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# Home Evangelist

Foursquare Revivalist

August 5th, 1938.

Vol. XIX., No. 31.

Twopence

**"THAT WRETCHED  
TRACT"**

(see page 485)

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





# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XIX. August 5th, 1938 No. 31

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COME TO THE GREAT

# Foursquare Gospel Rally

AT THE

## CENTRAL HALL,

Westminster, London

### Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

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

### One Great United Meeting

in the evening, conducted by

## Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

# 4 Coming Events 4

**BANGOR, Co. Down.** August 13—15. Elim Tabernacle, Southwell Road. Youth Rally, 3.45 p.m. Open air at Pickle, 6 p.m. Procession of witness. Crusaders from all parts of the British Isles taking part.

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

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

**EASTBOURNE.** August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader Rally, 7 p.m.

**ELIM WOODLANDS** will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

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

**ISLINGTON.** August 28. Elim Tabernacle, Fowler Road, off Halton Road. Visit of Pastor W. G. Hathaway. 11 a.m. and 6.30 p.m.

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

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

**STOCKPORT.** Saturday, August 6 at 3.30 and 7.30 p.m. New Church opening, Great Portwood Street (late Methodist Church). Special speaker: Pastor S. Gorman (Birmingham), supported by local ministers. Alderman C. Royle, J.P., President of evening gathering.

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

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

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

## AUGUST CONVENTIONS

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

**BOURNEMOUTH (Springbourne).** July 30—August 2. Elim Tabernacle, Victoria Place, Springbourne. Special speakers. Convener: Pastor H. W. Fardell.

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

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

**LINCOLN.** July 30—August 2. Elim Tabernacle, Monk's Road. Speakers: Pastors S. Gorman and W. M. Barton. Convener: Pastor H. O. Bale.

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

**ROMSEY.** August 1. Elim Tabernacle, Middlebridge Street. 3 and 6.30 p.m. Special speakers. Convener: Pastor W. N. Brambleby.

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

## PRINCIPAL

### & Revival Party's Summer Engagements

**PORTSMOUTH.** In the BIG TENT, pitched on the Fair Ground, Commercial Road, near the Royal Hospital. Commencing Sunday, July 31st and continuing throughout August. Sundays, 11 a.m. and 6.30 p.m. Week-nights (except Friday) 7.30 p.m. Wednesdays, 3 p.m.

**COLWYN BAY.** Pastor and Mrs. Joseph Smith, assisted by the Caravan Evangelists, are continuing the campaign in the Lecture Hall, Sea View Road, throughout August. Sundays, 7.45 p.m. Monday to Thursday each week, 7.30 p.m.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

(For particulars of Colwyn Bay Holiday Home see page 492)

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

Vol. XIX., No. 31

AUGUST 5th, 1938

Fridays, Twopence

## How to take Divine Healing

By A. B. SIMPSON

**H**OW can I get divine healing? You cannot get it as you get a medical prescription or a surgical operation. You cannot buy it and you cannot borrow it. Nobody else can get it for you; you must get it straight from God and the best part of it is, not His healing, but the blessing it brings to you through knowing Him. Here are five short directions, "How to get it."

### 1. Get right with God.

You cannot get anything from God if your heart and life are wrong. "If I regard iniquity in my heart, the Lord will not hear me." The first promise of healing away back in Exodus xv. 26 was conditioned upon the obedience of His people. "If thou wilt diligently hearken to the voice of the Lord Thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee." He does not demand that you shall be perfect, but that you shall be sincere in your desires to please Him and walk in all the light He gives you. Any true-hearted child can do this by

### THE GRACE OF GOD.

Are you right with God? Are you so living that your heart does not condemn you, and that you can come to Him with humble confidence and claim His blessing as a loving, trusting and obedient child?

### 2. Get hold of the truth about divine healing.

Faith comes from knowing God's will. You can only ask God for as much as He has authorised you to ask and if you find from your Bible that He authorised you to ask for healing you need have no trouble about the faith needed, for the faith comes instinctively, by knowing the truth and understanding your rights under the will of your Father.

Having got hold of the truth in general, take some particular promise and claim it by faith. It must be definite. You cannot take hold of one hundred cables, but you can take hold of one and grip it fast and firmly, until it brings you to the shore. Any one of

God's promises is enough, for He has said, "All the promises of God (how many soever they be, all) in Him are yea and in Him Amen unto the glory of God by us."

### 3. Get in touch with Christ.

Divine healing, with every other blessing of the gospel, is centred in Him, and in order to receive it, we must get in touch with Him. It is not like a parcel of goods delivered to you from a shop in a package, but it is like the live wire that supplies your house with light; the contact must be kept up or the light will fail. It is Christ who is our life and we must know and receive Him before we can have any of His gifts. This is the trouble with many persons; they do not know Him and it is true to-day as it was when He was on earth, "As many as touched Him were made perfectly whole."

### 4. Get committed.

Now, it is one thing to be willing to take the Lord, to intend to take the Lord, to be trying to take the Lord for the blessing you need; but it is quite another thing to take the Lord and count it done; this is committal. It is to drop your letter into the post office box, and not hold on to it by the corner, but let it go and leave the responsibility of its delivery with the authorities.

Most people are simply trying, but not trusting, and there is no more help in that than in

### THE FAINT EFFORTS

of the poor little kitten of whom a countryman tells us, that had got into his well, and was in process of rescue. The farmer heard its pitiful cries and noticed that it had climbed out of the water and was hanging on a ledge in the brickwork. He gently dropped a bucket down beneath it and tried to induce it to drop in, but the kitten simply reached out its little paws and then drew them back timorously, and cried and cried again in its helplessness and despair, but this was all in vain. The kitten could not be rescued until it let go the ledge and committed itself to the bucket. The struggle lasted a good while until at last, tired and

ready to fall, it ventured; there was a little plunge and the farmer knew by the added weight that the refugee was safely caught and it was a small matter now to land his burden on solid ground.

Exactly so we hesitate and struggle until at last, tired, we just let go and take hold, and then it is easy for God to do anything for us. The prayer of faith is a transaction which you must settle at a definite moment and ever after count it settled. "Commit thy way unto the Lord, trust also in Him and He" worketh.

5. *Get up and go to work.*

Your prayers and even your efforts will not bring results, until you begin to

#### ACT YOUR FAITH

and arise from your weakness and your fears and begin to go forward as if it were really done. Then God will meet you in the acting. "As they went they were healed."

After long sickness and suffering, both mind and body are sunk in a habit of conscious helplessness, and the sense of helplessness holds us by a power that we must break. Only as we rise up and put forth the power of a believing will and begin to do so, will we find God meeting us with new strength and healing.

## The Old Grave-Digger

By WILLIAM BARROW

**H**E was what one would describe as a dear old man, pleasant to look upon, with a round, honest face that had the touch of country health upon it, with a nice bunch of pure white hair and short white whiskers.

He was a widower living alone in a little room in a tenement house of a poor district of East London.

He was one of those real characters we meet on life's journey, a man who was ever conscious of his duty towards God, rejoicing in the knowledge of sins forgiven through faith in Jesus Christ, the Saviour of the world.

His possessions were very small indeed; and he was poor as far as this world's goods go, but was rich in faith towards God.

That inestimable treasure which excelleth all riches of earth, the Bible, was his precious possession, from which he obtained real joy and lasting comfort, through his faith in what God had said therein, and that joy and peace which the world cannot give or take away, known to us who love Him, as the peace of God which passeth all human understanding, was his by faith.

The secret of the Lord is with them that fear Him, and God's holy Word tells us that the Eternal God is our refuge, and underneath are

#### THE EVERLASTING ARMS,

and that He is a present help in time of trouble.

I came in touch with him personally for the first time as he lay dying, but one of my business friends and others who knew him spoke of him as a good man and as one of God's saints.

It is very much like the incident of the chained eagle that had long been accustomed to a little circle in the back yard. Here he was chained as a captive and here for many years he had tramped his ceaseless round until a deep rut had been worn in the soil, covering the utmost limits of his chain. One day the owner resolved to set him free, and unfastening the chain, he lifted him on his arm and pushed him out into space, thinking, of course, that he would fly. But the stupid old bird just dropped into his tracks and began to walk around the old rut as he had done for years. The gentleman tried to push him out and make him understand that he was free; but it was only with the greatest effort and after a long delay that a light began to rise in his dull eyes, and at length, as he stood upon the wall of the yard, and looked out upon the sky and the sun, the memory of other days came over him, and shaking his wings with timorous caution, he ventured at last to rise. A moment later he realised that he was free, and with a wonder and delight, he struck out his mighty pinions as in years gone by and soared away to the sun. So dear friend, you must take your blessing and as you begin to use it, you will find every promise true.

