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Elim Evangel &

Foursquare Revivalist

Vol XX. No. 23.

JUNE 9th, 1939.

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

Twopence

THIS WEEK'S CONTENTS INCLUDE:

STILLNESS OF SPIRIT

"We are satisfied all too easily. Manifestations are wonderful, but when the spirit gets stilled a greater wonder will be ours, for the 'still small voice' of God will speak. We shall then be sent forth again to do and dare for God."

PRAY WITHOUT CEASING

"Prayer becomes as natural and easy as breathing, and is carried on in our busiest moments with no more effort than breathing."

THE MINISTRY OF SORROW

"Sorrow is God's ploughshare that turns up the subsoils and depths of the soul, that it may yield richer harvests."

"I Was There!"

The Papacy—Its Present Position and Prospects.

Your Problem

Revival in a Northants Village

Healing Testimony — Music etc., etc., etc.



**The Old Mill,
Canterbury**

[Photo by P. N. Corry.]

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

General Headquarters:

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

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Principal GEORGE JEFFREYS and Revival Party's Engagements

STOCKHOLM, SWEDEN. June 5 to 12. Preaching at the great European Pentecostal Congress, to which a large number are coming from all parts of Europe.

NOTE.—Before returning to England, the Principal is also to conduct meetings at Os's, Copenhagen and Helsingfors (D.V.), thus visiting the capitals of Sweden, Norway, Denmark and Finland.

WORTHING. Commencing July 16th. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fri. and Sat.), 7.30 p.m. Wednesday afternoon, 3 p.m.

Coming Events

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

AMMANFORD. Revival and Healing Campaign commencing in Welfare Cinema, Sunday, June 4, 7.45 p.m., and continued in Large Tent pitched on the Old Fair Ground, back of the Palace Cinema, week-nights 7.30. Conducted by Pastor C. A. C. Hadler.

BANGOR, Co. Down. July 9—21. Elim Tabernacle, Southwell Road. Annual Bible School conducted by Pastor P. N. Corry. Sundays, 11.30, 3, 7. Week-days (except Saturdays), 10, 8. Subject: Epistle to the Romans.

BANGOR, Co. Down. July 12, 13. Elim Tabernacle, Southwell Rd. Annual Convention. Speakers: Pastor P. N. Corry, Mr. S. Burke, and Miss A. Henderson. Each day, 11, 3.30, 7. Refreshments.

BRADFORD. June 24. Southend Hall, off Leeds Road. Yorkshire and District Young People's Leaders' Conference. Speakers will include: Pastors E. J. Phillips, D. B. Gray, and H. A. Court. June 25. Services will be conducted by Pastor E. J. Phillips.

GOULSDON. June 17. Elim Tabernacle, Chipstead Valley Road. Monthly Rally of South London Elim Churches. Speakers: Pastors J. Smith and F. C. Packer. Convener: Pastor W. Evans. 7 p.m.

ELIM WOODLANDS. July 22. Annual Garden Rally. Special visit of Principal G. Jeffreys and the Revival Party. 8.30 p.m.

FINCHLEY. June 4. Elim Hall, Christchurch Avenue. Mr. Leslie Wigglesworth, 6.30.

FINCHLEY. June 25. Christchurch Hall, Christchurch Avenue. Pastor E. C. W. Boulton.

FOREST HILL. June 24. Elim Tabernacle, Perry Vale. South London Missionary Rally. Speakers will include: Miss Ewens (India), Mr. and Mrs. T. Nosworthy (prospective Elim missionaries), and Miss Henderson. 7 p.m.

ILFRACOMBE. Commencing May 21. The Old Town Hall, High Street. Sundays, 3.15, 8, Wednesdays, 7.30. Services conducted by Principal P. G. Parker.

LAINDON. June 4—18. Elim Gospel Mission, High Road, Langdon Hills. Campaign by Pastor L. H. Collier.

LOWESTOFT. Commencing June 18. Tent pitched on the Triangle, St. Peter's Street Junction. Campaign by Pastor Gwilym Francis. Sundays, 3, 7.45. Week-nights, 7.30. Thursday afternoons, 3.

ROCHESTER. Now proceeding. Elim Tabernacle, Star Hill. Campaign by Pastor W. E. Smith.

ROCHESTER. June 11. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 6.30. (Choir at Maidstone Prison during afternoon).

WALTHAMSTOW. June 10, 11. Christian Assembly Hall, Maynard Road. Monthly North London Convention. Saturday, 7. Sunday, 11, 6.30. Speakers: Pastors J. Smith and Coleman.

WALSALL. June 11—25. Corner of Caldmore Road and Vicarage Place. Tent Campaign conducted by Pastor and Mrs. E. J. Thompson. Sundays, 3, 6.30. Week-nights (except Fridays), 7.30.

WOOD GREEN. Commencing May 28. Brook Hall, Brook Road, Mayes Road. Campaign by Mr. J. Payne (missionary on furlough). Sundays, 6.30. Week-nights (except Mondays and Wednesdays), 7.45.

THE LEAFLET CAMPAIGN.

The leaflets are obtainable at cost price as under:—

100	...	1s.	} All post free, cash with order.
1,000	...	5s.	
10,000	...	£2 10s.	

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JUNE 11—17.

SPECIAL WEEK OF PRAYER

All readers of the "Elim Evangel" are invited to join with us in prayer for revival in this and other lands.

Elim Summer Schools, Holiday Homes, & Camps

NOW IS THE TIME TO BOOK FOR THE FOLLOWING:

COLWYN BAY. July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

FOR BOYS AND GIRLS

Ideal holidays for boys and girls under experienced leadership.

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

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

INTERESTING TRACTS!

THE VISITING SERIES OF FOUR-PAGE SOUL-STIRRING MESSAGES

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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

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



Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stand 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. XX., No. 23

JUNE 9, 1939

Fridays, Twopence

STILLNESS OF SPIRIT

THE still small voice of God can be heard only by the stilled spirit. Elijah was disturbed by the turn affairs had taken after he had called down fire from heaven, destroyed the prophets of Baal, and prayed down a great rain. Jezebel, the wicked queen, threatened to slay him, and he ran for his life. In I. Kings xix. 4 we find him under the juniper tree begging to die.

God saw the dear man's need. Instead of granting his request, He began to feed him up again. An angel prepared a meal, and the prophet was awakened from sleep. He ate the lunch and went to sleep again. The angel prepared a second meal and aroused the prophet, who again partook of food and then started for the mount of God. He could have done the trip easily in ten or twelve days, but forty days of travel had to be undertaken before he reached the spot.

After his arrival the Lord said, "What doest thou here, Elijah?" The prophet's spirit was wounded, and he poured out his complaint. Then a

MAJESTIC THREEFOLD MANIFESTATION

of divine power was given him. In it all stood out this significant fact, "The Lord was not in the wind" nor "in the earthquake" nor "in the fire." After all the demonstration ceased a "still small voice" was heard, and immediately the prophet was touched. He took his mantle of power and covered his face and listened.

The voice said, "What doest thou here, Elijah?" Again the answer of complaint, but there followed a new commission with the assurance that he was not the only remaining man of God, but that there were still seven thousand true to their Lord. Thus the prophet was quietened and strengthened and sent forth again in the service of the Lord.

What a lesson for us as Pentecostal Christians. How prone we are to consider ourselves filled just because we have the blessed manifestations common to the present outpouring. If we would confess the real truth however, we would admit that power to accomplish things for God is none too plentiful. We may shout and we may shake, but are devils cast out thereby? Do we not need to learn that stillness of spirit clarifies the atmosphere and enables God to speak to us? Then we would have faith for the greater works, for "faith cometh by hearing."

Let us learn a lesson from the experience of Elijah. Great spiritual success is usually

FOLLOWED BY SEVERE TESTING,

and as we have poured out in service what fulness of the Spirit we had, we are not unlikely to go down under the pressure. God fed His prophet once, yea twice. We would have taken that for a fresh infilling and hurried again to the task, but Elijah knew better. He started for the Mount of God. It took forty days to get there, but he pressed through and was finally rewarded. So must we press through.

Forty typifies testing. Many get faint-hearted if God is slow to respond. To those who can wait, a deep inward peace will come. Our Baptism in the Spirit should be used not only to have a glorious time with the ecstasy which accompanies it, but also to cover our faces as did Elijah with his mantle, that we may humble ourselves in the presence of God.

We are satisfied all too easily. Manifestations are wonderful, but when the spirit gets stilled a greater wonder will be ours, for the "still small voice" of God will speak. We shall then be sent forth again to do and dare for God. We shall also learn that our companions, the faithful "seven thousand," are still standing true to God, and that together with them we can press on for greater victories than ever. "In quietness and in confidence shall be your strength."

Revival in a Northants Village

REVIVAL has descended on the village of Aldwincle, near Kettering, where Pastor Gwilym I. Francis has been conducting a revival campaign. In just over three weeks, over 200 conversions have been registered, and there have been some remarkable cases of healing. The following is from the *Evening Telegraph* of 17th May:

REMARKABLE SCENES AT REVIVAL SERVICES.

Owing to the remarkable results of the revival and healing campaign which is being conducted at Aldwincle by Pastor Gwilym Francis, an additional afternoon service was instituted on Sunday afternoon, and there was again a crowded congregation, as well as in the evening.

The visitors were so numerous on Sunday evening that even after extra chairs had been provided, some had to be seated on the pulpit steps.

A remarkable instance of the power of faith was on Thursday last, and is related as follows:—

A seven-year-old boy of Old Weston, who had been a sufferer from infantile paralysis, was taken to the Church with both legs in irons, which he had worn for six years.

“MUMMY, TAKE OFF MY LEG IRONS!”

When the usual invitation for candidates for healing was extended, the mother brought the boy to the front and he was seated on a chair with his legs outstretched before the congregation.

Prayer was offered for the boy, and at the close of the intercession the little boy remarked: “Mummy, take off my irons. Jesus has healed me.”

Though somewhat reluctant, and after first asking the pastor's advice, the mother unstrapped the leg supports and set the boy on his feet. Then the pastor took the boy by the hand and led him along the aisle. Next the boy walked unaided, and the mother remarked, with tears in her eyes, “He will be running soon.”

“Why not now?” answered Pastor Francis, and at his suggestion the boy ran up and down the aisle, to the great amaze-

ment of the onlookers, and the boy left carrying the irons on his shoulders.

At the Sunday evening service was a lady who had been conveyed by car from Oundle, paralysed down her right side.

After prayer, the fingers of her right hand started moving, and she was able to open and close them, and then she lifted up her hand.

From a previous issue of the *Evening Telegraph* we quote the following:

LEG IRON HANGS ON PULPIT.

