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# Elim Evangel & Foursquare Revivalist

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

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OCTOBER 1st, 1937

TWOPENCE



# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)  
Official Organ of the Elim Foursquare Gospel Alliance

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**BALLYMONEY.** A Tent Campaign now proceeding in Dervock Road, conducted by Evangelist J. A. Montgomery. Sunday at 4 and 7.30 p.m. Week-nights (except Saturdays), 8 p.m.

**BALLYSILLAN.** September 25, 26. Elim Tabernacle, Crumlin Road. Annual Convention. Special speakers.

**BRISTOL.** September 19-30. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street. Services for the deepening of the spiritual life. Conducted by Pastor T. Burton Clarke.

**CLAPHAM.** October 10th. Elim Tabernacle, Clapham Crescent. London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison at 2.30 p.m.).

**GOVENTRY.** Regular services are now held in the Elim Hall, Stoney Stanton Road (off Red Lane).

**DEPTFORD.** Regular services are now being held in the Alliance Temperance Memorial Hall, Albury Street, Sundays and weeknights, conducted by Evangelist W. R. Cole.

**ELIM WOODLANDS.** October 2. Holiday Homes Reunion. 9.30 to 9 p.m. All those who have stayed at the Homes and their friends are welcome. Entrance, 1/- each.

**FAWLEY, Hants.** Now proceeding. Revival and Healing Campaign in Big Tent, Blackfields Cross Roads, conducted by Pastor W. E. Smith. Every evening except Saturdays, 7.30. Sundays, 11 a.m. and 7.30 p.m.

**GLOUCESTER.** September 26th. Elim Tabernacle, Millbrook Street, off Barton Street. Special visit of Pastor E. C. W. Boulton.

**HUDDERSFIELD.** September 25-30. Elim Tabernacle, 13, South Parade, off Buxton Road. Honley Feast Convention. Special speakers: Pastors H. W. Greenway and F. G. Cloke. Convener: Pastor L. C. Quest.

**KENSINGTON TEMPLE,** Kensington Park Road. October 3rd. London Crusader Choir, 6.30 p.m.

**KNOTTINGLEY.** September 21-30. Elim Tabernacle, Cow Lane. Youth Campaign conducted by Pastor David Vanstone.

**LETCHEWORTH.** October 3. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

**LISBURN.** October 2, 3. Elim Hall, Wallace Avenue. Annual Convention. Speakers: Pastor and Mrs. W. Martin; Pastors Morris, Bell, and Jardine. Convener: Pastor D. Hood.

**PORTSMOUTH.** September 26th. Elim Tabernacle, Arundel Street, Southsea. Special visit of London Crusader Choir (afternoon the Choir visits Portsmouth Prison).

**RYE PARK.** October 2. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Special service conducted by Kensington Temple Crusader Choir, accompanied by Pastor P. Le Tissier. 7.30 p.m.

**RYE PARK.** Commencing October 4. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

**SOUTHAMPTON.** October 9, 10. Elim Tabernacle, Park Road, Freemantle. Special visit of Pastor E. C. W. Boulton.

**STOCKPORT.** September 19-30. Elim Tabernacle, Swann Street. Bible and Evangelistic Campaign conducted by Principal P. G. Parker.



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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII, No. 40

OCTOBER 1, 1937

Fridays, Twopence

## Power for Service

By Dr. J. N. HOOVER

*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.—Acts i. 8.*

**T**HANKS be unto God, who hath not left us without a Witness, a Guide, a Teacher, and Comforter. Life's problems are hard enough with His tender care, but what must it be for those who know not God in the forgiveness of sin, who walk in the path of sorrow without the comforting influence of the Holy Spirit? He knocks and He waits at the door of every heart to comfort and to cheer. Oh yes, He not only fills my soul, but every day in His own kind way, shows His mighty power. The manner in which the Holy Ghost came on the day of Pentecost was wonderful. He came not to do His work only, but to do it in the name of the Father and the Son. The Holy Ghost is, throughout the Bible, known by different names, such as the Spirit of God, the Spirit of the Lord, the Spirit of Truth, the Holy Ghost and the Comforter, but regardless of the term used, His work has remained unchanged from the beginning.

The coming of the Holy Ghost on the day of Pentecost was a fulfilment of prophecy. Pentecost was a Jewish festival. According to Exodus xxiii. 16, it was a feast of harvest, or the day of firstfruits (Lev. xxiii. 17). The feast began with the Passover and continued seven weeks, culminating in what is known as Pentecost. The Passover occurred in Egypt, but Pentecost at Sinai. The Passover stands for

### THE SHEDDING OF BLOOD,

but Pentecost for the giving of the law. Fifty days after the blood sacrifice in Egypt God gave the law at Sinai. Fifty days after the crucifixion of Christ, which occurred at the Passover, God gave the Holy Ghost. The sacrifice in Egypt and the giving of the law at Sinai was indeed the type of the divine Sacrifice and the divine Gift. That was a wonderful day, a day in which the power of God the Father, and God the Son and God the Holy Ghost was most gloriously demonstrated. It was a great day in the life of the disciples and without it they would have failed in their Christian work.

Many of our churches are given over to socials and suppers and entertainments until they cannot appreciate

a real gospel sermon, a hearty amen, or an old-fashioned prayer meeting. Many of our churches are more concerned about a social service programme and the propaganda of the doctrine of their own denomination than they are about the salvation of lost souls within their reach. Some people are mighty anxious about the gospel in China or Africa, but what about the unsaved souls at home? Jesus told the disciples to begin at home and thence to the uttermost parts of the world. Like the disciples, the Pentecostal fire must burn in your own heart before you will have the power to

### WITNESS FOR JESUS

in your own community.

Too much organisation interferes with the operation of the Holy Spirit. He must have the right-of-way. Self and self interests must be sacrificed upon the altar of God before the Holy Ghost will enter your heart to control your life. What we need to-day is less denominationalism and more Christianity. It is not more organisation we need, but more of the old-time Pentecostal power, more gospel preaching than lecturing, more real devotion than entertainment and more Christian living than public profession.

Did anyone after Pentecost receive the Baptism in the Holy Ghost? Yes, in the eleventh chapter of Acts we find Simon Peter giving a report to the Church in Jerusalem of his meeting in the home of Cornelius, saying, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the Word of the Lord, how that He said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost" (Acts xi. 15, 16). "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" (Acts xi. 17). Again in Acts xv. 8, 9, we read, "And God, which knoweth the hearts, bare them witness,

### GIVING THEM THE HOLY GHOST

even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Again

in Acts xix. 6, we read, "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

Many active pastors and church people know practically nothing of the Baptism in the Holy Ghost. Some say they received the baptism in the Holy Ghost at conversion, others say it was a gift to the Church. But in the language of the Apostle Paul, I ask, "Have ye received the Holy Ghost since ye believed?" I am not talking about growing in grace, but the Baptism in the Holy Ghost. The doctrine of the Baptism in the Holy Ghost, the doctrine of divine healing, or the doctrine of the second coming of Christ is just as scriptural as the doctrine of conversion or regeneration, and the full gospel is not preached where any of these doctrines are omitted.

In the study of the Holy Ghost, two questions are paramount. First, is the Holy Ghost a gift? In order to settle the question satisfactorily, we must obtain a statement from the highest authority. Jesus, in His last message to His disciples before His crucifixion said, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart

#### I WILL SEND HIM

unto you" (John xvi. 7).

Here we find that the Holy Ghost, which is the Holy Spirit or the Comforter, is to be given or sent unto the disciples, who is also to remain with them until Jesus should return. Yes, the Holy Ghost is a gift for in Acts ii. 38 I read: "Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

*Is the Holy Ghost a baptism?* Yes, the Holy Ghost is a baptism, for John the Baptist said, "He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptiseth with the Holy Ghost" (John i. 33). Again in

Matthew iii. 11, I find John saying: "I indeed baptise you with water unto repentance, but He that cometh after me . . . shall baptise you with the Holy Ghost and with fire."