It so happened that one afternoon in the City of London I was having a cup of tea with a business friend, and in the course of our general conversation regarding business, he suddenly turned to me and said: "Mr. Barrow, will you care to go and see a man who is dying?" I said: "That is not every man's job, is it?" but said I would go. He said, "You will have to look sharp about it, as I feel sure that he will not last long, for he is nearing the end of his life's journey."

I hurried home from business that evening, and it was a very wet one, so I told my wife of my intentions, and without staying for my evening meal I hurried off and after a search in the rain found the tenement where he lived and where he lay dying.

I was shown into what was his earthly home by a kind-hearted woman, who had been attending to him as often as her own duties allowed her. She excused herself and retired, leaving me alone in that little room with

#### THE DYING MAN

who was a complete stranger to me.

I looked at him as he lay there in bed and noticed that his eyes were closed and that his breathing was very heavy and he seemed to me in a state of coma.

Knowing the value of God's holy Word, the Bible, I made sure I had this wonderful Book with me when I left home, for I was conscious, after a long life's experience that millions of people, young and old, had passed from the scenes of life's activities with its sacred words upon their lips. As I took my Bible from my pocket I thought of those wonderful words

from the 23rd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me."

I first of all knelt down by the side of his little bed and placing my hands on his, I commended him to the care of our gracious and loving heavenly Father.

God is very good to us, His creatures, in that He has made that wonderful provision of prayer. It is one of the beautiful garments of the Church on earth, and it meets a great and real need of human life when even money and all the things that pertain to our daily life are useless. Prayer meets the

**NEEDS OF THE SOUL**

of man the wide world over.

Prayer is the Christian's vital breath  
The Christian's native air;

As my eyes wandered round that little room, poor but clean, I saw on the table near his bed, this poor grave-digger's Bible, and I could see that it had been used and had been his constant companion, his treasure, and we also can use those beautiful words, "Holy Bible, Book divine, precious treasure, thou art mine."

This dear old man, no doubt, had often read as he sat alone in that little room after his day's work, of the better land, where it tells us that neither sorrow, pain, nor death can enter, and where all tears shall be wiped from all eyes, where there shall be no need of sun by day, nor moon by night, for God Himself shall be the light of it.

We who believe God's Word are ever conscious of the reality of its message, and as we read we know we are reading that which is pure and holy, for the promises of God are scattered throughout its pages

like the stars in the midnight sky. It tells us that the angel of the Lord encampeth round about those that fear Him, and although unseen by me, I was conscious of this great fact mentioned in the Bible that God sends forth

**HIS MINISTERING ANGELS,**

and without a shadow of doubt I believe that God's ministering angels were waiting there in that room to carry this saint of God home to his inheritance in Christ Jesus.

Our divine Lord has said, "I go to prepare a place for you, . . . that where I am ye may be also." This glorious hope of the gospel is a most precious portion of our most holy and glorious faith.

As I sat on the edge of that little bed I bent over and whispered into his ear, "Dad, I see you have a Bible," but there was no sign that he heard me. So I waited a few minutes until I saw that his breathing was a little easier, then again I leaned over and said, "Dad, I see that you have a Bible." It was with joy that I saw his lips move and as I bent over him again I heard just one word only, and that was "real," and my heart responded. Yes, real, proved in my own experience over and over again, and in the lives of millions of other men and women down the centuries.

I am so glad when I take a Bible into my hands that I am conscious I am holding something sacred and divine and not just paper and printer's ink, but with this knowledge that even as Jesus Christ was spoken of as the Living Word, so is the Bible the written Word.

Read it, pray over it, make the prayer of David yours, "O Lord, open Thou mine eyes that I may see wondrous things out of Thy law." Until you can say as did this dying grave-digger at the end of his life's journey, that it is *real*.

**Touch Me, Dear Lord**

E. C. W. BOULTON.

A. E. A. HAYWARD.

Touch me, dear Lord, and I shall be whole; Speak, and Thy

Word shall quick-en this soul: Bid me go forth Thy

wit-ness to be, E-ver a cap-tive yet wondrously free.

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**Bible Study Helps**

**GLADNESS.**

1. Hypocritical Gladness—Judas (Matt. xxvi. 49).
2. Mocking Gladness—The soldiers (John xix. 3).
3. Malicious Gladness—The chief priests (Mark xiv. 10, 11).
4. Curious Gladness—Herod (Luke xxiii. 8).
5. Real Gladness—disciples (John xx. 20).
6. Continual Gladness—Christian (I. Thess. v. 16).

**MARY AT THE FEET OF JESUS**

Introduction: The context. Her characteristics.

**I. In Meditation** (Luke x. 38-39).—Her place was that of a pupil before the great Teacher.

**II. In Dedication** (Luke x. 42). Her decision was made. His doctrine found "good soil" in her heart. She had "chosen the good part"—Christ as her Lord.

**III. For Consolation** (John xi. 32). The sorrow caused by death. Friends could not relieve. At the feet of Jesus she poured out her grief.

**IV. In Adoration** (John xii. 3). Lazarus had risen. Friends rejoiced. Martha served; but Mary worshipped.

Conclusion: Have **you** experienced the joy of this progressive relation to Christ?

## Christian Biographical Series

## Hudson Taylor and a Practical Application

## IV.—PRESERVED FOR HIS LIFE'S WORK.

His determination was "to learn before leaving England to move man through God by prayer alone."

Then came a thought of making his way to China as a ship's surgeon, or failing that to go as a sailor before the mast. However, he was dissuaded by the friends at Hull and Barnsley. He was now twenty years of age and felt the time had come for a step forward. He wished to get to London to take advantage of the opportunities it offered for medical study. He had learned all he could from Dr. Hardy and felt that to remain would be a waste of time. He gave his notice to the doctor, but although no suitable situation had turned up in London he was prepared to go forward in faith. September, 1852, found him in London with little money in his pocket and only a few pounds laid by for his outfit for China. He had a promise of help with his hospital fees from the Chinese Evangelistic Society and an invitation to stay with his uncle while looking for a situation. He went to see Mr. Pearse and was much disappointed with the "red tape" that surrounded his application, but after nearly a month his application was through and he commenced at the London Hospital in Mile End Road, almost three years from the time he had received his call. Each day found him making a two hours' walk from Oxford Street to Whitechapel, the only conveyance was the old-fashioned omnibus with its three-penny fare each way, which was prohibitive, for he was economising strictly. An indication of this is given in another of his letters.

"To lessen expenses I shared a room with a cousin four miles from the hospital, providing my own board; I found that was the most economical way of living—almost exclusively on brown bread and water." Remember it was November in London when he wrote this, and he was a delicate lad.

In another letter he tells of a wonderful instance of God's care and protection over him. "While sewing some sheets of paper on which to take notes of lectures, I accidentally pricked the first finger of my right hand, and in a few minutes forgot all about it. The next day at the hospital I continued dissecting as before. The body was that of a person who had died of fever, and was more than usually disagreeable and dangerous. I need hardly say that those of us who were at work upon it dissected with special care, knowing that the slightest scratch might cost us our lives. Before the morning was far advanced I began to feel weary, and while going through the surgical wards at noon was obliged to run out, being suddenly very sick—a most unusual circumstance for me, as I took but very little food and nothing could disagree with me. After feeling faint for some time, a draught of cold water revived me and I was able to join the students. I became more and more unwell, however, and during the afternoon lecture on surgery found it impossible to hold the pencil and continue taking notes. By the time the next lecture was over, my whole arm and right side were full of pain and I was both looking and feeling

very ill. Finding that I could not resume work, I went into the dissecting room to bind up the portion I was engaged upon and put away my apparatus, and said to the demonstrator, who was a skilful surgeon: 'I cannot think what has come over me,' describing the symptoms. 'Why,' said he, 'what has happened is clear enough. You must have cut yourself in dissecting, and you know that this is a case of malignant fever.' I assured him that I had been most careful and was quite certain that I had no cut or scratch. 'Well,' he replied, 'you certainly must have had one,' and he closely scrutinised my hand to find it, but in vain.

All at once it occurred to me that I had pricked my finger on the night before, and I asked him if it were possible that a prick from a needle at that time could have been still unclosed. His opinion was that this was probably the cause of the trouble, and he advised me to get a hansom, drive home as fast as I could and arrange my affairs forthwith. 'For,' he said, 'you are a dead man.'

My first thought was one of sorrow that I could not go to China; but very soon came the feeling, 'Unless I am very much mistaken, I have work to do in China, and shall not die.'

Unable to afford a hansom, he took a bus and finally reached his home in great suffering. Days and nights of agony followed but eventually after several weeks, he was sufficiently recovered to move downstairs and lie on the sofa; then he learned that two men who had dissection wounds at the same time had succumbed, whilst he had been spared in answer to prayer to work for China.