The congregation was deeply moved by remarkable testimonies given by those who have received cures. A most remarkable cure was that of Miss M. Drage, of Thorpe Achurch, who declared that after prayer, she received a miraculous cure from infantile paralysis which had necessitated the continuous wearing of a leg iron and surgical boot for over twenty-three years. Both were discarded, and the iron is now hanging from the pulpit rail.

Another remarkable case is that of Mrs. Rowledge, of Pilton, who has suffered from rheumatoid arthritis since the War. She was brought from her home by car to Aldwincle, and was then wheeled in a bath chair into the chapel.

LEFT BATH CHAIR.

After the Pastor had prayed for her, Mrs. Rowledge lifted her arms above her head and clenched and unclenched her hands, a feat she has not done for over fifteen years. The Pastor then assisted her out of the bath chair and she walked up and down the aisle several times. After the service, she was able to dispense with the bath chair and walk unassisted to the car.

A notable example of the lasting results of such cures was given by Mr. S. Smith, of Wadenhoe, who said that for fifteen years he had suffered with an ulcerated stomach and through his inability to follow his employment had exhausted his club benefits, but last summer he attended a healing meeting conducted by Pastor Francis at Peterborough, and after prayer was instantly cured, and has ever since been able to enjoy good and substantial meals instead of dry toast and biscuits which had chiefly comprised his meals previously. He has followed his employment regularly from that day.

“Pray Without Ceasing”

By HENRY PROCTOR, F.R.S.L.

IS it possible to pray without ceasing?

Yes, for we are never, as spiritual beings, in a totally unconscious state. In deep sleep or trance, it is said that God gives us sealed instructions:—

In dreams, in visions of the night,
When men fall into trances,
Slumbering on their beds,
He reveals things to men (Job xxxiii. 15, Moffatt).

The spirit is awake and alert in the deepest sleep, able to receive instruction from God, and revelations of things unseen.

We are taught also that our own spirit prays within us as well as the Spirit of God (I. Cor. xiv. 14, 15). So that prayer and praise can still be carried on during sleep. For of the Holy Spirit, God says: “The Spirit

Himself pleads for us in yearnings that can find no words” (Rom. viii. 26, lit.).

If we surrender our whole being to God, body, soul, and spirit, He can use us as prayer dynamos for the Holy Spirit to pray in—to make intercession for all the saints “in harmony with God's will,” and for the creation itself to be delivered from the bondage of corruption into the glorious liberty of the children of God, for which “the groaning creation awaits with eager expectation the manifestation of the sons of God” (Rom. viii. 18-26).

The Holy Spirit praying in us, may be called the prayer of respiration, while “praying in the Holy Holy Spirit” is the prayer of inspiration. This prayer may be as continuous as breathing on the spiritual plane.

For the spiritual man cannot cease to breathe in the breath of God any more than the natural man can cease to breathe, *and live*. A literal translation of John iii. 8 would read: "The Spirit *breathes* where He pleases, and thou hearest His voice," "There is a spirit in man: and the inspiration (breath) of the Almighty giveth them understanding" (Job xxxii. 8).

THE BREATH OF THE ALMIGHTY

(*Nishmath-Shaddai*) giveth me life (Job xxxiii. 4).

As the breathing of the natural man is essential to life and understanding, so is spiritual breathing to the spiritual man. Every spiritual fact is mirrored in the face of nature, for the natural world is a working model of the spiritual world, so that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made" (Rom. i. 20).

To understand then what the inward man is like, we simply look at the outward man, and the one is a replica of the other. If the outward man, therefore, has heart and lungs, breathing and circulation of the blood, and continual cleansing of the blood by the life-giving oxygen in the atmosphere, so it is with the inward man.

Whatever can be predicted of the one is true of the other. And when the natural mind sleeps, then the spiritual mind is more active than ever. And as the sub-conscious mind carries on during sleep respiration, circulation, and all the normal functions of the body, so does the super-conscious or spiritual mind carry on the spiritual functions, which are as necessary to the continuity of the spiritual life.

The spiritual man is always assisted by the Spirit of God, the Comforter, which abides with him for ever. His Spirit becomes joined to God's Spirit, so that they become one spirit (I. Cor. vi. 17).

So that, conjointly, they can carry on prayer and praise during sleep. But this kind of prayer is intercessory. The Spirit of the glorified Christ becomes in us

A SPIRIT OF INTERCESSION

for all the saints, for the world that lieth in the evil one, and for the whole creation. For "He *ever* liveth to make intercession." He is the Great High Priest of the order of Melchisedek, and the members of His Body are priests of that order: "An holy priesthood, to offer up spiritual sacrifices": a royal priesthood (I. Pet. ii. 5, 9) to offer up the sacrifice of praise continually, even the fruit of lips which make confession to His name (Heb. xiii. 13). And we share not only in the benefits of His prayer-life, but we are sharers in the same work.

It is not a work that He does apart from us, but as we are made full and complete in Him, because all the fulness of the Godhead dwells in Him, so are we also filled with His prayer life. All right and power of prayer is His, and He makes us sharers in His intercession.

He draws us to pray in unison with Himself. To pray in the name of Jesus is to pray in Him as He prays in us. If with Jesus you glorify the Father, the

Father will glorify Jesus by doing what you ask in His name, because you pray in unity and sympathy with Him.

The prayer of Christ in you and yours in Him must be an infallible prayer, for if we abide in Him and He in us, we can ask what we will and it is done for us (John xv. 7). This is the real meaning of asking in His name: to seek all and to do all for the glory of God, in close communion and fellowship with Him—to live in love for he that lives in love, lives in God and God in Him; for God is love. Constant intercessory prayer forms a habit, so that we

CANNOT CEASE TO PRAY

Prayer becomes as natural and easy as breathing, and is carried on in our busiest moments, with no more effort than breathing. It does not cease during sleep because it is carried on by our own spirit in union with the Spirit of God, for he that is joined to the Lord is one spirit. Words are not essential to prayer, there may be yearnings that can find no words, sighs that can find no utterance, because they are beyond words. Romans viii. 26 shows this in the Greek and in all the literal versions.

For our waiting times, in order to be definite, it is well to have an alphabetical list of names of missionaries, evangelists, and teachers, as well as of those in sickness, poverty, or distress. All the great revivals have been the result, mainly, of secret prayer. The apostles, after Pentecost, said: "We will give ourselves to prayer, and to the ministry of the word." The early Friends (Quakers) had meetings of three hours' duration, in which not a single word was spoken. Yet they arose mightily refreshed and strengthened, and sometimes four or five who came in to persecute and annoy would be convicted and yield to God in the meeting without a word being spoken.

Above all things, God needs to-day an army of prayer-warriors that will devote themselves to a life of prayer. "Praying always with all prayer and supplication in the Spirit for all the saints." Not a single prayer of faith can possibly be lost, even when there is no immediate response, for prayer is often cumulative as we live a life of desire and faith in the presence of God. Because it is the Spirit of Christ which prays in us, our prayer

MUST BE HEARD;

but for some things there is need of time and patience, though in others we can by using the faith of God say to the mountains of difficulty, "Be moved into the sea," and they obey us (Mark xi. 23). But this cannot be, unless we are living the prayer life. If we prevail with God in the secret place, we shall be openly rewarded, and shall prevail with men also.

Let us then be quick to obey God's call; to make supplications, prayers, petitions, and thanksgivings for all men; including kings and all that are in authority over us, that we may lead peaceful and tranquil lives in all godliness, for this is good and acceptable in the sight of God our Saviour (I. Tim. ii. 3).

The Ministry of Sorrow

By Dr. G. D. WATSON

IT is the ministry of sorrow to break down hard natures, and melt stubborn wills. There are men who have plenty of mind, and capacity to see truth, to sanction righteousness, but whose heart-nature seems made of flint. They lack feeling, warmth, tenderness. They look upon religion as a cold morality, or a set of business-like duties, or as a financial and political transaction with God. God takes His time, and watches His opportunity, and slowly undermines these tough natures, till some day an uneasy feeling comes up from the fountain of their being, and creeps all through them. Calamity takes hold upon them. God allows most bitter disappointment to crush some darling hope, or plan. Clouds gather; misunderstandings, separations, sharp and sudden turns in the intellectual or financial or social life transpire; or health breaks down, or bereavements turn life into a walking cemetery. Then sorrow gets in its beautiful work, and fairly laughs behind its mask of tears at the work it will do. As in the late afternoon, the shadows of the great rugged mountains stretch themselves across the low valley, as if the proud peaks had knelt down to pray on the dewy meadow in the evening hour, while the stars of evening begin to

LIGHT THEIR LAMPS,

as if to make a sanctuary of the spot; so it often happens that sorrow is an afternoon gospel on many a stubborn soul, and gets many a proud heart to bow down in the valley of tears.

Joseph had more sorrow than all the sons of Jacob, and it led him into a ministry of bread for all nations. For this reason the Holy Spirit said of him that he was "a fruitful bough by a well, whose branches run over the wall" (Gen. xlix. 22). It was through sorrow his heart grew big enough to run over the Israelitish wall, and feed the Gentiles with bread; and now Gentile Christians need a baptism that will lead them over the Church walls to love and feed the scattered children of Israel. Sorrow is the Mary that breaks the alabaster boxes of our hearts and lives in order that the costly perfume may fill the entire house, instead of being pent up. God never uses anybody to a large degree, until after He breaks them all to pieces.

Sorrow reveals unknown depths in the soul, and unknown capabilities of experience and service. Gay, trifling people are always shallow, and never suspect the little meannesses in their nature. Sorrow is God's ploughshare that turns up the subsoils and depths of the soul, that it may yield richer harvests. If we had never fallen, or were in a glorified state,

then the strong torrents of divine joy would be the normal force to open up all our soul's capacities; but being in a fallen world, sorrow, with despair taken out of it, is the chosen power to reveal ourselves to ourselves. Hence it is sorrow that makes us think deeply, long and soberly. Sorrow makes us go slower and more considerately, and introspect our motives and dispositions.

Sorrow divinely blessed opens up within us the capacities of the heavenly life, and such sorrow will make us willing to launch our capacities on a boundless sea of service for God and our fellows. We may suppose a class of indolent people living at the base of a great mountain range, who had never ventured to explore the valleys and canyons back in the mountains, and some day, when a great thunderstorm goes careering through the mountains, it turns the hidden glens into echoing trumpets, and reveals the inner recesses of the valleys, like the convolutions of a monster shell, and then the dwellers at the foot of the hills are astonished at the labyrinths and unexplored recesses of a region so near by, and yet so little known. So it is with many souls who indolently live on the outer edge of their own natures, until great thunderstorms of sorrow

REVEAL HIDDEN DEPTHS

within that were never hitherto suspected.

