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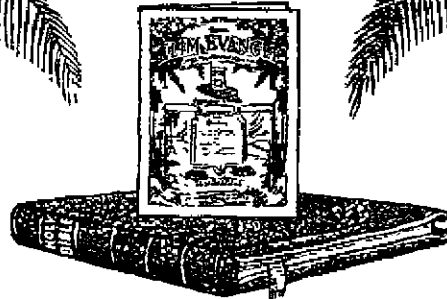
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Saviour

Jesus Christ

Healer

THE ELIM EVANGELIST AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 15

APRIL 11, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THRESCORE AND TEN
PALM TREES. ~ ~ ~ Ex. XX 7

*The Official Organ of the Elim
Foursquare Gospel Alliance in the British
Isles and printed and published
Weekly at the London headquarters.*

Baptiser

Coming King

Annual ELIM EASTER CONVENTION in London

Good Friday, April 18th, to Friday, April 25th

Owing to the tremendous crowds attending this Convention, services will be held simultaneously in four buildings:

Elim Tabernacle, Park Crescent, Clapham.

Elim Tabernacle, Central Park Road, East Ham

Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Fowler Road Islington

Speakers include: Principal George Jeffreys, Pastors R Mercer, P N Corry, R J Jones, J P, Len Jones, James Mullan, P. H Hulbert, R E Darragh, J McWhirter, P. Le Tissier, J Lees, Cheol (Alex) Marks, and Miss Blodwen Terrell

Times of Services: Good Friday, 11, 3 and 6.30 Saturday, 7.30 (Clapham and East Ham only). Easter Sunday, 11, 3 and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting, Welsh Tabernacle, King's Cross, Friday, 7.30. (For particulars of cheap fares, see below).

Saturday, April 19, Great Elim Crusader Rally, conducted by Evangelist J. McWhirter, in Hyde Park (weather permitting), 7.30 p.m.

Easter Conventions in Scotland, Ireland & Wales

GLASGOW. April 20-27 City Temple (opposite King's Theatre) Easter Sunday, 11, 3, and 6.30 Tuesday, Wednesday, Thursday, Friday and Saturday, 7.30 Sunday (27th) 11 and 6.30

Speakers include Principal P G. Parker and Pastor and Mrs S Gorman

BELFAST. April 20-23 Elim Tabernacle, Ravenhill Road Easter Sunday, 11.30 and 7 Monday and Tuesday, 11.30, 3.30 and 7 Wednesday, 8 (Baptismal Service, Monday at 3.30)

Speakers include Evangelist and Mrs Seth Sykes, Evangelist W H McWhinnie, and Pastor J Smith

CARDIFF. April 18-27. In three halls as under—

Central Hall Good Friday, 11, 3, and 6.30

Splott Road Baptist Church Saturdays, 7.30

Cory Hall Sundays, 11, 3, and 6.30 Monday, 11, 3, and 7 Tuesday, Wednesday, Thursday, and Friday, 7.30

Speakers include Pastor W G Hill, W Barton, and A Longley

The Foursquare Gospel Demonstration

in the Royal Albert Hall on Easter Monday (April 21) will be conducted by Principal **GEORGE JEFFREYS**, who will preach at the following services:

11 A.M.—DIVINE HEALING SERVICE.

The sick will be anointed with oil and prayed for, and requests for prayer dealt with.—James v. 14.

3 P.M.—COMMUNION SERVICE.

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate.—1. Corinthians xi. 29.

6.30 P.M.—BAPTISMAL SERVICE.

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—Matt. xxvii. 19
Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting.
Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone: Kensington 5360). Do not write to the Box Office except for box tickets.

Part of the Balcony will be reserved for visitors by special Day Excursions. The strapped seats are private property.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP TRAVELLING FACILITIES.—See full particulars on page 230.

ACCOMMODATION.—Those requiring accommodation should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating what they desire, with particulars as to length of proposed stay.

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. Write now to the CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

WATCH THESE DATES:

BATTERSEA. Commencing March 30 Elim Hall, Plough Road Campaign by Pastor Len Jones.

BELFAST. Commencing April 6 Elm Hall, Saunders Street Campaign by Mr. and Mrs. Seth Sykes

BIRMINGHAM. March 26—April 13 Principal George Jeffreys and Revival Party See cover in.

DOWLAIS. April 19—25 Elim Tabernacle, Ivor Street. Easter Convention Speakers Evangelist W R. Knight and Mrs. D J Davies.

GRETNA. April 21 Elim Hall, Loanwath Road 2.45 and 6.30 Conventer Pastor R Tweed.

HAMMERSMITH. April 6—13 Crusader Campaign. Sunday, Tuesday, and Thursday in Broadway Congregational Hall Monday, Wednesday, and Friday in Brook Green Labour Hall. April 6, visit of London Crusader Choir, 8 p.m., accompanied by Pastor E. C W. Boulton.

HOVE. April 18 Elim Tabernacle, Portland Road. Special services, 3 and 7.30

READING. April 13, 3 and 6.30 p.m. Palmer Hall, West Street Visit of London Crusader Choir

ROMSEY. Commencing March 30 Latimer Hall, Latimer Buildings Campaign by Miss Buchanan

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 15

April 11, 1930

Twopence, Fridays

The Miraculous Healing of Miss Florence Munday

As Narrated in a Special Interview with Pastor CHARLES COATES

Miss Munday's healing is truly a twentieth century miracle. Her marvellous recovery after attending one of Principal George Jeffreys' revival and healing services in the Wesleyan Central Hall, Southampton, in May of 1927 has astonished those who so lovingly ministered to her during her many years of agonising pain. It has been the means of leading hundreds of precious souls to Christ for salvation, and has inspired thousands to believe in the truth of Divine healing.

In response to many appeals for a detailed account of our dear sister's suffering and healing, Pastor Charles Coates, who has been a missionary in China for twenty years, undertook to ascertain the relative facts from Miss Munday, whom he interviewed. He records his impressions here.

THE first time I saw Miss Florence Munday was at Easter, 1928, across the length of the Royal Albert Hall, when she appeared among the 1,000 candidates that were immersed by Principal George Jeffreys at the great Elim baptismal service on that occasion—the first to step into the waters of burial with Christ. And as I had heard her marvellous experience quoted by others, albeit in fragments, I was glad to win from the lips of herself and her mother the story of our Lord's healing power and grace, when the two ladies visited the Elim Bible College.

Miss Munday looked very little more than half her years, a circumstance which made me remark that when the Lord healed her, He must have made her over again. She impressed me as a natural, normal and open-hearted young woman, to all appearance still in her early twenties; and certainly nothing in her winsome expression and vivacious bearing would remotely suggest that she had passed through nearly thirty years of devastating pain. But the story must be told in her own words.

MISS MUNDAY TELLS HER STORY.

Two months after reaching England from Johannesburg at the age of five, I began to be troubled with an eczema, which the doctor said was caused by my blood thickening too quickly upon the change of climate. The disease used to erupt twice a year, in spring and autumn. My mother used to take three hours a day to dress the affected parts, which required bandaging eleven months out of the twelve; the flesh would often come away with the bandaging; my arms were bent and crippled with the pain, and I was so sensitive to the repelling nature of the disease that I would refuse access to my room to everybody but mother. But worse was to come.

At the age of twenty, I one day fell in the garden of our home at Southampton, and hurt my right kneecap, upon which rapid tubercular trouble set in, my

leg commencing to waste above the knee almost immediately. Our local doctor, and later a Harley Street specialist, were called in, and the first treatment was to place the limb in a plaster splint, and later an iron one, while I laid for several weeks on a hard bed. Then a succession of splints became necessary, first of wood, then of plaster, my leg continuing to shrink during many months, and so necessitating new and smaller splints. Continual hot water bottles had to be kept around the limb. The foot turned quite black, and gave

DREADFUL PAIN.

Then fibre-splints were tried for over six years, as it was easier to remould this type of splint to fit the diminishing limb, and so restrain the disease from spreading to the body. The splint was never comfortable till the leg had shrunk a little more, and would then have to be tightened again, occasioning fresh pain. I could only lie on the Chesterfield by my bed during the day.

Two and a half years after the fall, three bone specialists consulted with my doctor at Sholing Nursing Home, and by their advice I went to a hospital at Margate for nine months, where I found myself among cases that were incurable, and then to a nursing home in the same town for six weeks. In the former institution I well remember watching the Zeppelin raids by means of a mirror which I could hold before me, though unable to turn and look directly through the window.

No improvement resulting, mother took me home to Southampton by train—a terrible journey—upon our boarding the train, I fainted. Reaching home, I never left bed for six months that winter, contracting influenza in addition.

Then we tried sun treatment, five hours per day for eight months, with a small tent rigged in the garden. This proved useless, and only gave sleepless nights.

I had long come to work hard at needlework for seventeen hours daily out of the twenty-four, to try

and preoccupy my mind between the sleepless nights of pain. But in 1925, owing to the strain of so much fine work, my eyes failed, the pupils filming over, and I was shut up to the obsession of pain the twenty-four hours round. In 1926 a change to London to the house of a married friend was tried for ten months, only to encounter fresh attacks of influenza.

Once only in the fourteen years of the tubercular leg trouble was I ever out of pain—Sister Hannah (a Wesleyan Sister then staying with us) was reading to me, and I said, "What a strange silence!"—stillness all over my body, which she said she had noticed another patient speak of during a brief release from long pain. But the respite only lasted about fifteen minutes. Yet throughout my illness I had always cherished the belief that I should some day get well, though I never thought of miraculous healing. I believed the doctors would some day cure me. But this hope was at last dashed from me by a candid doctor.—and then I settled into

BLACK DESPAIR.

It was in February, 1927, while I was still with my friend in London. We had called a fresh doctor on account of an attack of influenza. My friend urged me to let him see my leg, though I at first refused, as I felt we knew enough. When he examined it, however, he said, "Be thankful you have a leg at all. The doctor I was trained under would have amputated it years ago. The knee-cap is entirely destroyed. If you were to have an operation, the trouble would spread all over your body, and end in your stomach. Leave it as it is. You will never walk again, though you will probably go on for a number of years yet."

"Then you can give me no hope whatever, doctor?"

"No," he said, "no hope whatever," emphatically.

