean Sea. I often wonder if he was a ship's doctor caught in the Gospel net, and turned into the most wonderful historian that the Church has ever had.

You will be well advised to consider how the Gospel first came to Europe. On a Lord's day morning by the riverside at a meeting attended by women only (verse 15). It hardly seems like a good beginning. No flourish of trumpets, no large crowds awaited their arrival, though one in the vision had said, "Come." Yet the Lord was in that quiet, unobtrusive entry into the new continent which was to become more the home of the Gospel than the East in which it was born. What would we still be like if the openings had been in the other direction instead of toward the West? How small the beginnings and yet how great the result! Do not be discouraged or disheartened at the day of small things, not even if you can only at first get women to your meeting as Paul did to this. Think! An open-air meeting attended by women only was the start in Europe, and take courage to persist in your testimony. One word of explanation I think is required upon verse 17. I often used to wonder why Paul rebuked this woman for her cheap advertisement (they needed a little!) for what she said seemed to be the truth. The misunderstanding comes about by

the Authorised Version rendering, "These men shew us THE way of salvation." There is no definite article in the original, and it should read, "These men shew us A way of salvation." That is a lie, there is only one way, and the Lord Jesus Christ has said, "I am THE way no man cometh unto the Father but by Me." The woman's word left the people in doubt, opened up other avenues, left the door open for many other "ways" and Paul at once closes it in no uncertain manner, for he was grieved, and in the Name of the Lord commanded the spirit to come out of her. Publicity is all well and good in its way, but if it has to be obtained by permitting a tampering with the truth, and with the foundations of the Gospel, then it must give way, and be rebuked in the Name of all that is vital and blessed.

A SUCCESSFUL CONVENTION

Banriage The work of the Lord is still going forward at the Elim Hall here. God's people are still holding the fort and standing true to the Word of God. Recently a convention was held in the Orange Hall, and the people came together expecting blessing from Him who never fails. Great as was their expectation, even greater was the blessing, for our Heavenly Father always does more than we can ask or think. The large gathering of God's people who assembled were ministered to in turn by Pastors Gorton, Hill, Martin, and Barrie. One predominating feature of the messages was the call to practical holiness. A splendid tea was arranged by the local assembly between the afternoon and evening services. But it was evident that the people of God were more concerned with the spiritual food. As one left the service at the close of the day it was felt that a profitable and happy time had been spent in the presence of God. The convention was carried on over the Sunday, the special speakers being Pastor Hall and Mr. Uprichard.

MISSIONARY MEETING

Hendon (Pastor W. Kelly) On a recent Tuesday the saints at Elim Tabernacle, Ravenhurst Avenue, were favoured with a visit from Mr. Francis, who gave a farewell message before sailing for South Africa as an Elim missionary. The interest of the congregation was arrested, as he gave his four reasons for being a missionary, explaining how wonderfully God had planned, led, called, and opened the door for him to enter the mission field.

At the close of the meeting the World Crusade boxes were brought in, and the new boxes handed to the members by Mrs. Kelly.

To be a servant of God is the highest honour in the universe, implying the substantial joy of heaven itself. It is an obedience of choice, reverence, and love.



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD



Wrenthorpe. This band of young people are most enthusiastic in the service of the King. The meetings are chiefly taken by the Crusaders, who contribute in various ways to the weekly programme. Teaching, testimony, music and song all find a place in these bright and bracing gatherings. The hand of the Lord is upon the work, and God is continually being proved as the all-sufficient One.

Swansea. The Crusaders at Swansea continue to "go forward," and the meetings are enjoyable and full of blessing. Under the encouraging ministry of Pastor W. J. Patterson, hidden talent is being revealed, and strides of progress are being made. It has been decided to make the last Monday of every month an open meeting, when the older members of the assembly and visitors are welcome to come and hear the Crusaders. The first of these open meetings was held recently, when the Lord smiled down His benediction upon speakers, singers, and congregation alike, so that one and all went home with their hearts full of praise, peace, and refreshing joy. A brother and sister sang solos, and there were four speakers, each having been appointed to speak on a "four-sided" subject. One brother commenced with The Four Gospels, and was followed by a sister on Four Great Facts in the Life of our Lord. Another sister spoke on The Four-square Gospel.

Truly the Lord was honoured by the preaching of His Word, and we look forward to the time (should the Lord tarry) when many more of our young people shall go out into the world as evangelists and preachers to proclaim the

Foursquare Gospel! blessed message, Jesus, Saviour, Healer, too!

He baptises with the Holy Ghost, And He's coming back, 'tis true!

—W P

Glossop. "Let Glossop flourish with the preaching of the Word, and the praising of His Name!" This has been the ringing chorus during the campaign in the Elim Tabernacle, Ellison Street, Glossop, conducted by the Crusaders. Service after service saw the power of God fall in more ways than one, and as the campaign went on we were convinced more than ever that the God of Elijah still lives to-day. Right from the first meeting God manifestly set His seal upon His Word, by the salvation of precious souls. The Gospel being preached in simplicity, but in the power of the Holy Ghost, wrought wonders. Through the Name of our loving Redeemer the chains of sin were broken, fetters snapped, and Christ was victor. At each service the congregation grew, and the people were held spell-bound by these young people as they gave out the message that Jesus saves, and satisfies

God was speaking to the sinner. How we rejoiced to see men and women coming over on the Lord's side, and the Devil being a defeated foe, for five souls were won for the Master.

