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HOW TO STUDY THE WORD (see page 713)

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

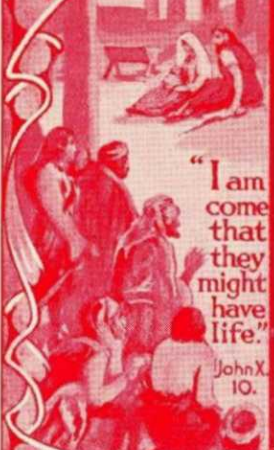
Vol. XII., No. 45

NOVEMBER 6, 1931

Twopence

If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin (I. John i. 7).

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



"I will; be thou clean."

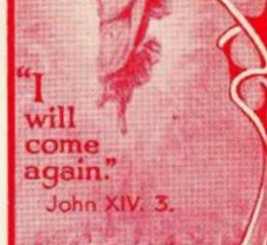
Mark 1. 41.



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

John XVI. 7.

COMING KING



"I will come again."

John XIV. 3.



BAPTISER



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII.

November 6, 1931

No. 45

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Foursquare Gospel Convention

AT GLOSSOP

at the NEW ELIM TABERNACLE and at the
NEW ELIM HEALING HOME, 'Bethrapha,'

SATURDAY, NOV 7th to SUNDAY, NOV. 15th

Each week-night at 7.30. Tuesday, Wednesday and
Thursday afternoons at 3.30. Sundays at 11, 3 and 6.30

Speakers will include:

Principal George Jeffreys, the Revival Party, Alderman Dearden (Rochdale), Pastors Algernon Coffin (Exeter), P. H. Hulbert (London), T. H. Jewitt (Leeds), W. Barton (Bradford), H. Kitching (Sheffield).

For accommodation at "Bethrapha," please apply to Miss Barbour, 'Bethrapha,' Spire Hollin, Glossop, Derbyshire.

KNOTTINGLEY

Special Revival Services

will be conducted by

Principal GEORGE JEFFREYS
in the TABERNACLE CHURCH

on Saturday, 31st October
and Sunday, 1st November,
followed by a Campaign by
Evangelist P. H. HULBERT,
commencing 2nd November

HALIFAX

Principal GEORGE JEFFREYS
and Party

REVIVAL AND HEALING CAMPAIGN
commencing MONDAY, NOVEMBER 9th

SERVICES AT

Trinity Road Baptist Church

(kindly tent)

Every week-night (except Fridays) - 7.30 p.m.
Sundays, Wednesdays & Thursdays 3.0 p.m.

SERVICES AT THE

THEATRE ROYAL

Sundays, November 15th and 22nd, at 6.30 p.m.

PRELIMINARY ANNOUNCEMENT OF CHRISTMAS CONVENTIONS

BELFAST.—December 25 and 26, in the Elim Tabernacle, Ravenhill Road, and December 27 in the Ulster Hall.

LONDON.—December 25 to 27, in the Kensington Temple and in the Elim Tabernacle, East Ham.
Further particulars next week.

WATCH THESE DATES

ADDISCOMBE, Croydon. November 15—22. Adult School Hall, Woodside Green. Crusader Campaign. Sundays, 6.30. Monday, Wednesday and Friday, at 7.30.

CLAPHAM. November 15. Elim Tabernacle, Park Crescent, visit of London Crusader Choir at 6.30 p.m.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station, 52 bus from Victoria).

LEIGH-ON-SEA. November 4. Elim Hall, Glendale Gardens. Convention Services 3 and 7 p.m. Special speakers. Refreshment provided.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

WORTHING. November 8-15. Elim Tabernacle, Grosvenor Road (off Grafton Road). Bible School and Evangelistic Campaign by Principal P. G. Parker.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XII, No. 45

NOVEMBER 6, 1931

Fridays, Twopence

Is Divine Healing for Everybody?

A striking article on this subject by Pastor LEN JONES

THE generally accepted answer to this question is that healing is not for everybody, although it is generally admitted by Christians who take this stand that some are healed in answer to prayer. The position we will take is that healing is for everybody, but for some unaccountable reasons

SOME ARE NOT HEALED

Surely we have as much right to take this stand without explaining why some are not healed, as the others have who take their stand without having to explain why some are healed.

We read in Matthew viii 16, that Jesus healed all that were sick. Amongst the many who were brought to Him as the sun was going down, there was not one who could say to himself or herself, "The Lord does heal the sick, but I am an exception." The next verse tells us that this was done that it might be fulfilled which was spoken by the prophet, "Himself took our infirmities and bare our sicknesses." This second verse is a problem to those who claim that healing is in the Atonement with forgiveness of sins, but will not follow where such conviction leads.

In Matthew xii 15 we read of great multitudes following Jesus. Here, again, amongst the great multitudes, there was not one who could claim to be an exception. There was an exception as far as man's fallibility is concerned, when they brought the lunatic child to the disciples, but it really was not an exception, for when Jesus arrived the child was healed.

After our Lord's ascension the ministry of healing followed in the early Church. In Acts v 16 we read of a multitude bringing sick folk to be healed. Amongst this number there was not an exception, for the record tells us that "they were healed every one." Did it "just so happen" that all these healings were in the will of God, with no exceptions present on these occasions, or do these different incidents provide data for our decision?

In the face of these Scriptures, and the thousands of cases of healing, evident in our own day, some people find it easier to believe they come under

the heading of exceptions, than under the heading of the thousands who have been healed by the power of God. Let this much be said, that as sure as the Devil can make them believe they are one of the exceptions, they certainly will be one. Rather let us believe we are just ordinary people to be treated in the ordinary way.

Some people are helped toward the conclusion that they are exceptions by the belief they have that there are exceptions in the Scriptures. Let us consider some of these, and see if they are really such.

Let us consider God's servant, Job. It is true that Job was afflicted in the permissive will of God. But notice that his affliction was from the Devil, and that his deliverance, *which did come*, was from the Lord. Job's case is just as much in favour of Divine healing, as an exception to it.

You say that Paul suffered with chronic ophthalmia—you say this principally because you have heard others say it, and have not dared to dispute the general belief. Stronger proof than the inference in Galatians iv 15, vi 11 will have to be given that Paul's thorn in the flesh was trouble with his eyes. Let us say, if we wish, that we do not know, but do not let us be dogmatic until we are sure. At the same time we have no desire to say that this was not his trouble if it were, but there are a few obstacles in our way before we can accept it.

THE APOSTLE PAUL

calls this thorn in the flesh "a messenger of Satan." If the Greek word for messenger, *aggelos*, means a bodily affliction rather than a personality, let this much be said, that this instance is the only exception in the 188 times that this word *aggelos* is found. It is translated angel 181 times and messenger 7 times, and in every other case it means a personality.

Some may consider that the words, "thorn in the flesh," give permission for believing the Apostle's trouble to be a bodily affliction. We find personalities referred to in the Old Testament in this way. In Numbers xxxiii 55 the inhabitants of the land are referred to as "pricks in your eyes, and thorns in your sides," and in Joshua xxiii 13 these nations are

referred to as "scourges in your sides, and thorns in your eyes"

The Apostle Paul tells of his afflictions in II Corinthians vi and xi. He speaks of patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labours, watchings, fastings, shipwrecks, a night and a day in the deep, journeyings often, perils of waters, perils of robbers, perils by mine own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren,

WEARINESS, PAINFULNESS,

watchings often, hunger and thirst, fastings often, cold and nakedness, and other afflictions. He speaks of many distresses but not once does he mention diseases. It is true he says painfulness, but his stripes and stonings could bring that, without reading the idea of diseases into it.