This consultation took place in London. At the time, mother was at home at Southampton, and the doctor there was advising amputation, which she, however, as always before, refused, guided by an intuition inspired by fourteen years of ceaseless prayer. After the consultation I gradually sank in despair, until, seven weeks later, I collapsed utterly, and wished only to die. I was still at my friend's in London, and one night the doctor, being called in at 6.30 p.m., said I would grow worse as the night went on. He called four times between then and eleven p.m., when he signed a certificate that he could not be responsible for my life through the night—he had wanted to send me to hospital. My friends

WIRED TO MY MOTHER.

When she arrived, being temporarily blind, I could only hear her dear voice as she came into the room—my bed being in the drawing room. I could not speak, my throat having been paralysed for three days. Often I could hear mother praying by the bed—her voice would be near, then seem far away, then float back again. During those days I lived literally on the breath of those prayers. And through the black darkness her voice kept floating through upon my half-consciousness, "Lord, give me back my girlie! Give me back my girlie! Just as she is, I want her!"

Another Harley Street specialist was called, only

to renew the message of despair. And then, after about six weeks of this, came a letter.

It was from my sister Ivy at Southampton, and it told of a revival campaign which was being held there by Principal George Jeffreys and party. It told of many conversions—and wonderful cases of miraculous healing, for the preachers were proclaiming that Jesus was still the same to-day as when He was on earth, and were laying hands on the sick in His Name. My sister said she was praying that I might go home, so as to be taken to the meetings.

Though all my family were given faith, upon my sister's letter, that our Lord could heal me, this being our first contact with Divine healing, yet for myself I had no hope. It was another week before I was taken to Southampton on Tuesday, April 26th, 1927. It was a very

PAINFUL JOURNEY BY TRAIN,

mother carrying me to the taxi—and was followed by five days in bed. The journey had been contrary to doctor's orders.

It was on the following Friday that mother, going to the meetings for the first time, was healed of anæmic dyspepsia, which had long troubled her—she was healed instantly while sitting among the public in the gallery, without hands laid on or any being aware. Mother arrived home full of praise and hope, and she made me promise that I would go during the next week. I had made excuses, not wishing to face the crowds—I had only been to church four times in those fourteen years. I said, "I have no coat for going out." But my sister said, "I have a new coat and hat just made for myself which you can wear."

I went to my first meeting on the evening of Wednesday, May 4th, 1927. It was not a Divine healing service that evening. The wheeled carriage was made ready, with rugs and hot water bottles. Sister Hannah Graham, the Wesleyan deaconess, and my sister Ivy pushed the carriage, though

I WAS SO ILL

that they feared they would never get me there. I may say here that six years before, my sister Ivy, while praying for me in her room, had heard the Lord saying, "Go and tell her to get up." But she had feared the effect on me of disappointment, and had disobeyed.

Arrived at the hall, I was in trepidation at the thought of the multitude within, whose singing I could hear. But they pushed the carriage through the door. Then—once inside, I realised that the Lord Jesus was there, standing in front of me—like a shadow, giving me confidence to go on, and for the gift to me of that precious faith which is His gift (Hebrews xii 2), my family were now praying with one accord. After that vision of my Lord, I had no fear afterwards of the people in the hall. I felt

HIS PRESENCE IN THE BUILDING.

They took me right down to the front of the platform. The Principal was preaching that evening on "The Christian's Disappointments," and as my mind in that place of blessing fled back over the long years of pain and despairing hope, I said, "That's me!" After the address came the hymn, *All hail the power*

of *Jesu's Name*! During the singing of it I felt the power of God falling upon me. My sister felt it too, and said, "Floie, you're going to walk!" The Lord gave me faith then. I knew I was going to be healed! We beckoned Principal Jeffreys to come over.

"Well, sister," he said, "how long have you been lying in this old carriage?"—"I haven't walked for fourteen years," I said. "The trouble is in my knee. It is a wasting disease."

"Do you believe the Lord can heal you?" he asked. "Yes," I said.

"Will you come to the healing meeting tomorrow?"—"Yes."

"Praise God," he said, and left me.

The Power kept falling on me. They took me home, and my sister helped me to bed. but as I

denial of the Lord, to which my failure to have had the splint removed in readiness seemed to me then a parallel. Pastor said, "Thank God, *that* one was ready!"

Many years before (in 1915), by what I now regard as providential, the doctor (one of five in consultation) had omitted to take away with him an X-ray plate bearing a photograph of my knee, so that I had had an opportunity of seeing it—the seat of disease having the appearance of a cloud attached to one side of the knee-cap. Now, as I lay in the meeting, I suddenly had a vision of that X-ray plate, in which I saw the cloud disappear from the negative, leaving the knee-cap standing out clear.

I said to Sister Hannah, "All pain has gone!" She said, "Can you stand?" "Yes," I said, "I can," and I stepped out of the carriage.

Principal Jeffreys said to me, "Can you walk?"

Principal George Jeffreys at Birmingham

Over 600 Converts and Many Healings

FOURSQUARE GOSPEL REVIVAL FIRE HAS BROKEN OUT IN THE CITY OF BIRMINGHAM WHERE PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY ARE HOLDING FORTH. THE CAMPAIGN STARTED AS USUAL WITH A COMPARATIVELY SMALL CONGREGATION BUT THE POWER OF GOD WAS PRESENT. DAY BY DAY THE PRINCIPAL HAS BEEN LAYING A SOLID AND SURE FONDATION WHILST THE CONGREGATION HAS BEEN STEADILY INCREASING UNTIL TO-DAY, THE FIFTH DAY, THE PLACE IS PACKED TO CAPACITY. THE EBENEZER CONGREGATIONAL CHURCH IN STEELHOUSE LANE HAS BECOME A LIVE CENTRE OF FOURSQUARE REVIVAL ACTIVITY. OVER SIX HUNDRED HAVE BEEN SAVED AND MANY TESTIFY TO MIRACULOUS HEALINGS. ONE GENTLEMAN WHO HAD ATTENDED THE WELSH REVIVAL MEETINGS SAID "WHY, THIS IS LIKE CARDIFF OVER AGAIN!" ANOTHER WHO WAS PRESENT AT THE PRINCIPAL'S CAMPAIGN AT LEEDS DECLARES IT IS ANOTHER LEEDS REVIVAL. GREAT CONVICTION RESTS UPON THE PEOPLE, AND THE DEEP SPIRITUAL ATMOSPHERE IS SENSED BY THE BEST OF CHRISTIANS. THE WORD OF GOD IS BEING SOUNDED OUT WITH GRAND RESULTS.

lay, I was lifted up indescribably in prayer all night, as I cried to God, "Lord, if there is anything amiss in my life, take it away, and *heal me for Thy glory!*"—this prayer kept repeating in my heart all night. That night of prayer I count the secret of my healing. I felt Him take me in His arms and lift me out of myself higher and higher, as though to heaven. I was conscious of this the whole night, and never slept.

The next morning, Thursday, May 5th, by eleven a.m., they had helped me to dress again, and I was lying on the Chesterfield waiting for the afternoon meeting. Mother and Sister Hannah took me. It was the Divine healing service already announced. There were numbers to be prayed for.

"Sister, do you still believe the Lord can heal you?" the Principal asked again. "Yes, but my leg is in a splint."

"Never mind the old splint. You just believe, and pray with me." Then he prayed: "O Lord, turn back the disease, and unlock these joints!"

As he said the word *joints*, the power of God fell, surging through my body, the carriage shook, and Sister Hannah felt it too. I felt my knee, which had been rigid for fourteen years, bend three times in the splint, and instantly I thought of Peter's three-fold

I said, "Yes," whereupon he led me across the front. I felt as if I were walking on air. I was still in the splint, but there was not the slightest pain anywhere in my body.

It was four p.m. when I stepped out of the carriage. For two hours the people would not go away; and at six p.m., they locked me in the deaconess's room while they cleared the hall. While in there, my sisters unlaced the splint. I stood up and prayed: "Now, Lord, I am going to walk without the splint!"

I got as far as the door, then, "I can't walk now," I said. The leg, though healed from actual disease, was so thin and weak. I went back to the chair and sat down. Sister Hannah said, "The Lord doesn't intend you to walk without the splint yet. Let me put it on for you." I could have wept.

But when they laced it up, they found that my leg above the knee, which had wasted during the years of disease to the thickness of a frail baby's leg, had already grown two inches in girth, so that they could not lace it up. They left the splint on, with the laces tied round. It was never laced up again. I remained in the hall till after the evening meeting, walked up a considerable staircase to the organ, and down again the other side.

They insisted on pushing me home in the carriage for a rest, but I walked in, and said, "Here I am, walking," to my married sister, who was nursing her baby. Jumping up with tears of joy, she said, "I expected you to walk in, dear."

I walked into my ground-floor bedroom, took the splint off myself, and removed the leg cradle from the bed. My foot had never been warm for fourteen years until that night—it had been like ice, and had looked like glazed marble. I slept through the whole night—for

THE FIRST TIME IN ALL THOSE YEARS

Upon examining my limbs by daylight the next morning, all trace of skin disease had gone, and while I was walking in the garden my leg grew to nearly normal size, though the knee was still stiff. I picked up my Bible, and found my sight had been fully restored. When I went forward for baptism at the Royal Albert Hall a year later, the leg was still half-an-inch shorter than the other. It grew the half-inch that night, when we were staying at Elim Woodlands.

The second day after the healing nothing happened, but I ached all over from the unwonted exercise.

On the Monday friends urged further prayer for the absolute bending of the knee; but I was never prayed for again in a meeting. That night, while we were singing at home after supper, I commenced to pray, and the power of God fell; my mother and sister were praying, and I felt the knee-cap forming. For twenty minutes I seemed to leave my body and to be looking down on it, though I was in

SUCH AGONIES

of pain while the knee-cap was forming, that the perspiration dropped from my face and hands. I was praying that everything necessary might be finished just then, when the Lord said, "No more now." I could bear no more.

At the meetings on the Tuesday, Wednesday and Thursday there was gradual forming of the knee-cap, but I had no more pain. My leg had grown $4\frac{1}{2}$ inches and the power of God fell on me every morning, giving me strength to go on each day. A fortnight to the day after my healing, Principal Jeffreys and the revival party having then commenced a campaign in Brighton, we went there by road in a car; and here we encountered what I cannot but regard as an effort by the Adversary to quench my testimony for my Lord.

