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The Elin Evangel AND FOURSQUARE REVIVALIST

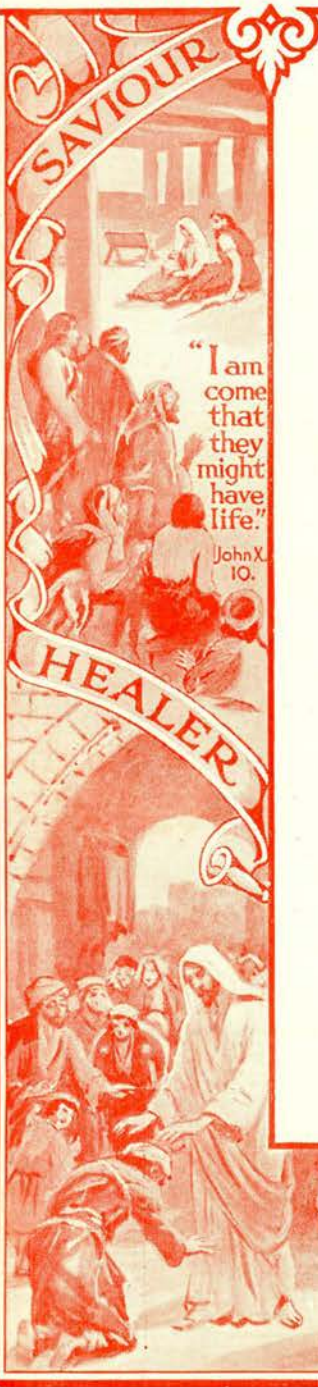
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVII., No. 47

NOVEMBER 20th, 1936.

Twopence



"I am come that they might have life."

John X. 10.

WHAT
GOD WILLS TO
ACCOMPLISH ON EARTH
NEEDS PRAYER AS ITS
INDISPENSABLE
CONDITION

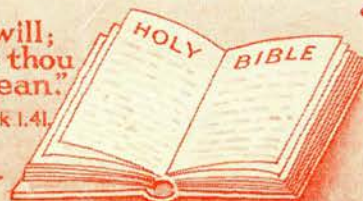


"I will come again."

John XIV. 3.

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

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General Headquarters:

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

Vol. XVII. November 20, 1936 No. 47

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ABERDEEN. Now proceeding. Elim Tabernacle, Marischal Street, Evangelistic Campaign by Pastor H. J. Rodwell.

BRADFORD. November 29—December 6. Elim Tabernacle (Southend Hall) off Leeds Road. Campaign by Pastor H. Kitching.

BRIGHTON. November 25. Great Crusader Rally in Elim Tabernacle, Union Street. Convened by Pastor D. B. Gray. Further particulars next week.

BRISTOL. November 15—29. Elim Evangelical Christian Church, Terrell Street (Near Infirmary). Evangelistic Campaign conducted by Pastor Hubert Entwisle.

BRIXTON. Now proceeding. Sussex Hall, Sussex Road. Regular Foursquare Gospel Services.

CARLISLE. November 22—December 6. Elim Tabernacle, West Walls. Revival Campaign by Pastor C. J. E. Kingston.

CHRISTCHURCH (Hants). Now proceeding. Elim Hall, Millhams Street. Evangelistic campaign by Pastor S. E. Hillman.

COULSDON. November 8—22. Elim Tabernacle, Chipstead Valley Road. Evangelistic campaign by Evangelist C. R. Cooper.

CROYDON. November 29—December 6. Elim Tabernacle, Stanley Road. Campaign by Pastor J. Woodhead.

EASTBOURNE. December 6. Elim Tabernacle, Hartfield Road. Visit of Pastor E. C. W. Boulton.

EDINBURGH. December 7—13. Elim Tabernacle, Dean Street. Revival Campaign by Pastor C. J. E. Kingston.

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ELIM WOODLANDS. November 28. Boys' Camp Reunion, 9.30 p.m. Camp Officers and Pastor P. N. Corry. Tea at 4.30 p.m.

ENGLEFIELD GREEN, SURREY. Regular Foursquare Gospel services are now held in the Village Hall, Bond Street. Sundays at 6.30 p.m.

GUILDFORD. Regular Foursquare services in the Orphanage Hall, Park Road; Sundays, 6.30 p.m.; Tuesdays, 7.30 p.m.

HOVE. Now proceeding in the Elim Tabernacle, Portland Road. Special series of studies on "The Tabernacle," by Pastor Charles W. Slumming.

HULL. November 23—December 3. City Temple, Hessle Road. Special services conducted by Pastor R. D. Bradley.

IRISH FREE STATE. Now proceeding. Eight Tates Orange Hall. Conducted by Evangelist D. Hood. Special prayer is requested.

KENSINGTON. November 29. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special visit of London Crusader Choir, 6.30 p.m.

LINCOLN. November 23—December 3. Oddfellows Hall, Unity Square. Special services conducted by Pastor H. W. Greenway.

READING. Now proceeding in the Elim Tabernacle, Waylen Street. Revival Campaign conducted by Pastor H. W. Fielding.

ROMSEY. November 8—22. Elim Tabernacle, Middlebridge Street. Evangelistic campaign by Pastor W. N. Brambleby.

SUNDERLAND. November 15—29. Elim Evangelical Church, Bedford Street. Bible Teaching Mission conducted by Principal P. G. Parker.

WANDSWORTH. November 22. London Crusader Choir conducts two services in H.M. Prison.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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Vol. XVII., No. 47

NOVEMBER 20, 1936

Fridays, Twopence

Power to Pray Prevaingly

By Pastor J. NARVER GORTNER

God hath spoken once; twice have I heard this; that power belongeth unto God.—Psalm lxxii. 11.

Ye shall receive power, after that the Holy Ghost is come upon you.—Acts i. 8.

POWER is absolutely essential. Nothing can be accomplished without it. Apart from power it is impossible for me to speak or move or breathe. And power is of God; all power is of God; there is no power apart from Him. If it were possible for God to die, every living creature on the face of the earth would die; the angels in heaven would die; the laws which we call natural laws would cease to operate, and there would be chaos and death everywhere. Even the Devil would cease to be, for he is dependent for the continuance of his existence upon the God who created him. He can exercise no power except that power which God permits him to exercise. In order that he may tempt the children of God he has to have both power and authority; and both are of God. Here is mystery, but it is fact. And it encourages my heart. God has a purpose in allowing the Devil to assail us, as He had a purpose in allowing him to assail Job.

Power may be regarded as threefold: physical, mental, and spiritual. Samson is the greatest human example of physical power we have. In Samuel Johnson, lexicographer, essayist and poet, we see an outstanding example of mental power; and in Peter, on the day of Pentecost, an illustration of spiritual power.

It was spiritual power that the Lord promised to give to the disciples. It was not enough that they had been sitting at His feet and learning of Him, that they had witnessed

HIS MATCHLESS MIRACLES,

that they had been associated with Him during the years of His earthly ministry, that they had been witnesses of His death and of His resurrection: they needed power that they might bear witness in His name and efficiently prosecute the great work they had been chosen to do. And so they were told to tarry in Jerusalem for the endowment of power from on high. They tarried, and in accordance with the promise of the Master, they were filled with the Holy Ghost, empowered for service.

Our need of power is as great as was the need of the disciples; if possible it is greater, for we have not enjoyed the advantages which they enjoyed. And all the power that we need we can have; there is no reason why we should fail through human frailty or weakness. In God there is all the power that people need in order that they may do and be what God would have them do and be; and that power God has made available.

We need power to perceive, to produce, to persevere, to prevail, to perform, and to possess; and it would be interesting to consider in detail each of these needs; but the particular need I am thinking of, and desire to emphasise, is the need of power to pray. It is to be feared that Pentecostal people—many of them at least—do not pray as they used to pray. Is it because they have lost the power they once had? Or is it because a new generation has arisen, as a new generation arose in Israel after Joshua, and the elders who outlived Joshua, had died?

Saying words is not praying. It is necessary to have power in order to say words, mental power and physical power, a small measure of each; but if you merely say words your petitions will never go through; your

PRAYERS WILL BE FUTILE;

they will not be prayers at all. The Pharisee in the Temple said words; his prayer was longer and more eloquent than was that of the publican, but there were no results; it was the publican who went down to his house justified.

Jude speaks of "praying in the Holy Ghost" (Jude 20). This is the praying that counts; this is the praying that moves heaven; this is the praying through which results are achieved.

One day when broadcasting, something went wrong somewhere; the power was shut off. I did not know it had been shut off, and I went right on speaking. But the people who were "listening in" did not hear what I was saying. My words went into the microphone;

they were heard in the room where I was standing; they went as far away from me as the power in my lungs was able to send them, but they were not heard "over the air." Why? There was no power to send them out "over the air." That is the trouble with many of our prayers. There is not power enough back of them to send them up to heaven where God sits upon His throne; they are not heard outside of the room in which they fall from our lips.

The study of broadcasting is very interesting. In the early days experiments were made with the jump spark, but it was found that it could not be used. This is what an authority on the subject says, "Because a jump spark sets up periodic oscillations, that is, oscillations that are discontinuous, it cannot be used for radio telephony. An electric arc or a vacuum tube sets up

SUSTAINED OSCILLATIONS,

that is, oscillations that are continuous. As it is easier to keep the oscillations going with a vacuum tube than it is with an arc, the former seems to have entirely supplanted the latter for radio telephone transmitters." All this is very interesting. It reminds us of what the Word of God tells us about importunity in prayer. If we would get results we must send up "sustained oscillations, that is, oscillations that are continuous." This we should continue to do until our petitions reach the throne; and when they reach the throne we shall have the assurance in our hearts that we have "prayed through." How we get that assurance cannot be explained; but the folk who have "prayed through" get it, and they know they have it.

We are sometimes told that it is not necessary to ask for anything more than once; just ask for what you need, and then believe; if you do not get what you ask for, take it for granted that you have not asked in the will of God. We are assured that the Scripture tells us that we are not "heard for our much speaking," and that to continue to ask is evidence of a lack of faith. All this may be true in some cases. But Scripture must be interpreted in the light of Scripture. And we must not lose sight of the fact that our Lord was speaking of "the heathen" when He said that "they think they shall be heard for their much speaking." Their "much speaking" was what they were depending upon; and of course if we, like them, depend upon our "much speaking" we shall get the same results. It might be said that it will be just as futile for us to depend upon little speaking as upon "much speaking." Our Father delights to have His children engaged in prayer; and it may be that

HE SOMETIMES WITHHOLDS

the thing or things asked for in order that His children may continue to pray. At any rate the Word tells us that we should "pray without ceasing," in other words, that we should send up "sustained oscillations, that is, oscillations that are continuous."