The Apostle Paul told the Romans (Rom xv 29) that he was sure that when he went to them he would go in the "fulness of the blessing of the Gospel of Christ." If healing plays any part in the Gospel at all, and the Apostle Paul preached healing, could he tell the Romans he was going to them in the fulness of the blessing of the Gospel, when he was carrying in his body evidence of the curse of the Fall? Sin and sickness came through Adam, and forgiveness of sin and healing for the body came through the Lord Jesus Christ, so that we can say with King David, "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases" (Psa ciii 2, 3)

The Apostle Paul's "thorn in the flesh," has been used to hold back many from laying hands on the sick, and praying for them, but it did not hold back the Apostle, for in almost the last record we have of him, we find him laying hands on the sick for their recovery (Acts xxviii 8, 9)

So we ask for this exception a consideration of what has been written.

The two cases just considered are the most often quoted, but there is also the case of

EPAPHRODITUS.

In Philippians ii 26, 27 it clearly records that he was sick nigh unto death. This shews that it is possible for a child of God to be sick. If this were not so why are instructions given for the sick in James v 14, and why are the others exhorted to "pray one for another, that ye may be healed" (James v 16). These instructions would be superfluous if it were impossible for a child of God to be sick. It will be noticed that the very definite aim in both verses is for the recovery of the sick person—the injunction is to pray not for the decease of the sick person nor for grace for the sick person to endure the affliction, but for the sick person's recovery, and there is not the slightest suggestion given that their healing is not the will of the Lord.

Epaphroditus was sick. But his case is in favour of Divine healing and not against it, for the 27th verse says that God had mercy upon him and raised him up again.

There is one other instance, and with this instance the inferred exceptions to Divine healing in the Word of God practically cease to be. His name is Trophimus, and he is mentioned in II Timothy iv 20. We read clearly that the Apostle Paul left him at Miletum, sick. Here, again, is proof that it is possible for a child of God to be sick.

These four cases really comprise the exceptions that can be found, against which there are thousands of cases of healing. Even if they were definite instances where the sick were prayed for and not healed, which they are not, why should we put ourselves under the heading of these four and not under the heading of the thousands who have been healed?

HEALING AS "WATER"

It is good for a thirsty person to drink, on the sabbath day or any other day, and there is no need for such a person to wonder if it be the will of God. Not only is it good for a person, but it is also good for an ox or an ass to be watered on the sabbath or any other day. Jesus said in Luke xiii, 15, 16 that it was just as right for a certain sick woman to be loosed on the sabbath day as it was right for an ox or an ass to be led away to watering on the sabbath day. A person has no more right to accept sickness as a means of grace so that he can sympathise with others who are sick, than he has to go without water so that he can sympathise with and understand the agonies of thirst of others who are thirsty, and the many who have died of thirst in tropical countries. Often the person who tells you that his sickness is from the hand of the Lord and in the will of God, is taking all kinds of medicine to push away the hand of the Lord, and to get out of the will of God.

HEALING AS "BREAD"

The first thing necessary for the sustenance of the body, apart from the air we breathe, is water. It is not strange, then, that water should be used as an illustration. Bread is very necessary, too, for our sustenance, so we should not be surprised that healing is referred to as bread.

In Matt xv 26 the Lord refers to healing as bread. Jesus told the Syrophenician woman that it was not good to take the children's bread and cast it to dogs, or in other words, healing was for God's children the Jews, and not for Gentile dogs, as the Gentiles were referred to by the Jews.

The right thing to do for a hungry person is to eat, without worrying or wondering if it is the will of the Lord. Just as it is right for a hungry person to eat, so it is right for a sick person to be healed. As for sickness being a means through which sympathy is gained for others who are sick, let the same rule be applied, for there are thousands in the world right now who are hungry, and no doubt in some places almost starving. No, if we are thirsty we drink, and if we are hungry we eat, yes, and if we are sick, we ask for healing.

The importance of our attitude of mind toward sickness will be evident to all. If we are not convinced that our healing is the will of God, how can we pray in faith? And if we cannot pray in faith, how can we be healed, for it is the prayer of faith

that saves the sick? And again, if we are not sure that our healing is the will of God, as obedient children we would not ask for healing, for we desire the will of God in all things

Taking as an illustration an only sheep fallen into a pit, whether it was our own, or whether it belonged to somebody else, we would not question if it were

THE WILL OF GOD

to lift it out on the sabbath or any other day. If we saw it there, we would lift it out. In Matt xii 11-13 Jesus asked this question, and then asked,

How much then is a man better than a sheep? Turning to the man He said, "Stretch forth thine hand." The man stretched it forth, and it was restored whole, like as the other.

It is true that in this instance and in the other where healing is referred to as water, the teaching

was principally in connection with the sabbath day. Surely we do not experience difficulty in believing that the same can be said of every other day. When the Lord was upon the earth they did not like Him to heal on the sabbath day, but in these days they do not want Him to heal on any day. When the Lord was upon earth it was His power to forgive that was brought into question, but in these days it is His power to heal that is doubted.

We have dealt with this subject from the Scriptures. We do not refuse to consider present-day exceptions, but we do refuse to interpret the Scriptures by present-day exceptions. Salvation is for all, yet all are not saved! The Baptism of the Holy Ghost is for all God's children, yet all God's children have not the baptism of the Holy Ghost. If we accept this, why should we experience difficulty in believing that healing is for all, yet all are not healed?

The Value of Tracts

SOME years ago, a certain young man could often be found outside a mission hall inviting people in and giving away tracts. As the years passed by, he became discouraged, and gave up his habit of giving away tracts. One day, when he was out walking, a man came up to him and said, "Used you not to stand outside N— Mission Hall, giving away tracts?" "Yes," was the reply. "Ah, sir," said the man, "one of the tracts you gave me

LEO ME TO CHRIST,

and oh, how I have prayed for you since." "God forgive me!" cried the young man, "for becoming discouraged. Alas! I have not given away any tracts for a long time now."

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

A party were out driving, and, coming to a steep hill, they got down to walk to relieve the horses. One of the ladies gave a tract to a passer-by. It was immediately torn in half and thrown away. "There's one of your tracts gone for nothing," said one of her companions. "I don't know so much about it," replied the believing saint, and her faith was rewarded. Those two torn pieces were lodged on a hedge by the wind, near to where a party of men were eating their dinner. Because it was torn, one of the men reached up and took one piece from the hedge. He read it, and was convicted of sin, found the Saviour, and led no fewer than a thousand people to Christ. Oh, the influence and power of one tract prayerfully given! There was an old man who came to the Lord, and soon afterward began to work for Him. He made a careful list of his old associates, it contained one hundred and sixteen names. Some

were infidels, some drunkards, and others were among the worst characters in the town. He talked to them and gave them good books and tracts to read, and what was the result? Within two years one hundred of those on the list had become Christians.

A Scotswoman, one Monday morning, was hanging out the week's washing. A neatly-folded tract was blown into her garden, and, out of curiosity, she picked it up, and it seemed to her to contain a message straight from heaven. Not only she herself, but others too, were brought to Christ through the results of that wind-blown tract.

A young man was offered a Gospel booklet one Sunday in a seaside town. On pleasure bent, he was inclined to refuse it, but, being a good-natured sort, he took it, and crushed it into his pocket. Shortly afterward he met with a motor accident, and when he was in hospital the nurse brought it to him, along with some letters, out of his coat pocket. He read it several times, and left that hospital healed of the leprosy of sin as well as of his physical ailments.

During the progress of a great revival, a slip of paper, with the words, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins," was handed to a man as he left one of the meetings, by a lady who was never seen by him again. The man was

IN DEEP GLOOM,

feeling he could never be saved. He shewed it to his wife, asking her if she thought it could be true of him. "It must be," she replied, "because God says it in His Word." After a moment more of silence his face lit up as he said, "I will sign my name to it as true, and true for me." From that moment all was peace, and he lived for seven years in the faith that God had blotted out his transgressions by the precious blood of Christ. The lady who gave this slip of paper may have gone away from the meeting discouraged that she could do so little.