While ascending to the second floor of a restaurant to take tea after the meeting, I met

A BIG BURLY MAN

on the stairs who passed me carelessly and jostled me, so that I lost my balance and slipped, badly twisting the healed knee. I struggled up to the floor I was making for, but in fearful pain, which kept right on, in greater intensity than I had ever had in my illness, seeming like a knife passing continually through my leg. I had some sleep that night after prayer, and I awoke at six a.m., when the intense pain recommenced. But I never seemed so near the Lord as on the day now commencing. Upon that Friday, after sending request to Principal George Jeffreys to pray again, I said, "Lord, take away this pain, or I shall go mad." By this time it was two p.m., and at that hour, my mother and my sisters Freda and Ivy being

in three different places in the town, they were all three led to pray on my behalf at the same time (as we afterwards found), unknown to each other; and the pain ceased at 2.30 p.m.

I regard these experiences as His caution to take care and thought for the body so graciously and wondrously healed. The next day I stood and walked without pain. Upon giving back their daughter to Jarius and his wife, did He not command them to give her a meal, requiring thus that nature's needs be met in a natural manner, even after the miracle of resurrection? (Mark v 43)

We remained at Brighton in those wonderful revival meetings for a month. During the whole of one week, the power of God fell on me daily for two or three hours, and at these times

THE NEW KNEE-CAP

completed forming and shaping. We could see it taking shape, the appearance being like an electric needle moving round and round under the skin. Jesus, wondrous Physician!

I record these details for the encouragement of those who are praying through to healing. The ultimate object of miraculous healing being spiritual blessing, our Lord frequently gives gradual restoration to keep the seeking sick one holding on and through in prayer, and thus reaping invaluable spiritual lessons. In my own case the removal of the actual diseased conditions was instantaneous; but the growth of the limb thus healed to normal size, and of my body generally to the strength needed for normal activity, was gradual. All praise to the deep wisdom of our Lord's method, as well as to His power and compassion.

But many who heard of my Lord's lovingkindness were unbelieving, and explaining it all as man's mere hypnotism. They did not seem to understand that it was the power of God descending upon my mortal body.

During one of the Brighton meetings I was praying for one who had gone out for healing, when I suddenly went down under the power of God in my seat, and the Lord shewed Himself to me.

ON THE CROSS.

Its foot was shrouded in clouds, golden-rimmed, the Cross standing out against complete darkness beyond, with the figure of the Lord, life-size, silhouetted grey against the darkness; but oh, the dreadful and wondrous vision of His agony. He was hanging with His head a little forward from the Cross, looking down on me, the perspiration and beads of blood on His face moving, trickling, falling. He opened His eyes and looked at me—oh, the sympathy, love, sorrow, agony, of that drawn Face. And He just said, "I died for you!"

Whilst under the Power, He shewed me that the reason why He had permitted me to suffer in my body for so many years was that I might understand by deepest experience the sufferings of others, and thus more deeply and truly sympathize with them.

On Thursday, June 16th, 1928, while my mother, sister Ivy and myself were praying at home, and pleading for souls, I received a wondrous Baptism of the Holy Spirit, speaking and singing in heavenly

languages under His power, just as the disciples at Pentecost did. It was a plan and overwhelming experience of Acts ii. 2-4, proving to me in spiritual experience what I had already so abundantly experienced in my physical body, that God is still the same to-day as His holy Word has always declared.

In her reply to my further question, "Do you think it unjustifiable in a Christian ever to take medicine for sickness?" she said, "I could not condemn in others that which is a matter for private judgment. But for myself, if I fell ill, I would just hold on to my Lord, and I would not take medicine unless He made it plain that I ought to do so, and particularly

led me to do it. Since I was healed, I have never taken a grain of medicine."

It may be added, in conclusion, that numerous witnesses in Southampton and other places, medical and lay, relatives, neighbours, and friends, are available for the substantiation, if any be needed, of the various particulars of fact here given. On Easter Monday, 1929, the Harley Street specialist who was specially consulted as to the completeness of the cure made a thorough examination of Miss Munday, and certified as follows: "There is not a trace of tuberculosis in the body anywhere. The knee-cap is normal in every particular, and perfect in every movement."

Concise Comments and Interesting Items

The Earl of Balfour has passed from the scene of earthly politics. One by one the great statesmen leave the world of turmoil in which they had such a large part. Mr Balfour was a unique character. One paper describes him as "renowned alike for his statesmanship and his serenity, his fighting qualities and his philosophical calm." The King thus spoke of him:

"The death of Lord Balfour will evoke throughout the Empire, and many other parts of the world, feelings of deep sorrow, which the Queen and I fully share."

"It is the national loss of a great statesman, the last of Queen Victoria's Ministers."

"I shall treasure his memory as a life-long friend, a great and charming personality, a wise and trusted counsellor."

It was a great thing for an earthly king to speak in such a manner. Happy shall we be if the King of kings speaks of us with glowing words of praise. With Lord Balfour the words of the earthly king were spoken too late for him to hear. But with us the "Well done" of our heavenly King will bring ever-present delight.

There is a Baptist church among the gypsies at Golnazi, in Bulgaria. Its founding was on this wise: A gypsy was working on an estate, and, observing a beautifully bound volume in the home of the manager, stole it, not knowing it to be a Bible, and probably not knowing what a Bible was. He could not read, but showed it to a friend who could. They proceeded to read it together, and soon became absorbed in its contents. Others gathered about them, they put themselves in contact with a small Baptist church in the neighbourhood, and ultimately organised their own gypsy church.

Mr. G. A. Atkinson, writing in the "Daily Express" has the following striking paragraph. He is writing on "Films that degrade womanhood," and says:

"The mechanical construction of current talkie dramas is, in one respect, their saving quality. They are so remote from reality that it is difficult to take them seriously, or to regard them as having any connection whatever with life as it is lived in any civilised country, including their country of origin."

"If this were not so, it would be necessary to say that at no period in the world's history has so much downright filth and indecency been foisted on the public in the name of entertainment. Incredible things are said and done in talkies which have reached depths of vulgarity unknown to the old, silent films, and few, indeed, are the films that could be called clean by any standards known to the first screen generation."

These burning words occur in the current issue of the "Oriental Missionary Standard":

"Can the 600,000,000 of the Orient be reached with the Calvary news without sacrifice, yea, tremendous sacrifice? Can earth's multitudes still in the darkness of absolute ignorance of Christ be evangelised on pennies, nickels, dimes and shillings? Shame on us with our penny ideas and the petty plans to extend 'our Church' around the world. Oh for a desperateness! Oh for a soul-gripping vision that will drain us to the last penny, to suffer, to sacrifice—as He gave, as He suffered, as He sacrificed!

Can we pray more?—For His sake let us do it!
 Can we sacrifice more?—For His sake let us do it!
 Can we give more?—For His sake let us do it!
 Until our last breath, our last penny and our last drop of blood, let us desperately strive to evangelise heathendom.

Jesus the Healer is believed in by Li Yu-kin, a Chinese native evangelist. His testimony will be appreciated by many. He says:

"The Spirit gave me this verse, 'Therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them.' I said, 'Yes, I will believe all the Bible says, only baptise me and cleanse me now.' Just then it seemed there was no roof over my room, and it was all flooded with light. The Holy Ghost came in. My body was so light, it seemed I could fly if I tried. The heavy burden was gone! I quickly arose and went out to find someone to tell them of my experience. I could not find anyone, so returned to my room and knelt again to praise the Lord and thank Him for the gift of the Holy Ghost. After prayer I went to look for the verse which had helped my faith, and found it to be Mark x: 24. I marked it well, and I have never forgotten it."

"The Lord has not only been my Saviour and Sanctifier for these twenty years, but He has been my Doctor also. He has healed me many times, and sometimes when dangerously ill. He is the Head of our home. I believe Jesus is coming soon to take me to the beautiful home He has gone to prepare for me, and I shall live with Him for ever."



Selling Himself

FROM the office window Dr. Lepley saw the boy drive his wagon-load of corn upon the old-fashioned weigh scales directly opposite. He watched him idly as he stepped down from the platform; and then while the nearsighted weighmaster was adjusting the scales, the boy put one foot back upon the hub of the wheel, and seizing the back of the seat, swung himself free of the platform, thus adding his full weight to that of the corn.

"Ho, ho! Selling himself, eh?" exclaimed the doctor, adjusting his far-sighted glasses to be sure that his near-sighted glasses were not deceiving him.

"Well, if it isn't Squire Giles' son Jack," he exclaimed in astonishment. "The young rogue, to disgrace

HIS GOOD, HONEST OLD FATHER

by juggling! But he'll square the deal with me, or I'll know why," he chuckled as he hurried across the back lot to the corncrib, where Jack was already shovelling the big yellow ears into the huge, old-fashioned bin.

"Hello, chappie," he called out in his jolly fashion. "Want me to give you a lift?"

"No, thank you," replied Jack politely.

"He's a willing little fellow, at any rate," thought the doctor, watching the boy's efforts at disposing of his heavy load.

"It's a fine lot of corn certainly," he added good-naturedly, adjusting his far-sighted spectacles so as to have a better view of the heap of golden ears piling up in the big granary.

With the last shovel of corn Jack sprang down into the crib to gather up the "nubbins," scattered on the floor, and while he was at work, the doctor stepped forward and, closing the door with a thud, locked it and put the key in his pocket.

"Doctor! Doctor," cried Jack, thinking the absent-minded man had shut him in by mistake. "Please sir, you have locked me in the crib," he explained, when the doctor turned in his tracks and faced him.

"Yes, I know," was the reply. "Isn't that right? I bought you, you know."

"Bought me?" cried Jack, not certain whether the grave man peering in through the bars was joking or in earnest.

"Yes, to be sure!" returned the doctor. "I bought you, and shall settle with your father in accordance with your weight. How much do you weigh?"

"Ninety-two pounds," answered Jack sheepishly, beginning to see through

THE DOCTOR'S QUEER ACTIONS.

"Ninety-two pounds—a little more than a bushel and a half of corn. At eighty cents a bushel you are worth about \$1 25," mused the doctor. "A cheap boy, certainly! You have not put a high price on yourself, Jack."

"I didn't—didn't mean to sell myself," insisted Jack.

"You didn't?" exclaimed the doctor. "Then why were you so careful to have yourself weighed with the corn? I thought at the time that you were discounting yourself, but a boy who will stoop to such low trickery is not worth much at best."

"I didn't think of it in that light," pleaded Jack, ready to cry.

"It's the first time I ever did such a thing, and I am sorry that I acted so meanly."