It is to be feared that many when they come to the throne of divine grace make use of a "jump spark" rather than of a "vacuum tube," and so fail to get definite results.

In order that we may get messages from a transmitting station it is imperative that our receiving set be

in tune with that station. It is futile to try to receive a message unless we "tune in." God is not going to adjust His receiving set so that it will be in tune with our transmitting station; so it is important, imperatively important, that we adjust our transmitting station so that it will be in tune with His receiving set. God's receiving set is always in proper tune, and just as soon as we make the proper adjustment so that our transmitting station can send up the "continuous oscillations" that God's receiving set is in tune to receive, the message we send will go through, if there is power enough behind it to take it through the atmosphere that is infested with demon spirits commissioned by "the prince of the power of the air" to keep the prayers of the saints from reaching the throne. And that is what we mean by "praying through."

Demon power was not able to keep Daniel's prayer from going through; and so the powers of darkness tried to prevent God's answer from coming down. A conflict was waged "in the heavenlies." Read Daniel x. 11-13. I do not understand it, but I believe it. And if demon power could

HINDER GOD'S MESSENGER

in the days of Daniel may it not hinder God's messengers to-day? Daniel continued to pray, and the enemy was defeated after God had sent reinforcements. Evidently there was power behind Daniel's prayers.

And if we will comply with the conditions there will be power behind our prayers. It is not enough that we received the gift of the Holy Ghost ten years ago or a year ago. Are we under the anointing now? "Power belongeth unto God." "Ye shall receive power after that the Holy Ghost is come upon you." The receiving must be continuous. The power I received yesterday will not suffice for to-day. In order to live it was necessary that I breathe yesterday, and that I may live I must breathe to-day. And if I needed power to pray yesterday I need power that I may pray to-day. Each of us needs it. We can say words without it, but without it we cannot pray. Lord, teach us to pray, and empower us to pray!

**Powerful
and Ominous Sentences**

Modernists are teaching youth that man is his own deity.

There is only one sane explanation of the moral insanity of the race.

A characteristic of our day is the utter instability of every form of human government.

What subtle power is it that has dynamited the foundations of society and civilisation?

For the people who have had the gospel for centuries to turn from revealed truth to fables and false philosophies is not a mark of sanity, but the incontrovertible proof of the presence and power of a superhuman spirit of evil at work in our midst.

What's in a Name?

“WHAT'S in a name?” The manner in which you ask that question indicates either that there is nothing in a name, or that there is much, much more than one realises in a name.

How much business is done on the basis of a name? It comes to be generally understood that a name stands as a guarantee of the worth of a product or the integrity of a transaction. It is said that a group of men went to a well-known corporation and offered them a million dollars for the trade name of one of their products. The answer was: “The name is not for sale.” It had an incalculable value to them.

A writer recently said: “The investor is more and more ‘taking stock’ in men. He buys shares in a manufacturing company not solely because of its tangible assets, nor because of its impressive balance sheet, but because of the quality of the men who are in control.” One knows that they stand for sound management, high-grade production, honest returns.

How unhappy is the spectacle of a group of men, taking over a business that has built up a name for itself, cheapening its products and, under the mask of that good name, seeking exorbitant prices. There are things in the business and financial world to-day that make the old pirates of the Spanish Main look like Sunday school scholars. They all conduct their affairs under the cover of a good name.

A Scottish preacher of good name speaks of his liking to seal great lessons with a great name. He says that “a great name impresses the most hardened hearer.” How worth while it is to invoke the names of men of deep spiritual experience and helpful spiritual service! What guarantee and inspiration there is in

their names! Even in the cases of men of distinguished achievements we sooner or later take into consideration the spiritual assets which their names represent.

Well did that venerable Hebrew sage who scanned the affairs of men and gave his opinions in words of brevity and soundness say: “A good name is rather to be chosen than great riches.” It is a worthy possession, a splendid legacy, a helpful inheritance, a bond and guarantee and assurance in all the relations of life.

In the greatest of all transactions, the business of God the Father in redeeming His ruined world and renewing His lost children, one comes to realise the utmost importance of a name, and The Name of highest worth and unvarying constancy. “There is none other name under heaven given among men, whereby we must be saved.” In a thousand varying ways the gospel story bears witness to the radiance and power of that Name. It is no mere talisman. It is more than that. It is the bond and seal of a living relationship. It is the token, the guarantee, the assurance of the sufficiency of God's power and the constancy of His Word. Here is “no variableness, neither shadow of turning.” Here is no scamped service rendered for exorbitant return. Here is incalculable service rendered without possibility of return. Here is “good measure, pressed down, and shaken together, and running over.”

How strange that men should fail to do business in that Name. How strange, how more than strange, that men, in that Name, should seek to heap to themselves credit by nullifying the standards and depreciating the products of that Name.

The Home-Call of Mrs. Cole

By BETTY BALE

“THEY shall walk with Me in white, for they are worthy” (Rev. iii. 4). On Thursday, 29th October, at 11 p.m., Mary Cole, wife of Pastor Cole, entered the mansion prepared for her in glory.

I arrived in Guernsey on Wednesday, 23rd September and in the evening went to Eldad Church. Well do I remember the smile and hearty handshake given me by Mrs. Cole as she uttered the words “Welcome to Guernsey, Mrs. Bale.”

Two days later she was confined to her room and as we visited her from day to day, in spite of the weakness and exhaustion of that poor body, we were always welcomed with a smile. As the days of watching passed it became apparent to all that God would soon enter His garden and pick one of His choicest flowers, and after a short period of five weeks' suffering our dear sister entered into her eternal rest and reward. Surely it can be said of her during her stay

of six months in Guernsey, “She hath done what she could.” Our hearts go out to the loved ones left behind, but we sorrow not as those without hope for we are assured that the separation is only “till He come.”

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast?
All our life-joy overcast?
Hush! be every murmur dumb!
It is only “Till He come.”

Clouds and conflicts round us press,
Would we have one sorrow less?
All the sharpness of the Cross,
All that tells the world is loss,
Death and darkness and the tomb
Only whisper, “Till He come!”

Loosing the Moorings

By Pastor W. H. URCH

I am now ready . . . and the time of my departure is at hand.—II. Tim. iv. 6.

AS far as we know Paul's second Epistle to Timothy was the last one he ever wrote, the whole trend of thought in the epistle leads us to think that he was deeply conscious of the fact that his work was almost done. The sixth verse especially conveys this sentiment, his feelings and emotions are obvious. All preparations had been made and nothing more remained but to die. Death is not a pleasant word, but when Jesus came He altered it and called it "sleep." Paul makes use of another word "departure," and to my mind no word could better convey the Christian idea of death. Barnes in his *Commentary* gives a very enlightening thought. He says the word "departure" finds its root meaning in a Greek verb, which means to loosen again; to undo. It is applied to the act of unloosing or casting off the fastenings of a ship. Paul declares, "I am like a ship bound to the quayside [in his case the quayside was a Roman prison]. I want to be away bounding over the infinite ocean of eternity."

Let us think of Paul's life in connection with this utterance.

On many occasions he had heard the voice of God bidding him depart. His life, like all others was made up of a series of departures. Let us briefly trace some of them, for they have

AN IMPORTANT BEARING

upon the one concerning which he speaks in our text.

Our first glimpse of this noble character is as a student at the school of Gamaliel—one of the foremost scholars of his day. Paul, or Saul, as he then was, revealed more than ordinary intelligence, it is quite easy for us to imagine him out-stripping all his fellow students and carrying off the honours of his school.

University days come quickly to a close and Saul hears the word "depart," whereupon he takes his place in the social and religious life of the day. "A Hebrew of the Hebrews, as touching the law a Pharisee." The little Church at Jerusalem begins to make itself felt, which resulted in persecution organised by the dignitaries of the established Church; Saul takes his place as one of the foremost persecutors. "As for Saul, he made havoc of the Church, entering into every house, and haling men and women, committed them to prison." But God was not sleeping and already His Spirit had been at work in the proud heart of Saul, which work was brought to a climax on that memorable journey from Jerusalem to Damascus. The whole story is full of dramatic suggestiveness, but can be summed up in one word "Depart," and Saul who became Paul did depart, as a result

THE WHOLE COURSE OF HIS LIFE

was changed.

Dr. Alexander Whyte has a most eloquent sermon on "Paul's Great Heaviness and Continual Sorrow of Heart." Here is an extract:

"Any master who has watched the first promise of a favourite pupil die away can understand how Gamaliel felt when he saw his brilliant student go over to a group, the leading spirits of which were Galilean fishermen. But Paul, formerly Saul, a Pharisee of the Pharisees, versed in the law, anxious about the tithing of mint and cummin, found himself stripped of these concerns as he became the bond-slave of Christ. Weightier matters gripped his soul. He could go through the classic scenes of Greece and Italy, and yet not say a word about persons and places of which we would have loved to hear. But Paul has no interest in describing Greek statuary, nor in filling up his precious parchments to the Philippians with an account of the architectural magnificence of the Colosseum, nor in recounting to the hard-pressed converts in Colosse the beauty of the hills about Piræus in the soft flush of a Mediterranean dawn. He was wrapped up absorbingly and exclusively in the two focal points of man's destiny—sin and salvation. I cannot believe that Paul was not

SUSCEPTIBLE TO THE GLORY

that was Greece and the grandeur that was Rome. But he had attractions which outweighed even these."

I have quoted Dr. Whyte's sermon at some length, for it helps us to understand what the word "departure" had meant to Paul. Neither was that the only time he heard the voice of God using similar language, space prevents my citing more illustrations, but I invite you to do so at your leisure and assure you that the study will be most profitable.

This article will probably reach many young folk who, like myself, have heard the voice of God saying "Depart." I urge you, be not fearful of obeying. Abraham went out not knowing whether he went, he too, heard the word "depart" and without questioning the purpose of the Almighty went—noble Abraham! Noble Paul! How they, with countless other noble souls who have acted similarly inspire us. How important it is that we should ever bear in mind that the future is determined by the present, and our sentiments "In life's latest hour" will largely depend upon our attitude to life now, and our response to God's command "Depart."

Has He called you to leave home for service in the mission field? Perhaps you are sorely tempted to disobey. Let me urge you, my brother, my sister, go, and God will be with you.