Soon after this the time so long looked forward to arrived when Hudson Taylor was to leave England for China. He had been five years waiting and preparing, proving God at home and maturing him into a man of deepened purpose and widened resources. The Chinese Evangelisation Society invited him to become their first missionary and after prayerful consideration the invitation was accepted and arrangements were made for him to leave in the early autumn of 1853. He was set apart in London with many prayers and then made his way with his mother to Liverpool to join the *Dumfries* bound for Shanghai. They held a little farewell service on board and he wrote later of that farewell, "I shall never forget that day, how she went with me to the little cabin that was to be my home for nearly six months. With a mother's loving hand she smoothed the little bed. She sat by my side, and joined me in the last hymn that we should sing together before the long parting. We knelt down and she prayed . . . the last mother's prayer I was to hear before starting for China. Then . . . we had to say goodbye. . . . I shall never forget the cry of anguish wrung from that mother's heart. It went through me like a knife. I never knew so fully until then, what 'God so loved the world' meant."

By Pastor LESLIE H. NEWSHAM

### The Way of Salvation

## "That Wretched Tract"

By EDITH GOREHAM CLARKE

**H**OW often these words, or the thought lying behind them, have been in the minds of those to whom a tract or a gospel leaflet has been offered—yet countless numbers of men and women have been won for God through gospel tracts, so let us banish cowardice, and persevere in our efforts!

To name but a few of the better-known men who have been won for Christ through tracts, there are Hudson Taylor, the founder of the China Inland Mission; Prebendary Carlile, founder of the Church Army, which has influenced untold numbers for Christ; and Prebendary Webb-Peploe, whose Keswick addresses have brought light and liberty to thousands.

An old negro was once given a tract by a minister of the gospel, who afterwards asked him what he thought of it. "Oh, Massa," was the reply, "it do my soul good. I never knew before why dey call 'em 'tracks'—but when I read de lil book, it tracks me dat way. When I go into de barn, it tracks me dere; when I go into de house, it tracks me dere. It tracks me everywhere I go, and now I knows why dey call 'em tracks."

A tract was once slipped prayerfully down a coal-grating. A very unfruitful place, one is inclined to think; but "little is much when God is in it." A woman coming to fill her scuttle, noticed the paper lying on the top of the pile of coal, and was arrested by the title. She picked it up, and read it. Being convicted of sin, she went straight out to the nearest vicar's house. He was a man of God, and had the joy of leading her then and there to the Saviour.

One Monday morning, a Scotswoman was hanging out her washing, when a neatly-folded tract was blown over her wall. She picked it up, and it seemed to her to contain a message straight from heaven. Not only she herself, but others, too, were brought to Christ through the result of reading that wind-blown tract!

During the progress of one of the great revivals, a slip of paper, with the words: "I have blotted out, as a thick cloud, thy transgressions," was handed to a man as he left one of the meetings, by a lady whom he never saw again. The

man was in deep gloom, feeling he could never be saved. He showed it to his wife, asking her if she thought it could be true of him. "It must be," she replied, "because God says it in His Word."

After a moment more of silence his face lit up, as he said: "I will sign my name to it as true, and true for me." From that moment all was peace, and he lived for seven years in the faith that God had blotted out his transgressions by the precious blood of Christ. The lady who gave that slip of paper may have gone away from the meeting discouraged that she could do so little. She will probably never know on earth the consequences of her simple act, but at His coming what gladness will thrill her soul to find that she led at least one to her Lord through the giving of a leaflet!

Oh, that we might realise more and more the power of the printed page in these last days! While distributing tracts on the occasion of a civic procession in Manchester, a friend encountered of a merchant known to him—who had shortly before received a tract from the one who was distributing them in the street. Struck by its title, he stopped and read it through, removed his hat, and took Christ as his Saviour on the spot! On arriving home, he put matters right there, then called on his accountant, and told him that as a Christian he felt that his firm's return to the Government did not conform to that which Scripture made clear to be right. He must therefore amend it, and pay a substantial sum to the Treasury. Though the accountant demurred, the merchant had a new income tax return drawn up, and went to London, saw the authorities there, and peace reigned in his heart!

Not only for the sake of individuals, but for the sake of the welfare of our country, there is a great need for this work. One Bishop has said: "Thirty millions of souls go to no place of worship in England." Can we not reach this vast multitude by the printed tract or gospel booklet, or at any rate, a part of it? "God is searching for His jewels in the dust-heaps of the world, and He wants hands to find them." Will you yield your hands to Him for the work of tract distribution?

"So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please" (Isaiah lv. 11.)



# Critical Comments on Current Concerns

By "PURITAN"

**NOTE.**—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

**Keeping the Post Office Busy.** My correspondence increases every week, and I will refer to this first of all. Warmest thanks to the many readers who have expressed their interest and pleasure in the "Comments." Here and there comes a note of rebuke. Here is one. It is from a Croydon reader. She has several points in her letter. She asks me if "criticism has taken the place of prayer in my life?" Why is it people get the conception that a vigorous soldier of Christ who prefers to be hand to hand with the enemy rather than remaining in the barracks, has lost his spirituality? My answer is—Simply because many people have a wrong conception of spirituality. I have found that to attack the strongholds of the devil means I have to spend more time in the Captain's presence. Then this reader asks why I "hide under a nom-de-plume." Answer—Firstly, I am not hiding. The name chosen emphasises the character of the "Comments." Secondly, it is customary with regular commentators. Thirdly, it is advisable, owing to my being a frequent contributor in the "Evangel" under my own name.

**Some Further Misconceptions** in the above letter are these.

Our friend says we should pray for the Pharisees? My answer is—Did Christ only pray for the Pharisees? Read Matthew xxiii., where you have a perfect representation of Romanism. Let us do as our Master did. Again, our Croydon friend enjoys the glorious liberties won for her by Cranmer, Latimer, and Ridley, etc., 400 years ago. Let me ask "would she have had them if those giants had adopted her attitude and refrained from attacking Romanism?" I think not. I agree with an Elim pastor who writes in another letter, when he says, "there is need of more fight and Protestant effort in our Movement . . . whatever they say, brother, carry on with the fight."

**Two Solemn Warnings** stand facing these "peace-at-any-price" Christians. The first is the Church of England. When the late Mr. Kensit raised his voice in our Cathedrals against the paganism of Anglo-Catholicism there were many who refused to help him and said, "pray about it." To-day's state of the Church of England is an overwhelming condemnation of those weak-kneed Christians who refused to help that noble man, and the blood of Kensit-the-Martyr witnesses against them. To-day, his son, Mr. J. A. Kensit, is striving to arouse Methodism to the terrible danger of popery that is creeping into the Methodist Church under the guise of "The Methodist Sacramental Fellowship." What is the response? Multitudes are saying "Let us not stir up any mud. We need a united front to-day, and cannot afford to divide ourselves on these issues." I want to say emphatically that this is a false and God-dishonouring peace, and the day will come when Mr. Kensit's warning will be seen to have been something more than a false alarm.

**The Glories of the Christian Church** have been many. One of the chief has been the men who, like the Baptist, have not been afraid to raise their voice against the sins of the day. I am convinced that that is the need of the Church to-day. At any rate, I cannot keep quiet in face of the sins all around. God help the Christians who can!

**A Welsh Giant.** Baptists in Wales have been celebrating the centenary of Christmas Evans who died on July 20th, 1838. As a boy I often gazed on his tombstone

and thought of the "Welsh Bunyan" who moved multitudes to God. He was a farm lad who grew up to be one of the greatest orators Wales has known. A splendid article appeared in that excellent newspaper "The Herald of Wales," although the writer wondered why such preaching could move multitudes. He quoted from one of Evan's sermon's, which, to me, is one of the most thrilling descriptions of the work of Calvary I have ever read. And yet the writer said "Other days, other ways. Few preachers would venture this sort of thing to-day." The writer savours of modernism. I would like to tell him there are many who are "venturing this to-day," and God is blessing the same old message to the salvation of thousands. I would advise him to visit Elim Tabernacle, Swansea, next Sunday evening.

**Here are Some Extracts** from that wonderful sermon, in which the preacher depicts the Calvary as the Bond which Mercy provided for the satisfaction of Justice: "He took the Bond from the hand of Justice, and as He was nailed to the Cross He nailed it to the Cross . . . The rocks rend, the sun shrank from the sea as Justice lifted His right hand to the throne, exclaiming, 'Fires of heaven descend and consume this sacrifice.' The fires of heaven, animated with living spirit, answered the call, 'We come! We come! And when we have consumed the victim we will burn the world.' They burst, they blazed, they devoured; the blood of the victim was fast dropping; the hosts of hell were shouting till the humanity of Emmanuel gave up the Ghost. The fire went on burning until the ninth hour of the day, but when it touched the Deity of the Son of God it expired. Justice dropped the fiery sword at the foot of the Cross; and the Law joined with the prophets in witnessing to the righteousness which is by faith in the Son of God, for all had heard the dying Redeemer exclaim, 'It is finished!' The powers of darkness heard the acclamations of the universe, and hurried away from the scene in death-like feebleness. The graves of the old burial ground had been thrown open, and the gales of life have blown over the valley of dry bones, and an exceeding great army has already been sealed to our God as among the living in Zion."