"Sorry for the wrong-doing, Jack, or sorry that you've been found out?—which is it, my boy?" urged the doctor.

"Both," answered Jack quickly. "I am sorry I was so near to try to cheat you, and sorry that you know of my meanness."

"Then if I let you go back on your deal you will give me

YOUR WORD OF HONOUR

that you will never attempt such crookedness again?" said the doctor. "Will you promise?"

"Yes," answered Jack eagerly. "And, doctor, I hope you will not tell my father of my dishonesty," he added as he stepped humbly out of his prison.

"I should be sorry to be the bearer of such news to your father, Jack," returned the doctor. "But, my dear boy, do not let the fear of exposure overshadow the higher and more important desire of doing right for its own sake. Remember always that if you are to retain your own self-respect you must put the highest valuation upon your honour. Never under any circumstances cheapen yourself by a sale to bidders."—*Sel*

The London Easter Convention and Demonstration

Will intending visitors to London kindly note the following methods of cheap travel:—

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any day they choose from Wednesday, April 16th to Monday, April 28th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD. Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

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

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. Write now to the CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, GLAPHAM PARK, LONDON, S W 4.

A Lesson that Changed a Life

By Pastor P. N. CORRY

By faith Moses endured as seeing the unseen One.—Hebrews xi 27

FEW passages of Scripture are as dramatic as those describing the early years of Moses, and his choice to suffer with his nation in their affliction

Brought up in all the learning, art, philosophy and luxury of the Egyptian court, he sacrificed it all and refused to be called an Egyptian prince, in order rather to free his people from slavery. Even in those days at the Egyptian court he knew that God would deliver his brethren by his hand (Acts vii 25), and eventually struck the blow which was intended to be the first step towards freedom. All the wisdom of Egypt and the luxury of court life could not crush the love of freedom that burned in his breast, and probably he thought his position at Pharaoh's court, his knowledge, and his learning, fitted him to be the leader of his nation and their deliverer from slavery.

The blow was struck, the die cast, the choice made, but instead of his brethren rushing to his standard of rebellion and liberty,

THEY REFUSED HIM

and thrust him away. They not only did not understand him, but they accounted him as one of their hated oppressors (Acts vii. 27, 28) The rebellion failed. Moses, the would-be deliverer, became Moses the fugitive, and had to fly to Midian

Even there his love of freedom and anger against oppression flamed out, and he delivered Jethro's daughters from the shepherds, earning thereby his desert home

Then began those long forty years—the penalty of a rebellion that failed, exiled from his people, deprived of his right to be called a son of Pharaoh's daughter, with rough desert fare instead of the luxury of Pharaoh's court. But it was not time wasted, for there with the flocks of Jethro round him, and the back of the desert as his court, he saw the unseen

One, and he who was to become the leader of God's flock became versed in the ways of sheep, and learned how to tend and keep a flock. Moses the luxurious, the learned, the wise, who thought his position and his learning were

ALL THAT GOD REQUIRED

to bring deliverance to Israel, had to find deliverance in his own heart before he could be of help to others

It was while alone with sheep in the silence of the back side of the desert that God first wrought a deliverance in the heart of His servant, before He could work through him to deliver the down-trodden slaves in Egypt

It must always be so—we must first be delivered before we can help deliver others. How many hearts are filled with longing to help work in the cause of delivering other people, in social schemes of reformation, etc., but are themselves in need of deliverance first of all. It is not by your position or your learning or your influence at Court that you will be able to help sin-bound, habit-bound slaves to break free from smoking, or the drug habit, or from drink, but by your own

PERSONAL KNOWLEDGE OF GOD.

"Moses endured as seeing Him who is invisible," and though it took forty years to learn that lesson, it was time well spent, because he returned from Midian not with learning, or wisdom, or philosophy, or influence, but with a Divine vision and call. In that power the people were roused, failure was turned into triumph, and defeat into glorious victory

In your heart also God would do the same work of deliverance—not by education or wisdom, but in the knowledge of the Lord Jesus Christ. In Him is power to overcome, in Him is the victory over sin, and only as we see Him, only as our chains drop off shall we be able to help in the deliverance of others.

Children's Bible Educator

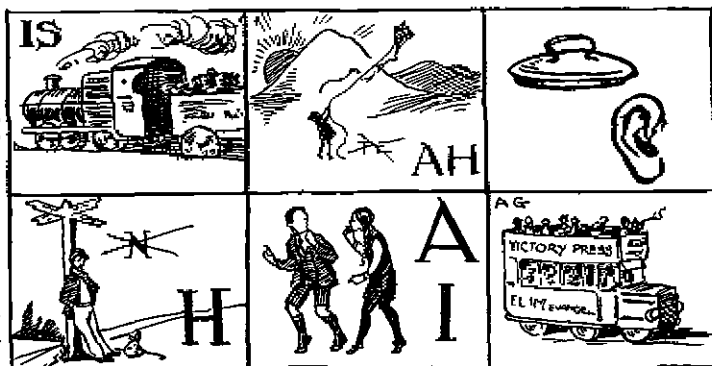
We are giving book prizes every month for the best answers

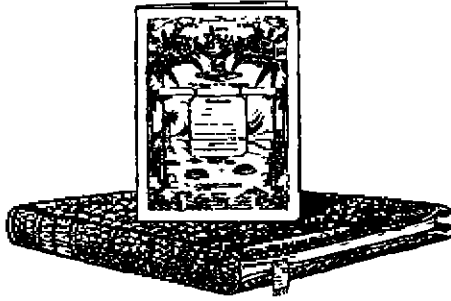
In order to help our children' to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space

Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator" Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4

Answers for March 28th Puzzle Ruth, Hannan; Lot; Philip, Laban, John

A Prize of a 3/- book has been awarded to Arthur Stemming of Thornton Heath for sending in correct solutions for all four of the March Puzzles





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys

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Supper Room or Upper Room?

THE PROBLEM of how to hold the young people together and keep them actively interested in the Church has been one which has occupied the attention of many men of many ways of thinking. In some quarters it is still an unsolved one. We have reason to thank God that in Elim the solution has been found not by conferences but simply by the attracting power of a Christ who is ever the same. To see the tremendous enthusiasm of the young people at the Crusader Rally recently held at the Welsh Tabernacle was an inspiration. Here was abundant proof that Christ is the satisfying Portion of the young people who truly know Him. Undoubtedly the solution of the problem is not in gradually introducing the young people to Christ through the preliminaries of the social club or the billiard room or the supper room, but by direct preaching of the unvarnished truth, to bring them into immediate and living contact with Him. That direct introduction to Christ makes all the difference. A striking example of the attitude of young people who are thus made to feel the power of a living Personality by direct contact with Him was recently shewn at a Crusader gathering in an Elim church on the south coast. A suggestion was put forward for an annual supper to be held on an arranged evening. The suggestion, when put to the meeting, was *unanimously negatived*, and the al-

ternative suggestion to hold a united prayer meeting was *unanimously accepted*. Thus what might have been a "supper room" was turned into an "upper room," and we all know which will produce the most blessing. "Straws tell the way the wind is blowing," and these tokens of the attitude of Christ-loving Crusaders are heartening to all who are interested in the welfare of the young people and the Church of Christ

Spiritual Atmosphere.

LOOKING back five years since the first Elim Foursquare Gospel Demonstration in the Royal Albert Hall, one asks oneself wherein lies the peculiar fascination of these Easter Monday meetings that attract each year such crowded congregations. Is it the beautiful singing, the communion of saints, the unspeakable loveliness of the white-robed procession through the waters of baptism, or the living and gripping message that is delivered by the preacher? None of these features is so potent as the personal contribution made by each individual Christian to what is often called the atmosphere of meetings.

One of the simplest facts of psychology is that an influence emanates from every personality. It is the influence of so many thousands of consecrated lives that makes these meetings so undefinably wonderful. Those who have attended some of the greatest events staged at the Albert Hall, political, scientific, musical and dramatic, have remarked that on no occasion have they sensed an atmosphere so intense as that of our Easter Monday demonstrations. It is the spiritual personality of the meetings that makes them superior to all others. Every great and pure emotion of the soul is brought into play from time to time. And why not? We are bold to discard the sophistry that emotions of the soul may be vented in any sphere but religion. "Life, to be bearable," says one of our modern writers, "must be lived intensely." The same applies to worship. Jesus of Nazareth approved of what our hollow conventions would call extravagant emotionalism. Nominal religion is enslaved by the standards of the world, while vital religion is free and guided only by the criteria of the Author of the Christian faith. Again and again we have heard our leader say that he is out to *excite* men to love and live for Christ. How far he succeeds may be judged from the following, quoted from the *Daily Express*:

Over all was an atmosphere of spiritual hunger infinitely pathetic, a desperate craving for God to manifest Himself here—now!—that became vocal in ecstatic cries

The service began with singing

"Jesus, blessed Jesus, Thou art me, mine for evermore," sang the people, and the evangelist on the platform led them with swinging arms and resonantly clapping hands

Again and again—the same verse again and again. They were lashed and urged by massed melody into unearthly joy

Principal Jeffreys appeared and took charge. He wore a black gown. He stood there, very much in control, a tall, black-haired, young man, and played on his audience as on a harp

The procession of candidates came on the stage, passed through the tank, and wound off, wet and ecstatical

There were some who had come curiously to the Albert Hall to look on, but no one jeered. The sincerity was too strong. One sensed in it the profundity of passion

Look Out! Someone is Coming

BUT the motor car dashes on. The chauffeur does not know that it is written: "In the day of His preparation, the chariots rage in the streets, they jostle one against another in the broad ways, the appearance of them is like flaming torches, they run like lightnings" (Nahum ii. 3, 4).

Someone is coming! But the millionaire continues to grind down the hire of the labourer, whilst he goes on piling up his heaps of gold and silver, or spending lavishly on fabulous feasts and orgies, all unconscious that he is himself a proof that we are in the last days (James v. 3). He is nourishing his heart, and overfeeding his body, but for slaughter (verse 5), for "the Lord is at hand," and the millionaire is soon to stand before the judgment bar on the charge of having killed the labourer (verses 4, 9).

Someone is coming! But the pleasure-loving public run madly to and fro. Cabs, motors, trams, trains and ocean liners are ever loading and unloading their human freight, regardless of the solemn warning, "In the time of the end many shall run to and fro" (Daniel xii. 4).