Our band of Crusaders is growing, each week some one is enlisting. We praise the Lord for what He has done, and is doing, and we are going to trust Him for all that is to come.—H W F

A Garden Enclosed SONG OF SOLOMON IV. 12.

A walk in a garden whether it be in the heat of noonday or the cool of evening, is at all times suggestive of the presence of the Creator. The delicately perfumed flowers which appear to be smiling joyfully, the luscious fruit, the stately upright trees with their overhanging boughs, all remind us that the infinite

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With Foursquare friends
In a Foursquare atmosphere?

Special terms for parties of four or more Crusaders

Write for particulars to—
The Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

Hearts were gladdened at the spirit of revival, and the way the Crusaders conducted their campaign. Night after night the tide of revival rose higher and higher as the Gospel was preached in the old-time power. At each service the Crusaders sang the Gospel, such as "God so loved the world," and "Thy saving love." Solos were also rendered and ringing testimonies were given, shewing that the Gospel is the power of God unto salvation. The closing night of the campaign will live in our memory. Much prayer was made on behalf of this, and not only did God hear, but He answered. Everyone was looking forward to mighty things being done, and we were not disappointed. As Pastor Fielding made the appeal as other nights one could feel that

love of God has been outpoured upon mankind. How nature quietly portrays and reveals His loveliness. "A garden enclosed, is my sister, my spouse," says the heavenly Bridegroom, as He describes the beauty of the believer. Here He sees my life, my soul, as God would have me to be, my very presence portraying His beauty, for was I not brought to life by His omnipotent Hand, and must I not be kept and cultivated by the same Hand? Yet how little of the radiant colour, beauty, and fruitfulness of a garden do I send forth. Oh, Thou who art willing that I should be as an enclosed and watered garden, let me see Thy countenance, let me hear Thy voice, as I abide in the clefts of the Rock, in the secret places of the stairs, for as the garden needs the life-giving energy of the rain and sun, so do I need Thee. Thou art wanting flowers, fragrant and entrancing, plants with pleasant fruits, yea, the fruit of Thy Spirit to appear, and my conduct and character to grow as trees of righteousness, in their grandeur. Thou art willing to order and keep my paths removing the weeds that would choke and despoil the blooms and hide their beauty and willingly place within me a fountain of life with which I may joyfully slake the thirst of those around.

—Cardiff Crusader

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A Tribute to Pastor W. Henderson

Who departed to glory June 30th, 1931

THERE was a time when he of whom I write was diffident of speech—maybe through lack of health or timidity. But the time came when God used that same voice to throw out a clarion call to holiness, by lip and life, to those whose minister he was. The privilege was ours each Sabbath morning to hear him sing, with hand up-raised, and heart like to burst with fervour of spirit—

In the kingdom of the future,
In the glory by-and-by,
We'll live and reign together
My precious Lord and I

Think you God had told him, whose priest he was, that that future would be his present a few weeks thence? Men told us he was dead—but He who

cannot lie has left on record the glorious fact, "Though he were dead, yet shall he live" Those same birds whose songs were wont to wake our friend at dawn each day, impelling him to join his praise with theirs, were singing just as loudly when men carried his body to its temporary resting-place, and who can say but that his voice out-praised the birds, if only human ears had been attuned to "listen in" to heavenly music? To hear those who loved him sing around the open grave, "To our bountiful Father above, we will offer our tribute of praise," was indeed fitting. His leader and colleague, who knew him throughout as a Greatheart, rightly called him "Henderson the Good" He was that and more, and all who knew him and his work will know that "he being dead yet speaketh"—A A T (Clapham)

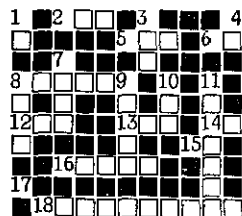
Children's Bible Educator

We are giving a prize every month for the best answers

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

CROSSWORD TEXT. The crossword contains all the words of a verse in the book of Revelation, it is a promise of God to those who overcome the world and its allurements by abiding in Christ. You need not cut out the crossword. Draw the squares on your post card, filling in the blank ones with cross lines. Clues in inverted commas are the actual words

CLUES ACROSS



- 2 Possessive pronoun expressing the believer's sense of possession (II Chron xxxvi 23)
- 5 The Deity 6 "Be"
- 8 Items of the inheritance of believers (II Peter 1 3)
- 12 How much Christ commanded the young ruler to sell (Luke xviii 22) 13 "And"
- 14 He 15 "Be"
- 16 An auxiliary verb a small but

- mighty word in God's promises (James v 15 Luke xi 9 10)
- 17 The smallest letter and personal pronoun, which yet God stoops to use for Himself, sheathing His almighty power, but rightly small and humble when meaning ourselves
- 18 A continuous act of believers, and of their victory in God (I John v 4, 5)

CLUES DOWN

- 1 "My" 3 The believer's title in God's family (Gal iv 7)
- 4 "He" 7 "Will" 8 "That"
- 9 Same as No 16 across 10 "And"
- 11 What flesh and blood cannot do regarding the kingdom of God (I Corinthians xv 50)

Solutions should arrive by first post Monday, July 11th.