She will probably never know on earth the consequences of her simple act, but at His coming, what gladness will thrill her soul to find that she led at least one to the Lord "God is searching for His jewels amongst the dust-heaps of the world, and He wants hands to find them"

Christ has no hands but our hands to do His work to-day,
He has no feet but our feet to lead men in His way

"My Word . . . shall not return unto Me void,
but it . . . shall prosper in the thing whereto I sent it" (Isaiah lv 11)—*Christian Herald*

The Altar Set Up.—*Ezra iii. 1-7.*

The burnt-offering was wholly consumed to ashes, representing the unreserved dedication of the offerer—body, soul, spirit, and will, to God. The sin-offering came first (Exodus xxix, 36-38, Lev viii 14 18, ix. 8-12, xvi 3, 5). Our bodies cannot be presented (Rom xii. 1) until we are saved and cleansed from sin. Ezra's Remnant began an altar, not waiting for a finished Temple. The environment of enemies urged them to erect it. And they maintained it daily, not intermittently.

I Shall See the King

W C POOLE

B D ACKLEY,

1 I shall see the King Where the an - gels sing, I shall
2 In the land of song, In the glo - ry - throng, Where there
3 I shall see the King, All my tri - butes bring, And shall

see the King some day, In the bet - ter land, On the gold - en strand,
ne - ver comes a night, With my Lord once slain I shall ev - er reign
look up - on His face, Then my song shall be How He ran - somed me,

And with Him shall ev - er stay
In the glo - ry - land of light
And has kept me by His grace } In His glo - ry, I shall

see the King, And for - ev - er end - less prais - ing sing, 'Twas on

Cal - va - ry Je - sus died for me, I shall see the King some day.

Bible Study Helps

THE PRECIOUS BLOOD.

"It is the blood that maketh an atonement for the soul" (Lev xvii 11) This is an Old Testament text full of New Testament meaning. Note some of the blessings that have been secured for us through "the blood of Jesus" (Heb x 19)

1 **Redemption.** "Redeemed, with the precious blood of Christ, as of a Lamb without blemish and without spot" (1 Pet 1 19)

2 **Remission** "Without shedding of blood is no remission" (Heb ix 22), the blood of Jesus was shed for "the remission of sins" (Matt xxvi 28)

3 **Justification** "While we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom v 8, 9)

4 **Cleansing.** "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1 7)

5 **Peace** "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ" (Rom v 1)

6 **Access** "Now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ" (Eph ii 13)

7 **Communion** He took the cup, saying, "This cup is the New Testament in My blood, which is shed for you" (Luke xxii 20)

AN ASPIRATION FOR CHRISTIANS

That we all may be
Sweetened by His love
Calmed by His peace
Gladdened by His joy
Beautified by His grace
Moulded by His meekness
Marked by His tenderness and forbearance

Then we shall be Christlike and Godlike, and the silent testimony of our life will speak louder than our words

STEPS IN THE CONVERSION OF THE ETHIOPIAN EUNUCH

(Acts viii. 26-40).

- 1 He read the gospel (vv 28, 32-33) (Read Isaiah)
- 2 He heard the gospel (v 35) (Preached Jesus)
- 3 He believed the gospel (v 37) ("I believe")
- 4 He rejoiced in the gospel (v. 39) (Rejoicing)

More Foursquare Blessing at Blackpool

By MATTHEW HARDMAN

THE erection of the tent at Waterloo Road, Blackpool, filled all with joy and anticipation of mighty blessing, which everyone gloriously experienced. Hundreds of souls have been saved, many sick bodies miraculously healed, and many lukewarm Christians, set again on fire for the work of God, have gone back to their various districts and native towns to start the fire burning.

The opening meeting, conducted by Pastor Hulbert and the Revival Party, was a mighty one, and the meetings continued in rich blessing. When the time came for them to move to continue other campaigns, the people were loth to let them go. But we were not disappointed, for Pastor Le Tissier and Evangelist Johnson came amongst us, and we had repeated blessing in the tent. Sinners finding a Saviour, and bodies being quickened brought forth praises from God's people, and that the Lord in our midst was mighty, was the feeling shared by all.

The weather has been changeable, rain, sunshine, thunderstorms, and hail, at times the storm being so terrible that one could hardly hear a voice in the tent.

Nevertheless, all gathered under the canvas roof where it pleased God to bless us, amid cries of Hallelujah.

The last meeting in the tent we shall never forget. Adoration, worship, praise and thanksgiving out-poured from the hearts of the people. It was hard to close the meeting. One dear sister, eighty years old, who has attended nearly every meeting in the tent, left the tent with the hot tears streaming down her wrinkled face, for the spot on which we stood had become hallowed ground.

The Pastor and the Evangelist conducted a week's special campaign in the Crossland Road Mission Hall, which has been taken over by the Elim Foursquare Gospel Alliance, and God wonderfully blessed. The curiosity of the neighbours was aroused and they were standing in small groups outside the hall, listening to the fervent singing of the revival hymns. The saints at Blackpool are rejoicing that the Lord has found them a home, praying for a mighty revival to sweep through this city of pleasure.

God's Will to Heal and our Authority

By HENRY PROCTOR, F.R.S.L

IS it God's will to heal all sickness? Yes, because Jesus came to do the will of God, and in doing this He healed every disease, and every sickness among the people (Matt viii. 16—ix. 37). "He healed all that were sick. Therefore it is always God's will to heal. But the question might justly be asked: Why then are not all healed? We might answer this by a

PARALLEL QUESTION:

Why are not all saved, when we know that God willeth that all men should be saved?

The answer to both questions is the same. Because they do not come to Him in faith, confessing and forsaking all sin, and turning to Him with full purpose of heart to serve Him and to do His will. Salvation to the uttermost, with full redemption of spirit, soul and body, is offered to all mankind, by faith, which is a free gift of God, to all who will come to Him fully desiring it (I Thess v. 23).

He told the woman who touched His garment that her faith had saved her (Matt ix. 21, margin and Greek).

If people will not come to Him for salvation, it is not likely that they will be healed, for this is the chief reason that the mighty signs and wonders are granted—to corroborate the spoken Word, for, "They went everywhere preaching the Gospel, the Lord working with them, and confirming the Word, by the signs that followed" (Matt viii. 17). The first step therefore should be to come to Him for salvation; to "seek first the kingdom of God so that all other things (promised) may be added unto you."

(Matt vi. 33) But if already saved, we are exhorted to make

A FULL SURRENDER

of our bodies. "I intreat you then, brothers, by the mercies of God, to offer your bodies as a living, and holy sacrifice, acceptable to God, for this is your [spiritual worship, or] reasonable service" (Rom xii. 1).

God has no more pleasure in sickness than He has in sin. Both are equally the works of the Devil, which Jesus came to destroy (I John iii. 8). The body which is a sanctuary for the Holy Spirit, a temple of the living God, should be as free from one as from the other. They are related to each other, as a root is to a tree, and its fruit. And when God's will is done on earth, as it is done in heaven, there will be no sickness on earth any more than there is in heaven. The root of sickness is sin, and sin on reaching maturity, brings forth death (James i. 16, XXth Cent New Test). Every sickness is but a form of death, and Christ came that He might destroy him that had the power of death, or render powerless him who had authority over death, that is the Devil" (Heb ii. 14, Weymouth).

So when we pray in the Lord's prayer, "Deliver us from the evil one," we pray for salvation from sickness, and the petition for daily bread includes

THE BREAD OF LIFE,

sent down from heaven to give life to the world, and our heavenly Father is as willing to give it, and more so than earthly parents are to give their

own children bread By so doing He sanctifies His Name, and extends His kingdom, for not only the healed ones, but many more that see them healed, glorify God who had given such power unto man, and when mighty signs and wonders are seen, such as opening the eyes of those born blind, and even the growth of new eyes in empty sockets, hundreds of deaf ones made to hear, the lame man leaping as an hart, the paralytic dancing for joy, then thousands are turned from darkness to light, and from the power of Satan unto God, and thank God we are seeing before our eyes the words of the Gospel in Isaiah again fulfilled as they were when Christ was here—

And then the blind shall see,
The deaf shall hear,
Then shall the lame leap like a deer,
And dumb tongues sing for joy (Isaiah xxxv 5, 6, Moffatt)

There are many thousands of cases, where God is willing to heal, but He is prevented from doing so by the prevalent unbelief especially among His own people—"He cannot do many mighty works (among them) because of their unbelief" But our faith enables God to work, for we are

A COLONY OF HEAVEN,

and citizens of no mean city, even of the heavenly Jerusalem, having the right of appeal to the Home Government against the tyranny of the Despot, called the Prince of the Powers of the air, the Emperor of this world, in which we live as strangers and foreigners. The legions of angels, yea, an innumerable company, encamped around the dwellings

of the just, for they are under the command of Him to whom all authority has been given in heaven and on earth.