Can you not imagine how such impassioned Spirit-anointed oratory captivated the multitudes and led them to the Saviour?

**Truth from a Strange Quarter.** The Romanist Press can give some straight knocks at times. There was one for Anglo-Catholic imitators in the "Universe," July 22nd. Article 28 in the Prayer Book declares "the sacrifices of masses are blasphemous fables and dangerous deceits." Yet Anglo-Romanist "priests" offer the so-called sacrifice of the Mass every day in Churches of England. They try to get over this glaring dishonesty by hypocritically stating that what the Church of England condemns is not the Mass, but certain abuses that crept into the medieval Church, and which Rome condemned as well as the Reformers. Of course, this is a deliberate lie, but it is very helpful to have the Romanists themselves tell them so. In the above paper, an answer to an enquirer says:

"It is patently false and untrue to say that in Article 28 the Church of England denies what the Catholic Church in communion with the Holy See does not affirm." Then, again, proceeding to show how the Reformers deliberately framed Article 28 to repudiate the blasphemy of Transubstantiation as propounded by the Council of Trent, the statement continued: "The Anglican Church categorically denies what the (Roman) Catholic Church affirms. No amount of subterfuge or evasion can destroy this obvious fact." Truly a bitter pill for those second-hand papists in the Church of England. "When thieves fall out—!"

# FAMILY ALTAR



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

**Sunday, August 7th.** John viii. 12-30.  
"I do always those things that please Him" (verse 29).

What a remarkable testimony, and what a still more remarkable life lay behind that testimony. Never for one moment did He deviate from the path of the Divine will. From commencement to close His life was in utmost harmony with the thought of the Father. In every detail of that wonderful life and ministry there was complete surrender to the purpose of God. Nowhere can we trace any suggestion of the Master's desire running athwart that of His Father. Moment by moment He dwelt in union with the revealed will of God. Blessed Lord, above all other things, grant that I may be so utterly yielded to Thee that in thought and word and deed I may be well-pleasing unto Thee. Forbid that this heart should ever wander from the centre of Thy perfect choice. Let me this day abide deep in Thy love.

PRAYER TOPIC:

For a mighty outpouring of Holy Ghost power on all our Elim Churches.

**Monday, August 8th.** John viii. 31-47.  
"Free indeed" (verse 36).

Life is full of forces that challenge the freedom of the soul. Influences that make for bondage—both moral and mental. There are the prisoners of prejudice, who rarely if ever break away from this widespread form of captivity. Then there are the slaves of system, who never know the glorious joy of launching out into the depths of life in God. Whatever the particular form of bondage from which we suffer, the Lion of the Tribe of Judah covenants to set us free, free indeed, and free forever. Hallelujah! Blessed blood-bought freedom! Costly and precious is the liberty which Jesus offers. Dear Master let Thy servant this day enjoy to the full that inward freedom which makes Thy service such a delight; which renders Thy yoke so easy to be borne, and Thy burden a source of spiritual pleasure.

PRAYER TOPIC:

That divine blessing may rest upon all campaigns now in progress throughout the Elim work.

**Tuesday, August 9th.** John viii. 48-59.  
"Before Abraham was, I am" (v. 58).

The Everlasting One—the Alpha and Omega—He who was in the beginning with God, the Pre-existent One, who was the exact expression of all the Divine glory. Yesterday, to-day, and for ever the same. He is always the "I AM" whose power and glory never waxes or wanes. The Creator and Upholder of all things—the Redeemer of the New Creation for which He gave Himself a ransom. O the overwhelming wonder

of this stupendous revelation of God in Christ; He who was rich becoming poor that through His poverty the human race might be eternally enriched. Beyond all human comprehension is this scheme of salvation which Christ has accomplished in Himself. Hallelujah!

PRAYER TOPIC:

Showers of Latter Rain to fall during the forthcoming August Conventions.

**Wednesday, August 10th.** John ix. 1-12.

"Made clay . . . and . . . anointed the eyes of the blind man with the clay" (verse 6).

How manifold were the methods by which the Master wrought His miracles. He had no rigid way of dealing with the helpless who sought His healing virtue; sometimes it was a touch—at other times a word. He refused to be bound by the conventions and customs of what was all too often a shallow and superficial world. He ignored the belittling and hampering prejudices which so often challenged His authority to exercise His healing ministry. Ofttimes His opponents were occupied with the means employed rather than the source of the power exercised. We may be terribly concerned about the particular religious formula used, and at the same time miss the deep spiritual lessons which Christ would teach. We insist upon the letter of the law but in so doing run the risk of sacrificing the spirit of love and grace.

PRAYER TOPIC:

God's quickening touch upon all sick and suffering saints.

**Thursday, August 11th.** John ix. 13-25.

"One thing I know" (verse 25).

Here was splendid conviction, unanswerable argument, eloquent testimony. Unlearned in all the fine points of religious controversy, knowing nothing of theological warfare, yet possessed of this glowing assurance—"One thing I know." It was a magnificent answer to these carping critics, and one which completely baffled and bewildered them. This confidence was born of his recent experience of the miraculous power of Christ. His body was the proof of the reality of that which he believed. His opened eyes told a story which it was difficult to gainsay. His critics had to account for this obvious miracle, a thing that they were loth to do, and so they tried, like so many modern religious unbelievers, to persuade the man that his healing was an illusion.

PRAYER TOPIC:

That a special anointing may rest upon the Principal at this time in his campaign.

**Friday, August 12th.** John ix. 26-41.

"And he said, Lord, I believe. And he worshipped Him" (verse 38).

First faith and then worship. This must always be the order in which the soul advances in spiritual things. You cannot truly worship God without faith, and the reverse is also true—you cannot really believe in Christ without worshipping Him; the former must inevitably lead to the latter. Faith means the opening of the eyes of the soul to the beauty and glory of Jesus, and this brings the whole being down before Him in adoration. "Lord, I believe!" This represents the soul's crowning act of capitulation to Christ. It is the recognition of His claims; the acceptance of His yoke, the dedication of the life to His service. Blessed Master, whatever Thy Holy Spirit reveals in Thy Word, grant that this may be the response of my heart to that revelation.

PRAYER TOPIC:

For continued blessing upon the work of the London Crusader Choir.

**Saturday, August 13th.** John x. 1-18.

"And when He putteth forth His own sheep, He goeth before them" (verse 4).

What a Shepherd! Always between the sheep and any possible danger. Ever there to guard the flock against the ravages of the wolves that would destroy them. When He goeth before it robs the path of its terrors, and puts the soul at ease. What a sense of safety fills the heart when it apprehends that Christ is ahead to encounter the deadly things that lie in wait to overthrow the soul. It is this consciousness that gives courage to the heart of the Christian pilgrim. Blessed Shepherd of my soul, let my feet find no path this day which has not first been trodden by Thee. I would not wander from Thine all-sufficient protection and provision. Teach me to live and walk within the radius of Thy perfect will!

PRAYER TOPIC:

God's keeping power to be experienced by all new converts.

## THE QUICKENING SPIRIT

Suppose we saw an army sitting down before a granite fortress, and we ask how it is to be battered down. They point to a canon ball. But there is no power in that! What harm can it do? They say, No, but look at the canon. Well, but there is no power in that. It is a machine and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow pick it up. Get this powerless powder and ball and put into this powerless canon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that canon ball a thunderbolt!

So it is with our church machinery of the present day. We have our instruments for pulling down the strongholds; but oh, for the baptism of fire!—ARTHUR.



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.

## Obedience.

OBEDIENCE may be right or wrong. When it is right to obey, it is safe; when it is wrong to obey it is disastrous. The difference depends upon whom we obey. There is a striking parallel between Joseph and Christ in this connection, one of many parallels between the Old Testament character and the Lord of Glory. Pharaoh made Joseph Prime Minister and Food

Controller of the mighty Empire of Egypt. The seven years of plenty were past, and "seven years of dearth began to come, according as Joseph had said." What were the people to do? Pharaoh said to all the Egyptians, "Go unto Joseph: what he saith to you, do." (Gen. xli. 55) Pharaoh trusted Joseph because Joseph trusted the Lord. Seventeen centuries later Joseph's Lord had become man and, when just the same age as Joseph at the beginning of his Premiership, had begun His earthly ministry. As there was a famine of food in Egypt, so there was a famine of wine at a marriage feast when Jesus and His mother were present. And "His mother saith unto the servants, *Whatsoever He saith unto you, do it*" (John ii. 5). The commands of Joseph and of Jesus were to be safely obeyed, for Joseph's commands came from God, and the Lord Jesus Christ was and is God. In each case obedience meant the meeting of an earthly need. Are we discouraged, perplexed, confused as to which way to turn, what to do, to-day? There is a safe way out. "Whatsoever He saith unto you, do it."