Jesus, referring to John's statement, said, "John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." Jesus is here speaking to Christians, to His disciples, to those who had given up everything in this world and were following Him with all confidence in His integrity and

#### SUPERNATURAL ABILITY.

Once again He said to them, "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you." If the disciples at this time had received their Holy Ghost baptism, why did Jesus say unto them, "He [the Holy Ghost] shall be in you"? According to John vii. 39, they had not received this endowment of power, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." In the 7th verse of John xvi. we hear Jesus saying, "If I go not away, the Comforter [the Holy Ghost] will not come unto you, but if I depart, I will send Him unto you." They were Christians, but according to the Scriptures they did not receive the baptism in the Holy Ghost until the day of Pentecost. The Holy Spirit, the Third Person in the Godhead, is present and assists in the work of regeneration, but the spiritual birth is not the baptism in the Holy Ghost. The Holy Spirit is present and assists in the work of sanctification, but sanctification is not the Holy Spirit baptism. I advise you to go to your knees in prayer, make the supreme sacrifice, pay the cost, and you will know something of the power, and the wisdom, and the influence, and the joy that filled and thrilled the hearts of the disciples when the Holy Ghost came upon them at Pentecost.

## CHERITH

I sit beside my Cherith  
In God's appointed place,  
And watch the falling waters  
Of God's mysterious grace.  
More weakly flows the current,  
More shallow day by day,  
And yet the Spirit whispers;  
"God will provide alway."

Parched grow the fields around me,  
The song of birds is still;  
I only hear the murmur  
Of the ever-failing rill.  
Its plaintive voice grows fainter,  
Dying from day to day,  
And yet the Spirit whispers:  
"God will provide alway."

Elijah's God is watching,  
Though He may be concealed,  
When fails the brook of Cherith  
His care shall be revealed:  
Forth to some fair Sarepta  
His faithful hand shall lead,  
And where His wondrous bounty  
Will meet my every need.

And so I sit by Cherith  
In God's appointed place,  
And see without complaining  
The waters fail apace.  
For faith and trust are with me,  
My comfort and my stay;  
I hear the Spirit whisper:  
"God will provide alway."—Sel.

## The Way of Salvation

# "Nobody's Back"

By Captain E. G. CARRE

"WELL," he said, as I paused at his bedside on my round of visits through the ward, "nobody's ever come back to tell us what's on the other side." The speaker gave me a half-smile as he uttered this not uncommon "doubter's plea," which implied that he would believe if someone had come back, and listened in friendly fashion to my reply as I tried to help him.

And yet, as one thinks it over, was there ever a weaker excuse than this for going down to a lost eternity? For the whole basis and reality of the Christian experience rests on the fact that One has come back from the dead, the One who has told us plainly of the hell that He died to save us from, and of the heaven he lives to bring us to.

But more than this, He offers an infallible means by which any genuine inquirer can test the truth of His message, in these words: "If any man will do His [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John vii. 17).

Combined with this further statement: "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life" (John vi. 40).

It is evident, therefore, that God's will is that all men—including you, my reader—should have the definite knowledge of everlasting life through believing on the Son of God as your Saviour.

And the only hindrance to your knowing God's will, and gaining this assured knowledge of eternal life is, that you are not willing to apply God's test, by trusting His Son for your salvation.

The following incident will illustrate the danger of delay. It is long years ago since I stood at another bedside, that of a former shipmate. Death was written in his face.

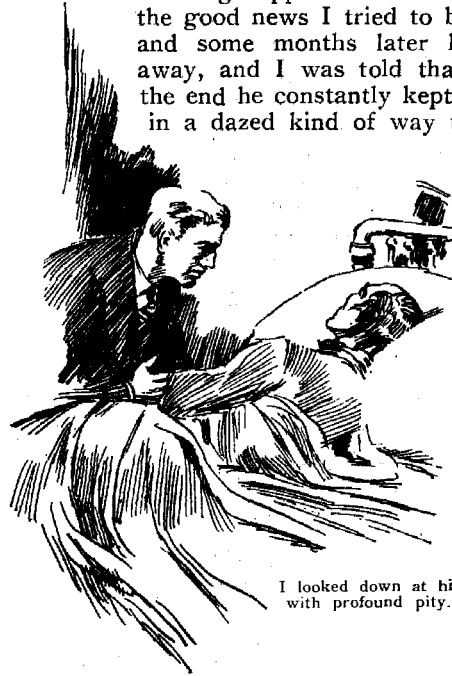
"I'm an agnostic," he said, "I don't believe that anyone knows what happens after death!"

I looked down at him with profound pity. "You can look back on your past," I said, "on the days of your youth, your manhood, and age, but when you turn to the future, what have you—nothing! Now, may I say in all humility, that the very opposite set of conditions are mine, for my all is not in the past or present, but in the golden future, in that glorious place of joy and gladness, which God has prepared for them that love Him."

My reader, ask yourself this searching question: "If this is all the heaven I'll ever know,

does it satisfy me?" But don't leave it unanswered until it is too late.

For such seemed to be the case with this dying soul. His failing faculties poisoned with false teaching appeared unable to grasp the good news I tried to bring him, and some months later he passed away, and I was told that towards the end he constantly kept repeating in a dazed kind of way these three



I looked down at him with profound pity.

words, "I don't know!" And so he launched out upon the shoreless and timeless sea of eternity!

But finally to prove the awful fallacy of this satanic argument against believing in the Saviour, let me quote from the Book of books the answer given to the doomed rich man, when he asked for someone to plead with his five brethren lest they end "in this place of torment," which is the inevitable end of a Christless life; "And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent."

"And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 30, 31).

No, it is not a voice from the dead that we need, but the words of the living Son of God, who said, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24).

# Personal Work

By Miss C. V. BRADBURY

**B**ELOW are a few examples of the questions, excuses, and difficulties the unsaved will present to God's children when they endeavour to point them to Christ. If we prayerfully study these problems we shall discover the Lord has His own answer for them. In some instances quite a number of scriptures can be referred to that will deal with one question. It is very important to be as simple as possible, and not try to air our knowledge of God's Word by quoting all these references just because we have studied the matter thoroughly. We must remember the unsaved can only grasp a little at a time, and that we are entirely dependent upon the Holy Spirit to open the heart of the unbeliever. If the first scripture we quote does not impress the sinner, then we can pass on to the second, the third, and so on, looking prayerfully to God to reveal Himself through His Word.

*The sinner says:* "If I get saved I shall have to make so many sacrifices."

*God answers:* Matthew xvi. 26, "What is a man profited, if he shall gain the whole world and lose his own soul?" II. Corinthians v. 17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, and all things are of God." Old things are passed away; it is not a case of having to make sacrifice, of having to struggle and strive to give up pleasure and sins, they pass away! as God's Word declares; they drop off like a cloak, and our desires, aims, ambitions become new because of the new life within.

*The sinner:* "Why cannot I understand the Bible, I read it and it is a sealed Book to me?"

*God answers:* I. Corinthians ii. 14, 15, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." The spirit of man within a man understands natural things, likewise the Spirit of God within a man understands spiritual things.

*The sinner:* "But I have always lived a good, moral, upright life, never done anybody any harm," etc.!

*God answers:* Isaiah lxiv. 6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah liii. 6, "All we like sheep have gone

astray," etc. James ii. 10, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Rom. iii. 10, "There is none righteous, no, not one." Romans iii. 23, "For all have sinned and come short of the glory of God."

It is most difficult to convince good living people that they are sinners and in need of a Saviour. Before they can be dealt with they must be made to realise their lost condition. Christ says, "I came not to call the righteous, but sinners to repentance." It is the work of the Holy Ghost to convince of sin.

*The sinner:* "I am young and likely to live for many years: I need hardly think about eternal matters yet."

*God answers:* Proverbs xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Ecclesiastes xii. 1, "Remember now thy Creator in the days of thy youth." II. Corinthians vi. 2, "Now is the day of salvation." Genesis vi. 3, "My Spirit shall not always strive with man." "To-day, if ye will hear His voice, harden not your heart."

*The sinner:* "To be saved just by believing seems too simple."

*God answers:* II. Kings v. 13, "If he had bid thee do some great thing wouldest thou not have done it? How much rather then when he saith unto thee, Wash, and be clean?"