The authority has been committed to us in His Name authority over unclean spirits, to cast them out, and to heal all manner of disease, and all manner of sickness (Matt x 1, R.V). Our commission includes authority over all demons and authority over all the power of the enemy (Luke ix 1 and x 19) All true believers should expect to be used of God, to do these mighty works, for these signs (miracles) shall follow them that believe, and we should go forth equipped as they were in the early Church, when the Lord continually worked with them, confirming the Word by the

MIRACLES THAT ENDORSED IT

(Mark xvi 20) And for those who believe these miracles will follow, they will cast out demons in My Name, they will talk in foreign tongues, they will handle serpents, and if they drink any deadly poison, it will not hurt them, they will lay hands on the sick, and make them well (Mark xvi 17, 18, marg) There is no restriction, the promise holds good to all who are baptised with power from on high "Truly, truly, I tell you, he who believes in Me, will do the very deeds that I do, and still greater deeds than these" (John xiv 12, marg)

"They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures" (Psalm xxxvi 8).



MRS G E DALLIMORE.

Rheumatoid Arthritis Instantly Healed AT CARDIFF REVIVAL CAMPAIGN

"I SUFFERED eight years with rheumatoid arthritis, my foot became stiff and my toes doubled up. I attended the Cardiff Infirmary four years for treatment, but everything that was done for me seemed to fail. Then amputation of the big toe was advised. This I refused to have done. I suffered great pain and could only walk a short distance, and with great difficulty.

"I attended the revival and healing campaign conducted by Principal George Jeffreys when he was in Cardiff. I was prayed for by him, and was instantly healed. It is now eighteen months since my healing, and I am still enjoying good health. I cannot thank the Lord enough for His healing power, and bless the day I was introduced to the Elm Foursquare Gospel movement"—(Mrs) G E DALLIMORE

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Nov. 8th. Deut xxxii, 1-12

"His work is perfect" (verse 4)

If we only believed this we should only have one aim—to let God work through us and for us. But we ought to believe it. It is true. God's work is perfect. Whether we are thinking of a mountain act of God or a molehill act, His work is perfect. In the age and in the minute God acts with perfect wisdom, love, and power. Let us allow a perfect God to work perfectly through us. Give everything to the Lord and ask Him to perfect it. Give your children to God, and ask Him to perfect them. Give your home to God, and ask Him to perfect it. Give your church to God, and ask that His perfect will may be done therein. Above all give yourself to God, and ask Him to perfect you. Imperfection only arises when with clumsy fingers we interfere with God's work. Oh to keep our hands off when we see God's hands on! Must we do nothing then? Not necessarily. We keep our hands off until God tells us what to do. Then at His word we put our hands on—and put them on with all our might.

Monday, Nov 9th Deut xxxiii 1-12

"All His saints are in thy hand and they sat down at Thy feet" (verse 3)

Here is a double figure of speech—held in God's hand—sitting at God's feet. One is God's act toward us—He holds us in His hand. The other is our act toward God—we sit at His feet. He holds us—we listen. It is a blessed position. Happy are they who are held by God and who listen to God. Held safely—listening attentively. Is this our position? Then we can rejoice. Other forces may seek to hold our life, but there is no force stronger than His, and we willingly let Him hold us. Other voices seek to speak to us and control us. But we prefer His voice. To sit at another's feet implies a measure of peace. But we can only sit at God's feet and listen in perfect peace as we are conscious that we are held by His almighty hands.

Tuesday, Nov 10th Deut xxxiii 13-29

"Underneath are the everlasting arms" (verse 27)

We sink very low sometimes. We sink into sin. We sink into despair. We sink down and down into shame. We sink so low that sometimes we wonder whether we are His or not. Down and down we go. I know that ideally we never go down, we never fail. But who will say that he has never gone down? Yes, we have all gone down, down, down. But even

Meditations by PERCY G PARKER

then, underneath have been the Everlasting Arms. Yes, always underneath us. We have never got underneath them. Never have we sunk so low that we have gone deeper than the arms of God. Always underneath us. His arms have been. Although we have gone down, down, down, sooner or later we have risen up, up, up. His underneath arms have done it. Bless His Name!

Wednesday, Nov. 11th. Deut xxxiv 1-12

"The days of weeping and mourning for Moses were ended" (verse 8)

When days of weeping are upon us we sometimes feel that even if the tears of our eyes are dried the tears of our heart will always flow. But, praise God, the days of mourning end. Loved ones leave us, we feel we shall trudge through life with a broken heart. We do not like to hear the name of the dear lost one mentioned. Even the thought starts the tears again. But even for the man of the world time brings its soothing balm. But how much better when for the man of Canaan God Himself brings the comfort. God quickly wipes tears from our eyes, and takes the smart out of our hearts. In the light of His comfort we soon smile through our tears, and soon there are no tears to smile through. The unblemished joy has come again.

Thursday, Nov 12th I Tim i 1-17

"Faith unfeigned" (verse 5)

Faith unfeigned is real faith, not lip faith. It is easy to say we have faith in God with our lips, and yet have none or little in the heart and life. Many mix up faith and hope. They say they believe God will do a certain thing, when in reality they only hope. He will do it. Many pray the prayer of hope, and say they have prayed the prayer of faith. The prayer of hope may or may not be answered, but the prayer of faith is always answered. The prayer of faith is the outcome of assured evidences. Either by the direct Word of Scripture, or the revelation within our spirit, we know that God has given His promise to answer our special prayer. When such is the case we can pray the prayer of faith. The prayer of hope may be very beautiful, but it is the prayer of faith which is effective.

Friday, Nov. 13th. I Tim ii 1-15

"Who will have all men to be saved" (verse 4)

These words especially shew that the Lord will have kings and all that are in authority to be saved. We see this by reading verse 2. It is good for us to remember that the Lord wills that

those who are in authority over us shall be saved. Sometimes they may not be very friendly or generous toward us, but we should pray for them, and seek to lead them to Christ. In some way or other it is possible for a servant to approach a master, a soldier his officer, a constituent his M.P., and a child his teacher concerning Christ. It may be by a word, or perhaps more easily by a booklet posted or given—or sometimes a booklet left on a chair or counter has done the work. The little book, "Safety, Certainty and Enjoyment," is a fine booklet to place in the hands of those in authority. It is claimed that some members of royalty have already been won for Christ by the use of this booklet.

Saturday Nov 14th I Tim iv 1-16

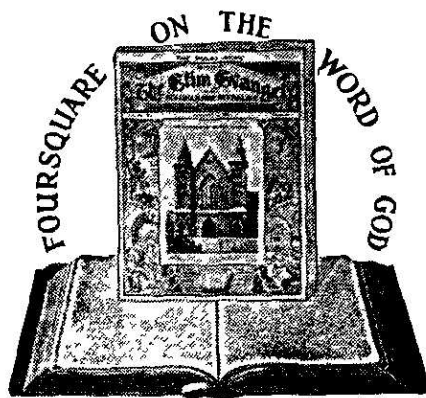
"Godliness is profitable to all things" (verse 8)

We can bring Christ into everything, or, at least, we should be able to do so. If there is anything in our lives into which we cannot bring God, then we should turn from that thing. "I cannot bring God into my business," says one. Then give up your business. "I am afraid," is the reply. The further reply is, "He that putteth His trust in the Lord shall be safe." It is worth surrendering a hundred things in order to get the one into which God can enter. The Lord can enter into a child's play, into a mother's sewing, into a farmer's ploughing, into a teacher's teaching. Pray about your work, and the quality will be increased. We should object to doing anything upon which we cannot ask God's blessing. Godliness is the secret of earthly as well as eternal profit.