Alexander Irvine in his

BEAUTIFUL LITTLE CLASSIC,

My Lady of the Chimney Corner, tells how he responded to the call to leave home and cross the seas for God. I cannot refrain from quoting a portion of the story. Anna (the lady of the chimney corner) and he were together; it was their last night before mother and son must part for ever. The town clock struck

twelve, each clang "a knife cutting a cord," and each heavier and sharper than the last, each one vibrating, tingling, jarring along every nerve, sinew, and muscle. "A feeling of numbness crept over me. . . . When the first streak of dawn penetrated the old window we had our last cup of tea together, and later when I held her in a long, lingering embrace there were no tears—we had shed them all in the silence of the last vigil. . . . 'We shall meet again, mother,' I said. 'Aye, dearie, I know rightly we'll meet, but chance, it'll be out there beyond th' meadows an' th' clouds.'" A similar experience may fall your lot, but again I repeat, Go, and God will go with you, then when the task is done you, with Paul, will be able to stand upon the eminence of the years, look back and cry, "I have fought a good fight, I have finished my course, I have kept the faith."

And now shall we look at

Paul's death, in connection with these words?

Already we have been reminded that they were written in

A ROMAN PRISON

a little prior to his execution. The many scriptures and commentaries at our disposal give a graphic picture of him and his circumstances. It was Paul the aged—prematurely aged. The battle had been fought, the victory had been won, the summer of life was over,

The aster's flower was failing,
The hazel's gold was fading;
Yet over head more near
The eternal stars appeared.

"This is not the end of me," said Campbell-Bannerman, the British pre-war Prime Minister, to Asquith, as he lay on his death-bed. That comforting thought was Paul's also. He did not say, "I am to be annihilated"—horrible word!—but to "Depart,"—to loose the moorings—to spread the broad-sails and make for that mighty ocean called eternity. "I am going," said he, "from a limited life to a life unlimited, from limited vision to unlimited vision, for 'I shall see Him as He is.' From limited knowledge to unlimited knowledge, 'for now I only know in part'; from limited service to service unlimited. I shall join that throng who 'serve Him day and night.'"

Death or departure did not mean the end, but the beginning, as it does for every child of God. Let me call your attention to his words in the Epistle of Joy which Paul wrote to the Philippians,

"CHRIST SHALL BE MAGNIFIED

in my body whether it be by life, or by death, for to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two having a desire to depart and to be with Christ which is far better." "To die is gain." Hallelujah! If that is so, then why fear?

Just recently I stood upon the deck of a steamer which was about to leave for England. It was then that the nucleus of this message came to me. There was a crowd about me on deck and a crowd at the dock side; everyone seemed happy, some were laughing, some were singing. It made me think of the

triumphant departure of many of whom I had read and many I had known personally.

"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

"Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

A little while after witnessing the scene I have described above, the moorings were loosed and as we glided out to the open sea I almost unconsciously found myself repeating Tennyson's "Crossing the Bar," which, to my mind, gives a perfect interpretation of Paul's words.

Sunset, and evening star,
And one clear call for me;
And may there be no moaning at the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight, and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The floods may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

"The time of my departure is at hand . . . and I am ready." May we all so live that when we hear God's word "depart" our answer shall ever be, "I am ready."

A Holy Ministry

Ah! if we had a *holy* ministry, it would be far more important than an educated ministry. If the ministry were holy enough, they would do without so much education. God forbid that I should undervalue an educated ministry. Let ministers be educated as well as they can, the more the better, if they are only holy enough. But it is all a farce to suppose that a literary ministry can convert the world. Let the ministry have the spirit of prayer, let the baptism of the Holy Ghost be upon them, and they will spread the gospel. Only let Christians live as they ought, and the Church would shake the world. If Christians in Britain would do it, the report would soon fill every ship that leaves the port, and waft the news on every wind, till the earth was full of excitement and inquiry, and conversions would multiply like the drops of morning dew.

Suppose you were to give up your business, and devote yourselves entirely to the work of extending the gospel. The Church once did so, and you know what followed. When that little band in Jerusalem gave up their business and spent their time in the work of God, salvation spread like a wave.—*Sel.*

Move Me, dear Lord

E. C. W. BOULTON.

MARJORIE HELYER.

1. Move me, dear Lord, and o - thers I shall move To
 2. O touch these yield - ed lips and thro' them pour, Thy
 3. How won - der - ful a chan - nel thus to be, To
 4. Un - der th'a - noint - ing dai - ly let me live, A
 5. O teach me, Lord. hence - forth with Thee to walk In

do Thy will; Mould Thou this life in - to a ves - sel
 liv - ing thought; I would not give to hun - gry souls the
 those for - lorn, A mes - sen - ger of peace and joy and
 priest and king; Re - ly - ing not on flesh - ly en - er -
 u - nion deep: Whilst tending o - ther souls not to neg -

fair Thy - self to fill; No charm with which to draw do I pos -
 words That man hath taught; Shall they who seek for bread a stone re -
 hope, To them that mourn; O grant that I Thy ri - sen life may
 gy Thy smile to win; A sim - ple soul in con - tact with my
 lect My own to keep; A se - pa - ra - ted soul un - to the

sess, In Thee I find the se - cret of suc - cess.
 oeive? It is God's Word a - lone that can re - lieve.
 share, The vir - tue of Thy name to o - thers bear.
 Lord, In whom all ful - ne: is for - e - ver stored.
 One Whose grace and love for me so much hath done.

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Bible Study Helps

"THE LORD HATH NEED OF THEM"

Peter lent a boat,
 To save Him from the press;
 Martha lent her home
 With genuine kindness.
 One man lent a colt,
 Another lent a room,
 Some threw down their clothes,
 And Joseph lent a tomb.
 Simon lent his strength
 The cruel cross to bear;
 Mary spices brought,
 His body to prepare.
 What have I to lend?
 No boat—no house—no lands!
 The labour of heart and hands.

THE GREAT GAOL DELIVERY

(Acts xii.)

Note that the Christians:

1. Realised their great need (vv. 1-4).
2. Remembered their great God (v. 5).
3. Found prayer their great weapon (v. 5).
4. Thanked God for the great results (v. 14).

AT JESUS' FEET

1. For redemption (Luke vii. 38).
2. For healing (Luke xvii. 16).
3. For rest (Luke viii. 35).
4. For instruction (Luke x. 39).
5. For consolation (John xi. 32).
6. For intercession (Mark vii. 25).
7. For adoration (Matt. xxviii. 9).

WAITING UPON GOD

1. Wait upon God for Salvation (Psa. lxii. 1).
2. Wait upon God for Confidence (Psa. xxv. 3; Isa. xlix. 23; I. Pet. ii. 6).
3. Wait upon God for Help (Psa. xxxiii. 20).
4. Wait upon God for Strength (Psa. xxvii. 14; Isa. xl. 29-31).
5. Wait upon God for Deliverance (Psa. cxxx. 5, 6; xl. 1-3).
6. Wait upon God for Exaltation (Psa. xxxvii. 9, 34; Luke xiv. 11).
7. Wait upon God for Glorification (Rom. viii. 19-23; Tit. ii. 13).

RECKLESS WORDS

I would rather play with the forked lightning or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is not healed, your spirit filled with joy of the Holy Ghost, or your life blessed and

prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.

A. B. SIMPSON, D.D.

FAMILY ALTAR



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

Sunday, Nov. 22nd. Deut. xxxi. 1-13.

"The Lord thy God, He will go before thee" (verse 3).

God had promised Canaan to Israel, and God would keep His word. But Israel could see the inhabitants of the land of Canaan as a great barrier between them and the ratification of the promise. And those inhabitants were mighty—seven strong and powerful nations. When at an earlier stage in their history the Israelites had escaped from Egypt it had been the Lord's doing. Moses now reminds them that the same God will go before them to meet the enemies ahead. Surely that was encouragement. Can we not, too, take courage from the multitude of God's promises to us? What difficulties face us that He cannot overcome? What power or force that would mar our entry into the fullness of the will of God for us but what He is able to subdue it? He who snapped the chains that once held us, freeing us from our strong enemy, is still leading.

PRAYER TOPIC:

For special blessing upon the ministry of the Word in the Elim Churches this day, and that a great anointing may rest upon all who minister before the Lord in His sanctuary.

Monday, Nov. 23rd. Deut. xxxii. 1-12.

"He found . . . led . . . instructed . . . kept" (verse 10).

Which left Israel little in which to glory. All that Israel was could be traced to the goodness of the Lord. Everything that Israel could claim as asser was of divine origin. And it was God who kept Israel despite Israel's own perverseness. The spiritual Israel of God thinks back in the same way. We who are the children of Abraham by faith call to mind the wondrous ways of God. What blessed thought is that which reminds us that we have been found of Him. And to Him we attribute the leading of our lives since that eventful day. Led! Which means that He whose ways are inscrutable considers us worth leading. Instructed! Which means that He has taken enough interest in us to teach us what He would have us know. Kept! Which means that He has set sufficient value on us that He will guard us from all our enemies.

PRAYER TOPIC:

That the Spirit of God may quicken the bodies of all God's servants who at this time are physically unfit, pouring divine life into their weakened bodies.

Tuesday, Nov. 24th. Deut. xxxiii. 1-12.

"The beloved of the Lord shall dwell in safety by Him" (verse 12).

What a precious promise is this to Benjamin. What a stimulus to confidence. The New Testament has its special promises to the New Testament people, and these take in all that was promised of

old. It seems to me that the New Testament promises are a kind of précis writing of those written in the Old Testament. As Jesus comprehended the ten commandments in two by summarising them according to their basic principles, so it would seem that the guarantees of the New Testament cover in a short space the widely expressed pledges of the Old. Which means that Benjamin's promise is mine. Not because it was made to Benjamin, but because the New Testament promise made to me incorporates all that is here promised to Benjamin. "I will never leave thee, nor forsake thee" means to me all that the words heading this meditation meant to Benjamin.

PRAYER TOPIC:

For spiritual inspiration and illumination for those who teach in the Elim Bible College, that the students may be thoroughly furnished for the work which lies before them.

Wednesday, Nov. 25th. Deut. xxxiii. 13-29.

"Satisfied with favour, and full with the blessing of the Lord" (verse 23).