It is through sorrow the soul learns obedience. Scripture tells us that even Jesus "learned obedience by the things which He suffered." Many have stumbled over this scripture. Jesus had in Him the principle of perfect obedience from His birth, and He never once disobeyed the Father in thought, word, or act. But that perfect spirit of obedience had to be brought out and unfolded in a thousand various applications and directions, and under all sorts of human limitations and vicissitudes among those who constituted the world's sinful society. Now, in the carrying out of His perfect obedience there were circumstances painful and sorrowful, and through suffering He learned the importance, the true value, and the best way of obedience. In a similar way, the true child of God finds out through sorrow the very deepest and most loving obedience. It is sorrow that brings the soul into the Calvary life of Jesus, and introduces it into the priestly life of Christ, that of compassion and sympathy and prayer for others. As a mordant fixes colour in a dye, so sorrow establishes the spirit of obedience.

But sorrow will pass away. It ministers now in the heavenly life, but its ministry will pass away when the curse is lifted from the earth, and the age of glory succeeds to the age of grace. It is in the day when

the saints of God shall be gathered at Mount Zion, "with songs and everlasting joy upon their heads," that all "sorrow and sighing shall flee away." It is when the Lamb is to gather His redeemed ones in the New Jerusalem, and lead them by fountains of living

waters, that "God shall wipe away all tears from their eyes." Sorrow is the pathetic moonlight that in the present dispensation ministers to grace, and brings forth some delicate flowers that are not strong enough at first to bear the strong sunshine of supernal joy.

?

YOUR PROBLEM

A Fortnightly Feature

?

We have received from our readers the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 22.—Please explain I. Corinthians xv. 29.

Problem No. 23.—What is the meaning of Revelation xiii. 18, where it says that the "number of the beast" is 666?

Problem No. 24.—Do the Old Testament believers belong to the Church or did it not begin until Pentecost?

Problem No. 25.—What does the sun-clad woman of Revelation xii. 1 represent?

Problem No. 26.—Does I. Corinthians xii. 13—"For by one Spirit are we all baptised into one body"—refer to the baptism of the Holy Ghost?

We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 18 and 19:

PROBLEM No. 18.—How can one reconcile the love of God for us with the physical suffering and often early deaths of those who are really His children?

Reply by Pastor F. J. Slemming:

This problem is as old as is suffering—it is one with which men and women of all classes and positions in life have been confronted all down the ages, and yet it still remains difficult to solve to the entire satisfaction of the person plunged into sorrow by the suffering and loss of a loved one. Yet I believe that every Christian can possess a God-given confidence that will bring a sense of understanding even in the midst of the most inexplicable circumstances. It is the sure and certain knowledge that "He doeth all things well."

With regard to the whys and wherefores of these happenings, it is too delicate a subject about which to venture casual and general reasons. There are some things in life that God does not prevent because of man's freedom and will power. But God does overrule all things—even these most tragic losses.

His permissive will must often remain a profound mystery, and in many cases it seems that the door into "Interpreter's House" is fast closed against us, but it is in places like this that we are called to trust where we cannot see.

May I quote from "John G. Paton," by James Paton. John Paton, a missionary to the New Hebrides, with his young wife went out to a distant station on the island of Tanna, and there his wife died in giving birth to a little son. Seventeen days later the little one died. On page 80, John Paton says: "I was never altogether forsaken. The ever-merciful Lord sustained me to lay the precious dust of my beloved ones in the same quiet grave, dug for them close at the end of the house; and in all of which last offices, my own hands despite a breaking heart had to take the principal share. . . . That spot became my sacred and much-frequented shrine during all the following months and years when I laboured on for the salvation of these savage islanders amidst difficulties, dangers, and deaths. Whosoever Tanna turns to the Lord and is won for Christ, men in after days will find the memory of that spot still green, where, with ceaseless prayers and tears I claimed that land for God in which I had buried my dead with faith and hope. BUT FOR JESUS and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave."

"BUT FOR JESUS!" Often the same Jesus says: "What I do thou knowest not now: but thou shalt know hereafter" (John xiii. 7). So, till the day dawns and the shadows flee away, TRUST HIM!

PROBLEM No. 19.—Is it possible to distinguish between healing by hypnotism and divine healing and if so, by what means?

Reply by Pastor W. G. Hathaway:

There appear to be two possible lines of thought in this query, viz.: (1) distinguishing between the two after the healing has taken place, and (2) prior to, or in the process of healing. It is, of course, not possible to deal fully with this in a brief reply.

In (1), I consider there will be very little, if any, evidence to show how or by what means a person has been healed, if one judges entirely by the completed work, unless it be that the hypnotic healings are more likely to relapse after the hypnotic influence has ceased, while rarely will the recipients of divine healing lose such, unless they lose touch with God.

In (2)—the process or method of approach—there is definitely a difference which can be distinguished. In healing by hypnotic means, the patient is required to place himself entirely in the hands of the hypnotic healer, and to surrender his mind to the influence of the other. Then by suggestion, either telepathic or verbal, possibly both, and sometimes with the assistance of the laying on of hands, the patient is made to understand that the symptoms have disappeared, and that he is well. In some cases this does produce the desired effect, Christian Science and all other faith healing is based on this principle, whether the influence be auto-suggestion, or suggestion by another person.

In divine healing, however, there is no suggestion either by thought, word, or the laying on of hands, that the patient is surrendering the will to any human person, but there is definite encouragement by all three methods to surrender the mind and body to God, to make contact with Him, and to expect God to undertake in answer to prayer. The true servant of God points the patient away from himself to Christ. The healing which results is divine, and can last as long as life lasts and while the person keeps contact with God.

Problems 20 and 21 are not printed above as replies to these will appear the week after next.

THY WAY IS BEST

Thy way is best, dear Lord,
Just have Thy way with me.
I dare not make the choice myself,
I leave it, Lord, with Thee.

Thy way is best, dear Lord;
Though storm clouds hide the sun,
Dear Lord, in humbleness I kneel,
And pray "Thy will be done."

Thy way is best, dear Lord,
Oh, help me make it mine.
Lord, I would do as Thou would'st do,
And lose my will in Thine.

Thy way is best, dear Lord,
So shall it ever be,
Until the perfect life I reach,
Of Thine eternity.—M. W. B.

Growth Disappears in Answer to Prayer



Mrs. Boxall.

at frequent intervals and his examination showed that the lump was not responding to treatment.

IN October, 1938, I discovered a lump in my breast which grew to an alarming size, and which gave me great pain. On going to the doctor he told me that it would most likely grow into a cancer, and that I should need to go into the hospital with it. I did not care for the thought of an operation, and became very worried about it. I went to see the doctor

It was about this time that I first came into contact with the Elim meetings in Guildford, and through the invitation of a friend, started to attend. I was first saved. Praise the Lord! I then began to realise that God could heal, and I prayed that He would remove this awful thing from my breast. The Lord heard, and on February 30th, 1939, I visited the doctor who had been attending me, and to his astonishment the lump had entirely disappeared. Though he could not understand it, I can! To God be all the glory! I praise the Lord for what He has done, and thank Pastor Frame who prayed for me. I am completely cured, and anxious to testify to the wonderful healing power of Jesus Christ, and hope that others may be helped to trust Him.—(Mrs.) GLADYS A. BOXALL.

Mirror of World Events

By Pastor P. N. CORRY

Phobias.

Fear of open spaces.....	Agoraphobia
Fear of enclosed spaces.....	Claustrophobia
Fear of specific disease.....	Nosophobia
Fear of general suffering.....	Pathophobia
Fear of Thunderstorms.....	Astraphobia
Fear of Being Alone.....	Monophobia
Fear of dirt and germs.....	Misophobia
Fear of heights.....	Acrophobia
Fear of sight of blood.....	Hematophobia
Fear of crowds.....	Ochlophobia
Fear of blushing.....	Erythrophobia
Fear of animals.....	Zoophobia
Fear of insects.....	Insectophobia
Fear of the dark.....	Nyctophobia
Fear of sharp instruments.....	Aichmaphobia
Fear of having an unattractive figure.....	Dysmorphophobia
Fear of failure.....	Hamartophobia
Fear of everything.....	Panophobia
Fear of being afraid.....	Phobophobia

The believer in Christ can face up to all the fears that the world can tabulate and write across all of them, "I will not be afraid." There are 365 "fear nots" in God's Word—one for every day of the year, therefore Christians should be the most optimistic people in the world, the most confident, and therefore the happiest. Are we?

Cast Bread Sometimes Increases a Thousandfold.

An old lady whose hobby was feeding tramps has just received a little of her reward:

Mrs. Jordan lives in Santa Barbara, California; and hungry men often knocked at her back door and asked for a meal. "Come in, my man, and I'll see what I can do for you," and soon she would serve up whatever she found in her larder.

Mrs. Jordan's friends and family used to protest about this and say she encouraged begging and ought not to do it.

The years went by, and when an old lady of seventy, her income vanished, she was not able to pay her taxes; her home was threatened. The outlook was very dark, and at the darkest hour came a letter from a distant place in an unknown hand. It was from one of the tramps.

"Years ago (he wrote), when in the West, at loose ends and

discouraged, I came to your door asking if I could chop wood for food. I was faint from hunger and exposure. You at once asked me in and prepared a good meal for me. You somehow got me to talk about myself."

That had been the turning-point in his life. Being treated like a gentleman by the kindly old lady had made him realise that he was capable of better things. There ended his career as a vagrant. He went home. He got work in a law office. He applied himself. He prospered. And now he wrote:

"I have not forgotten. Please accept the enclosed token, tendered as lovingly as you once gave to me."

The enclosed token was a draft for £20—a sum that handsomely saved the day for Grandma Jordan.

Noise.

What a noisy world we live in! The latest invention will make it more so because it is a sound gun invented by a Frenchman. The cannon is worked on the same principle as the searchlight.

Sound has always proved hard to harness. It echoes, diffuses, and is easily damped by atmospheric conditions. Jacques Parés determined to concentrate sound rays by a reflector, throwing them out in a beam similar to reflected light.

From curves plotted by the inventor, Materiel Telephonique, a company which for years has worked on public address systems, pressed steel plates in its workshops on the banks of the Seine. When welded together those formed a deep, almost straight-sided bowl.

Into the centre of the bowl's base, Jacques Parés fitted the most powerful loudspeaker he could make. Meantime, Materiel Telephonique engineers had built an amplifier something like a huge radio set, to which the soundthrower could be connected. This machine hurtled the inventor's voice twenty-five miles, and those listening had their ears blasted by a bull-like bellow. Yells can be as deadly as shells if this shattering volume of sound, roaring propaganda through the air, is turned upon a city. It sounds too horrid for words. No doubt some of our open-air brethren will be delighted, but the sweet voice of personal witness in Holy Ghost power will, we feel sure, move more to seek the Lord than all the roars of the Bulls of Bashan.