The Camel

By Amos R Wells

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious tomes and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed the camel to enter in, but, far too large with his loading high, he could not pass through the needle's eye. I rode the camel a night and a day, and sought to enter some other way, but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff, and with gold and gems I would fain get by, still the camel stuck at the needle's eye. Then I left the camel alone outside, and all by myself the entrance tried, my pockets filled with the wealth amassed. Alas, the needle still held me fast. Then at length I threw all my wealth away, and sank upon lowly knees to pray. I begged the Lord to forgive my sin, and to let a poor traveller enter in. Then to the marvellous needle's eye grew to an entrance wide and high, while proud and glad, in a beggar's dress, I passed the Portal of Happiness. But where the camel decided to go, I did not care and I do not know.



EDITORIAL

The Locked Door.

BATH is noted for its hot springs. These springs rise from the depths of the earth and emerge at points close together. There are three springs, the King's Spring, the Hot Spring, and the Cross Bath Spring. The temperatures are 117° F, 120° F, and 114° F, respectively. It is amazing that the heat of these springs has never been known to vary in the slightest degree. Which proves that the water when it starts its journey to the earth's surface is always boiling, and as the channel is always precisely the same the result is that the cooling of the water is always the same. We were interested to see into the chamber where, according to the notice, the principal supply of Bath's healing waters arose. *But the door was locked.* For us the source was inaccessible. It caused us to meditate upon the principal source of the spiritual waters of healing—the Lord Jesus Christ. We came away rejoicing in the fact that the way to Him was always open. But had the guide been present and unlocked the door, we should still have had an illustration. For that guide would have answered to the Holy Spirit, who ever leads us into the presence of the great Healer.

Darkness Transformed.

DR J R Miller was one of the most homely preachers and writers of whom we know. He speaks of that scene by the side of the Sea of Galilee, wherein "it was now dark, and Jesus had not yet come to them, as "night, and Jesus

absent." Then he goes on to use a telling illustration of how darkness is transformed by the presence of the Lord.

"In one of the old English prisons there was an underground dungeon which was used as a place of punishment for those who fell under disfavour. Among the prisoners, at one time, there was a man of refinement with exceedingly nervous temperament, to whom the horror of this dungeon was a haunting terror. One day he had offended in some way, and was sentenced to four-and-twenty-hours in this cell. He was led to the place, the door was opened, and he passed down the stairs into the dark depths. The shutting of the door sent its echoes through the gloomy dungeon. Then all was still—a stillness that was terrible in its oppressiveness. Nervous and full of fear, the poor man sank to the floor. His brain throbbed as with fever and mocking voices seemed to sound on all sides. He felt that the terror would drive him mad. Suddenly he heard footsteps overhead, and then a voice gently calling his name. Never was any music so sweet. 'God bless you!' he gasped. 'Are you there?' 'Yes,' answered the prison chaplain, and I am not going to leave this place until you come out.' 'God bless you!' cried the prisoner. 'Why, I do not mind it at all now, with you there.' The terror was all gone. The darkness was powerless to harm him while his friend was so near, close above him, though unseen."

Faith, not Feeling.

A BROTHER, seeking a higher experience, complained to Dr Redfield, "I have no feeling." "You have not done all yet," Dr Redfield replied. "'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'" "Can I confess what I do not feel?" "Oh, no, that would be telling a lie, but confess that you believe that God is true to His Word, and on the bare say-so of God, you now believe that He accepts what you have given Him." The brother immediately went to a tent and confessed, not to what he felt, but to what he believed, and while in

the act of doing so the witness came. He afterward said, 'I was so filled with Divine glory that I had to ask God to stay His hand.'



Elim's Friend all Along

Home Call of Mrs Leech,
wife of Mr John Leech, K C

AFTER a life full of glad and happy service our beloved sister, Mrs Leech passed on into the presence of her Lord on Friday, October 23rd. The link of fellowship which connected our sister with our Principal and his Elim work in the early days was indeed forged in the fire of testing. Characteristic of the great Elim family her friendship and fellowship was enduring. From the commencement of the work seventeen years ago Mrs Leech stood by it at all times with prayerful interest and practical sympathy. She has now gone to receive her reward after a life spent in the service of Christ and for the extension of His Kingdom. Our readers will specially pray for Mr Leech at this time. Like his beloved partner he is our tried friend and brother indeed.

WITH CHRIST

It is with regret we announce the departure of our dear brother Mr Alfred A. Batista, of Monkstone House, Castel, Guernsey, who passed peacefully into the presence of his Lord on October 8th, at the ripe age of seventy years. Elim friends will remember that it was Mr Batista who started the work in the Azusa Mission Hall which was eventually taken over by the Elim Alliance. Mr Batista had long been a close personal friend of Principal George Jeffreys.

How to Study the Word

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me
—John v 39

STUDY by books because many of the books of the Bible have a continuous story and you need to read the whole book to get it. The book of Ruth, the book of Job, the book of Esther all have a story that would be broken if you did not read the whole book.

So it is with chapters. There are a great many chapters that we need to read in their entirety. Take the great love chapter (1 Cor xiii), the great resurrection chapter (1 Cor xv), the Shepherd Psalm (Psalm xxiii). All those should be read as a whole. They each constitute

AN ENTIRE MESSAGE.

Then again by verses. Many people think this a fragmentary method of studying the Bible, yet I imagine every Christian man would say that the richest treasures of the morning watch are usually found in some single verse that goes with you all through the day to strengthen your heart, inspire your life, and stimulate your service for Jesus Christ. The riches of the Word of God for most of us, I dare say, cluster around single verses.

One of the most precious ways of studying the Word of God is to commit to memory single verses—a single verse a day for six days, then reviewing on the seventh day. In a year you would have more than 300 verses of Scripture hidden in your heart, and you would be rich in the Word of God.

I recall a young man whom I used to meet at our Bible conferences. He was an illiterate man, but he had set his mind to this plan of getting a verse a day of the Bible. When I first met him he had been working on it for eight years. He had committed over two thousand verses of the Scripture to memory. His prayer was a marvel. It was like a rich brocade of silver and gold of the Word of God, interwoven with praise, testimony, and petition. It was a marvellous thing to hear that young man, a workman in a steel mill, give his testimony for God, and yet it all came from committing one verse of Scripture a day.

Then again, study the Word by topics. Some think topical study a poor plan. Yet it is one of God's richest. In my own life it has been one of the most precious. One thing I would like to say about topical study. Do not sit down and work and strain to get your own ideas about the topic you have chosen. Take your Bible and your marginal references and look carefully through the Word of God to find what God says about

YOUR TOPIC.

Then when you are through, you have a rich collection of God's thoughts upon the theme you have chosen, instead of your own human opinions and ideas. Take a thought like atonement, love, faith, guidance, abiding—any of these—and just search the Word of God to find what God says. As you do so you will be growing constantly richer in that Word.

Seek the Literal Meaning—Try to find the literal meaning in your Greek Testament, if you know that, or in your Young's or Strong's Concordance, or in your Rotherham's translation. The literal meaning of the Word is always a blessing and help in your Bible study.

I remember when I first discovered the literal meaning of the word "chasteneth." I always associated it with the word chastise, most Christians do. I found it meant "child-train," to train as a child, and the whole passage changed. Chasten does not mean to chastise, it means to make chaste spiritually. "Whom the Lord loveth He chasteneth." He makes pure. He purges that we might be partakers of His holiness, God's whole purpose in child-training is a Father-purpose of love. It brings joy and comfort to your soul to know that "chasteneth" is not a proof of God's anger but of God's love.