Does the above description fit us? Satisfied! Full! The man or woman alive to the Fatherhood of God could desire no greater satisfaction than to have divine favour. This favour, however, is not the outcome of our own goodness, but of God's grace. Else there would be self-satisfaction; and that is already too much in evidence. Self-satisfaction robs a man of seeing his need of God, and that means the loss of God Himself. But a satisfaction that lifts one away from the realm of self and finds its resting place in God is of utmost value. The tragedy of professing Christianity is that it prefers the favour of men: hence it contents itself with a meagre quantity of divine blessing. Not full it seeks fulness; but not at the hands of God. Analysis would show that God has less than the unused attic in the lives of its adherents. Possessing Christianity can give testimony to better things.

PRAYER TOPIC:

Thanksgiving for all the souls that have recently been won for Christ in the campaigns and regular services in our churches.

Thursday, Nov. 26th. Deut. xxxiv. 1-12.

"Whom the Lord knew face to face" (verse 10).

Choice words these. Not one word here has more than one syllable. The whole is readable by the smallest child. And yet this simplest of all statements tells of the greatest of all earthly experiences. Moses was meek yet mighty. The reason is in the words above. God had come right into his life. Men may know about God, yet He may be to them as remote as the stars they know about equally as well. There are some who have lessened this gulf by an occasional

acquaintance with God. These may claim to know Him. But Moses had eliminated all distance, and God had come so close to Him that their companionship was face to face. This experience is not exclusively Mosaic. It is for the redeemed ones—we who have been made nigh to the Lord. Why do so many who have been made thus nigh continue to regard God as a God far off? Do they not know that He is here where we are? "The Lord is in this place."

PRAYER TOPIC:

That God's stewards may be constrained to give liberally and joyously to the support of this great and growing work, so that no opportunities may be lost for the spread of the light of the glorious Foursquare Gospel.

Friday, Nov. 27th. II. Pet. i. 1-11.

"Add to your faith" (verse 5).

When a believer ceases to add to his life his condition is grave indeed. It may mean slackness, and that is bad; but it may also mean that he feels he has gained all that is possible, and that is worse than bad. Of course one has to be careful what to add. But we are told in this chapter those things that are beneficial additions to our lives. If we treat this as our guide we need make no mistake. As we add so we find that life gets deeper and broader and better. We are conscious with true humility of improvements. And this stimulates us to further additions. To the fire of our love we add fresh fuel. To the garden of our soul we add fresh beauty. To the building of our character we add fresh material. And so we go on increasing, each addition being incorporated in a life of godliness. For how long? Till God bids us cease.

PRAYER TOPIC:

That the power of the Holy Ghost may accompany the playing of the Elim Gramophone Records in places where unconverted people hear them; that they may be the means of leading souls into touch with Jesus.

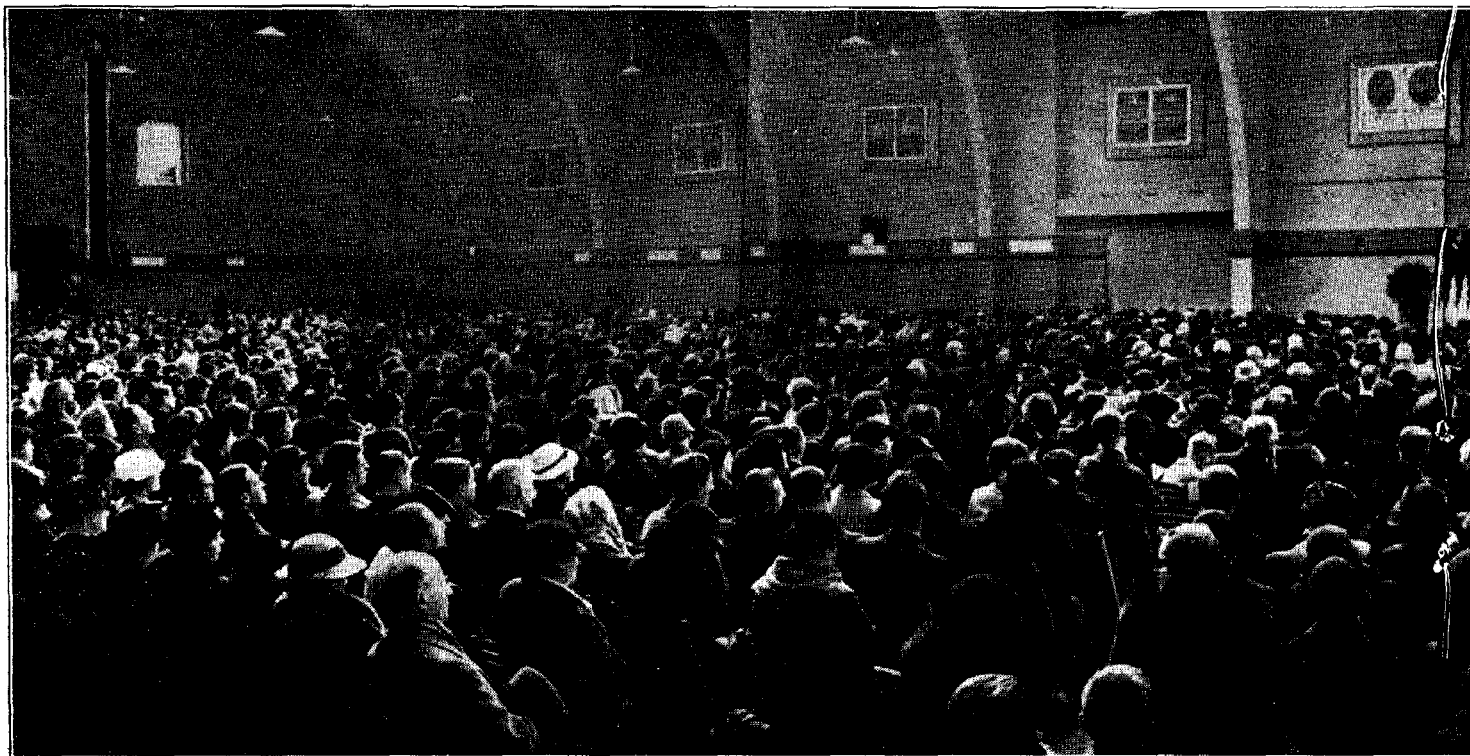
Saturday, Nov. 28th. II. Pet. i. 12-21.

"To stir you up by putting you in remembrance" (verse 13).

The flush of life and love that accompanies the soul's re-birth is a wonderful thing. It would be ten thousand times more wonderful if it could be retained. Can it be regained? What occasioned that great swell of love? If we can remember what gripped us I believe that we shall be able to stir ourselves afresh for God. That which forced us into the field of service was not only enthusiasm but vision. Can we not catch that vision again? It is not good enough to bemoan our losses; we must regain what we have lost. We remember in the beginning that we raised no objections to His will. We moved along with a simple faith that had every confidence in God. It is the question-mark that has slipped into our lives that has broken our confidence and cooled our love. Let us get back to the place where there was no question-mark, where faith was not a struggle but a repose. Memory is an ordained vehicle to carry us back where love can be reborn.

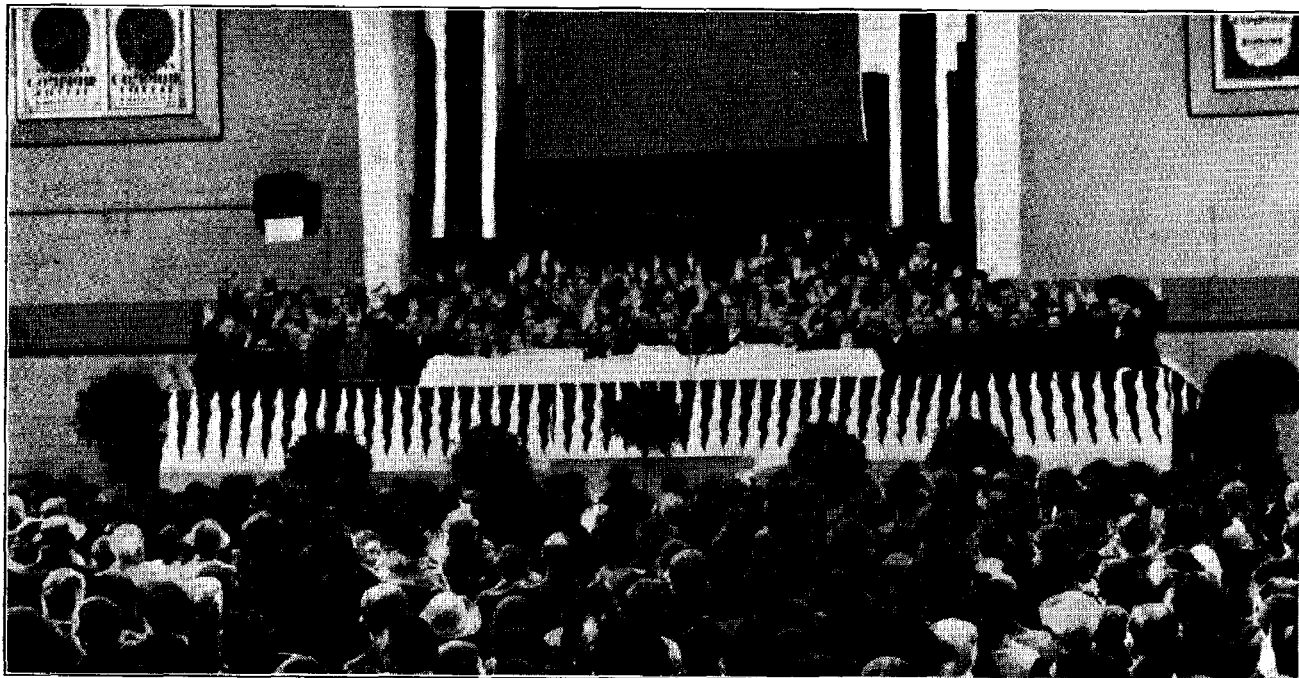
PRAYER TOPIC:

For all who have recently been bereaved, that the consolation of God may abound in their lives at this time.



THE VAST CONGREGATION AROUND THE LORD'S TABLE

Scenes without parallel, at least not since the days of the Reformation, were witnessed at Principal George Jeffrey. The above photograph shows the monster Sunday morning Communion service at 9.30. No less than thirty-four near'y 2,000 conversions were registered and



Showing the large crowd of Pastors, Evangelists, Missionaries and Christian workers on the platform of the "Comptoir Swiss" seeking God's blessing in their ministry as the Principal humbly and reverently prayed for them.