So many people stumble because of the simplicity of the plan of salvation, if God commanded them to

do something great, or to sacrifice or to pay their way to heaven, they would not think it unreasonable. "To obey is better than sacrifice and to hearken than the fat of rams." All we have to do is to believe on the finished work of Calvary, to "wash, and be clean."

*The sinner:* "But does not it say in Philippians ii. 12, "Work out your own salvation with fear and trembling"?"

*God answers:* In verse 13, "For it is God that worketh in you both to will and to do of His good pleasure."

You cannot work out salvation until God has worked it in.

*The sinner:* "If I die does not that finish everything?"

*God answers:* Luke xvi. 22, 23, "The rich man also died, and was buried; and in hell he lift up his eyes." Hebrews ix. 27, "It is appointed unto men once to die, and after this the judgment." I. Corin-

*The one who would have real success in bringing men to Christ, must have a working knowledge of the Bible. The Word of God is the sword of the Spirit. It is the instrument God uses to convict of sin, to reveal Christ and to regenerate men. If we would work together with God, the Bible is the instrument upon which we must rely and which we must use in bringing men to Christ.*

—Dr. R. A. Torrey.



thians v, 10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, whether it be good or bad."

*The sinner*: "Is it not presumption to say you are saved? You cannot possibly know in this life, you can only hope so."

*God answers*: I. John v, 13, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I. John iii, 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Romans viii, 16, "The Spirit itself beareth witness with our spirit that we are the children of God."

*The sinner*: "God is too loving to send a man to hell!"

*God answers*: Exodus xxxiv, 7, "He will by no means clear the guilty." Mark xvi, 16, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." II. Peter iii, 9, "God is not willing that any should perish but that all should come to repentance." This last scripture implies that if all do not repent, all will perish.

*The sinner*: "But I have believed for years and yet am not saved."

*God answers*: Romans x, 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

To believe with the head is not sufficient, we must believe with the heart, and act upon our belief, by yielding to the Lordship of Christ (we may add that the devils also believe and tremble, James ii, 19).

*The sinner*: "I think I am too great a sinner to be saved."

*God answers*: Isaiah i, 18, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Hebrews vii, 25, "For He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

*The sinner*: "But I say my prayers, I give to the poor, and help God's work in many ways, surely God will reward me for this!"

*God answers*: Ephesians ii, 9, "Not of works, lest any man should boast." Galatians ii, 16, "A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Matthew vii, 22-25, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me ye that work iniquity."

We need to prayerfully consider whether it is necessary to use this last scripture or not.

*The sinner*: "In that case I have sinned. Tell me what I must believe."

*God answers*: Isaiah liii, 6, that "all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." I. Peter iii, 18, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit." And such scriptures as John i, 12, iii, 16, v, 24, and vi, 37; Romans x, 9, 13; Acts xvi, 31, and so on.

## The Relation of Fruit and Gifts

By SAMUEL CHADWICK

**F**RUIT and Gifts are not identical. Fruit belongs to character; gifts are enduements of power. Gifts are an evidence of the Spirit; but they are no proof of holiness. Gifts are according to the elections of the sovereign will of the Spirit of God; fruit is the manifestation of cultivated life. Gifts are for service; fruit is for character. Gifts are functional; fruit is a quality of life. Gifts are bestowed; fruit is a manifestation. Gifts may be given immediately and complete; fruit is implanted and of gradual development. They are of the Spirit, and are intimately connected with one another, but they are not inseparable, much less identical. The gifts of the Spirit are given to people who are elect according to the sovereign will of God, who by His Spirit divides to every man severally as He will. Love, in which is included all the fruit, is not in the list of spiritual gifts. Fruit is for all; gifts are for those for whom they have been prepared. All may not prophesy, but all must love.

We may covet gifts, but we must bear fruit. Gifts cannot take the place of fruit.

*The function of spiritual gifts.* "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that

### RULETH WITH DILIGENCE;

he that sheweth mercy, with cheerfulness" (Rom. xii, 6-8). The gifts of the Spirit are for service, and they differ according to the kind of ministry to be fulfilled. Occasion may determine function. There are seasons when special gifts abound. Some are permanent. Others are given for special vocations and exceptional occasions; as, for example, the gifts that came upon Timothy by the laying on of hands, and the special



manifestation of power in times of special visitation. There are no reasons why the gifts of the Spirit should be operative in one dispensation and not in another. They did not cease at the close of the apostolic age. They have been manifest in all ages of the Church, and there are abundant proofs that they are still available to the faith and need of the Church. There is no reason why they should not be more manifest, and perhaps there is a greater need for them now than in some other times. The wonders of man rival the miracles of God. The psychic is hardly distinguishable from the spiritual. The Dragon-Lamb works wonders more theatrically impressive than the Lamb in the midst of the Throne. In the realm of wisdom and knowledge, faith and healing, miracles of power, prophecies and discernment of the occult, tongues and their interpretation, the wisdom of this world outvies the

#### WORKS OF MODERN RELIGION.

The counterfeit outbids the true, but the true is the power that destroys the false. A revival of spiritual gifts in the Church would bring to naught the mocking pretensions of the world. Pagan cannot cast out pagan, any more than Satan can cast out Satan, but in the Spirit of God there is victory over the world.

*Safeguards against abuse.* Gifts are liable to abuse. In the early Church they appealed to unspiritual men who desired them for carnal purposes, and thought they had a commercial value. They are still commercialised, though not always for the cash value. In the Corinthian Church they became a fruitful source of rivalry, jealousy, and disorder. Those possessed of one gift claimed priority in importance and precedence in order. The root of the difficulty lay in the fact that

carnal people were in possession of spiritual gifts, and used them for carnal ends. Spiritual gifts are no proof of spirituality. The New Testament nowhere makes spiritual gifts the sign of holiness, and there were some greatly endowed of whom Jesus said that at the last it would be declared that He never knew them. There is no suggestion that the gifts were not genuine, but they were perverted to wrong ends or exercised in the wrong spirit. This is a serious difficulty to many, but the Scriptures make it plain that in a Church that "came behind in no gift, waiting for

#### THE COMING OF THE LORD,"

there were carnalities that would have disgraced a decent pagan assembly. Gifts are not substitutes for grace, and ignorance and carnality have made them a menace to holiness of heart and integrity of character.

The safeguards against abuse are in the loyalties of faith. The first is loyalty to the Lordship of Christ. That is the first law of Christian discipleship and the continual standard of Christian life and service. The second line of defence is loyalty to the Word of God. The Word and the Spirit are never at variance, and the Word of Truth attests the Spirit of Truth, and the Spirit interprets, corroborates, verifies, and confirms the Word. No wisdom is of God that is not according to the Scriptures. There is laid down a plain, practical rule in loyalty to the fellowship in the Body of Christ. Edification is the test and order is the rule. Gifts of prophecy and tongues came into competition, and for these definite rules were laid down, but the law of love applied to all.



## Healed at Principal Jeffreys' Campaign Meetings at Southampton

IT is with great joy in my heart I write to say what the dear Lord has done for me. I suffered with double rupture for fourteen years; also a stomach rupture. On June 9th I went to Southampton to Principal Jeffreys' campaign. I went out to be prayed for and I felt God's power going through my whole body. I returned to my home with these words ringing in my heart: "Keep the touch of God in your soul," for they had been singing that in the meeting. I went to bed, and in the morning I awakened with the same chorus in my heart. I then took up my belt which I had worn for years, and I found I did not need it. There was nothing to put back into place. I was healed. After having suffered for fourteen years I was free. Praise His holy name. By God's help I will go on to love and serve Him better.—MRS. E. L. HURFORD (*Andover*).

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

**Sunday, October 3rd.** Luke xxiv. 25-35.

"Beginning at Moses . . . He expounded unto them" (verse 27).

Praise the Lord! What a wayside Scripture meditation. It was scriptural exposition by the infallible Expositor that lifted them from their slough of despond. How thorough He was in His treatment of the inspired Word. He commenced with Law and worked through to Grace. With masterly strokes He painted the holiness of God, the sinfulness of man, the schoolmaster methods of Law, man as the inept scholar, always a failure. He put in the ever-present thin red line of the blood. In bold relief and dim shadow He painted God and Man. Heart hunger for the sons of men, soul thirst for the Eternal God. Because He was what He was He painted Himself into the Love-picture. Their vision was stimulated, their hearts warmed, their understanding enlightened. O Thou Teacher of men, teach me, illumine me!