SOLUTION OF BIBLE JUMBLE, JUNE 24th.

Answer: Hebrews xi 25

Correct solutions were received from Tom Armstrong, Iris Astill, Ruby Atkins, Audrey Bell, Joan Bradford, Mary Brunt, Elva Daish, Patricia Emms, Joan Frampton, Amy Gale, Joyce Gummer, Dilys Hale, Reggie Hartley, George Hesling, Joan Hul, Mary Hurst, Brenda Hurst, Harry Jordan, Charles Laurence, Doreen Layzell, Beatrice Paul, Nellie Rabbage, Patty Rogers, Leslie Stevens, Dorothy Stone, Mary Waterson, Thomas Wareing, Harold West, Alfred Yardley

Prize-winner for June: Nellie Rabbage, 16, Taddiforde Road, St David's Exeter, to whom we send "When God Changes a Man"

Special Mention: Joyce Gummer, Alfred Yardley

"SETTLED OUT OF COURT"

SOME men's sins are open beforehand, going before to judgment, and some men they follow after" (I Timothy v 24)

We read in God's Word that "it is appointed unto men once to die, but after this the judgment" Many would gladly welcome death, were it not for the judgment afterward. Many take their lives to release them from suffering, not believing in a hereafter. But there is no relief in death, except to those who have brought themselves to judgment here on earth.

We have often read, in papers carrying court proceedings, of cases which were "settled out of court." That meant that the parties came to some agreement and settled their difficulties, not wishing to enter court. In this same manner we may settle the sin question now, and at the judgment after death no charges will be against us on "the Books" (Rev xx 12)

The law of the court of high heaven for the living is, "If we confess our sins, He is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness" (I John 1 9). After death this law is repealed, and the law becomes, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev xx 15). Mercy will then be refused, and nothing but fearful judgment awaits the sinner.

It is our privilege to settle here in this life with those we have wronged and acknowledge our sins against God, and have them blotted out and our names written in the book of life, with no charge against us, the remission being only through the blood of God's Lamb. So when the court of heaven sits, we shall be clear. We can confess and acknowledge our sins here, which brings them to judgment, and accept the law of grace, which freely forgives, and our sins will go before us. If we fail in this, our transgressions will come after us and we shall meet them when mercy is no more—and not only our own sins, but the souls of others will be required of us. Let us settle out of court.

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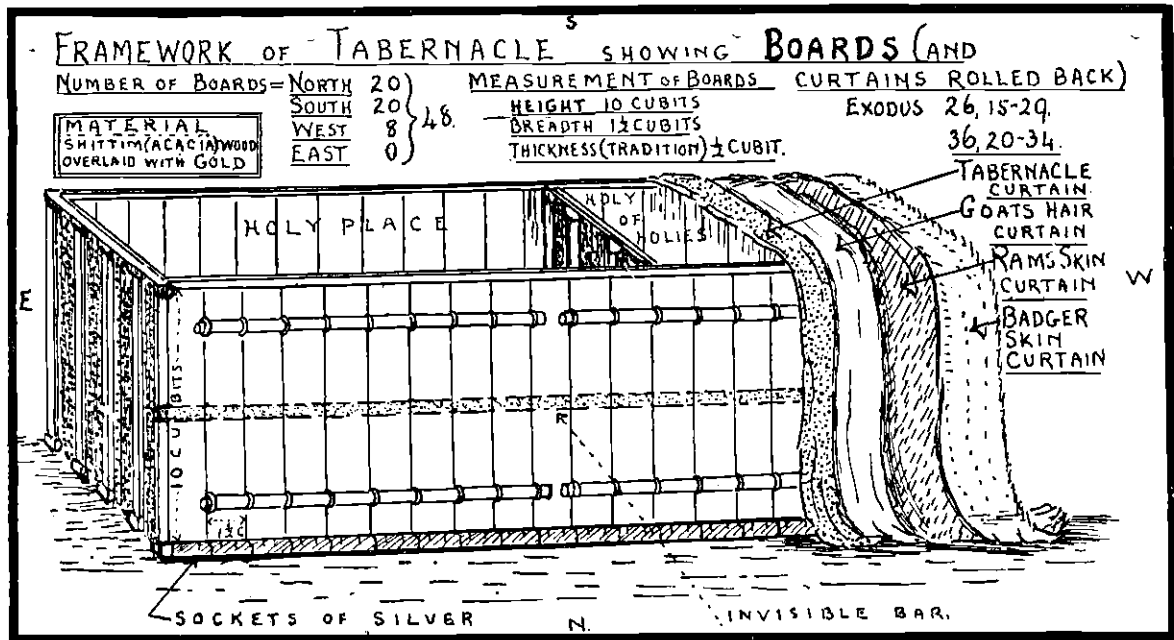
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