Sin.

Sin has many tools, but a lie is the handle which fits them all.—Oliver Wendell Holmes.

FAMILY ALTAR



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

Sunday, June 11th. II. Chronicles xxxiii. 1-17.

"When he was in affliction, he sought the Lord his God, and humbled himself greatly before the God of his fathers" (verse 12).

Affliction is often a rod in the hand of God to correct those that err and rebel. When prosperity shines upon their way, they are apt to forget the commands of the Lord, but when trouble arises they are then disposed to seek His face, and hearken to His voice. Suffering has saved many a man from his own sinful and selfish schemes. It has confronted him with the claims of God, and made him realise the need of fundamental adjustments in life. I thank Thee, O Lord, for all that serves to send me to Thy feet in humble surrender.

PRAYER TOPIC:

For the manifestation of the presence of God among every gathering of true believers to-day.

Monday, June 12th. II. Chronicles xxxiv. 1-7.

"And declined neither to the right hand, nor to the left" (verse 2).

Josiah is an example of undeviating devotion to the will of God, of unswerving loyalty to the principles of righteousness and truth. His life moved forward in faithful response to the call of the Lord. He put God first in his own life and in the kingdom over which he was called to rule. Lord, grant that amid the many influences that seek to divert my feet from the highway of Thy perfect purpose, I may be kept from betraying the trust which Thou hast reposed in me. Let me count Thy smile more precious than all the favours won through compromise. Make the consecration of this life complete and continual.

PRAYER TOPIC:

That all suffering believers may realize the fullness of the blessing and power of God in their lives.

Tuesday, June 13th. II. Chronicles xxxiv. 8-19.

"The oversight of the house of the Lord" (verse 10).

The oversight of the house of the Lord! What a glorious privilege. Yet what a tremendous responsibility. A trust for which these workmen would be answerable to Jehovah Himself. What a need for scrupulous care and faithful watchfulness, that no duty was neglected, and no task overlooked. God-given responsibility always brings with it Divine authority. The Spirit of the Lord will invest the Christian worker with that power which makes him qualified to execute the Divine commands. Clothe Thou Thy servant with power this day, that he may fulfil all Thy good pleasure!

PRAYER TOPIC:

For an ingathering of souls at all the special campaigns now in progress.

Wednesday, June 14th. II. Chronicles xxxiv. 20-33.

"Inquire of the Lord" (verse 20).

Thus should each day commence, down low at the Cross, with the soul waiting for God to speak His commands into the listening heart. What humiliating mistakes, and heartbreaking conflicts would be avoided if the mind of the Lord was sought. How much more effective would Christian service become, if it was conducted in this spirit of dependence upon God for His guidance. We should then move "step by step" through the days, confident in the consciousness that we are in harmony with all the plan of God. Eventide would then find us rejoicing in the handiwork of the Lord in our lives.

PRAYER TOPIC:

For blessing on all our Elim Cadets, that they may be led into the knowledge of Christ and into the ways of righteousness.

Thursday, June 15th. II. Chronicles xxxv. 1-4 and 16-27.

"Hearkened not unto the words, . . . from the mouth of God" (verse 22).

What a needless tragedy! Had Josiah hearkened to the Word of God, no doubt he would have been spared the wounds that caused his death. What a lesson for the child of God. We run into danger when we fail to obey the Divine Word. The soul that allows itself to be influenced by worldly standards takes itself out of the hand of God. Blessed are they who pay strict attention to the revealed will of God. They shall be guided in judgment, and preserved in the day of trouble. The Lord will cover them in the pavilion of His presence, and hide them in the shadow of His hand.

PRAYER TOPIC:

That much blessing may result from the reading of these Daily Meditations.

Friday, June 16th. II. Chronicles xxxvi. 11-23.

"That the word of the Lord spoken by the mouth of Jeremiah might be accomplished" (verse 22).

How careful God is to safeguard His Word, and to ensure its fulfilment. He makes even the wrath of His enemies to contribute to the accomplishment of His purposes. How wonderful to watch the outworking of the Divine plan in the affairs of men! Behind the seeming confusion and conflict of the nations, there is an unfailling power at work. Blessed are the eyes anointed to behold the skill of Him who sits upon the throne of the Universe. And blessed are those whose hearts are strong in the confidence that ultimately righteousness and truth shall prevail in the realm of all created things.

PRAYER TOPIC:

For all faithful missionaries who have left home and friends to preach Christ in other lands.

Saturday, June 17th. II. Corinthians i. 1-11.

"That we may be able to comfort them which are in any trouble" (verse 4).

Here then is the purpose of all the comfort that God pours into our hearts—it is that we may minister to other lonely, hungry, sorrowing souls. That we may be channels through which the comfort of God passes to the aching, bleeding lives of those around. What a ministry! Who shall fit us for this but God Himself? Only in union with Him may we dwell in the place where from our lives may flow a constant stream of healing virtue. Gracious Lord, take Thou this life, and fill it to overflow with life-giving influence and energy. Let Thy touch abide upon this heart, so that Thy resurrection virtue may reach others.

PRAYER TOPIC:

For all students of the Elim Bible College Correspondence School.

Helpful Illustrations

for Christian Workers

The Song of Songs.

A father was telling his little daughter the story of the love of Jesus, when the child interrupted him to ask, "Papa, did Jesus sing?" Matthew xxvi. 30 answers the question, for surely the loved voice of the Master must have led His disciples in that song at the close of the Last Supper.

Would We Prize the Knife?

Spurgeon says, 'If I had a dear brother who had been murdered, what would you think of me if I valued the knife which had been crimsoned with his blood? If I made a friend of the murderer and daily consorted with the assassin who drove the dagger into my brother's heart, surely I, too, must be an accomplice in the crime. Sin murdered Christ; will you be a friend to it? Sin pierced the heart of the incarnate God; can you love it?'

A Prepared Welcome.

Rev. George H. Sherer of Beirut, Syria, says: "A traveller in the desert, longing for a stopping place, may meet a native lad who tells him that there are tents and hospitality farther on. It is a place where he can stop, and the courtesy of the desert demands that the minimum length of the sojourn be at least three days. Then, after the lad has told the traveller of the stopping place, he likely will mount his horse and ride on, saying, 'I will go and prepare a place for you.'" This word from the East throws a flood of light on the saying of our Lord as He spoke of the mansions in His Father's house.

Either Give It Up or Get More.

A very practical man has confessed: "I have too much religion or too little; I must either give up what I have, or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy religion." He ended the dilemma triumphantly. He solved the problem by the whole-hearted acceptance of Christ as his living Lord. He put an end to divided loyalty, to doubtful obedience.

"I WAS

Testimonies of Eye-witnesses to the Value of the Pentecostal Experience.

PART I. THE INTERCESSION, BY PASTOR P. N. CORRY.

PART I. THE INTERCESSION.

IT is a good thing to have method in prayer for the foreign field. So often our whole prayer for those labouring abroad is compressed into the words, "Bless those in foreign parts and on the mission field." That won't do!

Why not adopt the method I started at the daily prayer meeting from 12 to 1 p.m. in Amsterdam a number of years ago? On Monday we prayed for Africa; Tuesday for Egypt, Palestine, and Persia; Wednesday was India's day; Thursday, Java and the Dutch East Indies; Friday, China and Japan; Saturday was the day for needy South America, and on Sunday morning we were back home in Holland again, having travelled and travailed towards the sunrise all the week. At the same time we believed that it was the privilege of the saints of God to pray in other tongues, to intercede with the Spirit as well as with the understanding (I. Cor. xiv. 14, 15). Thus the Spirit of God taught us that He would help our infirmities and make intercession for us and through us with

GRONINGS WHICH CANNOT BE UTTERED

but which would be according to the will of God (Rom. viii. 26, 27). Here was a side to the use of the spiritual gifts that few seemed to know anything about, and another proof of the value of these supernatural gifts.

One Wednesday about Easter in 1923, we were praying for India, as per the programme, when a tremendous burden came over the whole meeting as a sister prayed in tongues. As she prayed I noticed over and over again the name Beas, and was struck by this, for a Hindu friend of mine named Tara Chand lived there. At first I thought that the prayer was being offered up for him, but as the volume and the weight of intercession increased, I thought that could not be the case. The next day should have been the day of prayer for the Dutch East Indies, and as most of these Dutch folk had friends in that land, it was usually fully taken up with the work in Java, Celebes, Bali, and Sumatra. Instead, no sooner had we dropped to our knees than a great burden for victory in Beas filled all our hearts. The same happened the next day and through all the meetings until some said the burden was robbing them of all rest, almost of strength. Then the next day liberty was given and just as the burden had been great, so now

THE PRAISE WAS ABUNDANT.

While I was in Holland I did not discover anything about the meetings in Beas and was puzzled to know what the burden had been about, but over a year

later I was in a large gathering in London at which two lady missionaries testified to receiving the baptism of the Spirit "last year in Beas, India." At the close of the meeting I jumped off the platform and made my way through the crowds towards them, and for the first time heard the story of the waiting meetings held in Beas. Miss Ewens will tell you what happened, for she received the baptism in the Spirit in those meetings for which we prayed, not having the slightest idea that they were being held. The value of the gifts of the Spirit was proved once again and exemplified in operation, the wonder of the unity of the Body of Christ, the Church.

PART II. THE OUTPOURING.

A GROUP of some thirty missionaries gathered for a season of waiting on God in the town of Beas. It was in April, 1923, when the colleges and schools in the Punjab, North India, were closed for the ten days' Easter holidays.

It is of interest to recall that Church of England, American Presbyterian, United Presbyterian and Christian Missionary Alliance bodies were all represented. Most of those present had been to meetings of the usual convention type, but there was a new expectancy in this one that something fresh would happen.

In an atmosphere of praise and prayer the days and hours passed by in all too quick succession. Daily Bible studies were given, and the breaks for meals and recreation were also pregnant with the consciousness of the cloud of blessing descending lower and lower. We were expecting the Holy Spirit to be outpoured. The only instances of how such a momentous happening could take place the writer knew of were those found in God's Word. No undue urge was given to the manner of receiving such a tremendous experience, but all were looking to God to manifest His own presence as He would choose.

THREE DAYS REMAINED

ere we must separate again.

I had seen a vision of the Lord with uplifted hands, and myself prostrate before Him, but in between there was a low latticed fence. The thought persisted that if the Lord was waiting to bless and we desirous of receiving, why need there be either distance or delay?

Not understanding the meaning of the barrier, I asked Mr. G—— the meaning. He replied, "Ask the Lord, He will tell you." So on the morning of the eighth day, instead of going to the meeting, I slipped

THERE!