PRAYER TOPIC:

That a great wave of revival may sweep over our churches.

**Monday, October 4th.** Luke xxiv. 36-53.

"Tarry until" (verse 49).

It was the last words He uttered to them. Last words have a peculiar significance, and are generally honoured and heeded. He knew their deepest need. It has been said that Jesus had no property and left no will. On this memorable occasion He advised His own of the legacy He was leaving them. He gave no date of its reception, but commanded them to wait until its arrival. Confidence in His word, obedience to His command, and patience in waiting was gloriously rewarded in the appointed place. His word still holds good as so many can humbly and reverently affirm. Their waiting entailed fellowship, unity, love, as indeed it always must, but through it all there was that blessed preparation of heart so essential to reception. So dear heart, stand upon His word, live in His will, though it tarry, wait for it, for He surely will bring it to pass.

PRAYER TOPIC:

For special blessing upon all evangelical work in the Irish Free State.

**Tuesday, October 5th.** I. Sam. i. 1-18.

"She continued praying" (verse 12).

Poor soul! Worn out with persistent persecution, taunted by another with the allegation that God had forsaken, heart-hungry and sad in spite of the natural love and consolation offered, she still held on to God. Her last hope was in

the Lord. With a heart overcharged with grief, she poured out the residue of her petition in mute, eloquent entreaty. The eyes of God and man were watching. The latter, though versed in formal worship, misunderstood and reproved. With chastened heart she tried to explain. The father-heart of the priest overcame ecclesiastical dignity and he co-operated in prayer. Persistency in prayer wins through the path to divine power. The enemy of souls is always ready to make real prayer life other than easy. But the Lord sees our hungry souls and Himself bestows the patience to press through to victory and fruitfulness. So pray, pray, pray on, my soul.

PRAYER TOPIC:

For God's protecting hand to be upon the children of our Elim missionaries.

**Wednesday, October 6th.** I. Sam. i. 19-28.

"The Lord remembered her" (v. 19).

What a gem of scripture. Very simple but very sweet! She had been despised, scorned and misunderstood by her fellow-beings, now she is remembered by the Lord. What a marvel of majesty this is. The All-Highest stooping to the lowliest. The Creator in His Omnipotence inclining to the helpless creation. Human confidence had won the consolation and comfort of the Divine. It is ever thus. He never forgets to reward those who put their trust in Him. The Lord's remembrance is creative. He delights to work supernaturally on behalf of His trusting children. God, unlike us humans, suffers no lapse of memory. He hears and waits His own good time and then remembers the suppliant by granting blessing. Having obtained the witness of the audience of God, we can be content and in calm assurance await the display of His remembrance.

PRAYER TOPIC:

That the Lord may make the Elim Woodlands an increasing source of inspiration and comfort to those who visit there from time to time.

**Thursday, October 7th.** I. Sam. ii. 1-11.

"The Lord killeth and maketh alive" (verse 6).

The slain of the Lord are many! We die, to live. The saint receives many a death blow. The Lord has sovereign right to pronounce the death sentence on anything in my life, and anything marked out for slaughter by Him I am better without. "We die daily," as Paul puts it. But praise the Lord, ours is not a continual death-chamber experience, for He only kills to make alive. As we go down into death with Jesus, we are raised with Him too, and the saint has

a resurrection shout of victory. Hallelujah. We feel the throbbings of immortal life grow stronger as the days go by. The new creature is athrill with the life of God. Here and now we have the earnest of eternal life, and if we abide in His will, it is heaven on the way to heaven. Hallelujah!

PRAYER TOPIC:

God's grace and guidance to be the portion of the Headquarters Staff continually.

**Friday, October 8th.** I. Sam. ii. 12-20.

"But Samuel ministered before the Lord, being a child" (verse 18).

What a vivid contrast is shown here between the wickedness of Eli's sons and Samuel. Samuel, young as he was, must have observed their villany, for the young are very observant. But the Lord shielded his young heart and safeguarded his spirit, mind and body. How blessed it is to realise that God can accept service from the young and inexperienced. Indeed we can only truly minister before Him as we retain that sweet and child-like character. How beneficial it is to meet and converse with some of God's aged servants. Deeply mature in the spiritual life and yet so blessedly child-like. They teach the most profound lessons, being all the while unconscious of their wisdom. Yet they have learned to unlearn and learn again at the feet of Jesus. Beloved Lord, who didst set a little child in the midst, make me and keep me child-like, so as to minister acceptably before Thee.

PRAYER TOPIC:

That the divine strength and grace may be vouchsafed to all the saints passing through the valley of bereavement at the present time.

**Saturday, October 9th.** I. Sam. ii. 26-36.

"Them that honour Me, I will honour" (verse 30).

Racial privileges and family preferences are not assurances of divine blessing. The promises of God are conditional. Here were two men with priestly pedigrees, yet they dishonoured the God of their fathers and so forfeited His protection. Wilful waste brings woeful want, and desecration brings disaster. God, in holy justice, has to deal with those in lofty positions who abuse it. But on the other hand, He never fails to promote those, however humble, who honour Him. Praise God, whatever our position in life we can honour Him. In our lives, walk, conversation, apparel, and as the stewards of what He has entrusted to us. Teach me, Lord, to covet naught of the plaudits of men, but to be so conscious of Thy presence, so receptive of Thy counsel, that Thou mayest be able to honour me as Thou seest fit.

PRAYER TOPIC:

A blessed time of inspiration to be experienced by our ministers as they prepare for the morrow's services.

**Fruitless and vain will your service be, if out of touch with your Lord.**

“GOD who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II. Cor. iv. 6).

Two Greek words are here rendered “light.” The first is *phos*; the second is *photismon*. *Phos* means light, underived and absolute, the opposite of *scotos*, or darkness. Jesus said, “I am the Light,” and here the word used is *phos*—“I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.” And we find the same word in I. John i. 5 where we are told that “God is light, and in Him is no darkness at all.”

*Photismon* means illumination or radiancy. It is rendered “illumination” in one version, and “radiance” by Rotherham. The word is found in only one other place in the New Testament, and that place is right here in this chapter, the fourth verse, where we read that “the god of this world hath blinded the minds of them that believe not, lest the light”—the *photismon*—“of the glorious gospel of Christ, who is the image of God, should shine unto them.”

The God who was, who is, who always will be, is the God the apostle is speaking of in the text. This God is our God, and He is

#### THE GOD OF POWER,

of law, of wisdom, of beauty, of justice, of mercy, and of revelation.

He is the God of power. “God hath spoken once; twice have I heard this, that power belongeth unto God.” There is no power apart from Him, absolutely none. I wrote an article recently in which I made this assertion, and I received a letter from a good sister who charged me with heresy for having made it. I had asserted that the Devil has no power apart from God, and she thought I was making God responsible for all the wickedness that is going on in the world, and for all the mean and contemptible things the Devil is doing. She wondered if I believe that God created the Devil, and she reminded me of the fact that after God had made all things at the beginning He looked upon what He had made, “and, behold, it was very good.” “Certainly,” she added, “the Devil is not good.” She overlooked the fact that the Devil was not the Devil when God made him; he was “the anointed cherub that covereth.” That cherub who was certainly “very good” fell from his lofty position of purity and power, and he became the Devil. God gave him the power he had when he was “the anointed

#### CHERUB THAT COVERETH,”

and for some wise reason did not take all of that power away from him when he became the Devil. But the power that the Devil exercises is exercised

# LIGHT out of DA

under divine supervision; in other words, he can do only what God permits him to do. He could not touch Job until God permitted him to touch him. And Pilate, although he was the governor and had been appointed by the Roman authority, and by that authority had been given the power of life and death over those that were arraigned before him, was without any power to pronounce sentence of death upon Jesus apart from the power which God gave him. He said to Jesus, “Knowest thou not that I have power to crucify Thee and power to release Thee?” Jesus replied, “Thou couldest have no power at all against Me except it were given thee from above.”