A LITTLE CHILD LEAD

The little girl led the congregation in thanksgiving to Principal Jeffrey at the last service in Lausanne following a literal translation of what was heard through the telephone as presented to the pastor with a gold of Revival. "Dear joy and us the way you, for your Saviour's witness in the poor again and clothed in you and —it is a May God say once

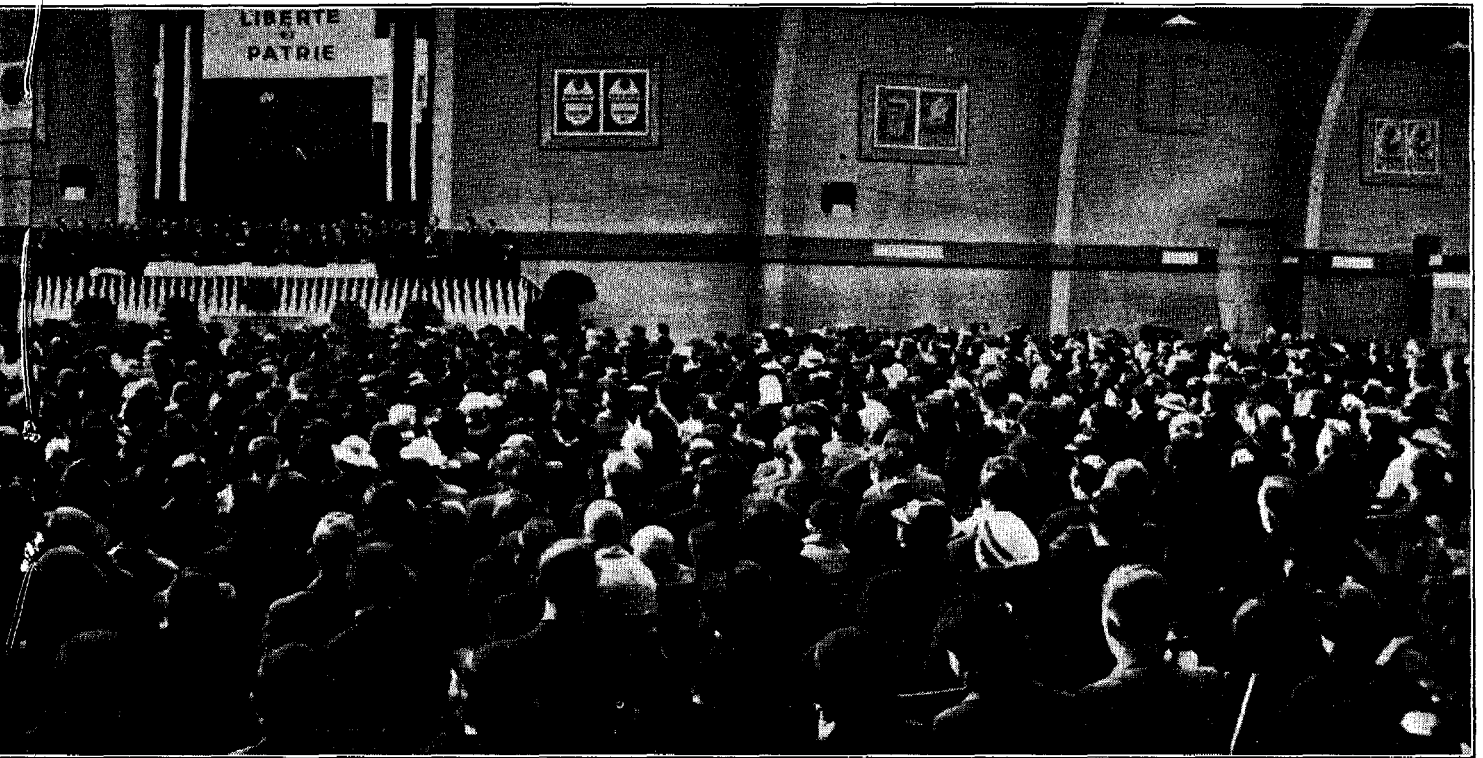


TABLE IN THE "COMPTOIR SWISS," LAUSANNE, SWITZERLAND.

Jeffreys' Convention meetings in the "Comptoir Swiss," Lausanne, the largest exhibition building in Switzerland. Four nationalities were represented in this great audience of born-again believers. During the five days' meetings ed and miracles of healing confirmed the Word.

A LITTLE CHILD SHALL LEAD THEM.



The little Swiss child led the great congregation in thanksgiving to Principal Jeffreys at the last meeting in Lausanne. The following is a literal translation of what she said through the microphone as she presented the Princess with a badge in honor of the Swiss Revival Union:

Dear Principal Jeffreys, our hearts are full of love and thanks for you have shown to many of us the way of the great salvation. God has used you, for you have preached the whole truth of the Gospel who saves us, of the Saviour who baptizes in the Holy Spirit, of the Saviour who heals the sick and broken body, of Jesus who comes to us and will take with Himself His Bride clothed in white and pure linen! We say, 'Thank you and God bless you.' Accept, please, our love as a sure love—and with it take this souvenir. Let God link us more and more in His love to you once more: Glory, glory to Jesus!"



Swiss Ministers and Evangelists with the Party outside the great Exhibition Hall in Lausanne.



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

Anchored.

THERE is nothing very ornamental in a ship's anchor and yet it is a very important part of a vessel's equipment; to put to sea minus the anchor would be a very foolish thing. Life has often been likened to a voyage, and certainly in most lives storms are encountered. It is in the hour of storm that the Christian believer needs a good anchor to hold him fast and prevent him drifting into danger. Perhaps there never was an hour in the world's history when the child of God was so much in need of being anchored. There are so many powerful currents that would sweep the Christian right out of his course. In this connection we think of that beautiful passage in Hebrews vi. 17-19, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast." What an anchor! And what an anchorage! The strength to hold is not in the believer but in that "sure word" of truth that holds him and keeps him unmoved amid the swirling waters of evil and error that are all around.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for: -

A believer suffering from an incurable complaint, that the hand of the Lord may be stretched forth in healing power. Also prayer is sought for the conversion of a young man immersed in worldly things, that he may be brought to Christ.—*W.M.L.*

One suffering from cancer and other troubles, that God's hand may be stretched forth in healing. Also for one suffering from catarrh, that God may graciously heal this case.

A brother that he may get soundly converted.—*A.F.*

One suffering for many years resulting in spiritual and mental collapse. This person is now in hospital and prayer is sought for her complete deliverance.

A believer suffering with rupture, that the Lord may manifest His power in healing.—*J.C.M.*

A brother labouring under oppression, that he may be healed and guided by God.—*B.J.*

One who has undergone an operation for the eye, that the Lord will grant perfect deliverance, and that great spiritual blessing may result.—*T.C.F.*

Clusters of Camphire.

The Governance of the Spirit

By Pastor E. C. W. Boulton

"Grieve not the Holy Spirit of God."—Ephes. iv. 30.

"Yes," 'tis the answer of this heart,
Though called upon with *all* to part;
Shall love withhold from Him who gave
Himself, a Sacrifice to save?

HERE is a solemn possibility that should keep the soul ever on the alert to guard against anything that would displease the Holy Spirit. He is sensitive to any deviation or departure from the divine will in the life of the believer. Care should be exercised to avoid even a thought in the heart that would cast a cloud over the fellowship with God or serve as a barrier to the inflow of the divine life. In the tabernacle of the Holy Ghost no unclean thing must have place. Each approach to that inner sanctuary of the soul must be carefully sentinelled lest aught that would dishonour or defile the temple of God should find its way therein.

If the Holy Spirit is grieved then life will become songless and sombre; spiritual enthusiasm will wither and die, and the zeal of the Lord will no longer possess the being. The eye of faith will lose its lustre, and the ear of love its sensitiveness. When the Spirit is grieved the child of God treads the pathway of discipleship with leaden feet; the cross loses its sweetness, and the goal is hidden from view.

But whilst there is the terrible possibility of grieving the Holy Spirit, there is also the blessed privilege of gladdening Him. The soul may please the Holy Spirit by its instant obedience to His leading, and by its unreserved response to His voice. And herein lies the safeguard against any action or attitude that would place the soul at issue with the Eternal Spirit. If the heart be possessed of this strong determination to always and in everything seek the mind of God then there need be no fear of anything arising that would pain the divine Comforter or cause the withdrawal of His presence.

O Spirit of the Living God,
For ever with me stay;
Within the temple of this soul,
I gladly own Thy sway.

Blessed Spirit of Power, give me grace faithfully to discharge each ministry into which Thou dost guide. Grant me an understanding heart that I may know what is the mind of God. Make me quick to perceive Thy movement, and swift to yield to the promptings of Thy will. Shine Thou upon the path of my feet that they miss not the highway of truth. Keep me from the sidetrack of extravagance and exaggeration. Teach me to choose the cross of reality rather than accept the guerdon of compromise. Help me to renounce all that cannot be sealed with Thy smile.

Only a thought, a look, a step,
But it means so much to the soul;
Leading it on to the place of depth,
Or taking it out of the Lord's control.

The Principal and Party in Glasgow

Outpoured Blessing at the City Temple

By Pastor P. J. Le TISSIER

THE motto of the Scottish industrial capital is "Let Glasgow flourish by the preaching of the Word." Its coat-of-arms emblazoned upon our local Crusader banner are the familiar symbols of air and earth and sea, represented by the true, the bird, the fish and the bell. The local Glaswegians are familiar with the rhyme:—

Here is the tree that never grew;
Here is the bird that never flew;
Here is the fish that never swam;
Here is the bell that never rang.

The preaching and proclamation of the Word in old-time power and Holy Ghost passion made Glasgow flourish and set the heather hills of Scotland on fire. The Bible reformed the nation; men were convicted of sin and lives were changed. The Foursquare Gossellers of Glasgow possessed the inward assurance that God is just the same to-day and that the days of miracles are not past. The City Temple has a large membership of stalwarts for the faith. Adhering tenaciously to the old paths and principles and for some months prior to the present gracious outpouring the keynote of assembly life had been revival. There had been a desire for it, and a deep expectancy of it. Real heart cries had gone up to God for a greater and

FULLER MANIFESTATION

of the supernatural, and for the fire of the Holy Ghost to be upon God's ministers helping them to win ever-increasing numbers of the lost to Himself. The prayer meetings were filled with unusual power and a spiritual uplift to all. How tense the spirit of prayer and expectancy! What volumes of earnest intercessions have ascended for revival and that the presence and power of the Holy Spirit of God might be present in convict-

ing and converting power. Prayers have been answered, for sixty-three conversions were registered during the five days' revival. How we rejoiced when these turned to Christ from lives of self-indulgence or amusement, finding that He alone could fill the empty shrine of the heart, with an eternal joy, a breathless wonder, a glorious anthem. Hallelujah!