IV. Spirit-given Intercession and its Results

PART II. THE OUTPOURING, BY MISS M. B. EWENS

off alone a short distance and sat by the dry river bed of the Beas. It was nearing the hot season, and dry sand and stones were more evident than water. "Lord Jesus, I cried, "this is just a parable of my present state. *Tell me, oh, tell me, what is hindering?*" Thereupon I opened my Bible haphazardly to Romans, chapter nine. I read aloud from the beginning until I came to verse 32: "Wherefore? . . . Because they sought it not by faith." It was as though another voice than mine were reading. "Lord, I have sought to be filled with the Holy Ghost by faith many times, nevertheless, if this is Thy Word, and what I have been calling faith is not faith, then give it me." So I pleaded, "Lord, give me faith, and give it me now!"

Then I saw that the barrier in the vision and

THE DELAY IN RECEIVING

the promised gift was my unbelief, and further that that needed faith was not in me. I cried out again in my need commencing to re-read the same chapter until this time I was arrested by verse 9: "This is the word of promise, 'At this time will I come.'" My heart was quickened by the Word, faith was given, and I leaped for joy by that dry river bed.

Just before the afternoon meeting Mrs. C— came to me and said, "I'm going to keep on praying for you to receive, and you just continue to pray for me." I was able to do this now with true faith and was assured that the Lord would perform His Word. The opening hymn was—

Jesus, I am resting, resting
In the joy of what Thou art.

We remained seated to sing. Mrs. C— was on one side of the hall and I on the other. When we came to the third verse—

Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,

Mrs. C— called out: "Jesus has come! Jesus is here!" And with those words, the power of the Holy Ghost filled her and she magnified God in other tongues. I was so overjoyed that I rose to my feet and with uplifted hands sang every hymn I knew which exalted the name of Jesus—the whole company joining in. Lost in wonder, love, and praise, and seeing not those around me, I perceived the form of a dove coming down upon me with outstretched wings and such a

VERITABLE POWER POSSESSED ME,

that I was as if enfolded in that gentle but real em-

brace, and lain on the floor. Afterwards, those present said they had never witnessed anything like it before. The praises rose higher and higher while the Holy Ghost filled another temple. To all present, time merged afternoon into evening as though only an hour had passed by.

Another momentous day yet remained for us all and those who had now witnessed what God had wrought were no longer in doubt as to whether to expect the Lord to pour out His Spirit, for He was just doing it.

Early morning found us sitting at the feet of Jesus full of praise. It so happened that a few of those present had asked for prayer and anointing according to James v. 14. One of these, a veteran missionary of the Church of England, had dislocated her shoulder in such a way that the doctor gave no hope of her being able to use it normally again. Miss N— said, "I certainly would be glad to have the use of this arm again, but I tell you honestly, I do not have any faith to pray for it. If you are willing to anoint and pray for me knowing this, I humbly ask your prayers." Forthwith prayer was offered in the name of the Lord Jesus. Miss N— returned to her seat and tried to lift her arm, and to her utter surprise and joy found

IT WAS MADE WHOLE

even as the other.

The gates of praise opened yet wider and in a short time Mrs. P— came under the Spirit's shower and was filled with the Holy Ghost, worshipping and adoring the Lord Jesus in other tongues.

While this was going on Miss L— was away in a corner of the hall seeking God, and we were all asking Him to fill yet another temple that last evening. Most missionaries had to leave early the next day, and many slipped off to pack and retire early. Just five of us remained in prayer with Miss L— for a while longer. Finally, all retired and Miss L— was lost to time and the gradually emptied hall, though Mrs. M— remained with her as she continued to watch and pray through the night. Mrs. M— soon fell asleep, until she was aroused about three in the morning by the sound of singing.

There was Miss L— who could never sing in the ordinary way, praising the Lord in other tongues. Mrs. M— went into the house to call Miss B— to witness the glorious fact that the Lord was baptising Miss L— in the Holy Ghost.

To God be the glory, great things He hath done,
And great our rejoicing thro' Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see!



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

The Dead Church.

WHEN people do not love the prayer meeting it is a certain sign of declining spiritual life. Once a preacher found no one at the prayer meeting, so he began to toll the bell. A dozen people came up, and one asked, "Who is dead?" "The church," replied the preacher, as he pulled away at the rope.

✱

Higher Altitudes.

WHEN balloonists want to go higher, they empty the bags of sand which they have taken with them for ballast. And in the same way we must throw aside the weights that hold us down if we are to soar to new heights in Christian experience. Most of us are carrying a load of worldliness, yet wonder why we do not rise higher in spiritual things. There is a law of gravitation in the spiritual realm as well as in the physical. If we are to rise with Christ we must set our affections on things above, and cut loose from the things of the earth.

✱

Praise Changes Things.

WHEN we are having a hard time, what is the best way to get out of it? By sighing, or by singing? By grumbling, or by praising? It is a temptation to think that we can relieve our feelings by giving free expression to discouragement when everything is against us—or seems to be. As a matter of fact, complaining about our difficulties not only does not relieve our feelings, but it makes them worse. Paradoxical as it may seem, to sing, to praise, to give thanks when all that we can see and feel is at its worst, is the surest, safest, and swiftest way to come out of the darkness into the light. It has been truly said that "prayer changes things"; it is equally true that praise changes things.

But praise and thanksgiving must have their object, and their object must be a real and worthy one. Mere optimism without a reason for being optimistic is worse than useless—it leaves us in a fool's paradise. It is the worst of fallacies to think that if only we keep on being hopeful, and deny the reality of difficulties, these will disappear and all will be well. Denying the existence of facts never alters the facts, but it may bring defeat to us. There is only one practical way of being hopeful—lifting our hearts in praise and thanksgiving to God while we live in the midst of real, not imaginary, difficulties, privations, and hardships of every sort.

SECRETARIAL NOTES

By W. G. H.

A special week of prayer for revival is being arranged for June 11-17 in Elim Churches. All ministers and Churches are urged to endeavour to make these meetings a spiritual success.

✱

It has been decided this year to recommend that National Crusader Week be held during the month of October, and that each Church chooses its most suitable week.

✱

At a recent Executive meeting it was decided to commence a series of quarterly meetings to be held in some prominent building in London. The first of these central meetings is planned to be held in October.

✱

Mr. T. Ellerington is relinquishing his appointment at Dunfermline and returning to secular work for personal reasons, not connected with the work.

✱

Pastor Charles Johnson, recently in charge of Worcester, has resigned from the Elim ministry and is taking up work in connection with National defences.

✱

Pastor J. T. Bradley has been compelled to take a rest from his ministerial duties at Sparkbrook, Birmingham, on medical advice. He hopes soon to return to his Church. Prayer is requested for his recovery. Pastor H. Palliser will take charge of Sparkbrook Church during his absence.

✱

Prayer is requested for Pastor V. S. Pritchard, who is also away from his Church.

✱

Pastor P. N. Corry has taken over duty as Foreign Missionary Secretary for three months to relieve Miss Henderson who has been feeling the strain of extra duties of late.

✱

Arrangements are being made to run a series of special meetings by teams of Elim ministers in various districts; commencement is being made in London and Birmingham districts. Watch for announcements of details on page ii. of the cover in due course.

NEXT WEEK :

What's Wrong With Britain?

By Pastor J. C. CARISS

THE PAPACY

ITS PRESENT POSITION AND PROSPECTS

No. 1.

By Pastor T. A. CARVER.

AFTER three weeks of nerve-racking suspense, the Christian Church received news which, we were told, should have proved of utmost importance to all the sons of men, viz., that after being unrepresented for that stupendously critical period, on March 2nd, Christ was again given a "Vicar upon earth" by the elevation of Eugenio Pacelli to the Papal Chair. We were informed that once again there was an "occupant of the Throne of St. Peter," but some of us simple-minded folk were wondering what connection a throne had with the evangelical fisherman, and why the name of the great apostle should be so zealously associated with a pagan city (still pagan in 1939) which, according to Scripture, he never even visited, and whose only alleged connection with it comes from a flimsy traditional legend manufactured when Peter was dead and buried and could say nothing against it.

Now strange to say, some of us (and we are a pretty numerous company) felt no throbs of heavenly exultation at this amazing piece of news, for the simple reason that like Abijah the prophet, we are well able to discern the disguise of this modern wife of Jeroboam. For us, there is,

ONLY ONE VICAR OF CHRIST

on earth, who never dies and is never taken away. It is the Holy Spirit Himself.

But though we raised no *Te Deums* at the reoccupation of Satan's seat, we must confess that the recent affairs in the Papacy have considerably stirred our interest, and it may be well for us to give some consideration to the place that the vast system of Rome holds in the world to-day. Here is an organisation with over 300,000,000 adherents, stretching her tentacles into almost every country under the sun. Ruled by an iron-despotism headed up in the Pope, these adherents are, under the guise of religion, bound to the dictates of a priesthood which they believe is ordained and appointed of God. By the aid of various societies, chief of which is the Jesuit Order (the most formidable society ever formed against the rights and liberties of mankind), Rome exercises a power amongst the nations which is beyond human explanation. Her representatives occupy ruling positions in governments, dictators are dependent on her support for the furthering of their ambitious schemes; statesmen have to take her into consideration in nearly all vital matters they discuss; and kings fear to excite her displeasure. And this is so, not only in lands which definitely acknowledge her authority and claims, but also in lands where once her power had been shattered.

In fact, in these days of tremendous crisis when one alarm succeeds another, one often wonders how much Rome has to do with matters, and how far her influence has been exerted

TO STIR UP HATRED

amongst the nations. The late Dr. Alexander Robertson of Venice, who could speak with authority, stated in his book, *Papal Conquest* :

Any newspaper correspondent at the Vatican can testify that all Ecclesiastics within its walls are engaged only and always in political intrigues and plots; to use the words of an eminent Roman Catholic diplomatist, "Their whole policy is based on stirring up hatred and promoting conflicts from which they hope to draw worldly advantages" (p. 23).

How true this is was demonstrated in the last Great War. The public have been kept in ignorance of the real part played by the Vatican in the 1914-18 holocaust, but facts are available for all who are willing to investigate, which show clearly that Rome was wholeheartedly on the side of the Central Powers in order to bring about the downfall of the Allies. Richard Bagot, a Romanist, declared, "it has ever worked and ever will, for the humiliation of England" (*National Review*, May, 1900). We are all aware of Cardinal Manning's prophecy of a European War whereby the Pope's temporal power would be restored, and it may be of interest to record some words by Rev. Hugh Price Hughes in the *Methodist Times* (August 6th, 1896) in his reminiscences of Cardinal Manning:—

I was simply horrified at the calmness with which he declared that he would be willing to deluge Europe with blood in order to destroy the unity of Italy and recover the temporal power of the Pope.