Take that word in Hebrews xii 2, "Looking unto Jesus." The literal meaning of that word has no corresponding meaning in English. The word literally means "off-looking" in the Greek Testament and in Luther's Bible. It means off-looking from the things that disturb and distress and bother us, "unto Jesus." Looking off from these things, "Looking unto Jesus." You know how it distresses us to look at things and think and think until we begin to worry and be anxious. Christ warns us against that. The Psalmist has the same truth. "Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net." That seems strange for a man whose feet are

BESET WITH TRAPS

and nets to have his eyes unto the Lord. But if "mine eyes are ever toward the Lord," He takes care of my feet.

"In My Father's house are many mansions" (John xiv 2). The word "mansion" means "abiding place." It is the picture of a man lost in the gloom and the storm and the night, who comes to a cottage, knocks at the door and says, in response to the inquiry from within, "I want a place to stay." No longer the change and the shift and the wanderings of this life, but a place to stay. "They shall go no more out."

Use the Best Possible Translation—There are many translations these days. What shall we do about them? Submit them to these two tests. Translations should be idiomatic, translations should be accurate. A good English translation should be in good English idiom, and the old King James was that at least. For musical, rich, beautiful Anglo-Saxon English, it has never been surpassed, and probably never will be. Dr. Scofield chose this text for his marvellous Reference Bible, knowing there were inaccuracies in it, yet it was so exquisitely true to English idiom.

On the other hand, the Revision is accurate, more so than the King James. Therefore, we should use the Revision with the King James to combine accuracy and idiomatic English. Those two translations are still the finest combination, to my mind, for the Bible student. The Oxford people publish what they call "the two-version edition," with the King James in the text and all of the changes and corrections of the revision in the margin. That is a perfect Bible from the standpoint of text.

Often in the margin of your Bible you will see a marginal translation, an alternative rendering. Frequently you will find rich treasures in it.

Here, for example, is the picture in the nineteenth Psalm: "The heavens declare the glory of God, and the firmament sheweth His handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge." Listen: "There is no speech nor language, where their voice is not heard." Margin: "There is no speech nor language. Without these their voice is heard." That is

A BEAUTIFUL TRANSLATION.

God, through His handiwork, speaks a message to every devout heart, without speech or language or word being necessary. That was God's first revelation, through His creation.

Here is another beautiful picture in Isaiah lix 19. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." But the margin is also beautiful. It applies that thought of a rushing flood to the Lord and says: "He shall come in like a stream pent-in, which the breath of God drives." A picture of the Lord Christ and of what? A picture of the Christian life, a rushing stream driven by the breath of God. Could we ask a finer picture than that of what we would like to be, the stream of the Spirit of God rushing through our lives, driven by that Spirit of God within us? The Word of God is full of such beautiful marginal translations that will help you in your study of that book.

Use the Marginal References—A friend of mine in St. Louis was rooming with a very godly newsboy, who loved to study the Word of God. One morning my friend awoke before daylight and heard a noise. He looked up and there sat this Christian newsboy with his head buried in his hands, studying the Word by marginal references. My friend got up, tiptoed across the floor, and laid his hand on his shoulder. The newsboy looked up with face alight with the blessing of the Word. My friend said: "How is it going, John?" John said: "It is raveling out beautifully." That is a perfect picture of the way God's Word ravel out when you begin to study these marginal references. It unfolds and ravel out, just like a knitted stocking.

Sometimes one verse will give the definition much needed in another. For instance, the word "abide," as used so often in John, is defined in 1 John iii 24: "He that keepeth His commandments abideth in Him." And the preceding verse illuminates it still more: "This is His commandment, that we should

believe on the name of His Son Jesus Christ, and love one another." That is abiding, to have faith in Christ and live a life of love toward those about you.

WATCH FOR THE BURNING HEART.

You remember how on that walk to Emmaus they talked with Jesus, but they knew Him not. One of them made this striking remark to the other: "Did not our heart burn within us, while He opened to us the Scriptures?" The test that Christ is opening to us the Scriptures is not the inflated nor the entertained mind, but the burning heart. It matters not who is speaking to you, whether humble, learned or illiterate, plain or eloquent, if that messenger of God brings you the burning heart, it is clear proof that Jesus Christ is speaking through him: "He whom God hath sent speaketh the words of God." And these same words make other men's hearts burn when you pass them on to them. That was George Muller's method of studying the Word in his morning watch. He would read and read and read sometimes chapters at a time. Then would come a flash and illumination with its blessing, and he would get his message from God. Every Christian has had that experience and it will pay every one of us to cultivate that habit of reading the Word of God, watching and waiting for the burning heart.

Trust Christ for the Three Openings—Listen to them (Luke xxiv 32): "Did not our heart burn within us, . . . while He opened to us the Scriptures?" If we will study this Book, trusting Him, He will open the Scriptures to you and me, however humble we may be.

But something else is needful (Luke xxiv 45): "Then opened He their understanding, that they might understand the Scriptures." It is one thing to have the Scriptures brought to us, it is another thing to have

HIS TOUCH

upon our understanding, and thus open that understanding.

Then, the third opening (Luke xxiv 31): "And their eyes were opened, and they knew Him." Christ's charge against the Jews was: "Ye search the Scriptures, for in them ye think ye have eternal life, and ye will not come to Me, that ye might have life." Why do the Scriptures tell of life? Because they tell of Him, of His eternal existence, of His incarnation, of His beautiful life, of His atoning death, of His resurrection, of His ascension, of His intercession, of His glorious coming again. The whole Book tells us of Him whom we love, and whose we are, and we miss the very heart of Bible study unless we let Him open our spiritual eyes, as He will, and show us that it is Himself, His blessed self, whom He wants to reveal to us.

Study for Your Own Life—"Thy words were found, and I did eat them," said Jeremiah. What is it to eat a piece of bread? It is to take it into your mouth and masticate and swallow and assimilate it until it becomes a part of you, and ministers life and strength to you.

That is the way we should study the Word of God, for our own life. For years I had sought to

know the truth about the Holy Spirit until one day I ate 1 Corinthians vi 19: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" I said "God, you say that Your Holy Spirit is dwelling in every child of Yours I am your child I take that truth by faith to-day, and I am going to begin to live as though You were living in me," and as I ate it, that became in my life

A TRANSFORMING TRUTH

I remember that for years I faced Romans xii 1, and notwithstanding the truth—"Present your bodies a living sacrifice"—I did not present it, and went on fashioning my own plans, moulding my own life, having my own way, until one day God, by His Spirit, burned that verse into my heart, and I yielded to it, ate it Stumblingly and gropingly and weakly as it was done, I gave my life as best I knew, and that became a transforming truth in my life What a wonderful book we have in this Book of God! Eat it, assimilate it and live it, and God will give you mighty power for the precious work that you are doing for Him

Psalm cxxii LOVE FOR GOD'S HOUSE

"This Psalm seems to have been penned by David for the use of the people of Israel, when they came up to Jerusalem, to worship It was in David's time that Jerusalem was first chosen to be the city where God would record His Name It being a new thing, this was used to bring the people to be in love with Jerusalem, as the Holy City, though it was but the other day in the hands of the Jebusites

Observe (1) The joy with which they were to go up to Jerusalem (vv 1, 2) (2) The great esteem they were to have for Jerusalem (vv 3-5) (3) The great concern they were to have for Jerusalem, and the prayers they were to put up for its welfare (vv 6-9) In singing this Psalm we must have an eye to the Jerusalem that is from above"—Matthew Henry



SKY-ROCKETS

Concise Comments & Interesting Items

The Spanish position regarding Rome has come to a climax The new Spanish Constitution, Article 24, separates Church and State, and provides for the expulsion of Jesuits The Pope has been greatly upset by the situation, and the result will almost certainly be that the Church of Rome will henceforth consider herself under "persecution" in Spain This development in Spain shews afresh the present wonderful opportunity for preaching the Gospel there Oh that God would send a Holy Ghost revival in that land! Let us pray for such