We were highly privileged to have a second visit from our honoured leader during his Jubilee Year. We thanked God for the signal way He is using this consecrated channel to bring the message of hope to the jaded, salvation to the lost and healing to the afflicted. As we listened to the Principal's inspired utterances and marked his quiet and unostentatious bearing, we recalled that somewhere Kipling writes of those who are festooned with the

HABERDASHERY OF SUCCESS.

No one more than our leader, who has pioneered the full-orbed message with such phenomenal results in his own land (at Jerusalem first) and then in Canada, America, Scandinavia, Switzerland, and in the land we call holy because of its hallowed associations with the Saviour of men, could lay such claims to success of the highest kind and yet none more than he cares less for its trappings and haberdashery. The secret of the success of the glorious revival was not the preacher's sheer oratorical ability, his spiritual discernment and rich experience, but his self-abnegation, his passion for souls and compassion for the sick and suffering, coupled with the prayerful spirit of the local Church. We shall not attempt to tabulate Holy Ghost results. Eternity only will reveal the fruitage of this faithful ministry. To God be all the glory for His outpoured blessing!

Healed of Spinal Trouble



Malsie Miawinter

doctor declared that she could not live more than a few months. There was a small hole in the bone at the bottom of the spine from which there frequently issued a discharge, causing a large hole in the flesh around the bone 2 inches in diameter. When she was six weeks old a vulcanite pad was strapped around her and this was worn until she was healed. At times, when the discharge

IT is with joy and thankfulness that I bear testimony to God's power in the healing of my little girl Malsie.

She was born with trouble in her spine called "spina bifida," and the

was worse than others, her body became so frail that it seemed impossible for her to live. She was never able to walk properly, but just managed to shuffle along with one leg slightly turned. For the greater part of the time she was compelled to rest, and then she reclined in one position.

Some months before the Foursquare Gospel came to Swindon I took her to the Bath hospital for an operation, but while there it was thought that she had developed whooping cough, and so no operation was performed.

Then came the day in July, 1933, when out of curiosity I went to the Tent where Pastor W. E. Smith was holding his campaign, and here I heard the wonderful story of how Miss F. Munday had been healed by the power of God. I had been a Christian for many years

and had always prayed for my little girl, but only now did I realise the full truth of God's healing power. The next Sunday afternoon I took my little girl to the tent, and before going removed the strap and vulcanite pad. She was prayed for by the Pastor. When I reached home I examined her back and found that the leaking had stopped, and a scab had formed over the hole. She was taken to the doctor on the Tuesday and he declared that there was no further need of an operation as the spine was perfectly well. From that time she grew stronger and stronger, and is now a perfectly normal child. On the 9th of March, 1936, I took her to a local surgeon and her back was X-rayed. The surgeon declared that there was no defect or disease but the spine was perfect.

To God be all the glory.

—Mrs. D. G. Miawinter.

The Use of Means to Heal Disease

By Rev. OSWALD J. SMITH

Many of our readers will find the following article full of suggestion upon a subject of such vital importance as Divine Healing. The writer approaches the subject from a somewhat unusual viewpoint. His message certainly provides food for prayerful meditation, and deserves careful and unprejudiced examination in the light of the inspired Word.—Ed.

GOD heals by both natural and supernatural means, gradually and instantaneously as it pleases Him, human means not necessarily forming a barrier to divine intervention.

In other words, it is simply a question of drawing the line. Every one uses means of some kind. Drugs, as a rule, are harmful to the body, but God Himself has placed many simple remedies in the world which from time to time have been discovered by man and employed for the alleviation of human suffering. It does not seem plausible that such provision should be made unless it was intended for use. As to when and what means are to be employed must be determined by the believer according to the will of God, and guidance will be given in answer to earnest prayer.

Hudson Taylor and the swimming belt. May I give here the testimony of the sainted founder of the China Inland Mission, J. Hudson Taylor? It is worthy of the closest study and is most illuminating to say the least:

"One thing was a great trouble to me. I was a very young believer, and had not sufficient faith in God to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honoured mother, and for her sake to procure a swimming belt; and, my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then

I HAD PERFECT PEACE,

and, strange to say, put several light things together, likely to float at the time we struck, without any thought of inconsistency or scruple. Ever since I have seen clearly the mistake I made—a mistake that is very common in these days, when erroneous teaching on faith healing does much harm, misleading some as to the purposes of God, shaking the faith of others, and distressing the minds of many. The use of means ought not to lessen our faith in God; and our faith in God ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

"For years after this I always took a swimming belt with me, and never had any trouble about it; for after

the storm was over, the question was settled for me, through the prayerful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, nor yet of omitting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone."

A careful study of the miracles wrought in the Bible, so far as they are mentioned, will make it clear that in the majority of cases, at least, the disease or affliction was of an incurable nature, and thus absolutely beyond the help of man. Is it not true that God does what man cannot do? As long as the simple and harmless remedies are able to meet the situation, should they not be employed, unless God leads otherwise? But what are we to do when we are face-to-face with an incurable disease? Are all such to be given up as hopeless, simply because man has no remedy, no means by which to effect a cure? Most assuredly not. When all else has failed God is still able.

How God helps the farmer. If we are to rule out the use of means entirely, then we will be forced to give a new interpretation to Philippians iv. 19 and to other similar passages. The promise reads: "My God shall supply all your need." Is the farmer, therefore, to simply sit down and wait for the fulfilment of this promise in a purely supernatural manner, or must he not employ means? Certainly God could meet all his need without an effort on his part, but such is not the divine plan. He must clear the land, plough the ground, sow his grain, cultivate and care for it. In a word, he must do everything that he can do, and then when he arrives at the place where human means fail and the supernatural must be employed, God comes on the scene, sends the rain and the sun, causes

THE GRAIN TO GROW

and ripen, and thus the farmer's needs are supplied.

There are Christian workers here and there who undoubtedly have been called to a life of faith and daily trust in God for the supply of all their physical and temporal needs. And in answer to prayer food is sent, clothing supplied, money provided and every other need met. But everyone knows that these are exceptional cases, and that in ordinary life God's pronouncement still holds true: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. iii. 19). Hence, man prays for work, asks the Lord to give him a position in order that he may earn money, and thereby his needs are met.

Now God declares, "I am the Lord that healeth thee" (Exod. xv. 26), but should not this statement be taken in precisely the same way as "My God shall supply all your need" (Phil. iv. 19)? As to how it is fulfilled rests with Him alone. He may lead the sick one to depend wholly upon supernatural means. But

on the other hand He may guide to the use of some known remedy that will at once serve the purpose and bring healing on the natural plane. To me it would make no difference.

He is my Physician. Every detail of my life, every need, small or large, I bring to Him. He answers prayer and guides most definitely from day to day, and I am not at all concerned as to the method employed so long as I know that He has undertaken, and that the healing therefore comes from Him.

John Wesley was

A MAN OF UNUSUAL FAITH,

and many a time when no means were available he prayed, believed, and received immediate and miraculous answers for those afflicted. At one time he even prayed for the restoration of his horse, and God answered. Yet Wesley wrote an entire book on remedies, and whenever means were available he employed them without hesitation. Aside from divine life for the body, the great fact in bodily healing is this: that when all means have failed, and humanly speaking there is no hope, we have a God who is not only able but willing to undertake and heal those whom men pronounce incurable, providing the conditions are met and His highest purpose thereby fulfilled.

I recall an incident of a very spiritual woman, an evangelist, who had taken the stand all her life that it was a sin to use remedies of any kind whatever. There came a time when she found herself sick; and in spite of the fact that she prayed and sought God most earnestly with many tears and was anointed by a man of faith, she failed to get deliverance. Many joined her in prayer and fasting, but without avail. Finally, after waiting upon the Lord for many days, there came to her an impression like a voice in her soul, saying:

"I will heal you on the natural plane."

"But, Lord," she exclaimed in amazement, "I have been preaching for years that it is a sin to use means of any kind. I would rather die than be healed through remedies." Well,

SHE PRAYED ON,

but each time there came to her the same quiet word, and in spite of all she could do she still remained a sick woman. After battling in prayer until she was almost worn out, she began at last to ask God what she should do? He quickly brought to her mind the thought of a very simple remedy, and after a final struggle, she surrendered her will to God and took what He had directed. In a few hours she was better, and before long regained her strength and was enabled to continue her evangelistic work. Having been once healed in a supernatural way, she had concluded that God must always act as He had then, and thus through her teaching she had been leading other people into bondage. The only safe way is to seek God's will upon each occasion, and obediently follow the light given.

Hezekiah's figs and Timothy's wine. I do not believe that the poultice of figs used on Hezekiah was merely typical or only for a sign. If ordered by God, then there must have been some healing virtue in it. Paul's injunction to Timothy seems to me most natural. Many of God's servants are not strong and

robust. His strength is made perfect, and it brings Him glory to supply the needed grace in order that they may continue to serve Him. Paul's suggestion of grape juice as a substitute for the unhealthy waters of the East was surely wise counsel. How much more digestible and suitable for a man naturally delicate and weak! Of course, God could have made Timothy a big, robust giant. But then Timothy would have had natural strength, and would therefore be

INDEPENDENT OF GOD.

In any case the Lord does not work in that way. He simply promises strength from day to day, adequate for our needs.

Some people even wonder if it is right to diet, their argument being that God should so heal them that they could eat anything. What absurdity! God surely expects His servants to use common sense and know the things that are good for them and those which are harmful. Some can stand certain foods that would be absolutely ruinous to others. Grape juice was more suitable for Timothy than water. There is a promise that the child of God may even take poison and suffer no harm, but anyone with ordinary intelligence knows that this promise refers to the accidental taking of poison, and that if the servant of God presumptuously drinks a dose of poison, it will most certainly kill him.

What about spectacles? If means are not to be used, then we dare not wear glasses, even in old age. Now God has touched my eyes and I no longer use glasses. If the eyes are diseased, God may give faith for healing. But I can well imagine that should I live to old age, I may again need aid. There is a natural failing of the eyesight as the body becomes infirm. But such infirmity is not sickness. Isaac, you remember, had such dim eyesight that he could not tell his sons apart. And yet God nowhere rebukes him for it. Glasses might have meant much to him in his old age. Jacob was afflicted in the same way, and still he blessed the sons of Joseph. But if we are to be true to the position of "no means," we must lay aside eye glasses.