The pope's friendship with the Kaiser; the latter's visit to Rome in 1903 and his subsequent promise to take fresh steps in favour of the Church; his building a home for the Jesuits; the pope's blessing on the Irish Rebellion of 1916 before it took place—all these show the trail of the serpent and serve to emphasise the words of another Romanist, Lord Bertie, in his *Diary 1914-18* :

Roman society is, as we know, against the Allies, and so is the Vatican (p. 167, Vol. II.).

On pages 212-13, Vol. I., he refers to the pope "playing the game of the Austro-Germans."

Then, of course, in 1917 when the Central Powers were in a tight corner, the pope hypocritically brought forth

HIS PEACE PROPOSALS.

Fortunately, no one took much notice of him.

In future articles I hope to deal with the part played by the Papacy in present-day politics, and show how Roman intrigue is working day and night to gain world-wide domination. Thus it may be well just to take a brief survey of the events that have led to the Papacy's present position.

At the opening of the sixteenth century, the Papacy dominated Europe. Apart from the lands she possessed as her own—lands conferred on her by Pepin and his son Charlemagne in the eighth century and afterwards augmented by gifts of other rulers, the Church of Rome also exercised a tremendous power over the rest of Europe. Then came the Reformation thunderbolt which robbed the papal crown of some of its most priceless gems, including Britain, Holland, Switzerland,

and large parts of Germany. Efforts to regain these lost possessions ended for the most part in failure, and the fortunes of the Vatican fluctuated considerably during the seventeenth and eighteenth centuries. Then came the conquests of Napoleon and the subsequent reduction of papal power. By the year 1870 we see the papacy still holding the papal states, comprising Rome and large parts of S. Italy, but her power only a shadow of its former greatness. Concerning these papal states it may be well to remark upon their character. Poverty, illiteracy, and crime abounded, and Lord Macaulay described them as "*the worst governed in the civilised world.*"

Discontent and rebellion were seething, and when in 1870 the French soldiers were taken from Rome to help their country in the Franco-Prussian War, the Italians rose up under Garibaldi and

INCORPORATED THE PAPAL STATES

into a united Italy. The pope shut himself up in his palace, calling himself the "prisoner of the Vatican," and from there hurled his fearful curses at King Victor Emmanuel.

In 1905 a law was passed in France separating the Church from the State. Then in 1922 came the rise to power of Benito Mussolini, leading to the important Lateran Treaty of 1929. By this treaty the Pope was

given the Vatican City (about one square mile) and his temporal power was restored. Thus once again he became a king, and a fresh meaning was attached to the blasphemous words addressed to the new Pope when, seated above the high altar in St. Peter's at his coronation, he received the Five Adorations:

Receive the tiara adorned with three crowns, and know that thou art Father of Kings and Princes, Ruler of the world, and Vicar on earth of Jesus Christ.

Thus, whilst undoubtedly the papacy has received some severe blows, it is also evident that the present century has witnessed a definite increase in her power, particularly in the British Empire, and in the great problems that are facing the nations to-day, thoughtful people can clearly discern the strong papal element. Just what part Rome will play in the coming struggle remains to be seen, but students of prophecy who believe in the coming of a super world system with religion as one of its great energising principles, must surely watch the subtle diplomacy and aggression of Rome with interest, whilst those who believe in the location of Antichrist on the seven hills of Rome will find an absorbing interest in the momentous affairs in which the Vatican is playing such a tremendous part in these last days.

Paul's Letter to the Church at Philippi

No. 7.—Chapter iv.

By J. A. VANSTONE

IN this last chapter we have Paul's final injunctions to his beloved Church, summing up the whole of the preceding teaching. In the first verses he reverts to the main theme of the epistle (i. 27, 28) which we discussed in the first of these studies. Notice how the very same terms recur here—conversation (citizenship) (iii. 20); standing fast (iv. 1); labouring with me (the same word translated striving together in i. 27); thus coupling the two passages, and driving home the all-important lesson he wished to impress upon them.

"Therefore . . . stand fast." The word "therefore" links this verse very closely with the concluding verses of the previous chapter. What was to be the great incentive to their patient endurance under their present sufferings? It was the lively expectation of the return from heaven of "the Saviour, the Lord Jesus Christ" (iii. 20, 21). Because the time was short,

THERE MUST BE NO WRANGLING

among themselves; at all costs that unity must be preserved which he urged upon them in the first chapter, "in one spirit, with one mind striving together for the faith of the gospel" (i. 27). So in the strongest possible terms he beseeches the two women, who had been responsible for bringing dissension into the Church, to come to a speedy agreement. This was no petty personal quarrel, for they were important members of the Church. Paul speaks of them as labouring with him in the gospel. Each would have a following, so there would have been an Euodias party and a Syntyche party, with the resulting strife and bitterness.

So great is the peril that he entreats the leader of the Church, his "true yoke-fellow," to help them to be "of one mind in the Lord," and not the leader only, but Clement and others of Paul's fellow-labourers are all to come to their assistance. "Blessed are the peace-makers"—those who refuse to take sides in a dispute, and refuse to sit apart in judgment on the offenders, but rather do all in their power to see that the breach is healed.

"Rejoice in the Lord always, and again I say, rejoice."

In the first chapter he calls on them to "stand fast, in nothing terrified by your adversaries," so here the standing fast is linked on with the note of triumphant praise. The shout of triumph will banish fear, discouragement, depression, all that is included in the word we hear so often in these days, defeatism. Is this true in our personal experience? Are we all Habakukus who,

WHEN EVERYTHING IS FAILING,

when it appears that the very promises of God are failing too, are able to say, "Yet I will rejoice in the Lord, I will joy in the God of my salvation"? (Hab. iii. 17, 18). Paul practised what he preached. It was in the Philippian gaol, in the darkness, with backs bleeding from the scourging, that he and Silas "prayed and sang praises unto God."

"Let your moderation be known unto all men."

There is no single word in English to reproduce the rich content of the word translated moderation. In Acts xxiv. 4 it is rendered "clemency," and in II.

Corinthians x. 1, "gentleness"—"the gentleness of Christ." It expresses the faculty every Christian ought to possess of graciously subordinating his personal rights to the good of the community, and epitomises in one word those verses in the second chapter which led up to Paul's expressed wish that the mind that was in Christ Jesus should be in them. Let us quote them again, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Matthew Arnold paraphrased it as "sweet reasonableness," surely a lovely trait in a Christian, including as it does all the ninefold fruit of the Spirit.

"*The Lord is at hand.*" This can be taken in either of two ways. First, the Lord is near at hand enabling us to live at peace with all men, for

"MODERATION" NEEDS MUCH GRACE.

If we link it on with the succeeding clause, the consciousness of His nearness would be the reason for our being "careful for nothing." Secondly, Paul might be reminding them again of the nearness of the Second Advent mentioned in the last chapter, and following, as it does, his plea for "moderation" he is saying, "Be on the best of all possible terms with your brethren, for, when He comes, all outstanding differences and bitterness must be settled at the Judgment Seat of Christ."

"*Be careful for nothing.*" Our word "care," or "careful" is used in the New Testament to translate three Greek words of varying shades of meaning. In verse 10 it means "thoughtfulness," but here it means "anxious, distracting care." It is used to describe Martha's agitation, when things were getting too much for her at the critical moments of serving up the meal for the Honoured Guest.

Anxiety—how prone we are to it! The circumstances become terrific; there is no way out; disaster stares us in the face. But Paul says, "Be anxious for nothing." Christ says, "Take no anxious thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

But neither the Lord nor Paul stopped when they said, "Don't worry." The Lord went on to say, "For your heavenly Father knoweth ye have need of all these things"; and Paul says, "Tell your heavenly Father about it all"—the glorious alternative to worry-

ing our own way through our difficulties. "*But in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (R.V. guard) your hearts and minds through Christ Jesus.*"

In the ordinary affairs of life how helpful it is to talk over our difficulties before a sympathetic listener, even if he has no advice to offer. The burden is shared, and often the mere telling has helped to clarify the situation. Have we got into the habit of talking our difficulties out in our Father's presence, or even without words sitting there till the agitation vanishes, as the atmosphere of His presence permeates our being? We shall know what Peter meant when he wrote, "Casting all your care upon Him, for He careth for you."

Prayer to Paul is something greater and more intimate than merely asking for things. Here he differentiates between prayer and supplication. Prayer includes that close fellowship which is often without words, but the blessed outcome always is that our pent-up souls find comfort and strength; comfort as He quiets our troubled spirits, and strength to endure, for like Moses, we have been "seeing Him who is invisible."

"*With thanksgiving.*" Nearly every time Paul mentions prayer he links it up with thanksgiving, not as a formal accompaniment, or a means of getting our requests granted, but the result of a faith stimulated by being

IN VITAL CONTACT WITH OUR FATHER,

a faith that rejoices in His faithfulness, realising that He knows our need, and has heard, and will give the full answer in His own way and time. It is not a mere matter of a few "Praise the Lord's," but the expression of a triumphant faith.

"*The peace of God.*" Of course this is the unvarying result of fellowship with the Father—the holy calm that is so unnatural, so inexplicable to others looking only at the stormy circumstances, so far surpassing our understanding as we look back afterwards, and wonder at the way God carried us through the tempest in His own peace.

When Jesus speaks the storm doth cease,
And all within is peace.

(The next article concludes this series.)

AN ECHO OF THE ILFRACOMBE MEETINGS

We print the following from the *Ilfracombe Chronicle and North Devon News* of May 19th, 1939:

A fresh voice has been heard in Ilfracombe since April 30th—the voice of Principal George Jeffreys, of London. He is the president of the Elim Church, which, during the last twenty-five years has established about 280 churches in the United Kingdom. The rapid growth of this work has been phenomenal.

But those who have attended Mr. Jeffreys' meetings in Ilfracombe are not surprised. He is a man with a definite, burning message. He declares with authority the message of God. Coming into the town a complete stranger, he found only a handful of people at his first meeting. But at the closing meeting on Sunday last only a few seats were vacant in the spacious Alexandra Hall.

He preaches what he calls "The Foursquare Gospel." In it he maintains that the Bible is inspired from cover to cover. The "cover to cover" assertion is a favourite expression of his.

He therefore maintains that the Lord Jesus Christ is Saviour, Healer, Baptist, Coming Lord and King. These four cardinal points do not in any way exhaust his message, but he feels we are living in days when these vital truths require special emphasis.