The League of Nations has undoubtedly been of some benefit among the nations We are not surprised at this, as undoubtedly political schemes national and international, have constantly been of some passing value But that the League cannot do what it is designed to do—terminate war—is clearly seen by a recent position Japan recently threatened to withdraw from the League, owing to the latter's attitude about Manchuria Probably the present position will be patched up, but it only shews that when a crisis of sufficient importance takes

place the League will have no value In fact it is quite possible that the time will come when one group of nations within the League will array itself against another group

In recent reading we came across this "Judge Payne concluded the meeting (one in connection with C H Spurgeon) in a characteristic speech, in the course of which he said 'Now what does CHS mean? Why, it means first Charles Haddon Spurgeon But I don't mean that CHS means a Clear-Headed Speaker who is Clever in Handling Subjects in a Cheerful-Hearted Style He is a Captain of the Hosts of Surrey, he is a Cold-Haling Spirit, he has Chapel Heating Skill, he is a Catholic-Humbbug Smasher, he is a Care-Hushing Soother, he is a Child Helping Strengthened, he is a Christ-Honouring Soldier, and he is a Christ-Honoured Servant'

Sir Thomas Lipton has recently passed on He was a teetotaler and non-smoker He was very fond of telling people that the only things he smoked were bacon and him

The President of the Hundredth Assembly of the British Association affirms the fact of God He says, "Matter, life, and mind translate roughly into organisation, organism, organiser" We like the three alliterative words Organisation, Organism, Organiser The preacher can work out the thought Christ is the Organiser of the Organised Organism—the Church

Dr Bruening, the leader of the German Parliament, has for a short time secured his position The Hitlerites have been defeated by a small margin But the end is not yet Defeated inside the German Parliament they are continuing the battle outside Dr Hugenberg, a millionaire supporter of Hitler, has recently said, "Leave the field or we shall storm it" Dr Bruening has now evacuated the field Question Will the Fascist's storm it? The following paragraph is ominous

"On Sunday 75,000 Fascist storm troops from all over Germany are to assemble in the picturesque old town of Brunswick for a great review and parade in front of Herr Hitler On these storm troops of the Fascist Germans and their leader depends the answer"

The Danger of Hasty Decisions

An Address by E. E. SHELHAMER

He that believeth shall not make haste.—Isaiah xxviii. 16

HERE is a passage and text I would like to see in big letters above every pulpit and in every home. Oh, the multitudes of people who are out of Divine order and in great confusion simply because they got in a hurry. A hurry spirit is not of God. Put that down in your little notebook and remember when you are about to do some hasty thing that you are then about to get out of Divine order, and when you take the first step, it may require

A THOUSAND OTHER STEPS

to correct this one. In fact, you may never fully recover yourself or the hurt you do to the work of God.

Let us notice a few ways of marring the plan of God by getting in a hurry. When one does this, as a rule he gets the experience, and the other fellow gets the cash. A slick-tongued fellow comes along and proposes a wonderful business venture. As you listen to him, you can see the pound notes falling at your feet. You say to yourself, "This is a clear case. My wife has hindered me many times, when I was about to go into something, saying 'Now, husband, go slow. I don't feel real good about that.'"

You wanted to know why, and all the reason she could give was "Just because." But remember, a woman's intuition arrives at proper conclusions more quickly than a man's reasoning power. So when you meet this slick-tongued fellow or read this

WONDERFUL ADVERTISEMENT

concerning gold mines, oil stock, or some other stock, you say it is so clear that you do not think you will say anything to your wife or to some wise, conservative friend, and down goes your name. But I am speaking right now, no doubt, to more than one who lost, and you are sorry to this day for that hasty decision.

What of hasty decision in changing your church relationship? There may come a time when it is a right thing that you change schools, conferences or church relationship, but never when you are agitated or in a hurry. Wait until the pressure lifts, until you are calm and recollected, until you are not unduly tempted, or tried with others.

Remember, wherever you go you will find something or somebody not exactly to your liking, and when you take things into your own hands and go to defending yourself, God will step aside and give you the job and you will find it a hard one. Better let Him fight your battles for you. Let Him vindicate you. He will punish the other party better than you can, and when your feelings are wounded and you get in a hurry to vindicate yourself, or to spite somebody, in the end you will be sorry.

What of hasty decision in getting married? I do not want to add to your disappointment, but no

doubt I am speaking now to more than one whose

DOMESTIC HAPPINESS IS BLIGHTED

because of this very thing. Time enough ago when you fell in love, you could only see perfection. You did not see disposition or temperament. But later on, you found that the other party, like yourself, was human.

Of course you get along. You try to make each other happy, and this is the proper thing to do, but nevertheless, you did not get the one that God intended. Oh, if young people could only wait and let God choose for them, how many hot, scalding tears and broken hearts would be avoided. Better go slow than be sorry.

What of hastiness in answering an unkind letter? If you have ever received a mean letter, the temptation is to answer it on the spot, and if you do, you are sure to say too much. As a rule such letters are written on foolscap paper. Now if you are determined to answer such a letter, go ahead, but be sure you lay it away until it cools off. Then take it into your bed-chamber and kneel down and read it to Jesus. Use your pencil and cut out everything that does not please Him, and when you get through, you may conclude to throw the whole thing into the waste basket.

I have been an editor for twenty-three years, and have made it a rule not to answer an unkind letter for

TEN DAYS OR A MONTH

True, it burns, frizzes and fries on me, but finally stops hurting, and you would be surprised how many stamps I save, as well as hours in thinking up some cutting remark. Many times before the month has expired I have received another letter from the same party, saying, "Please forgive me for the mean letter I wrote you. I did it on the spur of the moment, and am very sorry." I saved the stamp, an hour or more of precious time, and gained the goodwill of a brother.

There is only one place in the Bible where we are told to get in a hurry. We read, "Flee youthful lusts." Against some temptations one must declare his integrity and fidelity saying, "I cannot afford to yield." Some temptations must be looked squarely in the face, and resisted steadfast in the faith. But there is one particular temptation, the one that confronted Joseph when he faced that bad woman—such temptations must be fled from in great haste. They are too keen and overwhelming to consider for one moment. Flee from them!

ACKNOWLEDGMENTS.

We gratefully acknowledge the following anonymous gifts for the Foreign Missionary Fund, Bridport, 5/-, Brighton, 10/-, Exeter (per Pastor A. C. Coffin), £1 10s 6d, Southend, 10/- (Congo, Oct 21 will donor kindly send his or her name and address, as missionary named is not known).

CHURCH AND CRUSADER ACTIVITIES

The Cross the Power of God—Testimony in Tent and Temple

FAITHFUL SERVICE

Letchworth (Miss D Phillips) Flourishing—in the very best sense of the word—is an apt description of the Letchworth Sunday School.

It was an inspiring sight during the recent special services to see the scores of happy, smiling faces as they sang their special hymns. From the tiny tots to the senior classes it was evident that God's blessing was on all Sunday school work is often disappointing when viewed from the standpoint of immediate results,



Miss D Phillips

yet it is one of the most blessed parts of the Lord's work. The local superintendent evidently believes this to be true, for he has stuck to his post patiently amidst many disappointments.

At these services it was good to see such a fine band of teachers and scholars who were there because they loved their school. Many of the children took part in other ways than by singing, and many shewed promise of becoming workers for Christ in their turn. It was a joy to know that there have been definite decisions for Christ. Pastor Joseph Smith, a great friend of Letchworth, was given a warm welcome back again, and the children responded readily to his warmth. Thank God for much blessing, for guidance, for wisdom, and above all because many lives have been given to the Redeemer.