Someone is coming! But the inventor looks with pride upon his

WONDERFUL ACHIEVEMENTS,

and the public gladly avail themselves of new discoveries in the realms of medicine or of science, or pleasure, or of business. Their thoughts and words glide swiftly through the air, obliterating space, whilst they themselves are heedless of the fact that God is working; for has He not said "In the last days knowledge shall be increased"? (Daniel xii. 4).

Someone is coming! The navies of the world are rapidly increasing in strength. Each deadly dreadnought has its flotilla of attendant ships; transports, torpedo boats, submarines, colliers, launches, life-boats, airships, mystery ships, etc. For God has written: "In the time of the end men shall fight with many ships" (Daniel xi. 40).

Someone is coming! One-man tanks are invented, of astonishing agility, going almost anywhere possible to a pack animal—through woods, along hill tracks, and over soft, marshy ground. "As horsemen so do they run . . . They run like mighty men; they climb the wall like men of war, they march every one on his ways, and they break not their ranks . . . they leap upon the city, and they run upon the wall; for the day of the Lord is nigh at hand" (Joel ii. 4, 9).

Someone is coming! The submarines carry men like fishes. "The wicked swalloweth up the man that is more righteous than he . . . maketh men as the fishes of the sea, as the creeping things that have no ruler over them. He taketh up all of them with the angle; he catcheth them in his net, and gathereth them in his drag; therefore, he rejoiceth and is glad. It is the appointed time when it hasteth toward the end" (Hab. i. 13—ii. 3).

Someone is coming! A long-promised sign appears

JERUSALEM IS DELIVERED!

The Turks ran when they saw the great black aeroplanes flying low and menacing the city like ominous birds of prey. They did not know that, 2,600 years before, God had said "As birds flying, so will the Lord of hosts protect Jerusalem. He will protect it, and deliver it; He will pass over, and preserve it" (Isaiah xxxi. 5).

Someone is coming! "Evil men and impostors wax worse and worse, deceiving and being deceived" (II. Timothy iii. 1, 13).

Someone is coming! Scoffers are walking after their own lusts, and saying "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. But the day of the Lord will come as a thief" (II. Peter iii. 4, 10).

Someone is coming! For "the times are perilous" (II. Timothy iii. 1). Perilous physically, with earthquake, famine, pestilence, cyclone, flood, shipwreck, railway accident, airship disaster, mining fatality, war, and rumours of war. Witness the great modern catastrophes in the sinking of the *Titanic* and *Lusitania*, which find parallel in the destruction of the Tower of Babel. Just as in ancient times men imagined themselves to possess unrestrained power (Genesis xi. 4-6), so in our day they fondly thought that they had with their hands constructed that which could not be destroyed, and just when, through the agency of wireless and telegraphy, they were crying "Peace and safety; we are practically unsinkable," then sudden destruction came upon them (I. Thess. v. 2, 3). Think not that these men were

SINNERS ABOVE ALL

other sinners; except ye repent ye shall all likewise perish (Luke xiii. 2, 3).

The League of Nations delegate, knowing of the perplexity and straining unrest in high army and navy circles throughout the earth, is aware that he is crying "Peace, peace, when there is no peace" (Jer. viii. 11). Even though "the kings of the earth set themselves, and the rulers take counsel together" about peace and disarmament, yet will they shortly wail together with all who look to them for succour "We looked for peace, but no good came, and for a time of health, and behold trouble" (Jer. viii. 15).

The times are perilous politically, through the growth of labour wars, socialism, anarchy, treason, bolshevism, and the commencement, long expected by students of prophecy, of the nations' great conflict, which is not yet finished. We are now in the throes of a nightmare truce. The stone made without hands is about to fall on the clay feet of Nebuchadnezzar's image.

The nations are being ground to powder, and when their destruction reaches completion, the God of heaven

shall set up a kingdom which shall never be destroyed (Daniel ii. 41, 44, 45).

Perilous religiously! For men have

A FORM OF GODLINESS,

denying the power thereof (II Timothy iii. 3, 5). They wend their accustomed way to church, listening with itching ears to the oracle in the pulpit, whittling away at Moses, Jonah, or Isaiah, ridiculing the miraculous, and smiling at the idea of a God who is "a very present help in time of trouble," or a Christ who is "the same yesterday, to-day, and for ever." When the Son of man comes shall He find faith on the earth? (Luke xviii. 8)

Someone is coming! For the fig tree (the Jewish nation) is putting forth her leaves (Mark xiii. 28), the Jews are returning to their own land in unbelief (Luke xxi. 24)

Someone is coming! Never were archæologists so keen. Digging beneath Jerusalem they have found Jebusite walls and towers dating from B.C. 2,000, also the city of David and Solomon, dating about the year B.C. 1,000. "The set time has come for the Lord to have mercy on Zion, and favour her, for thy servants take pleasure in her stones" (Psalm cii. 12 to end)

Someone is coming!

THE TIMES OF THE GENTILES

(nations) are fulfilled (Ezekiel xxxvi. 24-28).

The Jews must prosper and excite the greed and envy of Russia and her allies, and thus will conditions be produced, which will culminate in Armageddon (Ezekiel xxxviii. 11-23)

The wilderness now blossoms as the rose.

The Jews are pouring a stream of money into Palestine. "Surely the isles shall wait for Me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them"

Someone is coming! There are treaties to-day between Russia and Germany, Persia and Turkey; we see these countries falling into position for Armageddon, and, remember, God has said that Rosh (Russia; Persia, Gomer (Germany), Togarmah (Turkey), and other nations will combine to make war against the Jews when they are gathered out of the nations, and thriving on the mountains of Israel (Ezekiel xxxviii. — xxxix.)

Someone is coming! As is evidenced by the enormous increase of missionaries hastening to every heathen land, proclaiming in highways and byways, in streets and in lanes. "All things are now ready," for "this Gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come" (Matt. xxiv. 14).

We are in the last days, for God is pouring out His Spirit upon thousands of His children the wide world over, and many men and women are even now prophesying, speaking in new tongues, and healing the sick (Joel ii. 28, Mark xvi. 17, 18). Voices out of the very sanctuary of heaven will soon be saying "The marriage of the Lamb is come, and His wife hath made herself ready" (Rev. xix. 6-8)

Someone is coming! Who can it be but Jesus?

Do you want to know how to get ready to meet Jesus that you may not be ashamed before Him at His coming?

Heedless ones, listen to this warning, which is given by God to those who are not longing after Jesus Christ: "Gather yourselves together, O nation that hath no longing, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you" (Zeph. ii. 1, 2).

You are now subject to death through the sin of your first parents; the punishment for this sin was that they should return to dust (Genesis iii. 19)

If God had said to Adam, "Your punishment shall be everlasting," then every descendant of Adam, as he returned to dust, would have perished, for there would have been no hope of being made alive again if there had been no resurrection (I Cor. xv. 18-22).

You may praise God that he did not use the word *everlasting* in connection with the first death, but in

HIS LOVE FOUND A RANSOM

in the person of His dear Son (John iii. 16), and though, on account of the first man's sin, it is appointed to men once to die (Rom. v. 12), Jesus, God's Son, has died and risen again, and because He has conquered death, all men will rise again from the dead (John v. 28, 29), but after men are raised from their graves there is a second death, from which there is no resurrection (Rev. ii. 11). All men suffer the first death, but they need not suffer the second; they may, if they will consent to partake of God's Son, and then they will "live for ever" (John vi. 47-58)

"There is no other name whereby we may have life" (Acts iv. 12, Syriac)

God requires us to believe in our hearts that He raised His Son from the dead, to confess with our mouths that Jesus is the Lord, and to obey Him by being baptised (Acts ii. 38). Then as

THE HOLY SPIRIT DESCENDED

upon Jesus after He was bapused in the River Jordan, He will also descend on you (Acts xix. 5, 6). Tarry for Him until you receive what the apostles got on the Day of Pentecost (Acts ii. 1-4), then you will have boldness and power to witness for Jesus and His resurrection (Acts iv. 13, 33)

Sinner, do you not fear the anger of the all-powerful God? Soon the great day of His wrath will come, and who shall be able to stand?

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman will hide themselves in the dens, and in the rocks of the mountains and say to the mountains and rocks: Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. vi. 15-17)

Beware of false christs¹ who deny that Jesus is proved to be the Son of God with power by His resurrection from the dead (Rom. i. 4); also denying the power in His precious, cleansing blood, to wash away your every sin (I. John i. 7), and make you one with God (John xvii. 22)

From such turn away — Sel

Christian Stewardship

THE stewardship of life and possessions is fundamental in Christian discipleship. Only as we accept the principles of stewardship can the Kingdom of God be maintained worthily and extended widely.

The word *steward* has been defined as "one who manages, or has in trust, the affairs of another." Within its range are included our common words,—tenant, agent, trustee, administrator. The tenant farms another's land. The agent manages another's property. The trustee handles trust funds. The administrator is steward for an estate. One of its closest parallels is *trustee*, a Western word for the Oriental *steward*.

The Christian is a steward. The Lord has set him over His household (Luke xii 42). He is the servant to whom the Lord delivers His goods for trading (Matt xxv 14). The Lord has committed unto him the vineyard for cultivation (Matt. xxi 33). As heaven's own nobleman, God has

ENTRUSTED HIS MONEY

to him for investment (Luke xix. 13). Since to him is committed the stewardship of the Gospel (I Cor ix 17), it becomes him to prove himself a good steward "of the manifold grace of God" (I Peter iv. 10).

Stewardship implies, not only an office, but a relationship. The position of the party of the first part is that of owner; his attitude, that of confidence. On the side of the steward we may profitably itemise more fully. In view of the confidence bestowed upon him, he must shew himself honourable in all his dealings and relations, not only with his master, but also with other stewards. He has absolute freedom of action, full power of attorney—his Master's confidence. He may sell and buy, he may invest and trade, he may tie it up in a napkin and hide it in the earth. The one thing he cannot do, is to own

Along with this absolute freedom goes the great fact of his responsibility. He must not abuse his master's confidence. No wise owner would continue year after year without requiring an account and returns from the tenant. All waste, all hoarding for personal interests, stand out as pure abomination before the eye of the owner.

Translating the principles of stewardship into the spiritual realm, we find that the highest type of stewardship is found in this realm. We have here our heavenly Father as the owner of all that is ever given us in trust, and He gives it in good confidence. Here also we are entrusted with full power to act according to our wisdom, or to refrain from acting at all. Here also the counterpart of opportunity is responsibility. Here also there must follow a reckoning.