Last Sunday night he spoke on "Prophecy," declaring that while nations are struggling for peace the Bible reveals that we are moving on to the greatest war in history. A war that will originate in Europe and culminate in Palestine. He declared his belief that England could be outside the terrors of this war—but she must repent and turn to God. He showed that national repentance necessitated individual repentance. At the close of the meeting he appealed for individual decisions. About thirty-five people raised the hand as a sign that they would accept Christ as their Saviour and turn to God.

The singing of "All hail the power of Jesu's name" brought to a close a wonderful meeting and a remarkable campaign.

Bible Study Helps

PRAYER

1. Preponderance of Prayer (Jer. xxxiii. 3).
2. Power of Prayer (Luke xi. 13).
3. Presence of Christ in Prayer (John xv. 7).
4. Personal Faith for Prayer (Mark xi. 24).
5. Perseverance in Prayer (Matt. vii. 7).
6. Preëminence of Prayer (Phil. iv. 6).
7. Perpetual Prayer (I. Thess. v. 17; Psa. cix. 4).

GOD'S JUDGMENT ON SIN (Romans vi, 23, R.V.)

1. **God deals with sin on a judicial basis.**—"The wages of sin is death," and death is penalty. "But the free gift of God is eternal life in Christ Jesus our Lord."
2. **God deals with sin on a confession basis.**—Unconfessed sin on the conscience of the saint breaks his fellowship with God, and is disruptive of his inward peace and concord. The way of victory is through confession.
3. **God deals with sin on a governmental basis.**—The prodigal is the son of his father's love, but sitting disconsolate among the swine in a far country he is paying the governmental consequences of his sin. This providential discipline forces penitential confession from his lips, and leads to forgiveness and reinstatement in the place of privilege, which he forfeited through his waywardness.

"FAITHFUL"

1. A Faithful Man (Neh. vii. 2).
2. A Faithful Witness (Prov. xiv. 25).
3. A Faithful Ambassador (Prov. xiii. 12).
4. A Faithful Steward (I. Cor. iv. 2).
5. A Faithful Servant (Matt. xxv. 23).
6. A Faithful Minister (Col. iv. 7).
7. "Faithful Brethren" (Col. i. 2).

FELLOWSHIP WITH THE LORD JESUS —ITS CONDITIONS (I. John i. 1-2; ii.)

- Introduction: Fellowship for believers only.
1. Study the Book (i. 1-4).
 2. Walk in the Light (i. 5-7).
 3. Maintain a Contrite Heart (i. 8-10).
 4. Depend upon the Advocacy of our Lord (ii. 1, 2).

O Love of God

E. C. W. BOULTON.

MARJORIE HELYER.

1. O Love of God, thou shore-less deep, That lavest the
 2. O Will of God, 'tis bliss to bend Be-neath thy
 3. O Peace of God, that comes to man Through Christ's a-
 4. O Light of God, thy heal-ing rays From shore to
 5. O Joy of God, thou hast trans-formed Those pla-ces

shores of time, Thy bil-lows roll o'er hu-man hearts In
 sov- reign sway, To own the tri-umph of that pow'r Which
 ton- ing death, That calms the rag- ing storm with- in. A
 shore doth shine, To ev-'ry son of A- dam's race It
 once for- torn. The myr-tle and the fir now bloom, Where

ev- 'ry age and clime. To lift from depths of
 shapes the yield- ed clay. A ves- sel for the
 ho- ly heal- ing breath. Like dew up- on the
 of- fers life di- vine, Tell- ing of Him who
 grew the briar and thorn. The mountains and the

deep- est gloom. And save from sin's most aw- ful doom.
 Mas- ter meet, Pre- pared to do His bid- ding sweet.
 this- ty earth, It falls, to bring new life to birth.
 died to save, Of Christ who ran- soms from the grave.
 hills they ring With joy- ous prais- es to the King.

Copyright. This week we give another new hymn, words by Pastor E. C. W. Boulton, and music by Miss M. Helyer. Try it in your meeting.—W. G. H.

Twentieth Century Ingersoll

THE nineteenth century Ingersoll rented public halls and theatres and uttered his blasphemies apart from any profession of Christianity.

The twentieth century Ingersoll becomes a minister of a church, and makes his attack on Christianity from the shelter of what should be a Christian pulpit. He draws his salary for attacking the fundamental doctrines of the Church where he ministers. Our Lord called such men "wolves in sheep's clothing." But what a nice woolly coat they have! How sweet and smooth and charitable, while all the time they are

"crucifying Christ afresh, and putting Him to an open shame." At a Modernist conference recently, there was much merriment at the mention of the Garden of Eden story, and the laugh was loud and long, when one speaker said, "Hell is not so hot as it used to be." Just the same kind of mocking laughter that greeted Ingersoll's blasphemies in his day. But this conference had a Christian whitewash—and those people did not seem to know that they were laughing at the Lord's teaching concerning the eternal destiny of the wicked.—Sel.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Leaders of Youth in Conference

Annual London Gathering

Leaders of Youth and Sunday School teachers from London and Home Counties Churches gathered recently at the Elim Bible College and Clapham Tabernacle for the annual conference and fellowship gatherings. Yearly, the numbers attending increase, and indeed the interest shown and the blessing received this year was of the highest order.

Inspiring, educating, and well-prepared addresses were given to the conference by Pastors J. Smith and G. Stormont, Mr. J. D. Craig, Miss A. Henderson and Miss I. Volckman, etc. Pastor E. C. W. Boulton was chairman for the afternoon, and Pastor E. J. Phillips for the evening session. Helpful discussions followed, and questions were dealt with by the National Crusader Secretary, Pastor D. B. Gray.

The meetings gave cause for great satisfaction and joy; they confirmed the great love and desire there is amongst our youth leaders and teachers for the highest and noblest in their loyal and unflagging efforts amongst youth in the cause of the Kingdom of God. That the youth of Elim remains in sound and consecrated hands cannot be doubted.

Crusader Corner

No. 1

By Pastor O. MURPHY

I.—Introductory Remarks.

Well, Crusader chums, I have been kindly asked to contribute to this page in the *Evangel* and fill it with something "different"—something that will really interest and attract every Crusader. Some job!

However, by perspiration, desperation, and inspiration (I trust!), I'm going to do my best, and I want YOU to help me. Between us I am sure we can make this a real live corner. "How can I help?" you are saying. Simply by sending me all your bright ideas, brain-waves, etc. Supposing you had my job, what would you do? Just write and let me know; I shall greatly appreciate it. Address: "Elim," 262, Rochester Street, Chatham, Kent.

This week, to start the ball rolling, we are going to have a scriptural memory text; so just sit back; lay down your Bible—and think!

II.—Where is it?

(A Bible scene is portrayed; without using your Bible think which incident is referred to and what is the reference.)

(Continued on next page)



Pastor J. Smith addressing the Youth Conference at the Elim Bible College

Six Years Ago

By D. B. G.

Exactly six years ago the London Crusader Choir first visited one of H.M. Prisons. Since then well over two hundred prison services have been conducted by this choir, to an approximate aggregate congregation of 70,000 men and women in over twenty prisons and Borstal Institutions throughout the British Isles.

It is impossible for me in such a brief survey and limited space, to record the scenes, our experiences, the sharing of joys, and the feelings of coming face to face with tragedies and sorrows behind hundreds of these captive lives. Sufficient to say, it is one of the grandest doors of opportunity and service for Christ ever opened to Elim workers and Crusaders.

We are touching a world beyond our ordinary activities, bringing a message of hope, of possibility, of assurance, and of a glorious full and free salvation. Remember, sometimes our Sunday afternoon congregations number 1,000 men. We need your prayers for sustaining help and guidance in the preparation for this priceless ministry, and especially for the personal work that frequently follows. No one could be surrounded by a more loyal, zealous, fully-consecrated band of Christian youth, in such a work as this, as is my privilege, as leader of this choir. Their spirit of service and sacrifice over the years has been unequalled.

The Senior Chaplain of H.M. Prisons expresses in his own words his appreciation of the choir's work:

It was a great pleasure for me to accept your offer of assistance and I am sure that during the course of those years there must have been many who not only appreciated your goodwill in coming, but were led to think of those deeper things of life which make for true happiness. So I thank you and your good company.

Another Chaplain has just written us:—

God has called you all to a great work and you do make the most of the opportunity. Shall continue to pray blessing upon your work.

The ministry continues under the banner of Elim with its glorious Foursquare Gospel message. To God be all the glory!

CRUSADER CORNER No. 1. (continued)

A: Scene :

1. A man is sitting on a seat by the wayside—waiting.
2. Messenger rushes up to him and communicates to him bad news. The old man topples off his seat—dead.

B: Text:—?

III.—Which is it?

(A present-day incident is portrayed—what is the text that is suggested?)

A: Incident :

It is midnight and a man is seen hurrying down the narrow street. A hunted look is upon his face, and his clothes are stained with blood. He is a murderer, and his victim lies huddled on the pavement—his head smashed in. The murderer reaches his home unseen, and, tired out, he throws himself upon the bed intending to sleep off his midnight experience. His head no sooner touches the pillow than the whole hideous scene becomes vivid before

him—just like a terrible nightmare. Throughout the night, with a troubled conscience, he lies tossing upon the pillow.

B: Text:—?

IV. Bible Conundrum.

Who was the man that was born before his father was born, and died before his mother died?

God bless you all!

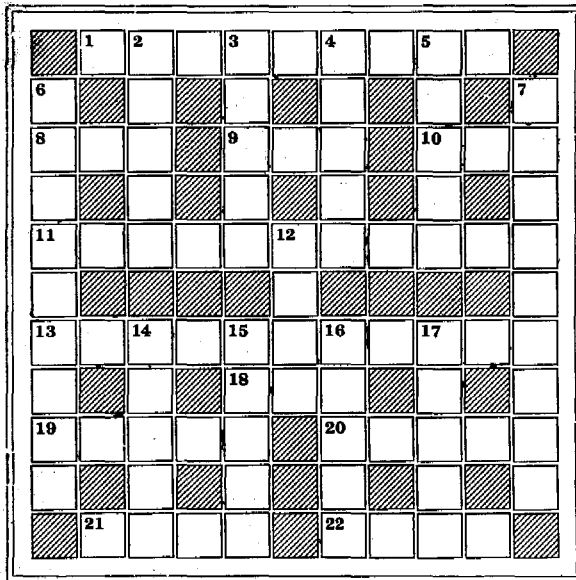
Yours and His,

O. MURPHY.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 31.



CLUES ACROSS:

1. Out of this the Lord spoke to Job.
8. "— hospitality one to another" (1 Pet.).
9. Jesus rebuked this.
10. Jehu smote Ahaziah near this place (2 Kings 9).
11. Among those who wrote to Artaxerxes (Ezra 4).
13. A ruler of the synagogue once answered Jesus with this.
18. One who married a strange wife.
19. Thunder makes this.
20. City built by the children of Gad.
21. The workman is worthy of this.
22. This watered the face of the ground.