It is a great comfort to me to know that all power is of God, that there is no power apart from Him, that no wicked man or men can persecute me or harm me, and that even the Devil cannot touch me or tempt me without the permission of my Father in heaven. The infinite resources of the universe are under God’s control and at His disposal. There is no power apart from Him. He is the God of power. And when He shall have

#### ACCOMPLISHED HIS PURPOSE

in permitting sin and sinners to exist and operate He will put down all sin, and He will rid the earth of sinners for ever. He will lock the Devil up in “the lake that burneth with fire and brimstone,” and the earth He will flood with the light of His glory.

God is the God of law. The whole universe is in the grip of law, and has been since God created it. Take the law of gravitation, for instance. It operates everywhere in the material universe, and operates with uniformity. It is essential to the preservation of the universe. If it were not for this law chaos would prevail. The earth revolves upon its axis, and travels in its orbit around the sun, and comes back to the place from which it started, not a single second ahead of time or a single second behind time, but right on time, obedient to the law of God. And there is such a thing as moral law, and such a thing as spiritual law. And Paul speaks of “the law of the spirit of life in Christ Jesus,” and of “the law of sin and death.” God is operating in

# ARKNESS

By Pastor J. NARVER GORTNER

the universe to-day, in the natural realm and in the spiritual realm, through law. God is the God of law.

He is the God of wisdom. All wisdom, as all power, is of Him. Man has no power to think and no power to act apart from God, and God has been showing us all the way down

## THROUGH THE CENTURIES

of human history that man apart from God is a miserable failure. It has been demonstrated that he is incapable of governing himself, but he is unwilling to admit that he has been a failure; and so God is letting him get the whole world into a frightful mess, and the mess is destined to get worse and worse. God only is wise. There is no wisdom apart from Him. He has made it possible for us to tap the resources of His power and of His wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

God is the God of beauty. He delights in beauty. That is why He has filled His universe with it. Look where you will, and you will see it: up into the heavens, down into the ocean, out on the prairie or the desert, in the deep valleys or where the mountains lift their craggy summits toward the sun. There is beauty everywhere. And there is such a thing as moral beauty, spiritual beauty, as well as physical beauty. And so we read of "the beauty of holiness." This is the outstanding element of "the beauty of the Lord."

God is the God of justice. We read that

## "JUSTICE AND JUDGMENT"

—and justice and judgment go together; justice is not justice apart from judgment—"are the habitation," or, as it might be rendered, the foundation, "of His throne."

God is the God of mercy. And we are truly grateful that it is so. He manifested His mercy in the gift of His Son whom He sent into the world to die for us, that "He might be just and the justifier of him that believeth in Jesus."

God is the God of revelation. He has revealed Himself to man. His revelation of Himself is a threefold revelation. He has revealed Himself through nature, for "day unto day uttereth speech, and night unto night showeth knowledge"; through the Bible which is the Word of God, the written Word; and through Jesus Christ, the living Word, the Word "made flesh," concerning whom it has been written that He was "the express image of His person," that is, the express image of the person of God, or, as it might be rendered, "the character of His substance."

If you leave God out of the picture everything in the universe is involved in mystery. You can say that the universe came into existence, and is being

## MAINTAINED BY LAW.

But where did the law come from? Whose law is it? Who operates it? Upon whom does it depend? The evolutionist traces his ancestry back to the anthropoid, the mollusk, the ascidian—back to a piece of protoplasm. But he does not know where the protoplasm came from. I trace my ancestry back to God. It was He who created the heavens and the earth; it was He who brooded in the person of His Spirit on the face of the waters; and it was He who said, "Let there be light," and light was. And it is written that after He had created all the other creatures He created man. Man He created on the sixth day, and He breathed into the nostrils of the man He had made the breath of life, and man became a living soul. God created man in the image of God.

The apostle tells us in the text that "the God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

What a collation of ideas is here! Light, knowledge, glory, God, face, Jesus Christ!

The word rendered "light" where we here read of "the light of the knowledge of

## THE GLORY OF GOD,"

is, as I have already said, the word *photismos*. It means illumination, or radiancy. When Moses came down from the mountain his face shone. He had been in the presence of God; he had been communing with Jehovah face to face, and his features had absorbed so much of the Divine that they shone with a supernatural glory. That glory was a borrowed glory; it was the glory of the Lord. Jesus said, "Ye are the light of the world." The light with which the saints of God shine is a borrowed light. And God's object in shining in our hearts is that we may be made to shine. Jesus said to the disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." And Paul wrote, "Among whom ye shine as lights in the world, holding forth the word of life."

(continued on page 637).



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.

## Bold Praying.

SOME of the really great things in the history of the Church have been brought to pass by heroic prayers; men and women that have dared to tackle the impossible on their knees. In this way they have stormed impregnable strongholds of the adversary, and cut their path through overwhelming difficulties and dangers. Real Holy Ghost prayer will not be influenced by the things that are seen; it counts God able for anything. If we are going to witness mighty things come to pass in these days then we shall need to learn how to pray magnificently, heroically, daringly, throwing ourselves into the prayer battle with wholehearted abandon. God will give us answers that will stagger the unbelieving and convince the honest-hearted inquirer. The Church of God possesses no more potent weapon with which to win her spiritual conflicts than that of prayer. We must pray until the doors of prejudice swing open, and the mountains of opposition are laid now, and we possess the gates of our enemies. Prayer is our way to the goal of God's purpose. Let us not seek some other less costly alternative to prayer. Prayer is God's way to victory.

### Thoughts for Thinkers

*Preaching . . . is the outflow of a life.*

*Time is but an island engirdled by the ocean of eternity.*

*There are certain theologies which so exhibit God as to make Him the possession of a party.*

*The Bible explains in one century what it says in another.*

*The sensitiveness of spirit that admits a believer into divine secrets, grows only in quiet waiting before God.*

*God only knows the endless possibilities that lie folded in each one of us.*

*It is upon our willingness to listen and hear God speak that our prayer life from first to last depends.*



## Gleanings from Other Fields

### Dr. C. G. Trumbull.

Dr. C. G. Trumbull, a well-known figure in evangelical circles in the U.S.A., and Editor of the "Sunday School Times," has, we are happy to hear, completely recovered from his recent illness.

### Workers for God and Souls.

Over 300 young men and women have recently entered the Salvation Army Training College at Denmark Hill, where they will be trained for service as Salvation Army Officers.

### Rumanian Baptists.

With a membership of some 60,000 the Baptists are by far the largest Protestant Denomination in Rumania.

### The Advent Message.

We understand that Brig.-General F. D. Frost, C.B.E., M.C., I.A. (retd.), hopes early in the coming year to carry the Second Advent message to the Moslems in the neglected lands of Asia.

### Rev. Lionel B. Fletcher.

Mr. Fletcher is once more in this country, having recently returned from New Zealand. We understand that he is to conduct a number of evangelistic campaigns this autumn.

### Still the Best.

From the report of the National Institute for the Blind we learn that the Bible was last year's "best seller" among Braille books.

### Dr. Dinsdale Young.

This famous preacher resumed his ministry at the Westminster Central Hall a few Sundays ago after an absence of several months owing to illness. A large congregation was present to welcome the preacher.

### Rev. Mel. Trotter.

We regret to hear of the serious illness of Mr. Trotter, who took a prominent part in the Moody Centenary celebrations in this country earlier in the year.

### Persecution in Germany.

We learn that there are over 100 German pastors now under arrest, while 42 have been expelled from their parishes, and 31 more forbidden to preach.

### New Appointments.

Over 1,100 Methodist ministers have recently taken up their new ministerial appointments in Great Britain.

### The Paramount Question

*The really simple life is the life of following Jesus. The most perplexing question will soon become as clear as day if you determine with all your heart to follow Him. Satan will always be ready to whisper to you, "Such and such a good man does it"; but all you need to answer is, "It matters not what this or that man may do, or not do. The only question to me is, "What would Jesus do?""—R. A. TORREY.*

# Divine Healing Challenged

The Devil is Out with His Scissors Again

By Pastor LESLIE H. NEWSHAM

**I**N the past, those who have pioneered the message of Divine Healing have been faced with opposition chiefly from those who have definitely assigned the days of miracles to the early Church, and they have been able to deal with the opposition on the grounds of Scripture,—in the past it has been the Scriptures which have been the battle ground; but in these days we are faced with a far more subtle opposition and one which threatens the real message in a far more subtle way.