SHALL WE DISAPPOINT HIM?

The fundamental principles underlying the relation between the owner and the steward as found in the spiritual realm are most beautiful. The wise steward recognises that, even though the power to act according to his own discretion has been given him in an unlimited form, it becomes him to regard most carefully the right of his Master to control the business and dictate its policies, even down to its minutest detail. The Master has, by His own choice, delegated power and authority to the steward. As another motive to faithfulness (I. Cor. iv. 2), there is ever before him the thought that he is personally responsible for the success or failure of the enterprise, insofar as his management figures in the ultimate outcome. But blessed is that steward who rises above the legal relationship and is lost in love and devotion to a living Master! All this becomes doubly interesting when this "partnership" is considered as being a part of the Master's great business,—the saving of a lost world.

The Flood

HIGHER critics up till recently have always taken the attitude that the flood was too great and lasted too long to be believed, and tried to make out that it was simply an account of a local catastrophe of minor importance. Now, since the discovery at Kish of a deposit of flood silt twenty inches thick, and at Ur of a deposit of water-laid clay sixty inches thick, they are changing their song. One writing to the *Times* recently says, "It appears to be impossible that these deposits could be connected with Noah's flood, because it does not appear possible that these deposits of twenty inches at Kish and sixty inches at Ur could be laid down in the space of a year, or in the time limited by the amount of food that could be carried in a ship by Noah or his Sumerian counterpart."

They are never satisfied. Before any evidence other than Scripture was forthcoming, the flood was

too long; and now that evidence is forthcoming from the soil of Mesopotamia it is too short! Whichever way the evidence points they must be contrary. Like children in the market-place, they desire to do or say something different from everybody else (Luke vii 32)—spoil children of science that give liking to nothing but what is framed by themselves, and hammered out on their own anvil. How different the heart that rests upon His Word, and finds all that He does to be good.

Grey and old the world is growing,
Loud the scoffer's boast is heard,
But our hearts are peaceful, knowing
We may rest upon Thy Word.

Inspiring Items from the Editor's Post Bag

Converts, Healings, Baptisms at all Centres—Crusaders well to the Front—Gratitude to God for Continued Blessing.

REVIVAL CAMPAIGN.

Gretna (Evangelist Slemming) Great blessing attended the faithful ministry of Evangelists Kelly and Byatt in the revival campaign they conducted in the new Elim Foursquare Gospel Tabernacle at Gretna, following the rousing opening service by Principal George Jeffreys on February 11th.

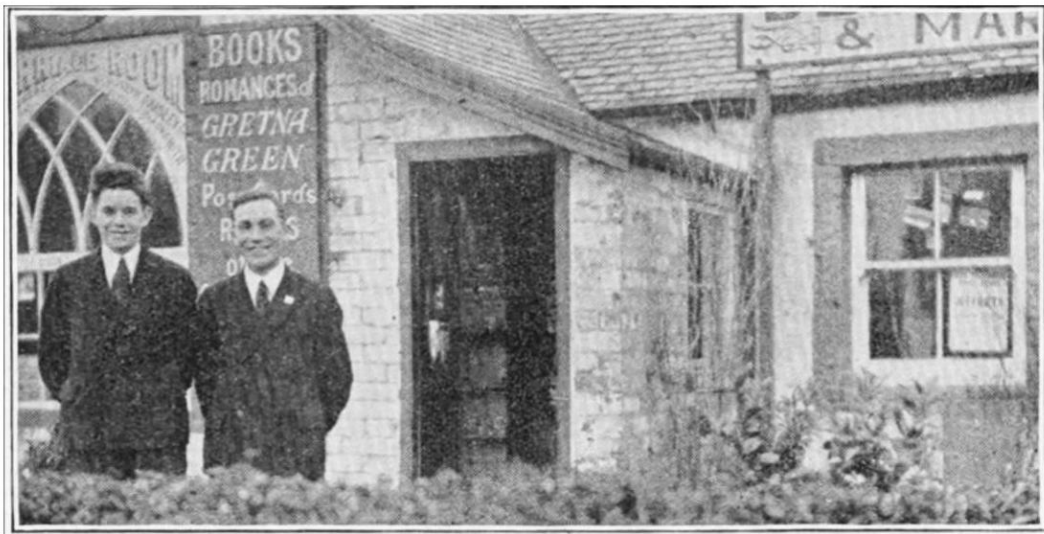
Brethren and sisters in the Lord from the Carlisle assembly engaged special buses and came out in large numbers to assist in open-air work and in the meetings, and it was a great joy to all to see God honour the uplifting of Jesus in over forty souls of various ages surrendering to Him.

A notable feature of the campaign was the children's service, held prior to the Gospel meeting each Monday, Wednesday

PASTOR HATHAWAY AT READING.

Reading (Pastor J Speers) The visit of Pastor Hathaway, the Divisional Superintendent, was much appreciated at the Reading assembly, the morning and evening services being times when the Lord revealed Himself to both saints and sinners. At the morning meeting the presence of the Master was very real, and in the exposition of the Word all realised the greatness of God's wonderful plan of salvation. Hearts were revived, hope renewed, and the phrase, "What a wonderful Saviour!" was the testimony of more than one soul as they passed out of the meeting.

The Gospel service in the evening was just a repetition of the blessing experienced earlier in the day. Undoubtedly the



Evangelists Kelly and Byatt outside the noted smithy at Gretna Green. Note the poster in the window advertising Principal George Jeffreys' campaign.

and Friday, in which the two messengers of God won their way into the hearts of the Gretna children with the result that a Sunday school was commenced on March 9th with eighty scholars enrolled.

The work is being carried on by Evangelist Slemming, the same Jesus being preached, and still continuing to bless. The attendance is increasing steadily, and people are heard to say, "What a lonely place Gretna would be now without the meetings."

PASTOR BOULTON'S VISIT.

Hammersmith (Pastor W. A. Nolan) Glorious work for the Master continues to be done in this corner of His vineyard. God continues to manifest His power both in the saving of souls and healing of bodies.

On Thursday, March 13th, this assembly was favoured by a visit from Pastor E. C. W. Boulton. He gave a very helpful and inspiring address on the necessity of the new birth. A goodly number were present, and the Crusaders effectively rendered the "Awakening Chorus" from the Alexander Hymnal, and altogether the evening proved to be one of great spiritual uplift.

TASTING OF THE LORD'S BEST

Devonport (Evangelist J. Hill) "Hallelujah! I am so glad He died for me." This is the experience of many, but not more assuredly than the saints in this part of the Lord's great vineyard. Under the faithful and able ministry of Evangelist J. Hill, the saints are tasting of the Lord's best, and indeed precious souls are being saved and added to the Kingdom. On a recent Sunday evening ten new members were given the right hand of fellowship. On Wednesday, March 19th, we experienced a blessed time in the presence of the Master, when the Pastor spoke on the growth and perils of Spiritualism, and with Divine assurance proved it to be of Satan. The open-air rallies are well attended by both young and old, where the Gospel is put forward in its simplicity, yet with power.

messages preached will bring forth fruit in many hearts in days to come.

God continues to bless here. How the signs of Christ's return crowd upon us, and what a glorious thought that in these days of apostasy there are so many awaiting eagerly that glorious event.

CROWD OF CONVERTS.

Hornsey (Pastor A. S. Gaunt) The saints here are just full of praise to God, who has done great things during the last fortnight. Seventeen souls have been gloriously saved in this short time. In view of the expected baptismal service on Thursday, March 13th, the Pastor delivered a powerful Gospel message on "Water Baptism" on the previous Sunday with the result that six gave their hearts to the Lord. The Lord wonderfully blessed the meeting on Thursday, when thirteen brothers and sisters followed their Saviour's steps through the waters of baptism. The glory of the Lord filled the place.

Perhaps the crowning glory of this fortnight was the great Crusader service held on the evening of March 23rd. This meeting was entirely in the charge of the young people. The hall was packed to the doors. Under the leadership of a brother Crusader the singing rose to a great height of enthusiasm. The programme included Crusader choir-singing, a duet, a presentation of a beautiful banner made by the Crusaders with their motto, "Rise up and Build," worked thereon. Also two convincing Gospel messages were given by a brother and sister, while a surprise item was included which proved a blessing.



Pastor A. S. Gaunt.

Signs followed the preaching of the Word by five souls signifying their acceptance of the Saviour Praise the Lord

ANNIVERSARY OF OPENING.

Woods's Green, Addiscombe. "Much land ahead to be possessed—I'm going on" This was the motto at the first anniversary at Woodside Green Foursquare centre on Wednesday, March 19th, when all present experienced a time of great blessing. Much praise was given to God for His grace in saving souls, and healing and baptising many in the Holy Ghost during the past twelve months. Also for the success attending the efforts of the open-air workers who go out in all weathers three times during the week to preach and also distribute tracts. Mr Knox and Mr Knipe conducted the service. Mr Knox warned the people of the danger of sitting at ease in Zion, while Mr Knipe gave an exhortation to go forward, his slogan being "Forward on your knees." A duet by a brother and sister, also a solo by another sister, were rendered during the evening. The meeting gave the saints great encouragement still to go forward preaching the Foursquare Gospel against all opposition, knowing this, "If God be for us who can be against us."

SCATTERING THE WITNESS.

Exeter (Pastor F. G. Cloke). Exeter assembly sends up a note of praise to the Lord for His manifest blessing and presence in the midst lately. Many souls have been saved in the open-air meetings, and in the Sunday evening Gospel meetings. Several have been baptised in the Holy Spirit, and the assembly is unitedly looking for the near return of the Lord Jesus, realising that He is the only solution for all earth's present problems. Exeter Foursquare has no settled meeting-place but it is wonderful how the numbers keep up, as they truly have

no resting-place, but are wanderers in various parts of the city. We pray that as with the disciples of old, one result of these wanderings may be that they may go everywhere witnessing for Christ, and that souls may be added to His true fold. So they go forward in His strength believing for still greater blessing, and again saying, "Praise the Lord" for ever sending Elim to Exeter.

FOURSQUARE RALLY.

Welsh Tabernacle, King's Cross. The four Friday meetings held during February at the Welsh Tabernacle were real feasts and spiritual upliftings to the saints who gathered for fellowship, and a real spirit of worship and praise abounded.