THE FIRST MISSIONARIES

went out to brave the African fever without quinine; but so many were the deaths that expedience demanded a new position. "My heart is wrenched," writes a leading exponent of divine healing, "as I recall the scores of persons whom I knew in those early days of venture in the fields of faith, who fought and died in the vain quest for that which was not theirs to get. God treasured their faith, I know, and He was not unmindful of their stubborn resistance." There is scarcely a mission board to-day, however, that would think of prohibiting quinine. It is God's appointed remedy for malaria in the African jungles. To argue that it is a food is merely a dishonest evasion of the question. And if means are thus used in Africa, then it is absurd to maintain a different position at home. If the position of "no means" is right, it must be applied universally, under all conditions, and without any modification. To preach one thing and practise another is not honest.

Since Christ is our life and is therefore sufficient for

(continued on page 752).

RADIANT REVIVAL REPORTS

Believers Edified and Encouraged—Churches Catching the Spirit of Revival

MISSIONARY ENTHUSIASM Wonderful Trophies of Grace

Southport (Pastor G. Cloke). The recent visit of Miss V. Hoskins (of Japan) brought much blessing to the saints at Southport. With great expectation they had looked forward to this visit, and the blessing received outweighed their hopes.



**Pastor
G. Cloke**

Miss Hoskins spoke very beautifully from the words in Matt. ix. 36, and testified of many wonderful trophies of grace won for God in far-off Japan. How it thrilled the souls of the Lord's people to hear how God is so wonderfully drawing these "other sheep" to Himself; broken bodies are being instantaneously, miraculously healed, and believers baptised in the Holy Ghost with signs following. A true missionary spirit prevailed, and the earnest prayer of each believer is that God will continue to use His faithful messenger to tell out the good news of salvation to those poor sin-sick souls in darkness.

Owing to a kind sister volunteering to pay the rent of the hall, the church was able to send the entire offering—£4, for the furtherance of the gospel in Japan.

MISSIONARY FAREWELL SERVICE The Old-Time Power Manifest

Clapham (Pastor C. J. E. Kingston). The church at Clapham is being much blessed under the ministry of Pastor C. J. E. Kingston. God is moving in old-time power in the midst, and sinners are seeking and finding the Saviour; saints are being immersed in the Holy Holy Ghost, and all God's people are rejoicing in a soul-quickening ministry.

Recently the Elim Tabernacle was filled at the farewell gathering to wish Godspeed to Miss M. Paint who was on the eve of her departure for India, to which land she is returning to resume her work for the Master among the needy millions of that dark land. She gave a most searching word of testimony and exhortation, which was followed by a very helpful and timely message from Miss A. Henderson who urged all the Lord's children present to constant prayer for those of the family of Elim out on those far-off fields of conflict. It proved a most uplifting gathering.

AS AT THE BEGINNING From Victory to Victory

Bradford (Pastor J. Woodhead). The Lord is wonderfully manifesting His

presence at Bradford. God's people are seeing glorious signs following the preaching of His precious Word.

Since the beginning of May the Holy Spirit has convicted men and women, young and old of sin, and over 260 brothers and sisters have professed conversion.

The singing of God's message by Mrs. Woodhead and the Crusaders has been greatly blessed.

At every meeting notes are sent in asking the congregation to praise God with those whose bodies have been healed in a wonderful way.

One sister has been healed of a tumour. For sixteen months this tumour had been bleeding. She was prayed for, and God heard and answered. On arrival at the hospital for the operation it was found that the disease had disappeared. A divine operation had been performed. To Him be the glory! A brother suffering from a growth on the bowels was sent by the doctor to a man in hospital who had been operated on for a similar growth. He was in a terrible state and quite unable to follow any employment, but doomed to be an invalid for the rest of his life.

This brother believed Jesus to be his Healer. On being prayed for and anointed he was made every whit whole. Hallelujah!

Recently a baptismal service was held when twenty-one brothers and sisters obeyed the Master's command. This brings the number who have followed

the Lord through the water to sixty-four since May.

Jesus is also baptising with the blessed Holy Spirit. Five brothers and sisters were filled with the Holy Spirit the evening after the baptismal service, just as they were so long ago in the upper room.

CHURCH CROWDED—SOULS SAVED

Signs Follow

Gloucester (Pastor H. Haith). The presence of the Lord is blessedly manifest in the midst of His people here in the Gloucester Elim Church, leading them on from victory to victory. Each week witnesses a steady increase in the congregations. On Sunday evenings it is becoming most difficult to accommodate the crowds that gather; seats have to be placed in the aisles, and in any corner that can be found.



**Pastor
H. Haith**

Souls also are being brought to a saving knowledge of the truth, the power of God so laying hold of the people that they tremble and weep under the power of conviction. During recent weeks the church has enjoyed the ministry of several visiting brethren, including Pastors A. Longley, W. G. Hathaway and E. C. W. Boulton. Five souls yielded to Christ on a recent Sunday evening.

(Continued on page 752)



THE ELIM CHURCH ORCHESTRA, BRADFORD

THE NATIONAL Need is Christ

Stockport. Crusaders boldly declare at Stockport that Christ can completely meet the need of modern youth. During Crusader Week they visited Manchester and Glossop. On Tuesday twenty Crusaders presented "The Trial of Christian and Faithful in Vanity Fair" ("Pilgrim's Progress"), and another evening Pastor Gaunt (Glossop) gave a helpful message. Much blessing was received from the visit of Pastor T. Thomas and the **Manchester** Crusaders. Several souls were saved and the Crusaders are determined to march on to victory!

Pastor G. S. Dunk opened the Crusader Week at **Tamworth** with an inspiring address urging us to give our best to God. During the week the Crusaders answered the questions: Why I am a Crusader; Why I am "Foursquare"; and Why I Believe the Bible. God grant that these young people will "go forward" in His prevailing Name, ever remembering the Crusader motto—"God's best for us—our best for God."

Lodge Road (Birmingham). Crusader Week has come and gone, but the blessing remains! On the first Sunday evening the Foursquare Gospel was given in word and song, and a Communion service followed, which proved to be a most hallowed time. On Monday and Tuesday again the Lord blessed in a very real way. On Wednesday a sacred and devotional representation was given of that little home in Bethany. Surely the spirit of those early disciples glowed in the hearts of the Crusaders who took part in the programme. The congregation was the largest for four years. (The programme was repeated the following Monday, when one precious soul found Christ). An evening of Immortal Music closed the Crusader Week, and many were the expressions of praise to God for one of the most inspiring week's services held at Lodge Road.

The opening service of this special week in **Newtownards** was taken by local Crusaders. On Monday a rally was held when Crusaders from **Bangor** and **Millisle** joined us, and Evangelist David Vanstone was the special speaker. He referred to



(Conducted by Pastor DOUGLAS B. GRAY)

CRUSADER Conquests for Christ

the Christian life as a continuous warfare—a fight to the end, when the King shall "put all enemies under His feet." His text was "What hast thou to do with peace?" (II. Kings ix. 18). The remaining nights local Crusaders gave forth the message with power and assurance, which doubtless had both a gripping and convicting effect upon the sinner, and only eternity will reveal what this Crusader Week has meant in our own lives.

Greenock. Young Foursquare Gospelers paraded the streets each night singing choruses and giving out invitations, ending their open-air rallies by singing the 23rd Psalm from the Tabernacle steps, and giving a final invitation. The church was floodlit and, being on a hill, could be clearly seen at night from all over Greenock, from the River Clyde and from towns on the opposite coast. The programmes were excellent, drawing good crowds nightly, but best of all each night, except one, seekers went into the Enquiry Room and found the Saviour. During the campaign volunteers formed a prayer chain, so that every hour, night and day, prayers were being offered up to God for the meetings.

NOTE!

GREAT CRUSADER RALLY

in the
ELIM TABERNACLE, BRIGHTON
on

Wednesday, November 25 at 7.30 p.m.

Convener:

Pastor D. B. GRAY

Speakers:

Pastor J. R. MOORE

and

Dr. F. WESTON

Musical Items by London Crusader Choir
Instrumental Party

A WEEK of Work for Christ

The **Worthing** Crusaders certainly earned the title of "Workers" during the week of service for God just past. Our Pastor opened the week by explaining what the Foursquare Gospel is, and on Monday the Crusaders told of the birth and growth of the Elim Work. One precious soul was born again. Tuesday was Bible Night, and on Wednesday we presented our Song Service "From Stable-Crib to God's Throne," compiled by our Pastor. Thursday was "Our Answer to those who have but an Argument," when a brother and sister gave conclusive answers to many present-day arguments, and six Crusaders (three recently baptised in the Spirit) gave testimonies. Twelve Crusaders told of the work of God on foreign fields on Friday. As our Pastor sang a solo (the words by Mr. W. P. Burton) one could almost hear the splash of water and forest noises, and see the dusky forms of those dark-skinned people for whom Christ died. "Triumphant Truth" was Saturday's announcement. A wall confronted us on entering the hall, the stones being marked with present-day errors. Each error was faithfully dealt with from the Scriptures, and at the close all came tumbling down revealing a large Bible high above it (see photo), Truth! On Sunday we presented by message and song our challenge to the Youth of Worthing.

Huddersfield. Another National Crusader Week has passed, leaving us with a keener desire to serve the Lord. Pastor Hillman's and Mrs. Walshaw's messages gave much encouragement. We were interested to hear of the work of the Crusaders in London Slums from Mrs. Hillman, and were greatly privileged to have amongst us Miss Paint—our Missionary to India. The Crusaders conducted the week-end services, and are determined to "go forward" in the service of the King, "armed with the Bible," knowing that we shall win for we are on the Lord's side!

Monthly London Rally

December 5th, at 7.30 p.m.

ELIM TABERNACLE, EAST HAM
FRANCES RIDLEY HAVERGAL
CENTENARY NIGHT

(Watch for particulars)



Right: Worthing
Crusaders with
Pastor and Mrs.
E. O. Steward.

Left: Birmingham
(Lodge Road)
Choir with
Pastor and Mrs.
R. A. Gordon.



RADIANT REVIVAL REPORTS (continued)

STRENGTHENING THE SAINTS

Divine Power in Healing

Carlton (Evangelist M. Oliver). The church at Carlton has been enjoying much real blessing during the recent ministry of Evangelist J. Newman of Leicester; the hall has been filled every night and five souls have surrendered to Christ. Five believers were baptised in the Holy Ghost. God has undoubtedly answered the prayers of His people. The Divine Healing services proved of no little help and blessing to those who sought the touch of God upon their weak bodies. Two cases of deafness were delivered, and another healed of a growth, whilst many others were touched by the

Great Physician. The message proved most edifying to the saints.