# Principal and Party's Tent Campaign at Colwyn Bay

## GLORIOUS REVIVAL RESULTS - 550 CONVERSIONS - MEETINGS CONTINUING

The Tent Campaign conducted by Principal George Jeffreys and Revival Party at Colwyn Bay, has been signally owned and blessed of God. As our readers know, many difficulties have been encountered owing to the exceptionally rough weather during June and July, yet although there have been these trials and tests, God has given a glorious victory in answer to prayer. Our beloved leader has preached the Word with boldness, and the crowded congregations have listened with scarcely a movement to his well-balanced presentation of the Truth. Visitors have come from various parts especially for the meetings, and have returned to their respective homes to tell of the blessings received at Colwyn Bay. Some came to the Tent without Christ and went away with Christ; others came discouraged and downcast because of sickness and trial, but went away uplifted, strengthened and healed. Letters continue to come in from grateful people telling of blessing received, and the heart of the Principal is cheered by these encouraging tributes to the Lord's bountifulness. Truly He is the same yesterday, and to-day, and for ever, the One who is willing and able to meet every need! Who shall forget the glorious Communion Service on the last Sunday afternoon in the Tent! Hundreds of born-again believers (many of them saved during the campaign) partook of the emblems in memory of the Lord's death, and the hallowed hush of the Spirit rested upon the great congregation. During the Tent Campaign over 550 precious souls found Christ as Saviour, as many as 50 and 52 on two Sunday nights in succession when it was almost impossible to get everybody in that flocked to the Tent. While the Principal and Party are ministering in the big Tent at Portsmouth, Pastor and Mrs. Joseph Smith, assisted by the Caravan Evangelists, are continuing the campaign in Colwyn Bay. The meetings are being held throughout August in the Lecture Hall, Sea View Road. Readers, pray for these servants of the Master as they labour in North Wales, and for the Principal and Party at Portsmouth. To God be all the praise!

The following extract is from the "Colwyn Bay Weekly News," July 21st:

### REVIVAL AND HEALING CAMPAIGN

"The revival and healing campaign which Principal Jeffreys has conducted with great success in the marquee near Eirias Park ended last night. It has been attended by thousands."



Gleanings from the Garden of Communion. No. 24.

## The Evening Epiphany

By Pastor E. C. W. BOULTON

"The hand of the Lord was upon me in the evening."—Ezekiel xxxiii. 22.

Thy touch, O Lord, this soul shall draw  
Unto Thy house of wine,  
And there, with Thee, my heart shall feed  
Upon the Bread Divine.

**"THE** hand of the Lord was upon me in the evening." At first this may appear somewhat unusual and unnecessary.

We can understand the need of the divine touch in the morning moments when we are about to throw ourselves into the stern and strenuous struggle of the day; when we are called upon to face the taxing demands and shoulder the pressing burdens encountered on life's dusty highway. Then we most certainly require the endowment of that divine touch. But what is the meaning of this evening visitation? Is not the eventide the time for relaxation and rest? Does it mean that there are unsuspected ministries awaiting the soul in the night watches? Or is the touch of God something requisite even for rest? Is this evening benediction a necessary preparation for the soul about to enter the deep shadows of the night?

Sometimes at eventide when we take the final audit of the day there steals over the spirit a sense of frustration and failure. We have laboured much and achieved little. The day has yielded no thrilling adventure. It has been distinguished by no daring and heroic exploit. The goal we set out to reach remains unattained. We had hoped ere the evening shadows flung their mantle o'er our tired hearts that conquest would be complete—that nightfall would find us in possession of our promised land. But somehow we seem to have missed the mark of our ministry. And so we need the evening touch of God lest the sun should go down upon a disappointed soul: that touch which adds a rare and deathless spiritual beauty to life.

"The hand of the Lord was upon me in the evening." It is this evening advent of God which gives the true interpretation of the day's struggle. In His light we see light. The ministries of the day may only thus be seen in their correct perspective. The real value of the things which have so sorely tried our patience, and so deeply tested our faith, are only realised in the light which comes with the divine quickening. On the battlefield of the day, amid the clamour of the conflict, we could not possibly hope to appreciate all that was transpiring. The long hours have been spent in ceaseless activity; with the cool and calm of eventide we are to learn the sweet secrets of contemplation, and out of the

quiet moments of meditation and reflection many a wondrous thing is born. The stillness of the evening hour brings unexpected revelations of the heart of God. His touch shall cause the soul to mount up on the wings of aspiring love, into the heights of vision. The evening moments come laden with new and mystic content. They are the messengers of God, the heralds of a new creation in the soul's experience. Those enveloping shades of night, forbidding though they be, bring to us the realities of God.

Upon the bosom of Almighty Love  
This soul would rest;  
Nor seek elsewhere its home to find—  
Supremely blest!

"The hand of the Lord was upon me in the evening." Is not this the climax and crown of the day's duties? The splendid sequel to the travail of the midday hours? The routine of the common round finding its abundant recompense in this evening benediction? God meeting the soul at evensong, making the twilight hour wondrous with the diffused glory of His presence?

O hallowed ev'ning hour  
When God's creative voice is heard,  
And in the chastened soul  
Emotions deep and strong are stirred.

Lord, Thou wouldst show me that the evening is not the end—it is but a pause in the music of life. Thou hast made the evening not a season of separation 'twixt the past and the future, but a precious link in the chain of Thy purpose. Thou art teaching me that the morning matin and the evening vesper find their spiritual sequence in the soul's progress to perfection. I would fain learn that there is no sunset to life in Thee—evening is but a temporary eclipse preparatory to a fresh unveiling of Thy power and glory. Thou dost let the friendly shadows of evening fall upon me that I may be more sensitive to Thy touch and more responsive to Thy love.

Blessed Master, let me not lie down this night without that touch of Thine. Let it be Thy touch which sanctifies and seals the service of the day. Then this soul shall find rest in Thy revelation, and in Thy greatness it shall glory. Thy shadow shall bring me succour, and Thy touch shall give triumphant issue to my travail. Thy voice shall awaken vision within me, and Thy Word give wings to my soul. I will magnify Thee in the morning, and in the evening extol Thy name. Thy praise shall be on my lips perpetually, and I will rejoice in Thy righteous judgments.

# The Gifts of the Spirit

## VIII.—The Gift of Prophecy (continued)

By Pastor C. J. E. KINGSTON

**S**INCE the Gift of Prophecy is not given for guidance what is the scriptural use of it? This question may be answered in a few moments. Firstly, this Gift is to *speak unto men supernaturally*. In Spirit-taught language and with Spirit-inspired eloquence this mystic Gift brings its breath of the divine hills upon the prosaic valleys of human life. God's thoughts are given through the lips of God's spokesman.

Secondly, this Gift is to *edify* the Church. "He that prophesieth edifieth the Church," is the scriptural commentary (I. Cor. xiv. 4). The word "edify" is literally to make a house and so to build up something. The Gift of Tongues edifies him that speaks, but the Gift of Prophecy edifies the Church. Thus Christ, in His building of that spiritual house which is His Church, uses the tool of prophecy in His work.

Thirdly, this Gift is for the *exhortation* of the Church (I. Cor. xiv. 3). The Greek word used here is *paraklësis* which means "a calling near" and is from the same root as that word, rendered "Comforter," used by Christ to describe the Holy Spirit. Obviously this Gift is not intended to be used as an instrument for correction and rebuke; rather would it serve to call the hearers nearer to God. Correction and rebuke, if needed and necessary, come through the Word in teaching.

Fourthly, this Gift is for the

### COMFORT OF THE CHURCH

(I. Cor. xiv. 3, 31). The original word here signifies consolation, solace. Ellicott beautifully renders the whole passage (I. Cor. xiv. 3), "Building up, stirring up, cheering up." Surely, a blessed Gift!

Fifthly, this Gift is given "that all may learn" (I. Cor. xiv. 31). The passage would seem to imply that a learning, by personal experience, of the blessing of speaking by the Holy Spirit's anointing is intended. He who has never known the welling-up of the Spirit's inspiration has never "learned" the fulness of the Spirit's infilling!

Sixthly, this Gift is given that *unbelievers* may become *convicted*. Says the scripture, "if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I. Cor. xiv. 24, 25).

Prophecy serves principally for believers (v. 22), but since it is in a language which is known by all, it is understood by the mind and thus serves also as a message directly from God to the unbeliever. The speaking in other tongues, not being understood by the mind but only by the spirit, and that only of the believer who speaks in them, is doubly unsuited for use in meetings at which numbers of unbelievers are present.

Lastly, this Gift is given for the *unlearned* (I. Cor. xiv. 24). Who are these? The Greek word *idiôtës*, here translated "unlearned," meant a private person,

a layman; one, that is, who was ignorant of the supernatural

### THINGS OF THE SPIRIT,

or uninstructed in them.