On the 7th February, Principal Parker inspired all with a discourse on Divine healing, taking the text, "I am the Lord that healeth thee."

February 14th brought Pastor Bradley of Ilford as the speaker. He very plainly and lovingly sent out the word, "Let no man say when he is tempted, I am tempted of God." Mr Newham, in the course of giving his testimony said that he, like Zacchæus of old, being small in stature, had climbed the tree of self-estimation, but he came down and God met him.

February 21st was the occasion of a visit from Pastor Court (East Ham) who exhorted all to life as found in Christ Jesus, there being a deep and profound feeling of spiritual help experienced. The Lord's Name was truly magnified.

February 28th was the great night when the Crusader Rally was held, what a spectacle and testimony to the saving and keeping power of our blessed Lord and Saviour, Jesus Christ, the body of the hall being packed with young men and women who had taken a stand for the Master, and who were not ashamed of the Gospel of Christ, while every available seat in the gallery was filled by older Foursquare friends.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, April 13th. Matthew xxvi 47-58

"Then all the disciples forsook Him and fled" (verse 56)

We do not realise how weak we are until we are tested from an unexpected direction. We are usually able to resist temptations that come from an expected source. There is the story of a clump of trees that withstood the force of the wintry gales. In fact the storms only served to strengthen the trees. But one night there was a comparatively mild storm—and yet in the morning many of those trees lay flat on the floor. People were amazed that a mild storm should do what many a fierce storm had failed to do. Why was it? It was discovered that the mild storm had blown in an unusual direction. Not for many years had a storm blown from precisely that quarter. It was the unexpectedness that brought about the destruction. So it may be with us. How near we need to keep to our Lord lest some wind of temptation arising from some unexpected quarter shall bring about our downfall. We should not spend our time criticising the failures of others. Let us watch and pray lest we are brought into a state of fear, and for a time forsake our Lord.

Monday, April 14th. Matthew xxvi 59-75

"But Jesus held His peace" (verse 63)

The trouble with most of us is that we talk too much. No unnecessary word ever escaped the lips of our Lord. His speech was perfectly ordered before His Father. There was the perfect blending of restraint and constraint with Him. Study His life and we find that sometimes when we should have expected Him to be silent, He spoke, and at other times when we should have expected Him to speak, He was silent. Frequently we think to ourselves, "I wish I had not said that," or, "I wish I had spoken in a different way," but the Lord Jesus never needed to condemn Himself. There was a control of the lips with Him that never failed in the severest tests of life. Let us ask God to keep the door of our lips. Let our speech be speech that is timely. Let our silence also be silence that is timely. Silence is sometimes a proof of weakness, but at other times it is the proof of highest strength. Let our speech and our silence to-day remind others that we are strong in God.

Tuesday, April 15th. Matthew xxvii 1-10

"He cast down the pieces of silver in the temple" (verse 5).

It was money that no one wanted. If ever money mocked its possessor it was this money. It was tragically earned—it was tragically lost. Money in the hand can never take the

place of peace in the heart. It is better to have bread and water with a heart of peace, than it is to have a princely income with a heart of remorse. Even well-gotten money does not bring real heart rest. Then how much more does ill-gotten money fail to satisfy the deepest cravings of the heart. The only money worth having is that which comes to us as we move in the will of God. Deal honestly with God, and He will see to it that all our needs are supplied. But in addition God wants stewards to whom He can entrust more than enough in order that they may distribute to the needs of others. If you would know something of the blessedness of this stewardship then you must be faithful in the little that you have. We must prove ourselves in small trusts before we can expect to have large trusts.

Wednesday, April 16th. Matthew xxvii 11-26

"They said, Barabbas" (verse 21)

The people's choice is rarely God's choice. Selfishness is usually the motive that moves the heart of the world. Barabbas is still chosen in preference to Christ. But this morning our cry is the very opposite to that of the Israelites. They said, "Barabbas"—we say, "Christ." Most of us remember the time when we did not wish for Christ. We wanted to forget Him. We wanted to live our own lives without any Divine control. But, praise God, all that is altered now. We cry out for Christ. We love to know that He is ruling over us. The world put Him upon a cross of wood, but now we have put Him upon the throne of our hearts. "Jesus first thought in the morning, Jesus the last thought at night," is our heart's cry. Let us throw open the heart's door very widely to-day. Let us give our Lord a complete welcome the first thing this morning. We shall soon be out amidst the worldly throng. In many different ways we shall hear them saying, "Barabbas", but by our lives and lips we will say, "Christ."

Thursday, April 17th. Matthew xxvii 27-34

"He would not drink" (verse 34)

The Lord refused to have His sufferings relieved by human hands. His pain was not dulled. His pain was the keen pain of a perfect Man. Suffering from above, and suffering from without, and suffering from within were all felt in unrestrained force. When we are in pain we seek its alleviation, but in the midst of unspeakable suffering the Son of God refused to be relieved. There was no relief to Him until He died, and then like a flood there came heart relief and physical relief. Death was the door into the joy set before Him.

He passed through that door and already that passing of the Lord has opened the kingdom of heaven to multitudes of believers, who have not only entered into heavenly places by faith, but have entered in by sight. We drink the joys of heaven because He refused to drink the joys of earth. No earthly pleasure or earthly drug was ever allowed to keep Christ back from the perfect pathway of sacrifice. Jesus bore it all, in order that we might enjoy it all.

Friday, April 18th. Matthew xxvii. 35-54

"He trusted in God" (verse 43)

Never were truer words; more mockingly spoken. Never had one so trusted in God as that One they were watching upon the Cross. Christ is our Example. Let us seek to trust as He trusted. In the intensest agony of Calvary that trust never failed. Even on the Cross He called God Father. Job said, "Though He slay me yet will I trust Him." His words were greater than his actions. Job's faith began to disappear before death touched him. But Christ simply trusted in the Father when the darkest hour of death's darkest night of suffering was upon Him. Let us trust and obey—not simply when life's river is flowing gently along, but when that river is agitated by numberless rocks of heart-breaking experience. We can all trust and sing when peace like a river flows round us. But God wants us to trust and sing when there is

no peace but a storm. How beautiful to remember however that God's dealings with us never end with the storm. The storms will all pass for the trusting heart, and eternal peace will bring eternal summer-tide. The end of trust is rest.

Saturday, April 19th. Matthew xxvii. 55-66

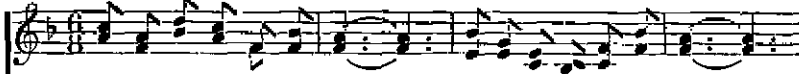
"And many women were there, beholding afar off" (verse 55).

They were not curious women, but women who really loved the Master. It says that they had come from Galilee, and had been ministering to Him. It seemed as though life's sun had set for that band of women. But actually the sunsetting was the prelude to a glorious sunrise. When Christ arose the womanhood of the world rose with Him. He lifted womanhood into a position of freedom and power. Little did those women know at that time that within a few short days they were to become the mouthpieces of the Holy Ghost. But Pentecost was drawing near, and with it women of faith were to be clothed with power from on high and go out to do a work for God that others could not do. Let us praise God for ministering women. On the whole their ministry may not be so prominent as that of the men folk, but it is not therefore less powerful. Happy is that home in which the women minister unto Jesus. If you are a sister, then joyfully plod on with your ministry. If you are a brother, then see to it that the ministering sisters frequently hear a word of praise and gratitude.

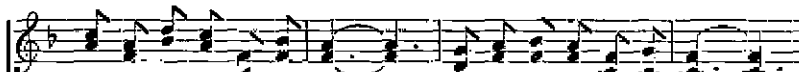
Walking with Jesus Alone

Anon (arranged by W G H)

Harmonised by W G Hathaway



1 Walking with Je - sus a - lone, Held by the arms of His love,
2 Walking in fel - low - ship sweet, Leaning a - lone on my Guide,
3 Learning each day in the strife, To die to self and to sin,
4 Af - ter the toil I shall rest, Rest with the Lord gone be - fore.

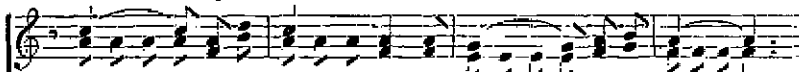


Till I shall stand by the Throne And dwell in hea - ven a - bove
Finding His love so com - plete, Trusting what - ever be - tide,
And walk in newness of life, Je - sus a - bid - ing with - in
Safe in the arms of the blest, Dwell - ing in Love - v - er - more

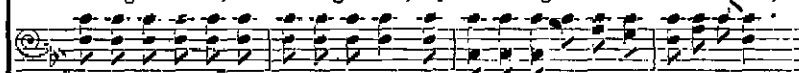


Chorus.

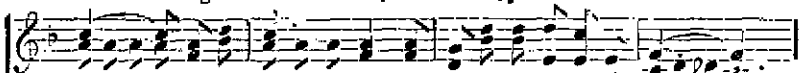
Walk - ing with Je - sus, My heart . . . all a - glow, . . .



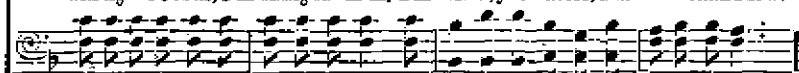
Walking with Jesus, I'm walking with Him, My heart all aglow with His won - der - ful love,



Walk - ing with Je - sus, I'm whiter, yes whiter than snow, . . .



Walk - ing with Jesus, I'm walking with Him, I'm whiter, yes whiter, I'm whiter than snow.



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Bible Study Helps

THE DOWN-HILL ROAD.

1. Neglect of Prayer.

"Thou restrainest prayer before God (Job xv 4)

2. Disregard of the Bible.

"I will bring evil upon this people because they have not hearkened unto My words, nor to My law, but rejected it" (Jeremiah vi 9)

3. Forsaking the Means of Grace.

"Not forsaking the assembling of yourselves together, as the manner of some is" (Hebrews x 25)

4. Levity in Conversation.

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient" (Eph v 4)

5. Worldly-Mindedness

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John ii 16)

6. Dwelling on the Faults of Others.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. vii 3)

7. Readiness to Take Offense

"He that is soon angry dealeth foolishly; and a man of wicked devices is hated" (Proverbs xv. 17)

8. Light Thoughts of Sin.

"But they made light of it and went their ways but when the king heard thereof he was wroth" (Matt xxii 5, 7)

9. Indulgence in Secret Sin.

"God shall bring every work into judgment with every secret thing" (Eccles xii 14)

10. Falling into Outward Sin.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Proverbs v 22).

Healings—are they Permanent?