INSPIRING ANNIVERSARY SERVICES

Ten Years of Blessing

Bermondsey (Pastor J. Naylor). The saints are full of thanksgiving for the recent special visit of Pastor and Mrs. South, this being the occasion of the 10th Anniversary of the formation of the Elim Foursquare Gospel Church in Bermondsey. The illustrated address by Mrs. South and the special singing by the Crusaders was an inspiring feature of the meetings. It was a great encouragement to see so many gather each

evening to hear the message of the Lord from the lips of His servants.

The following is taken from a local newspaper:

Former Pastor at Elim Tabernacle

Pastor W. F. South, minister of Elim Tabernacle, Bermondsey, during 1931-2, with Mrs. South, paid a return visit to conduct the 10th anniversary services which began on Sunday.

The pastor, who is now in charge of a church at Ipswich, gave special addresses at each service.

Pastor and Mrs. South sang a number of duets with concertina accompaniment. There was also singing by the Crusader Choir.

The Use of Means (continued)

spirit, soul and body, being able to supply all our needs, physical, temporal and spiritual, it is therefore our privilege to have His life made manifest in our bodies or our mortal flesh, as well as in our spirits and souls, and to know Him as our Healer (Rom. viii. 11). Hence, being thus kept in health, we will have little or no need of human remedies (II. Cor. iv. 10, 11). Yet should human means seem advisable, we will not allow ourselves to be brought into bondage. We are free. But let us use our liberty to the glory of God.

ANONYMOUS GIFTS

In His name we say "Thank you" for the following gifts received anonymously:

Jubilee Appeal Fund: Holloway Road sister, £3; Hull (S.S.B.G.), per Pastor Corry, £1.

Foreign Missionary Fund: Hove Crusader, designated, 2/6; Southport, per Pastor Cloke, 5/-; Croydon Crusader, 5/-.

London Crusader Choir: Holloway Road sister, £1.

Prison Work: Southport, per Pastor Cloke, 5/-.

Work in General: Birmingham sister, £1 4s.

WHY WORRY?

By EDWIN ADAMS

IF all depends. You would not be unconcerned about serious facts to do with your health or business. The comforts of delusion may be terribly expensive. There is no virtue in living in a fool's paradise.

Here are three facts. The Highest Authority declares:

1. "Except a Man be Born Again, He Cannot See the Kingdom of God."

Have you received the new life from Christ? Have you changed your way of looking at things? Have you obtained a new outlook, new interests, new ambitions? If not, you have grave cause to worry.

2. "He that Believeth Not is Condemned Already."

Certain special sins stand out in the memory like mountain peaks above the black mountain range of a generally sinful and God-forgetting life. But the peak that lifts its dark and defiant summit above all the others is the sin of unbelief.

An ungodly will directs the mind to argue the conscience into silence. Men avoid the Light that would expose their sins. Scotland Yard may have no record of your inner-life history, but a record has been kept. Be psycho-analyst to yourself. How often has the gospel of Christ appealed to you, and you have hardened your heart and refused to respond? By not accepting the Saviour you have refused Divine pardon, and you have grave cause to worry.

Belief in future retribution is an instinct of mankind. And in calm, grave, decisive tones the Word of Truth declares:

3. "It is Appointed unto Men Once to Die, but After This the Judgment."

The judgment of nations and the complete and final

judgment of the individual soul will then take place. Look within yourself. In your calmer and more thoughtful moments have you not at times detected in yourself a kind of echo of some great calamity? You have often had glimpses of a debt undischarged, and of a disease uncured. You have in your own conscience the foreboding of future retribution.

Jesus Christ came from the unseen world, and knows all about it. He knows what antagonism to God involves in the after life. And he warned men. For all who do not avail themselves of the offer of Divine mercy the wrath to come is absolutely inevitable. You have grave cause to worry.

The modern man desires insurance against material loss in this life. Is it unreasonable to desire insurance against eternal loss, that is, the eternal absence of the life that makes existence worth while? Christ teaches that the "fool," in the most tragic sense of the word, is the man who makes no provision for the after life. God does not ask us to choose whether we want to exist after death; His own decree has settled that. But we do have to choose the kind of existence we shall enjoy or endure after death. And God in compassion urges us to choose heaven.

Life has many troubles; the worst is the worry due to sin on the conscience. It is wisdom to worry about our sins and to know the worst about ourselves.

You need the Saviour. Receive Him, and the greatest cause for worry will be gone for ever. The One you have avoided knows you, and loves you, and seeks you; and He asks you to choose life. He is waiting for your response.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.

- Bournemouth.**—Superior, winter board-residence, apartments; home from home, constant hot water, one minute sea, central, reduced terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Rd., Fisherman's Walk. C167
- * **Bournemouth.**—Christian holiday home; good fires, excellent catering, every comfort, Christian fellowship. We can assure you of a happy time. Book early for Christmas. Recommended by Elim Pastors and Christian workers. "Montreal," 7, Walpole Road, Boscombe. C187
- Bournemouth.**—Winter board-residence in Christian guest house; recommended for comfort; sheltered house, 3 minutes sea and shops, midday dinner; stamp. Misses Green & Blackmore, 5, Beech Avenue, Fisherman's Walk. C192
- * **Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.
- * **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804.
- * **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.
- * **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C151
- London.**—Superior accommodation, bed and breakfast 4/-: select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C188
- * **London.**—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C174
- London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C169
- * **Westliff-on-Sea.**—Board-residence, comfortable, homely, overlooking sea, 1 min. station; Christmas 9/- per day. Miss Colliver, 7, Scaforth Rd. C193

SITUATION VACANT

Wanted, bright girl or woman as maid, age immaterial; two in family; modern easy house; fare paid from London; references essential; Christian people. Mrs. Cannon, 51, The Avenue, Potters Bar, Middlesex. C189

SITUATIONS WANTED

Two Christian young men seek situations; domestic experience, private hotel, guest house; now disengaged; anything considered; London district preferred; references. Write, Mr. L. Pick, "Treport," Church Road, Thundersley, Essex. C184

Christian young man seeks situation, store work, anything considered. Willing to make himself generally useful; has good references. Apply Box 441, "Elim Evangel" Office. C191

PROFESSIONAL

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery in ten graded lessons. Special course for beginners; highly recommended by "Musical Opinion." Numerous successes. £2 2s. (all books and postages included). Miss Janet E. Fuller, c/o Box 436, "Elim Evangel" Office. C164

ADOPTION

Wanted, a baby girl, 1-3 years of age, to share the love of a Christian home. No other children. Full surrender necessary. Write to Mrs. Sutcliffe, 86, Park Lane, Bradford. C186

BIRTH

Dougall.—On October 29th, to Mr. and Mrs. Dougall, of London, the gift of a son, Ronald William. C190

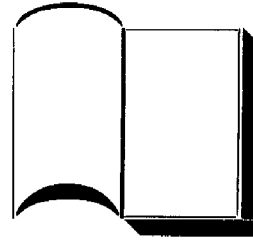
MARRIAGES

- Groves & Smith.**—On October 31st, in the Elim Tabernacle, Portsmouth, by Pastor S. Gorman; Leonard Groves to Hilda Smith.
- Webb & Williams.**—On October 20th, in the Elim Hall, Canning Town, by Evangelist D. Leadbeater; Arthur Webb to Phyllis Williams.
- Baldwin & Whittick.**—On October 31st, in the Elim Hall, Canning Town, by Evangelist D. Leadbeater; Albert Lewis Baldwin to Rita Doris Whittick.

WITH CHRIST

- Butler.**—On October 22nd, Mrs. Norah S. Butler, of Acton, aged 72. Funeral conducted by Pastor D. Forsyth.
- Cole.**—On October 29th, at the Alexandra Nursing Home, Guernsey. Victoria Mary, in her 26th year, beloved wife of Pastor Edward F. Cole.
- Cole.**—On October 28th, David John Kennedy Cole aged four days. Funeral conducted at Ballymena by Pastors Frank Forbes and Robert Tweed. "Till He come."
- Deane.**—On October 27th, David James Deane, of Acton, aged 84. Funeral conducted by Pastor D. Forsyth.
- Hollands.**—On October 31st, Nurse Hollands, highly respected member of Elim Church, Eastbourne. Funeral conducted by Pastor Jack Moore.

J U S T . P U B L I S H E D



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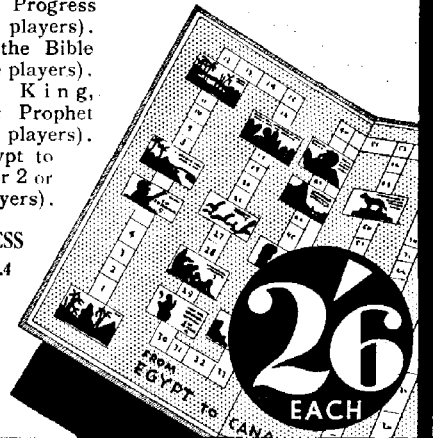
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By W. F. P. BURTON

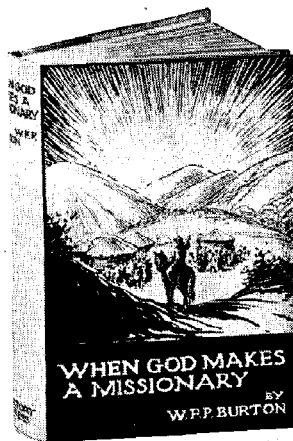
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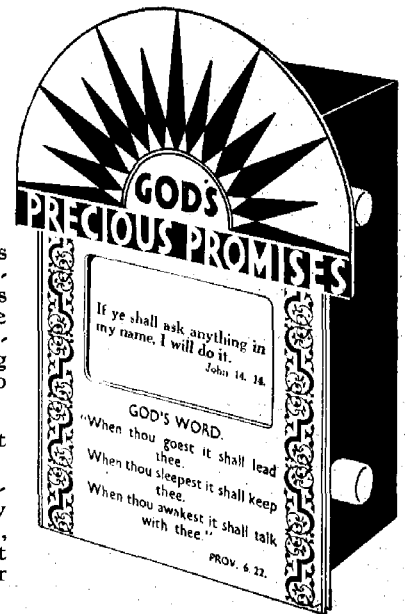
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