I remember the first time I attended a Pentecostal Convention. It was at Belfast, Ireland. I was, at that convention, unlearned in the ways of Pentecost. The happy faces of the people, the deep sense of the presence of God, and above all the thrill of power upon the meeting as the messages through this blessed Gift of Prophecy were given, all caused me to worship God, and report that God was in them of a truth.

There have been many Inspirational Movements in the Church since the times of the apostles, all of which have endeavoured to re-establish the Gift of Prophecy in its proper place in the worship of the Church; they have either ended in failure through enthusiastic excesses or have become re-absorbed again in the general lukewarmness and unbelief of the Church as a whole; we need, therefore, to guard against all fanaticism on the one hand and spiritual apathy on the other. To this end let us, in closing, note one or two scriptural rules which should govern the operation of this Gift.

Firstly, we are commanded to *desire* it. "Follow after charity, and *desire* spiritual gifts, but rather that ye may prophesy, . . . wherefore, brethren, *covet* to prophesy . . ." (I. Cor. xiv. 1, 39). The Greek word used for both desire and covet in this passage is the same and means to be zealous of, to strive, or to be

### EAGER FOR THIS GIFT.

How contrary is this command to the cold indifference of many Christians towards this and the other supernatural Gifts of the Spirit! Be zealous of this Gift as the zealot is for the ideal which consumes him; strive for this Gift as the runner strives to win the race; be eager for this Gift as the mariner eagerly searches for land after a stormy voyage!

Secondly, we are commended to "*despise not prophesyings*" (I. Thess. v. 20). It is so easy to quench the Spirit and the enemy of the cause of God will endeavour to silence this Gift which may be the very expression and fulness of Divine Feeling and of the Emotion of God. Even Timothy had to be warned against neglecting the gift that was in him, "given by prophecy, with the laying on of the hands of the presbytery" (I. Tim. iv. 14), and exhorted to "stir up the gift of God, which is in thee by the putting on of my hands" (II. Tim. i. 6). If the Devil can turn faith into fear he can both silence existing Gifts and prevent further bestowals. Isaiah is an illustration of sealed lips. "Woe is me," he cries at the revelation of Divine Glory, "for I am *dumb* (Hebrew is *dammah*, to be silent, to rest, to cease); because I am a man of unclean lips" (Isaiah vi. 5). When the live coal had touched his lips then he was told, "Go and tell this people." By way of contrast,

### JEREMIAH IS AN ILLUSTRATION

of the power of the Gift of Prophecy within. "Then said I, I will not make mention of Him, nor speak any

more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. xx. 9). That is prophecy.

Thirdly, we are commanded to prophesy "according to the proportion of faith" (Rom. xii. 6). If we prophesy great revivals and healings that do not come to pass, then we prophesy evidently beyond the scope and proportion of our faith. One of the tests that the prophet "speaketh in the name of the Lord" is that the thing he prophesies shall come to pass (Deut. xviii. 22). Therefore, there can no blessing attend prophesying beyond the proportion of faith. I remember conducting some meetings in a certain place where it was exceedingly difficult to persuade the outsiders to attend the services. The hall was a fairly large one but the congregation lamentably small. A brother prophesied that the hall would be packed to the doors. This it never was, save once when I arranged a convention and members from a neighbouring assembly crowded the place. This was, however, taken by him as a startling fulfilment of his prophecy. Evidently his was a prophecy beyond the proportion of faith.

Fourthly, we are commanded to judge the Gift.

#### "LET THE PROPHETS SPEAK

two or three, and let the other judge" (I. Cor. xiv. 29). This command is evidently to safeguard the Church from false prophets who might lead the flock of God astray. "Beloved," writes John, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I. John iv. 1).

Thus, while we should "despise not prophesyings," we should also "prove all things; hold fast that which is good" (I. Thess. v. 20, 21).

The only sure rule of judgment is the written Word of God, which abideth for ever and it is according to this that all prophecy should be judged. The Word of the Lord and not the word of the prophet is our sure foundation.

We should remember that there are three possible sources of prophecy. *The Holy Spirit*, in the scriptural exercise of the Gift of Prophecy, is the Inspirer of the message. Agabus says, "Thus saith the Holy Ghost," when he prophesied Paul's arrest and imprisonment (Acts xxi. 11). David also claims that "the Spirit of the Lord spake by me, and His Word was in my tongue" (II. Sam. xxiii. 2). Likewise, in the case of the Ephesian disciples "the Holy Ghost came on them: and they spake with tongues, and prophesied" (Acts xix. 6).

It is possible, however, for the *human spirit*, apparently, to prophesy. This is not, of course,

#### GENUINE PROPHECY

but it may be represented as such. Thus Ezekiel was commanded, "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts. . . . Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" (Ezek. xiii. 2, 3).

An interesting instance will throw light on this point. Paul, on his last journey to Jerusalem landed at Tyre where certain disciples "said to Paul *through the Spirit*, that he should not go up to Jerusalem" (Acts

xxi. 4). Paul, on the other hand, had a special leading to go to Jerusalem having said to the elders of Ephesus, "And now, behold, I go *bound in the Spirit* unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 22, 23). The question is, Was Paul or were the Tyrean disciples mistaken in their leadings? The explanation of this apparent difficulty is that God was giving warning, through prophecy, to the Church that Paul was going to be taken from them that, when it came to pass, the faith of the early disciples would not be lost. They, learning through the Holy Spirit of the trials awaiting Paul, and thinking that the prophecy's fulfilment was conditional upon Paul going to Jerusalem, sought to dissuade him from his purpose. He, however, having an inner conviction of

#### THE LORD'S LEADING,

went on.

This case seems an illustration also of that word, "the spirits of the prophets are subject to the prophets" (I. Cor. xiv. 32).

There is a third source of prophecy, namely, a *lying spirit*. Such, of course, would only operate through a false prophet. The possibility, however, shows the need of the commandments "judge" (I. Cor. xiv. 29), and "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I. John iv. 1).

It was a lying spirit which actuated Ahab's false prophets to persuade him to go to his death (I. Kings xxii. 22); it was a false spirit of divination which spoke through the Philippian damsel in her soothsaying (Acts xvi. 16); and it is a false familiar spirit which prophesies or speaks through the spiritist medium of today (Isaiah viii. 19).

In judging all such God says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20).

We have come to the end of this chapter. Let us finally repeat the divine injunction, "Covet to prophesy." That the Breath of God may breathe upon the scattered dry bones of a divided Church; that there may be a Pentecostal noise and a Pentecostal shaking until the bones come together, bone to his bone; that upon the dry bones of organisations may come the flesh of scriptural truth; best of all, that the very

#### BREATH OF THE SPIRIT

may breathe upon the Body of the Church causing it to arise in a mighty revival to become an exceeding great and conquering army for Jesus Christ: "Prophesy upon these bones. . . . Prophesy unto the wind, prophesy, son of man. . . . Therefore prophesy" (Ezek. xxxvii. 4, 9, 12).

Men will never find salvation until they give up all efforts to save themselves. Someone asked an Indian how he got converted. He built a fire in a circle round a worm and then, after the worm had crawled round every way and then laid down to die, he reached over and took him out. That is the way in which God saves us.



# Talkativeness

*The tongue is a fire, a world of iniquity . . . it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell.*—James iii. 2-18.

**T**ALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word blossom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that is properly compressed would drive a train forty miles an hour, but if allowed too much expanse, would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the mind to remain for ever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversations, we soon churn up all the cream our souls have in them, and the rest of our talk is all pale, skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." And again it stops the current of divine life and prevents healing. "He that keepeth his tongue, keepeth his life." It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. "And many be defiled." The tongue divides Christians, breaks down assemblies, and invites judgments (I. Cor. iii, 3, 16, 17). And among sinners and nations, it is mightier than the sword. It is the cause of wars, uprisings, murder, rebellion, wrecked homes, blighted lives and blackened characters. We must settle this personally. If others are

noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress and with all respect for others. I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within: sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind (see Hebrews v, 8), or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties.

To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words; and a man of understanding is of a cool spirit." (Prov. xvii, 27, R. V.)

"In quietness and in confidence shall be your strength." (Isaiah xxx, 15; Eccles. v, 2, 3).

"Speak not evil one of another." "Grudge not one against another, brethren, lest ye be condemned, behold the Judge standeth before the door." "Be ye also patient, and establish your hearts, for the coming of the Lord draweth nigh" (James iv. and v.). —Sel.

## ELIM SUMMER SCHOOLS & HOLIDAY HOMES

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

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**House 1.**—Beautiful house in extensive grounds, with tennis courts on sea front; central position. Chiefly private bedrooms, single and double. Miss Barbour, Miss Warburton Booth, Miss Volckman, Raven's Croft South Cliff.