I feel it is time that a warning note is sounded, that we may be forewarned and forearmed!

As the message of Divine Healing has become more and more accepted by the people, not only because of the undeniable fact that Scripture teaches it, but because they have been forced by actual testimonies to accept the fact that healings *do* take place, some ministers who for long refused the teaching began to seek some method of introducing healing into their message, and this is where the subtle attack has been launched.

At various conferences and Church assemblies committees were set up to *find out what methods were sound!* Why they should need a committee to find this out when the Scriptures are so definite is quite beyond me.

But the most striking fact is that the prime movers in the subject of healing in

## THE SPIRITUAL REALM

are men such as Rev. Leslie Weatherhead, who not only denies the authority of the Scriptures but also denies such fundamentals as the divinity of Christ Jesus.

I quote the following from a newspaper report of the Methodist Conference, 1936.

Rev. L. Weatherhead said that "some of them felt that a great church should make a great pronouncement upon a great subject. The first step was to appoint a committee which would have the powers of a commission of inquiry. They wanted a committee consisting of doctors, ministers and laymen to find out what methods were sound and to correlate ideas and collect evidence and 'to see if any valuable approach is possible between our profession and the medical profession.'"

The great need of to-day is not committees but *men filled with the Holy Ghost.*

Although a few ministers accepted the supernatural, others began to introduce a new element. The relationship of the mind and the body was discussed and emphasis began to be laid upon what was termed "Spiritual Healing," i.e., Psychological Healing.

In passing allow me to say that my motive is not to expose erroneous teaching for the sake of proving myself right, nor do I wish to be destructive except in so far as it is necessary in order that we may obtain a sound foundation.

Healing is being adopted by many in all denominations, even in the Roman Catholic Church. But the important question is *what* healing? Is it the scriptural method? I have been surprised to find that many who profess to believe the healing testimony do not believe in the supernatural at all.

The main challenge we are confronted with to-day is from two sections; those who believe in *psychology* and those who believe in *faith healing*.

It is possible for me to deal with these two aspects under the same heading, without evading any issue or putting a wrong construction on either teaching. Fundamentally they are the same. The proposition that is put before us is that physical and mental health go together. It would be absurd for me to deny that this is a fact up to a point.

When the Foursquare movement commenced, the Principal was wise enough to differentiate between faith healing and Divine Healing. Some perhaps thought this was somewhat pedantic, and yet to-day we see the wisdom of his stand.

Undoubtedly the Scriptures teach the necessity of faith in order that we may be healed and that without faith it is impossible to please God; in almost every instance of healing in the Scriptures we find that

## FAITH WAS AN ESSENTIAL,

but the whole point is that the emphasis must be put in the right place. Is faith the healer? Unquestionably no! Faith is but the key that opens the door of healing, but it is not the blessing itself! Faith is the channel along which the blessing flows. Just as a canal is the channel along which the water flows, so is faith the channel along which the blessing of Divine Healing flows.

If we put too much emphasis on faith, we find ourselves involved with the man who contends that this method is merely a question of faith or psychology—mind over matter.

Suppose we adopt this teaching, let us see where it leads us. If this thesis is correct, we must conclude that sickness and disease can be completely eliminated if we can put the mind in the right state, and further, if this is so, the best means we can adopt is to educate the mind. Again, in this case we may conclude that the supernatural can be completely ignored, God is left out, as in these circumstances, man has the ability to heal himself. Now this is briefly, precisely the teaching of the psychologists. I do not deny that psychology is valuable in many cases, but the fact remains that this is not the method adopted by the early Church, and as has been demonstrated by experience it can only apply to certain cases.

Now let us go a step further and

## COMPARE THE METHODS

and approach of these people and the Apostles. Let us turn to the third chapter of the Acts.

Peter and John went to the Temple at the hour of prayer. At the gate of the Temple was a man lame

from his mother's womb whom they carried there every day to ask alms of those that entered. He, seeing Peter and John entering, asked an alms of them, but they had no money for the poor fellow. Now listen to his words and note how this man obtained his healing, it is described in detail. "Then Peter said, silver and gold have I none; but such as I have give I 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."

Now see if you can introduce any psychological methods into that healing, you cannot, because there were none! Peter himself tells us just how it was performed in verses 12 to 16; in verse 16 he says, "And His name through faith in His name hath made this man strong." Nothing but the power of the name of Jesus, the despised Nazarene.

It is true that psychological methods can produce certain healings, but this is not the Bible way.

I believe that the enemy is using these methods to cover up the real method—another effort to detract from the Lord Jesus and to strip this teaching of

#### THE SUPERNATURAL ELEMENT

and bring it into the realm of the natural.

When the disciples were commissioned to go and preach the gospel in all the world (Mark xvi. 15), and also to heal the sick, or when the sick of the Church

were commanded to call for the elders of the Church (James v. 14), and they were to pray for them, anointing them with oil in the name of the Lord, is it not a remarkable fact, that if by this was meant the involved methods of the psychologist *no mention of this method was made?* The disciples left the command but not the key to the Church which was to follow, for the Bible tells us to heal the sick, without showing us how to do it? No, brethren, the only healing power the Church is commanded to exercise is in the power of the all-prevailing name of Jesus. He is the Healer of body and soul.

Just as many ministers have apparently succeeded in stripping the gospel of the supernatural, so to-day this subtle attack has been launched to strip the healing message of the Church of the supernatural.

*We are in danger of being robbed of our birthright!*

Satan is out to strip, by every means in his power, the Church of her power, just as he stripped Adam of his innocence by guile and false promises, as Samson was stripped and blinded. *The Devil is out with his scissors again—Beware!*

But thank God, we are not

#### IGNORANT OF HIS DEVICES.

Let us stand boldly and unflinchingly for the Bible teaching, and when every one of these methods has been revealed for what they really are, we shall still remain in possession of the greatest and mightiest power in the world, the power of the name of a resurrected Christ.

## Interesting Items from the Life of D. L. Moody

**M**OODY was always somewhat suspicious of what he termed "perfectionism." A man once called upon him, and claimed to have attained absolute sinlessness. "Well," said the evangelist, "I am glad to hear it, but I should like to ask your wife first!" He was delighted with the remark of C. H. Spurgeon, who said, writing of a man who had claimed a similar immunity from sin: "We always thought him perfect till he told us he was!"

Said the great Evangelist on one occasion, "I remember hearing of a blind man who sat by the wayside with a lantern near him. When asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause."

A striking phrase with which Moody began one of his addresses is most revealing: "Since I left the world forty years ago." One who heard him say this, remarked afterwards: "Yes, that is the reason Moody has done so much in the world. Because he left it forty years ago, the whole world has been benefited by him." "He left the world that he might win it."

When D. L. Moody was introduced to Mr. Gladstone, the latter said: "Mr. Moody, I wish I had your shoulders." Immediately the evangelist replied: "I wish I had your head, Mr. Gladstone, on my shoulders."

"I am not so afraid of excitement as some people; but the moment there comes a breath of interest, some people cry, 'Sensationalism, sensationalism!' But I tell you what, I would rather have sensation than stagnation, any time. There is nothing a seaman fears so much as fog: he does not fear a storm nearly as much. We have too much fog in the Church; let us get out of it."

The practical side of Mr. Moody's character is revealed again and again in his life and work. "In one of his journeys across the Atlantic when a fire broke out in the hold of the ship, the crew and some volunteers stood in a line to pass buckets of water. A friend said to Moody, 'Mr. Moody, let us go to the other end of the ship and engage in prayer.' The commonsense Evangelist replied, 'No, sir, we stand right here and pass the buckets, and pray hard all the time.'"



# Light Out of Darkness

(Continued from page 633)

The word rendered knowledge in the text means knowledge of a higher kind than man is able to acquire apart from God. It is so used in the Septuagint translation of Ecclesiastes where we read in our English version, "God giveth to a man that is good in His sight, wisdom and knowledge and joy." It is a knowledge of divine things.