CLUES DOWN:

2. Parts of the feet.
3. City between Nineveh and Calah (Gen. 10).
4. A soft answer turns this away.
5. God's lesser light rules this.
6. Jesus asked the doctors these.
7. These heard Paul and Silas singing.
12. Sweet, and from a far country (Jer. 6).
14. Chase away.
15. One entertained at another's house.
16. Urgent warning.
17. Images.

The solution will appear next week.

SOLUTION TO NO. 30 CROSSWORD

Across: 1. Black (Prov. 7: 9). 4. World (John 12: 47). 7. Twice (Luke 18: 13). 8. Fowls (Mark 4: 4). 9. Eve (Gen. 4: 2). 10. Lands (1 Chron. 14: 17). 12. Rider (Ex. 15: 1). 14. Maintenance (Ezra 4: 14). 19. Nahum. 20. Beryl (Rev. 21: 20). 21. Dissolved (Isa. 14: 31).
 Down: 1. Battlement (Deut. 22: 8). 2. Alien (Ex. 18: 3). 3. Knees (1 Kings 18: 42). 4. Wafer (Lev. 8: 26). 5. Rowed (Jon. 1: 13). 6. Disorderly (2 Thess. 3: 6). 11. Den (Dan. 6: 16). 13. Ira (1 Chron. 11: 28). 15. Ishui (1 Sam. 14: 49). 16. Times (Dan. 2: 21). 17. Nabal (1 Sam. 25: 3). 18. Nurse (Ruth 4: 16).

Let Your Bucket Down

THE great River Amazon pours out so mighty a stream of fresh water into the Atlantic, that for miles out of sight of land, just opposite the mouth of the river, the water in the ocean is entirely fresh.

Some years ago a sailing ship left Europe for a South American port, and, through storm and mishap, was so long on its voyage that the water on board began to give out; and though the crew took every care, they shortly found themselves with their last tank or last cask empty.

A day or two later, though becalmed in a hot climate, to their great joy and relief they sighted another vessel, and, when near enough to signal, they ran up their flags, telling of their piteous position: "We're dying for want of water."

To their astonishment, the reply that came back quickly, seemed almost to mock them: "Water all around you; let your bucket down."

Little did they know that they were just then crossing the mighty Amazon's ocean current, and instead of being in salt water, they were actually sailing in fresh. Water all around them, though out of sight of land!

Fellow-traveller, you may be crying out, "What must I do to be saved?" little realising that the ocean of God's love is *all around you*. "Let your bucket down!"

"Believe on the Lord Jesus Christ and thou shalt be saved!"

† We can supply the above in leaflet form at 4d. per 100 (by post 6d.), 3/- per 1,000 (by post 3/9).

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

Bognor Regis.—Comfortable board-residence, apartments, or bed and breakfast; good cooking and attendance; stamped envelope for reply. Mrs. L. A. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C827

* **Blackpool.**—Superior accommodation; few doors promenade; newly-decorated throughout, "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C807

* **Blackpool.**—Comfortable board-residence, bed-breakfast; h. and c.; electric light; near assembly, 5 minutes from sea; recommended pastors and evangelists. Mr. and Mrs. Bertram, 67, Osbourne Road, South Shore. C837

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 2089. C809

* **Bournemouth.**—Board-residence, bed and breakfast, apartments; central to all parts, near buses and assembly; constant hot water, indoor sanitation, private sitting rooms and every comfort. Mrs. Sims, 86, Avon Rd. C785

* **Brighton 1.**—Bed and breakfast from 25/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maissonette, 78a, Dyke Road. C810

Brighton.—Come and spend your holidays on the glorious Brighton Downs; Christian home, Foursquare; bed and breakfast £1 per week, other meals if required. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C838

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September; Summer Bible School, July (mid)—September (mid). Subject: The Pathway of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. C781

Cornwall, Newquay.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting, ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables; electric light; (h. and c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone Newquay 2526. C766

* **Eastbourne.**—Board-residence, or apartments; terms moderate; 3 minutes station, easy distance sea, adjoining Elim Tabernacle; Christian fellowship. Mrs. Weeks, Elim Cottage, Hartfield Road. (Late of Desmond Road and Queens Mansions). C839

* **Edinburgh.**—Board-residence, a home from home; two minutes from Elim Tabernacle; recommended by pastors; terms moderate. Write, Mrs. Gunn-Russell, 3, Portgower Place. C840

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

* **Hove.**—Holidays or permanent; comfortable apartments or board-residence; near sea and shops; convenient for buses to all parts; near Elim Tabernacle; moderate terms. Misses Andrews and Mason, 29, Titian Road. C823

Hove.—Homely board-residence, central, near sea and buses; liberal table, good food, well-furnished rooms, clean and comfortable; from 30/-. Book your holidays now! Mrs. Richards, 81, Westbourne Gardens. C845

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

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

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C794

Lowestoft.—Clean, comfortable, Christian home, Foursquare; 3 minutes sea and cliffs, 5 minutes buses; lovely surroundings; Christian fellowship. Mrs. Kelley (late of Southport Assembly), Mon Repos, Grand Avenue, Pakefield. C831

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergele Road. C768

Old Colwyn.—Christian Holiday Home amidst charming scenery, 3 minutes from sea, bathing from house, all home comforts, Christian fellowship; recommended. Terms: Apply Mrs. Thomas, Henblas, Sefton Road. C805

* **Ryde, I.O.W.**—Board-residence, comfortable, near sea and Tabernacle. Mrs. C. Swift (Elim member). "Pembroke," West Street. C833

* **Scarborough.**—Board-residence, moderate terms, Christian fellowship, next to Elim Tabernacle, central, and only seven minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C808

* **Scarborough.**—Apartments, board-residence; hot and cold water all bedrooms; near sea, station, Elim Tabernacle; Christian fellowship; late 41, Grosvenor Rd. Particulars: Mrs. Shaw, "Glen House," 31, Valley Rd. C829

* **Scarborough.**—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C841

* **Shanklin.**—"Thornbury" Guest House, Alexandra Road; quiet select position, 2 minutes from cliffs; hot and cold in bedrooms; recommended by pastors and Christian workers. Apply: Miss Fyfe. Phone 2301. C813

* **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C824

Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice, select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C795

* **Southsea.**—Comfortable accommodation in Christian home; ideally situated; bed and breakfast; terms moderate. Mrs. Eldred, "Bethany," 90, Hayling Avenue. C834

* **Westliff-on-Sea.**—Homely board-residence, near Elim Hall and Chalkwell Park; terms 32/6 weekly; bed and breakfast 3/-. Mrs. Sparkes, 55, Tintern Avenue. C819

* **Westliff-on-Sea.**—Guest House; highest recommendations; two minutes sea front and park; telephone: Leigh-on-Sea 75143. Mrs. Chandler, 43, Hall Park Avenue. C828

* **Westliff-on-Sea.**—The Anchorage Private Hotel, Trinity Avenue, adjoining Cliff Gardens; two minutes sea; comfortable board-residence, excellent food, separate tables, gas fires in bedrooms; highly recommended; moderate terms.—Mean Phone, Southend 384011. C830

Worthing.—Homely board-residence, apartments, bed and breakfast; 3 minutes' sea, shops, gardens; near tent; recommended. Mrs. White, 78, Lyndhurst Road. C815

* **Worthing.**—Board-residence; sharing 30/- each, July 35/-, August 37/6; single 42/6 (children according to age); bed-breakfast 17/6; ld. bus to pier, central, near tent. "Southwood," 41, Broadwater Road. C825

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

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Brighton.—Detached double-fronted residence for sale; next to Elim Church, Preston Park; 2 reception rooms, 3 or 4 bedrooms, bathroom, large garden; high elevation, with splendid views. Vacant possession. Apply, Box 511, "Elim Evangel" Office.

Herne Bay.—Bungalow to let furnished, two middle weeks June, three July; accommodation 4 or 5; electric throughout; main bus route; 5 mins. sea; moderate. Miss Earle, 101, Boundary Road, East Ham, E6. C842

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General-Help wanted, age 25—40, small bungalow Isle-of-Wight; accustomed invalids; would consider widow; share comfortable Christian home. Write first: Mrs. Ibbotson, "Ambergate," 69, Banstead Road, Caterham, Surrey. C843

FOR SALE

For Sale, "Boyd" Organ; seven stops; in good condition; price £3 10s. Apply, Barkham, 74, Demesne Road, Wallington, Surrey. C844

London.—Tent for sale, seating 200; also piano value £65 new. The lot for £25 including 40 chairs free. Also mirror, suitable shop, hall, 7½ x 4½ ft. value £10 new; cash needed £4. Apply, Box 512, "Elim Evangel" Office. C832

MARRIAGE

Pickard Stanton.—On April 22nd, at the Elim Tabernacle, Paris Street, Exeter, by Pastor J. Kelly; Raymond Arthur Pickard to Betty Rose Stanton, both Elim Crusaders.

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July, August, September

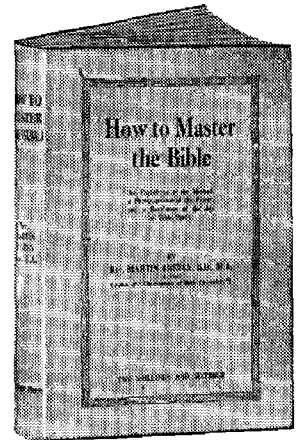
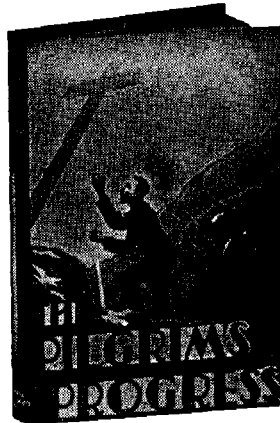
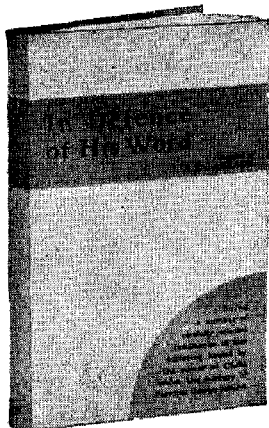
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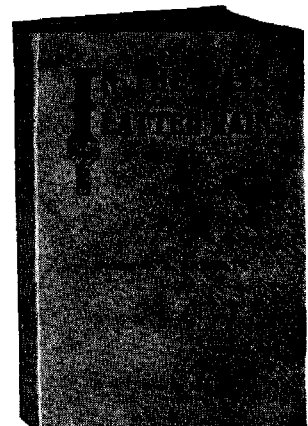
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