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**FELIXSTOWE.** Till September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. St. Felix School, Queen's Road.

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

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

Word and work—the two "W's." You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be a healthy Christian there must be both Word and work.—D. L. Moody.

Reports from Towns and Cities—Success Crowns Special Efforts—Convention Crowds

CONVENTION SERVICES

**Plymouth** (Pastor A. V. Gorton). The Annual Convention was recently held in the Elim Tabernacle. Pastor McAvoy (London), Pastor J. Kelly (Exeter), and Pastor L. F. L. Smith (Penzance) ministered the Word.

These conventions are looked forward to each year and truly the hunger for the Word of God is increasing amongst God's children.



Pastor A. V. Gorton

One could feel the Elim family spirit in the meetings, with God as our Father.

This year there were varied feelings, knowing that it would be the final convention in the old Tabernacle which holds many wonderful and blessed memories.

Pastor Gorton has baptised twenty-one candidates since coming here; the hand of fellowship has been given to eleven new members; also twelve souls have been saved.

Thursday, June 23rd, was the final meeting; it being the weekly prayer meeting, a goodly number attended.

Meetings were commenced in the Stonehouse Town Hall (which will be our place of worship for a while) on Sunday, June 26th, Pastor P. N. Corry ministered throughout the day.

Looking backward, all can say "Ebenezer" hitherto hath the Lord helped us; forward, "Jehovah Jireh the Lord will provide."

BIBLE WEEK-END

**Southport** (Pastor F. G. Cloke). Oft-times it is true we take as a matter of course the freedom we have in this land to worship God and to study His Word, but we have been brought to realise afresh during a recent visit of Pastor W. G. Hathaway, the tremendous price that had to be paid by God's faithful witnesses in past years, even torture, all because they were determined to hold fast the truth. Each message was truly inspiring, and we rejoiced in the fact that the living Word has triumphed even through the hottest fires of persecution, and to-day God's Word is still as powerful and able to save from the uttermost to the uttermost. After the Monday evening meeting we spent a delightful fifteen minutes in the "Elim musical realm," with Pastor Hathaway at the piano, and many new choruses were learned.—M.F.D.

ABERDARE ADVANCING

**Aberdare** (Pastor S. J. Cooper).  
 Glory, glory! Hallelujah!  
 Glory, glory to the Lamb;  
 Oh the cleansing blood hath reached me,  
 Glory, glory to the Lamb."

This was how the saints of God expressed themselves at a recent Sunday morning service, as the Holy Ghost was present and ministering to them through the medium of the gifts.

The work continues to experience the divine blessing of God, and again and again can be heard the remark, "Surely we have never seen it on this wise before!"

At a recent Bible study meeting, the Pastor delivered a very edifying discourse on "Gethsemane's Petition," in which he proved the divine love and compassion of the Saviour for a lost world, also His blessed submission to His Father's will.

A visit of the Dowlais Crusaders was greatly appreciated, and their rendering of the "Life of Christ," in Scripture and song proved to be of great blessing to all who were gathered.

The Dowlais Revival Party paid a visit to the church on a recent Sunday evening, and as these seven young men preached the gospel in word and in song, the blessing of God rested on the gathering.

Our own Crusaders are still active; quite recently they paid a visit to Merthyr, and are anticipating visiting Dowlais in the near future.—D. J. T.

OVERFLOWING BLESSING AT ANNUAL CONVENTION

**Annaghannon** (Pastor G. Wright). One can hardly credit that a year has passed into eternity since the last convention was held at the Annaghannon Church. Yet, for the saints it has been a year of blessing under the capable ministry of Pastor Gordon Wright. God has blessed in a wonderful way, and those times spent around the throne in prayer, the blessing received when the saints have magnified their Lord in the breaking of bread will not easily be forgotten.

The Thursday evening Bible study has

indeed proved to be a time of spiritual instruction for those of God's people who have been privileged to attend, the Pastor dealing with divers subjects in a very precise manner. The increase in attendance at the Sunday evening gospel service has, in itself, become a source of inspiration to all concerned in the salvation of souls. It was therefore, with grateful hearts that the people of God gathered together on Saturday and Sunday, the 25th and 26th of June for the Annual Convention. Saints came from different assemblies and some cycled as far as twenty miles to enjoy the fellowship of God's people. On Saturday afternoon the speakers were Pastors Gilpin and Stevenson from Ballymena and Armagh respectively, and both delivered stirring addresses to an audience packed so tightly that there was hardly breathing space. Clouds had been hovering and rain had threatened from early morning until a few hours past noon, but these gave place to glorious sunshine, proving that God still answers prayer. This enabled tea, which was provided between the services, to be served on the spacious ground which surrounds the church.

The evening service was preceded by a prayer meeting lasting approximately half-an-hour, and the result of this time of prayer was clearly manifested in the service which followed when God ministered through His servants Pastor Norris, of Ballysillan Church, and Pastor Martin, the Irish Superintendent, the former dealing with Some Temples in Scripture, and the latter on Paul's Exhortation to Timothy "Continue thou" (II. Tim. iii. 14).

The blessing continued to come down on Sunday at both services. In the afternoon Pastor McClean from Lisburn gave an appropriate address on the text: "Fervent in spirit" (Rom. xii. 11). At the gospel service in the evening Mr. W. Uprichard of Lurgan gave a timely ad-



An Excellent Advertising Agency at Nottingham.

dress, his subject being "Heaven's Wardrobe." This was followed by a searching gospel message in which Pastor McClean spoke on that familiar text: "Almost thou persuadest me to be a Christian" (Acts xxvi. 28). The individual testimony of every child of God at the close of such a time of fellowship could only be, "The Lord hath done great things for us; whereof we are glad" (Psa. cxxvi. 3).—W. J. C.

### SPECIAL EFFORTS

**Sheffield** (Pastor A. S. Thorne). There is cause for great rejoicing in the Sheffield church, and God has been richly blessing the ministry of Pastor A. S. Thorne.

Whitsuntide was a particularly happy time. First came the outing to the Scunthorpe Convention on Whit Monday, and a more radiantly happy band of people could not have been found than the large party of Sheffield saints who journeyed to the Convention. Did God bless His people? Was it worth their while to travel all that way? Of course God blessed in a wonderful way, and of course it was worth while—why, the whole day was one of victory and praise. The Sheffield Crusaders were privileged to lead the singing of the choir pieces at both the afternoon and evening services, and right heartily did they do their part. So much for Whit Monday, but wait, "Still there's more to follow." On Tuesday following, the church members joined the Sunday school scholars in an outing to Glen Howe, a beauty spot just outside the city. Everyone became young again and joined in the games and revelled in the lovely scenery and beautiful sunshine. To finish the holiday week came a two-days' Convention, the special speakers being Pastor Biddle of Sowerby Bridge, and Mrs. Saxon Walshaw.

Pastor Biddle's anointed ministry was very much appreciated, and Mrs. Walshaw spoke in her own inimitable way, which so endears her to everyone, and she gave to her hearers many precious truths and fresh thoughts from the Psalms of David.

At the close of the Bible Celebration Week, a special service was held on the Sunday evening, preceded by an open-air meeting, held to witness to our stand for the Word of God. A goodly crowd gathered to hear a splendid message given by Pastor Thorne, his subject being the Word of God, as found described in Revelation x., and surely never did the saints sing with more fervour and depth of feeling,—

"Holy Bible, book divine,  
Precious treasure, thou art mine."  
than at this service.

Lastly, but by no means least, a word must be said about the first Sunday School Anniversary. Strenuous had been the efforts put forward by the Sunday school workers, great was their zeal, and when the day came at last, their labour was rewarded. The services were very well attended, and many strangers were present at all three meetings. The children sang splendidly, and the little items they gave contained many a gospel truth. Pastor and Mrs. Thorne's illustrated sermons were a source of delight to both young and old, and were very instructive as well as interesting, and to crown the occasion, two precious souls professed salvation.

The special services are over now, but the blessing continues and the work is going ahead. The Sunday school is growing, the open-air work is becoming very effective, especially now that the broadcasting apparatus is used regularly to enable the speakers to be heard from

a considerable distance, and Pastor Thorne's new series of talks on the Levitical offerings are proving most enlightening.

All glory to God for His graciousness and manifold blessings to His children.

—M. M. P.

### BIBLE CAMPAIGN

**Nottingham** (Pastor W. Barton). Times of great spiritual uplift have been experienced during the "Back to the Bible" week, conducted by Pastor W. Barton (minister of the church). Meetings have been held each night, and although it has meant much sacrifice on the part of many, the attendance has been very good, and the subjects helpful and inspiring. One could not but be thankful to God that our Foursquare ministers stand for the Bible, and believe it from cover to cover, in spite of all the criticisms of the modern age.

The Saturday evening commenced with a zest, and the message which was a call to youth, went forth with no uncertain sound.