## DIVINE REALITIES.

This knowledge, mark you, is a "knowledge of the glory of God." Is it possible for one to possess such a knowledge? It certainly is. But we can possess this knowledge only by becoming partakers of the divine nature; and we can become partakers of that nature only by being born of the Spirit.

Only through Jesus Christ, the Mediator between God and man, does man have access to God; so, only through Him is it possible for us to obtain this knowledge. Reject Him, or ignore Him, and there is no possibility of your being born of the Spirit, and being able to say that "the God who commanded the light to shine out of darkness, hath shined in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

In conclusion, let me tell you of a woman who some time ago died in Japan, a Japanese woman. The entire nation paid her homage. Only one woman had been better known and more dearly loved, and that was the Empress. This woman was the third daughter of a poor fisherman who, since he thought he was too poor to care for her, decided to sell her into the red-light district of Tokio. It was more than

## SIXTY YEARS AGO

that the sale was made, and the girl was brought to the notorious quarter of that great city where thousands are enthralled in a bondage that is worse than death. A young Japanese naval officer saw her, and he was thrilled by her beauty, and he desired her for his wife. He resolved that he would kidnap her as he found it impossible to break the contract by which she had been sold into lifelong servitude as a geisha girl. It was with great difficulty that he carried out his scheme. But he succeeded, and the girl became his wife. She found herself in a comfortable home, and surrounded by friends. Her husband managed a political campaign with such vigour and success that he attracted the attention of the government; and he was promoted. He rose from one position of prestige and prominence to another until finally he became the prime minister, the highest office held by a Japanese statesman outside of the royal family. His wife who, as a girl, had been buffeted by fate, became the dictator of court ritual and Tokio fashion, and for thirty years she matched her husband's political position by her charm. And when she died

## THE ENTIRE NATION MOURNED

and paid her homage. The story of her life reads like a story that has been spun out of the fertile brain of a writer of fiction. But it is a true story.

I am thinking of another story that is also true.

Man who was created in God's image fell into sin; he became a chattel of the Devil; it was impossible for him to deliver himself. God loved him, and in the person of Jesus Christ came into the world to save him from sin, to rescue him from bondage. Christ died and rose from the dead. Ascending into heaven He sat down at the right hand of the Father. "This Man receiveth sinners, and eateth with them." He is inviting unsaved souls to open the door of their hearts and let Him in. And He says that, if any man will do it, "I will come in to him, and will sup with him, and he with Me."

And, after a while, they who accept His invitation, and receive Him as Saviour and Lord, having overcome through the blood of the Lamb and the word of their testimony, will be accorded the privilege of entering into the glory on the other side and becoming a part of that glad company that will constitute the Bride of the great Bridegroom.

Turn to Revelation xix, and read: "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and

## GIVE HONOUR TO HIM:

for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God."

If you would have part in that wedding feast, if you would be numbered among those who in that glad day shall be joined unto our Lover Lord in the bonds of heavenly wedlock, you must accept the invitation to the wedding dinner here and now, here upon earth, and now while the invitation is extended, and, coming to the great Christ, you must become associated with Him in His Church, which is His Body, and by His grace you must be an overcomer. Having become a disciple of the Lord Jesus, and having overcome the world, the flesh and the Devil, through His grace and His power, an abundant entrance will be ministered unto you in the day of His appearing into those regions of eternal rest and ineffable glory.

I desire for you—for every one of us—God's best. If that "God who commanded the light to shine out of darkness" has not yet shined in your heart, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ," let Him do it to-night. Come, and let us seek the Lord.

There is no hope of glory  
apart from Christ. Christ  
in you is that hope.

# The Retribution of Neglect

## Current Evils in the Light of the Shortcomings of the Christian Church

By HUGH R. MONRO, LL.D.

**T**HE perfection and symmetry of the testimony committed to the Christian Church is most fully realised when the results of neglect of any phase of its divinely-given testimony is considered. Failure to emphasise any of the great truths of Revelation or to obey its great injunctions and commands is always attended with disastrous consequences.

The paragraphs below suggest some of the results which in recent years have followed in the wake of such incomplete and unbalanced testimony :

1. The Church's neglect of the ministry of healing and of the emphasis of the fruits of the Spirit: love, joy, peace, etc., has opened the way for the wide extension of the errors of Christian Science and other similar cults.

2. Its neglect of Scripture teaching concerning economic responsibility and sharing with the distressed has contributed to the growth of Communism.

3. It has failed to stress adequately Christ's teaching concerning mercy, forgiveness and non-resistance, and militarism and the war spirit threaten the very existence of civilisation.

4. Its failure to give adequate emphasis to sound Christian culture has permitted the rise of a materialistic education and the unsettling of the faith of its youth.

5. Its failure to realise the spirit of brotherhood in its fellowship has led to the alienation of labour and the poor.

6. It has failed to give adequate emphasis to the oneness of all men in Christ, with the bitter fruit of political injustice and increased racial animosity.

7. It has failed to recognise its debt to Israel and the evangelisation of the Jew as a primary responsibility: result, the alienation from the Church of God's ancient people and their calamitous drift into spiritual indifference and infidelity.

8. The neglect to promote evangelism by aggressive measures has surrendered many of the most effective forums to the leaders of radicalism.

9. It has failed to set forth in clear terms the moral philosophy and ethical teachings of the New Testament, and Freudian, Marxian and Darwinian theories have wrought untold havoc in our social organisation.

10. It neglects to emphasise adequately the Christian view of home and family relations and a godless psychology and indifference to vows works havoc in society.

11. It neglects the teaching of biblical stewardship and the trusteeship of possessions and its enterprises lack adequate support.

12. It neglects to expound the eschatology of the New Testament and the wildest vagaries regarding the future life flourish.

13. It neglects the teachings of inspired prophecy, and bewilderment as to world conditions and the course of future events falls upon its members.

14. It neglects the teaching of judgment and the penalties attending transgression of divine law and the sense of individual responsibility is weakened.

15. It tolerates loose views of the authority and inspiration of Scripture, causing infidelity and atheism to increase.

16. It has failed in its teaching to give adequate place to the new birth, the Atonement, the Resurrection, and the supernatural, and now is confronted with the plagues of humanism and ethical culture.

17. Its lack of sacrificial devotion to the missionary cause and the spiritual awakening of the vast non-Christian populations has permitted the growth of western materialism and godless culture with results which threaten all civilisation.

18. It expends large sums on architecture, elaborate equipment, and outward display, with a sacrifice of the simplicity, humility and brotherhood of apostolic Christianity.

19. It has departed from early spirituality and simplicity in worship, and ecclesiasticism, ritualism, professionalism, and Romanism have come to great prominence.

20. It has fostered clericalism and ecclesiastical control, and thus largely lost the participation of the laity in preaching and spiritual effort.

21. It has emphasised denominationalism and sectarian distinctions until new religious bodies have increased to a bewildering extent.

22. It has stressed so largely the intellectual appeal to the neglect of personal Christian experience, that the so-called Oxford Movement, with its spiritual glow but doctrinal deficiency, has attracted large numbers to its fellowship.

23. The promised blessing of a vital experience of Christ through His indwelling Spirit has had so little place in modern preaching that great numbers have sought reality in the counterfeits of spiritism, clairvoyance and other forms of occultism.

24. It has stressed the visible and organised Church at the expense of the mystical, so that multitudes have lost the deeper meaning of their discipleship as members of the Body of Christ.

25. In the endeavour to meet practical needs and conform to popular demand, the pulpit ministry of the Church has become so largely devoted to social, political and ethical themes that the laity is losing doctrinal intelligence; hence the lack of Bible school teachers and those qualified for other forms of Christian leadership.

26. In a time of economic distress, of moral confusion, of social unrest and intellectual bewilderment—a time when the foundations of civilisation are being shaken—the Church speaks with a feeble voice. Through absence of conviction, of passion, of vision and of faith, the enemy triumphs at the gates.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS . B. GRAY

## NATIONAL CRUSADER WEEK

### Special Campaigners

**PASTOR W. G. HATHAWAY**

October 10th. Bath.