By W. H. CLIFFORD

THE above question is a pertinent one and demands an answer. Having been praying for the sick and suffering for the past seven years, we believe that we can say something about the matter.

Many people who are against Divine healing say that the healings are not permanent. For ourselves we admit that they are not all permanent, though we know of thousands that are. Having admitted that they are not all permanent, it becomes us to enquire why they are not so.

First we have to acknowledge that the root cause of sickness, disease and demon possession, is sin. The Bible plainly shews us that the Devil is the agent in sin and sickness (Genesis iii; Job ii 7, Luke xiii. 16; Acts x 38). Before sin came into the world there was no sickness, but with sin came sickness. We read the history of the children of Israel, and we find that when they sinned and disobeyed God, He

REMOVED HIS PROTECTING HAND

and the plagues came, the fiery serpents came, and caused death among them. When they repented and confessed their sins, God removed the devourer and delivered them. Right through the Bible we find sin and sickness going hand in hand, and praise God, we also find salvation and Divine healing going hand in hand through the Bible. "Who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3) When Jesus healed the man that had the infirmity thirty-eight years, He saw him afterwards in the Temple and said unto him, "Sin no more, lest a worse thing come unto thee." Here it is plain that the infirmity was the result of sin, and being delivered from it, the Lord warned him not to sin again, lest something worse should happen to him.

One thing to remember about Divine healing is, that it is the Divine life of the Lord Jesus that has been given to us, in answer to the request of faith. This being so, it is evident that it can only be retained so long as the receiver walks in union and communion with the Lord (I. John i. 7) Sin at once severs the communion we are privileged to hold

with the Lord, "For if I regard iniquity in my heart the Lord will not hear me" (Psalm lxxvi. 18). It might be compared to the electric current that passes through the wires. As long as the wires are clear the light will be given, but let something foul the wires, there will be no light until the obstruction is removed.

In our ministry we have dealt with many sick people, and we find that those who retain their healing are those who walk with the Lord in the light of His Word, and endeavour to use the health which has been given to them for the glory of the Lord.

On the other hand, I believe that without exception in every case to my knowledge where the healing has been lost, upon enquiry, I have found one or more of these things to account for the loss of healing:

Open sin against the Lord. Using the health given for dances, races, theatres, gambling, worldly pleasures, carelessness, in some cases even going back to idolatry, giving up prayer and Bible reading.

While in India, we went one day to a village, and found there an elderly man, a Hindu. He was totally blind in one eye, with only a glimmer of light in the other eye. We talked to him about the Lord Jesus, pointing out to him

THE NEED OF A SAVIOUR,

and also told him that Jesus could, and would, heal his eyes if he would believe. After a while he decided that he would accept Jesus as his Saviour and give up idolatry. So he confessed his sins; we prayed for him, for his soul and for his eyes also. At this time he was groping on the floor to feel his way about. We went away and came back to the house about a week later. The man was not to be seen, so I asked his wife where he was, she replied, "He is out in the field working, pulling out weeds." I said, "Can you call him?"—"Yes." He came, and said that he was able to see clearly. I returned to that place a month later, and lo, the man was there, blind and groping on the floor. I questioned him, and found that he had gone back to worshipping idols.

Beloved, we must walk with God if we desire to keep that which He gives.

Sunday, April 20th, 1930.

READING: II. Kings ii. 1-11

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Ye shall receive power after that the Holy Ghost is come upon you."—Acts i. 8

POWER FOR SERVICE.

TEACHER'S NOTES.

Elisha had been the faithful servant of the prophet Elijah since the day he returned from Horeb, the mount of God (I Kings xix 19-21) But now the time had come for him to begin his ministry, and for Elijah the man of fire to be received up into glory. Up till this momentous day he had been the servant, waiting upon his master, ministering to his needs and bearing the burden. But now he is given the chance to stay behind if he wishes to do so. Three times over at Bethel, at Jericho, and at the banks of Jordan Elijah gives his servant leave, but he refuses to desert his master, or to fail him when he knew his departure was so near. Prophets at Bethel and at Jericho foretold what was to happen, but to them all Elisha curtly orders silence.

He was an Alert Servant (I Kings xix 19-21)

No sooner did the mantle fall than he was ready to go. At first there were thoughts of father and mother but second thoughts won. The yoke of oxen were slain, the flesh boiled upon the wood, the feast given, and then he arose and ministered to Elijah. Would to God that all young men who heard the call of God were as prompt in their obedience and as ready in their willingness to move out for God. The Lord Jesus in Luke ix 57-62 mentions the many things that hinder service. First there is FEAR OF THE FUTURE, "the birds of the air have nests, but—" This holds many back, but it did not count with Elisha. The aged prophet was a roamer here, there, everywhere, from Jordan to the borders of Zidon, from Carmel to Horeb, Horeb to Samaria, and in this last journey there seemed no end to the constant moves that he would make—Bethel, Jericho, over Jordan, but wher-

ever he went Elisha was ready to move with promptness and despatch he was a smart servant Second, there are **ENTANGLEMENTS** (Luke ix 59, 60) "Follow Me—" "Yes, Lord, but my family or my father must be buried" You will notice that the one who made this excuse to the Lord did not say that his father was dead, but that he must bury him before he can begin to follow the Lord's command There might be years and years therefore before he could begin to put the Lord's command into action In II Timothy 11:4 you will see that soldiers do not entangle themselves when they go to war if they desire to please him who has chosen them to be soldiers, and in the same way there should be no entanglements when proceeding to answer the prophet's call Third, there was the **NEED OF DISCIPLINE** (Luke iv 61, 62) "Lord, I would follow, but let me bid farewell let me look back" Elisha conquered this when he slew the oxen, burnt the plough, and went on his way after Elijah So long as that plough and the oxen remained, there would be the danger of going back—there would be the double yoke, the divided discipline Rather they were destroyed The bridge was burned behind, and there was no retreat, there was no "but" remaining for Elisha, but steady discipline and service to his master

I had a servant like this for six years once, at a moment's notice he would have everything necessary for a journey ready in a few moments, and nothing was ever forgotten He was more like a shadow than a separate person seemed to know and have foreknowledge as to what would be required, and the slightest move was observed and obeyed Elisha was a servant of this kind

He was a Faithful Servant (II Kings 11)

Others may remind him that his master is to be removed, and would almost suggest that he had better stay with them. The master himself might suggest him leaving at Bethel,

Jericho or at least the home side of the Jordan, but as a faithful servant he went on and nothing could turn him aside His answer "I will not leave thee," twice repeated, shews the futility of trying to get rid of a shadow I once met a servant like this His master was being sent to Ceylon for fifteen years' banishment from Irak There was no crime against the servant, he was free to go and come as he would, but he would not be separated from his master and finally we had to allow him to proceed with his master into imprisonment because he would not be denied There was a fine old row about it, but the servant got his way simply because he insisted upon it

He was a Rewarded Servant (II Kings 11 9-15)

The double portion of an inheritance (Deut xxi 15-17) was the firstborn's portion, but Elisha asked and claimed something far higher than this—a double portion of the Spirit of God He claimed a large reward, far larger than his master was able to give, and received it The mantle or "abba," the rough outer garment made of camel's hair which had marked Elijah's separation to the work (I Kings xix 19) was now his because it had fallen from off the prophet Elijah, and he was equipped with power for service Many desire to have the same power and the same portion as some much-used servant and prophet of God Would to God there were more faithful servants, who would ask and not be content unless they received not as much but a double portion for as surely as Elisha received it, so now the Lord of glory is as ready and as willing to clothe with power those who seek to follow Him and be His servants Turn to Acts 11 32 33 in closing, and shew that a greater, mightier than Elijah has ascended on high and received gifts for men (Eph iv 8), even for those who were rebels So that now having received the gift of the Son we shall receive much more with Him, and also power for service

"God Wonderfully Changed My Life"

THE little evangelistic group on a street corner in Iowa was attracting its audience from the Saturday night crowd There were some workmen, some drifters some curious strollers, a few women

The guitar had just finished its strumming accompaniment as six or seven of the little ring sang, "When the roll is called up yonder, I'll be there" Then a man stepped forward, a bald man of about fifty whose eyes were softened with a great experience and a great patience, yet burned with a great love

He spoke with a foreign accent "God wonderfully changed my life I sinned for many years, in many parts of the world I was taken from prison to prison I served the Devil well Then Jesus Christ in His love found me and took me for His own He took my twisted life and made it new, removing the sin and sorrow and filling it full of joy and gladness so great that I want to tell how happy God made me"

The traffic rattled by, but the little audience did not hear it Some of the men studied bricks in the pavement Others looked over the speaker's head to where smoke from impatient engines interrupted the reflected sunset glow over a river that ran like life A woman wiped away a painted tear

As the guitar started another song, the man with the foreign accent left the group, picked up two travelling bags and walked away The stranger, of Sweden and seventeen other countries, had arrived in a new city and had taken the first opportunity to testify for his Lord

An inquirer learned that the man was born in Sweden and served for some time in the Swedish army His first prison sentence was for being absent without leave He came to America in 1902 and after two years of dissipation he was converted in Los Angeles For six years he testified constantly to Christ's saving power and many people believed because of his word In 1910 he went to China as an independent missionary, and laboured in many parts of that country

He has travelled extensively about the world and

speaks Swedish, Norwegian, Finnish, German, English, and Chinese For the past several years he has been going from place to place in America, telling those he



"HE TOOK MY TWISTED LIFE AND MADE IT NEW"

meets everywhere that God wonderfully changed his life In his eager acceptance of every opportunity to give testimony, he is a splendid example of what it means to be a witness for Christ

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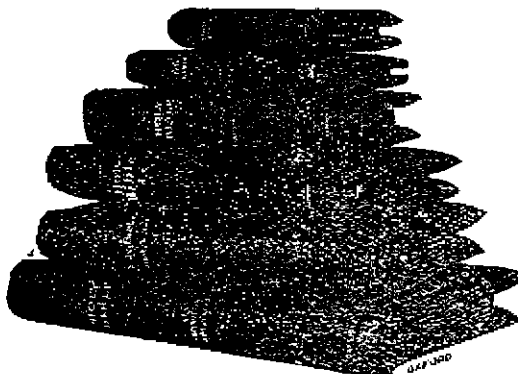
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