The messages on the succeeding nights were equally blessed. These included: "The Lost Book," "The Sure Word of Prophecy," "Can we Believe the Bible," and "The Sword of the Spirit." What a wonderful treasure we have, and how we should value it and make it the "Lamp unto our feet and light unto our path."

The final Sunday evening came to a close with a baptismal service, when a number followed the Lord through the waters. What a fitting close to such a hallowed week, and a great shout of praise goes up to our Heavenly Father for the times of refreshing and the souls which have been saved since the coming of Pastor and Mrs. Barton to this corner of God's vineyard. To Him be all the praise and glory. Hallelujah.



Conducted by Pastor David A. Vanstone.

Hullo, Young Folks,

Everybody glad the Exams. are over, school finishing, and holidays coming? I'm sure you are! How about some "Hints for Holidays, 1938"?

### GOING AWAY?

Some of you will be fortunate enough to go on 'a jaunt to the seaside. When packing include not only your swim suit, spade, pail and pocket-money but above everything else your BIBLE.

Remember to read from it every morning and to have a little talk with your Commanding Officer. It is most important to keep close to your Master during holidays for you will meet many new friends and it may take a lot of courage and strength to refuse to do wrong things. For example, if you are a boy some other young chaps may want you to join them in smoking in a lonely place on the cliffs. To this and all other wrong suggestions you will of course making quiet but firm refusal.

Oh, by the way, you will probably see or hear a children's service on the beach. Join in! Enter all the other activities which the leaders will be running and you will find friends of the right kind, beside being a help yourself.

### STAYING HOME?

You are in for lots of fun too! Get out into the sunshine as much as you can. Play in the park rather than the street. Ask mother to let you go to the baths now and again and

if you live near the country, go for some good rambles. Remember, holidays are the times for us to gain strength for next term's work—so out and about and no lounging in arm-chairs!

Of course you will want to give a hand at home. Give mother something of a holiday too. What fun to send her out for the day and look after yourselves. Anyway on wet days even the boys might try their hands at cooking—splendid training, especially if you hope to be a missionary. Try and invent some gadgets to make mother's life easier. Oil those squeaky hinges; see to that door that sticks (but mind you sweep up the shavings after you!) Get busy, boys!

### STARTING WORK?

So you've left the shelter of school and are launching out into the bigger, fuller life. Have you got the Captain on board? Never forget Him! In the thrill of long trousers, the pay envelope, and being no longer "a kid," never be ashamed of the One who loved you and gave Himself for you—that were to be a low-down cad! So remember to pray daily, to attend God's House and to make the Lord and your minister your friends. They both want to be.

Naturally you will want to "get on." Pray about it; work hard; later in the year join some evening classes to fit yourself for promotion. Don't forget to keep your body well and strong by regular exercise and meals.

Well, I'm afraid this looks rather like an end-of-term lesson. Never mind! Read it through again and act upon it!

So, the best holiday ever, and God first in everything.

YOUR BIG BROTHER DAVID.

### Puzzle Corner Answers:

1. (c) II. Samuel 16: 6. 2. (d) II. Kings 3: 16. 3. (b) (d) Joshua 20: 7, 8.





# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## A. R. P.

By Pastor Geo. Backhouse (Chelmsford)

In recent weeks one has seen and heard much of the slogan A. R. P., and there has been much enlisting of young people. To the Crusaders and Christian youth of our country these initials must mean much more.

First one should think on Genesis iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Here we see—

### A REDEEMER PROMISED

God seeing the disobedience of man promises a Redeemer; man's failure caused God to promise a Redeemer. God has kept His promise and gave His Son Jesus Christ to atone for the sin of the human race. Through Jesus Christ and His atoning death on Calvary we have—

### A REFUGE PROVIDED

Isaiah xxxii. 2: "And a man shall be a hiding place from the wind, and a covert from the tempest," Mankind needs to-day a refuge, a hiding-place, a place of safety from his sinful conscience and the powers of evil. Not only from these, but also from the powers of Satan: Ephesians vi. 11, 12 tells us we must arm ourselves by putting on the whole armour of God as a match for his cunning subtlety. We also need a Refuge from the wrath to come. Where can we find such a refuge? Thank God, in Jesus Christ we have a sure hiding-place, safe and secure from all alarm. Such words as:

Hiding in Thee  
Thou blest Rock of Ages,  
I'm hiding in Thee.

can only be really sung by those who have found rest and peace in Jesus Christ. Our refuge and defence is sure if our lives are hid with Christ in God.

Then, again, in closing, God has

not only provided a Redeemer and Refuge, but—

### A RULER PREDICTED

Glory to God, Jesus is coming. He is the Ruler predicted in Isaiah ix. 6: "The Prince of Peace." All the promises are yea and amen in Christ Jesus. God has kept His Word in providing a Redeemer and a Refuge, and Jesus will come, and then peace will be world-wide. He shall reign in a rule of righteousness.

A.R.P. can mean a lot to the world, but man-made precautions cannot stand in place of God's divine plan. Let us realise afresh the Ruler predicted is soon coming.

Let us be up and doing, dedicating again our lives to God rejoicing that—

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.

## Leyton Crusader's Eighth Anniversary

By Mr. F. E. Croker (Crusader Sec.)

The Leyton branch recently celebrated its 8th anniversary and marked the occasion by holding a week's "Back-to-the-Bible" campaign. Blessings abounded from the Master's bountiful hand, and every member reaped much joy and peace and inspiration.

The week commenced with a visit on Sunday by Pastor Patterson (Islington), and his message was backed home by the power of the Holy Spirit. A solo and recitation by two Crusaders, and a choir piece—"Wonderful Grace of Jesus"—ably supported his fruitful ministry. On



Leyton Crusaders and a few Ex-Crusaders at Re-Union Tea. Pastor and Mrs. J. Dyke in Centre.

Monday, Pastor Dyke and the Crusaders conducted the meeting, and the Lord graciously presented Himself at this service.

Pastor Court (Woolwich) favoured us with a visit on Tuesday, and his inspiring message aroused all to a fuller and deeper consecration. On Wednesday, the Barking branch paid a return visit, and we rejoiced as the programme, interspersed with choir pieces, also recitations and messages were unfolded.

Again, on Thursday, the Leyton Crusaders took the meeting, three Crusaders speaking on the Bible as a "Pantry," a "Guide," and as a "Lamp."

It was an "Irish" night on Friday, when Pastor McAvoy (Barking), assisted by Pastor and Mrs. Patterson, ministered God's Word. The Crusader who gave her testimony was also Irish. Saturday completed the week of blessing. A reunion tea was held in the afternoon, attended by all the Crusaders and many past members. During the tea, seven of the original Crusaders gave their testimonies of the early days. The secretary was able to announce that during the eight years of its existence, the original seven has grown into thirty-five active Crusaders. Praise the Lord. In the evening a re-consecration service was held.

Truly a wonderful week. The Word has become very blessed and precious to us; may God grant now that we may "hide its pages in our hearts," and wield the Sword of the Spirit for His glory.

## Participation in Central Hall Meetings

We are glad to announce the following Choirs are expected to take special part in the various meetings at the Central Hall, Westminster, on September 3rd.

Representing the Provinces will be Birmingham (Graham Street) Choir and Male Voice Quartette, Gloucester Mandoline Band, and East Essex Crusader Choir. From London will be Kensington Temple, Leyton, Clapham Crusader Choirs, also the London Crusader Choir. Further details will shortly be published. In the meantime plan to be present.

## Songs in Prison

When the London Crusader Choir visited Holloway Women's Prison on Sunday, July 17th, at the Chaplain's request, the women were invited to join in the choruses, and at the conclusion of the Choir singing "Just as I am," an appeal was made which we feel sure found a response in more than one life.

We regret that the Chaplain, Rev. C. Seymour-King, is shortly leaving

## CLASSIFIED ADVERTISEMENTS

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

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

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- \* **Bournemouth Central.**—Clean and homely; bed and breakfast; close assembly. Mrs. Norrell, 96, Shelbourne Road. C665
- Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes' shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone: Southbourne 2039. C579
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- Colwyn Bay.**—Elim Holiday Home. (See page 492).
- Cornwall, Newquay.**—Christian guest house, secluded position, comfortable and homely; vacancies for August and September; h. & c., electric light. Mr. and Mrs. Hooper, "The Place," St. Columb Minor. C680
- Eastbourne.**—Elim Holiday Home. See page 492.
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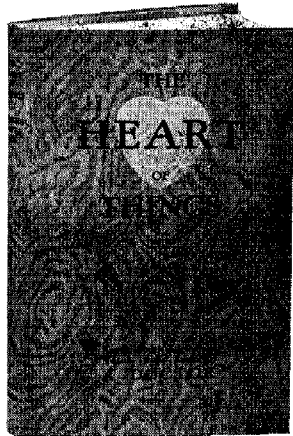
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