**PASTOR E. C. W. BOULTON**

October 3rd. Letchworth.  
 ,, 4th. Canning Town.  
 ,, 6th. Kingston.  
 ,, 7th. Woolwich.  
 ,, 10th. Southampton.

**PASTOR J. MCWHIRTER**

October 5th. East Ham (Rally).  
 ,, 6th. Croydon (Rally).  
 ,, 7th. Kensington.  
 ,, 8th. Clapham (Rally).  
 (accompanied by Mrs. McWhirter)

**PASTOR P. N. CORRY**

October 3rd. York.  
 ,, 4th. Knottingley.  
 ,, 5th. Hull (City Temple).  
 ,, 6th. Grimsby.  
 ,, 7th. Sheffield.  
 ,, 8th. Lincoln.  
 ,, 9th. Birmingham (Rally).  
 ,, 10th. Birmingham.

**PASTOR D. B. GRAY**

October 3rd. Kensington.  
 ,, 4th. Forest Hill.  
 ,, 5th. East Ham (Rally).  
 ,, 6th. Croydon (Rally).  
 ,, 7th. Kensington.  
 ,, 8th. Clapham (Rally).  
 ,, 10th. Clapham.

**PASTOR DAVID VANSTONE**

October 3rd. Gloucester.  
 ,, 4th. Worcester.  
 ,, 5th. Coventry.  
 ,, 6th. Nottingham.  
 ,, 7th. Barnsley.  
 ,, 9th. Halifax (Rally).  
 ,, 10th. Bradford.

**PASTOR A. LONGLEY**

October 3rd. Wimbledon.  
 ,, 5th. Watford.  
 ,, 6th. Bermondsey.  
 ,, 7th. Ilford.  
 ,, 10th. Canning Town.

**MR. DOUGLAS CRAIG**

October 5th. Southampton.  
 ,, 6th. Bournemouth (Rally).  
 ,, 7th. Yeovil.  
 ,, 8th. Portsmouth.

**MISS ADELAIDE HENDERSON**

October 3rd. Croydon.  
 ,, 5th. Woolwich.  
 ,, 10th. Thornton Heath.

**PASTOR G. BISHOP**

October 3rd to 10th. Belfast.

**LONDON CRUSADER CHOIR**

October 3rd. Kensington.  
 ,, 4th. Forest Hill.  
 ,, 6th. Croydon (Rally).  
 ,, 10th. Clapham.

### Special Crusader "Evangel"

Next week's *Evangel* will be a special number—a Crusader number. You are advised to order extra copies at once. There is sure to be a demand. This edition is full of interesting and appealing items. Special articles which none will desire to miss. Music includes the Campaign Song entitled, "This Glorious Youth Crusade." Members of the congregation will be able to follow the piece when being sung by your choir, and maybe join in the chorus. Try this, it will add considerable interest and bring blessing and a greater spirit of co-operation in the meetings. Then there is contained in this *Evangel* in addition a new chorus, "O Jesus, draw me." A beautiful chorus for worship and appeal. Pictorially the *Evangel* will describe much to illustrate our Youth work. Buy extra copies and present them to your friends. Crusaders specially should consider this ministry of furthering the great Crusade.



**A GROUP OF  
PLYMOUTH  
CRUSADERS**  
 (taken during  
 the ministry  
 of  
 Pastor and Mrs.  
 R. Mercer).

## God Hath This Gracious Promise Made

E. C. W. BOULTON.

A. E. A. HAYWARD.

1. God hath this gra - cious pro - mise made, To all who  
 2. No e - vil thing shall thee be - fall, No dread a -  
 3. Be - neath Love's sha - dow thou shalt rest, A shel - tered  
 4. O teach me, Lord, Thou art the same, Who touched the  
 5. With - in the sha - dow'd vale of care, I fain would  
 6. When called to tread the path of pain, I then would

on His Word are stayed, Who trust and will not  
 larm thy soul ap - pal, It is God's pledge to  
 soul up - on God's breast, While deep with - in this  
 sick that to Thee came, And gave them life through  
 learn that Thou art there, The bur - den of my  
 lose all sense of strain, And prove each step that

*rit. marcato.*

be a - fraid, 'I am the Lord that heal - eth thee.'  
 all who call, 'I am the Lord that heal - eth thee.'  
 truth's ex - pressed, 'I am the Lord that heal - eth thee.'  
 Thy blest name, Thou art the Lord that heal - eth me.  
 heart to share, Thou art the Lord that heal - eth me.  
 Thou dost reign, Thou art the Lord that heal - eth me.

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## Bible Study Helps

**PAUL—A MODEL MISSIONARY**  
 (Ephes. iii, 8)

1. **His humility**—"less than the least of all saints."
2. **His qualifications**—"grace given."
3. **His commission**—"should preach."
4. **His field**—"among the Gentiles" (nations).
5. **His theme**—"the unsearchable riches of Christ."

**A ROYAL REWARD**  
 (James i. 12)

1. To whom is it given?
2. When is it given?
3. What is the reward given?
4. By whom is it given?

**A COMPARISON**  
**BETWEEN FATHER AND SON**

**King Ahaz** (II. Chron. xxviii. 16-27).

Sought idols (v. 23a).  
 Sacrificed to idols (v. 23b).  
 Defiled God's house (v. 24a).  
 Shut the house of the Lord (24b).  
 Ruined himself and all Israel (v. 23c).  
 Provoked the Lord God (v. 25).  
 Perished (v. 27).

**King Hezekiah** (II. Chron. xxix. and xxxi. 21).

Sought God (v. 10).  
 Sacrificed to God (vv. 21-24).  
 Cleansed God's house (vv. 15-19).  
 Opened the house of the Lord (v. 3).  
 Rejoiced himself and all the people (v. 36).  
 Praised the Lord God (v. 30b).  
 Prospered (xxxii. 21).

**The Application for to-day.**

Psalm ix. 16b, 17.  
 Proverbs xxix. 2a.—E. M. F.

## A Real Sacrifice

**T**WO gentlemen, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things they might see in the missionary countries through which the party was to travel. The men promised carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide for the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments; then the business man said "That must have been a real sacrifice!"

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the Church," he said, "and give me some plough work to do, please. I have never known what sacrifice for the Church means. A converted heathen taught me. I am ashamed to say I have never yet given anything to my Church that cost me anything."

How much does the average modern Church member ever sacrifice for his religion? How many that call themselves Christian ever sold the ox and then harnessed themselves to the plough?

**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.

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**BOARD-RESIDENCE, ETC.  
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- Cornwall.** Newquay.—Picturesque. Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432
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Young poultry farmer, South Wales coast, would like to meet partner either sex, with small capital or income, sound security; Christian fellowship close at hand. Apply, Box 464, "Elim Evangel" Office. C439

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Young man, 22, wishes to change position; 6 years in provision trade; willing to learn new business. Please write, H. Hansler, 67, The Lawn, Shepherds Bush Green, London, W.12. C446

**BIRTH**

**Bull.**—On August 21st, to Mr. and Mrs. Dudley Bull, of Ealing, the gift of a daughter, Margaret Joan.

**MARRIAGES**

- Norris : Quinn.**—On September 6th, at the Elim Tabernacle, Portadown, by Pastor W. Urch; Robert Whitsett Norris to Mary Jane Quinn.
- Ralston : Leyburn.**—On September 11th, at the Ulster Temple, Belfast, by Pastor W. Urch; John Ralston to Annie Leyburn.

**WITH CHRIST**

- Comben.**—On September 6th, Mrs. Comben, member of Elim Church, Portsmouth. Funeral conducted by Pastor J. Smith.
- Hamblin.**—On September 5th, Edward John Hamblin (Ted), at "Bishopsea," Bishopsworth, beloved and devoted Treasurer of Elim Church, Terrell Street, Bristol; called home to be with the Lord. Funeral conducted by Principal P. G. Parke. C448
- Strachan.**—On September 10th, Mrs. Mary Ann Strachan, aged 61, greatly loved and devoted member of Elim Church, Dundee. Funeral conducted by Evangelist G. L. W. Ladlow.

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