RENEWED CONSECRATION

Lisburn (Evangelist D Rudkin) The power and glory of the Lord has been greatly manifested in the hearts and lives of His people. Through the faithful ministry of Pastor Rudkin souls have been saved, and God's children have been led into a closer walk and a sweeter fellowship with their Lord. Many of the saints here have consecrated their lives afresh to their precious Saviour, and there is a note of praise and thanksgiving to Him who hath loved us and hath done such great things.

HARVEST THANKSGIVING.

Launceston (Pastor A Robins) The harvest thanksgiving service was held here recently. There was a good attendance. The hall was beautifully decorated with a bountiful supply of harvest gifts generously provided by the members and friends. A triumphant

note of praise and thanksgiving prevailed throughout the meeting, which closed with the harvesting of one precious soul. To God be the glory. The work in this corner of the vineyard is progressing and God is adding to the numbers. The presence and power of God are realised in our midst, and the brethren are being fed upon the finest of the wheat.

BEREAN SEEKERS

Watford (Pastor J Naylor) A day of rich blessing was experienced by this assembly on a recent Sunday. At the breaking-of-bread service in the morning a message was delivered by one of the Crusaders.

Lovers of the Word gathered at the Bible class in the afternoon, conducted by Pastor Naylor, who began a series of studies on the Word of God.

In the evening the Cross was preached in all its power, the text being, "For the preaching of the Cross is unto them that perish foolishness, but unto us which are saved it is the power of God." This message stirred the hearts of the saints and brought three sinners to the Lord.

The evening closed with another breaking-of-bread service at which the presence of the Lord was mightily felt.

FRUITFUL FELLOWSHIP.

Cardiff (Pastor A Longley) Youth with all its glorious possibilities has won yet another victory through the all-prevailing Name of Jesus. On a recent Sunday the evening service was conducted by the loyal band of Crusaders, enraptured by the Christ they proclaimed.

A young man with a glowing experience gave the Word to a crowded congregation, taking as his subject the ever attractive theme of Celibacy.

The delightful singing of the Crusaders shewed their direct touch with the Saviour of whom they sang with such ecstasy. No other name and no other power but the Name and power of Christ could create such joy and happiness. Their faces shone with the joy of the Lord, testifying to all that Christ satisfied the young. The rendering of an anthem entitled, "Battling for the Lord," was impressive in its conviction and as note after note of the beautiful hymn, "Fellowship with Thee," pealed forth, it was realised that the consecrated power needed in the Christian warfare was obtained by close communion and fellowship with the Lord Jesus. A report of their varied activities was read, proving that God was inspiring them to action, and using them to spread the good news of His salvation.

The Pastor gave a powerful message

from II Kings vi 15-17, revealing the subtle but devastating forces of sin which surrounded the youth of this modern age. It was with glad assurance that he was able to offer a way of escape and salvation from the guilt and power of sin through the Blood of One who had made the Crusaders more than conquerors. A loud note of praise and triumph was drawn from their hearts at the reminder that if God be for us, none dare stand against and the service closed with a united prayer that Jehovah would continue to guide and lead His people for evermore.

CANCER HEALED

Hove (Pastor H Kitching) A sister writes "I had a very bad operation for cancer on May 28th last, and after two months I was so weak that I could scarcely walk. I could not go upstairs without resting every two or three stairs. After I came home I heard that there was a Divine healing service at the Hove Tabernacle, where I am a member. I prayed all day about it, and I was fully



Mrs. Port.

convinced that if I could get to the service I should be healed.

I craved up to the bus as best I could, and went up for healing. I could not even kneel down like the others. I was mounted by Pastor H Kitching, and I felt the power go right through me. I went home and felt as though I was treading on air. I had not been able to sleep for weeks, but this night I went to sleep directly my head touched the pillow, and I did not wake up until the morning. I jumped up and said 'Praise the Lord, I've had a touch of healing.' I did my work

the next day singing all the time, but not quite realising the fulness of the promise

"On the Monday morning I got my Bible and then asked God to complete the work, and in a flash He completely healed me, and gave me new strength, and I have not been so strong for years. 'Glory be to God, I do thank and praise His holy Name'—Mrs Port

CAMPAIGN AND CONVENTION

Newtownards The five weeks' tent campaign held by Evangelist Martin in this town was richly blessed of the Lord. From the commencement the blessing of God rested on the meeting, and the number grew until the tent was full every Sunday night, with but very few seats to spare on the week-nights.

Conviction rested on the meeting and before the close of the mission thirty-five souls had professed salvation. Much blessing was brought to the Christians

too as the evangelist ministered the Word. God's healing power was manifested in a special way. One dear brother who had worked hard for the success of the mission was stricken with severe head pains, but was immediately delivered when anointed and prayed for.

The campaign was brought to a close by a stirring convention, when Pastors Kemp, McAvoy, Slemming, Martin, Francis, and Mr Benson ministered the Word in power. Every message proved a blessing, and the saints were encouraged to go on with God, and to live a separated life.

The closing message given by Evangelist Martin resulted in four souls professing salvation.

CRUSADER TESTIMONY.

Romsey (Evangelist J Tetchner) Great enthusiasm prevails in the Romsey assembly as the Lord is abundantly

blessing the many activities of the church.

A large congregation attended the first Gospel service conducted by the Crusaders on a Sunday evening. The young people are full of zeal, and attracting many others to the assembly.

The Lord has recently poured out His Spirit on many who have been seeking the Baptism and the church is thus strengthened by more power for service.

Recently eighteen new members were given the right hand of fellowship by the Pastor.

The Cadets also recently rendered a most successful service in song, recitation, and Gospel object-lessons.

The prayer meetings are full of power and much blessing has been imparted at the Thursday evenings Bible study.

Well can each heart praise Him from whom all blessings flow. Many testify to spiritual strengthening through systematic giving and previous preparation before worship.

Faith Adventures

"WE walk by faith, not by sight," said the apostle to the Corinthians. That is the "how" of the walk. That explains the success of the walk. In the faith chapter of the Hebrews epistle we are told of a journey, an adventure Abraham made, which had for its prompting a vital faith. He was called. He obeyed. By faith he went out not knowing whither he went. He journeyed in the confidence of a discoverer. He was a spiritual Columbus held fast in the belief that there was within reach a better country and an heavenly, and a "city which hath foundations, whose builder and maker is God."

We question whether there is a passage in the sacred canon that lifts the Christian life to higher spiritual altitudes than does this one. The faith of Abraham separated him from home and kindred. In the strength of it, a strength that did not fail in the presence of a senile old age or the mockery of circumstances, he accepted the promise of the Father that in him and in his seed should all the nations of the earth be blessed. In the progress of that faith, consecration found one of its supreme human illustrations, when Abraham obeyed God's command in

the offering of Isaac, resting him on the faith of God, on the mount. He was willing to forgo earthly pleasure and renounce earthly treasure in the unwavering expectation of a reward that God Himself should bestow.

But his experience has its parallel in our own lives. We may not be enrolled among the true journeyers with God until we are ready to answer the call to separation. Our lives shall not reveal the pilgrim aspect until we place larger estimate upon the eternal than upon the temporal. We must make the great adventure of faith at the altar of a complete consecration. We must confess ourselves strangers and pilgrims pressing our way to another country. It is comforting to know that such a faith is indeed "the substance of things hoped for, the evidence of things not seen." Since God is, and because He is, a rewarder of them that diligently seek Him, confidence like that shall not fail of its reward. Till then,

I know not where His islands lift
Their fringed palms in air,
I only know I can not drift
Beyond His love and care.

Children's Bible Educator

We are giving a prize every month for the best answers

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4.

CURLED JUMBLED TEXT.

The curled square of letters forms a jumble of a complete verse in the second chapter of the Epistle of James. To solve it, take every other letter from outer to inner ends of the curl, doing this twice over in the same direction. The words thus obtained will be found to be in the right order, and every letter in the curl is used in the text. You need

S F T A H I E T B H O
O W
A S E I S S P D I D
S S E I
R H D O F R Y
D K S A T
O T S I W
A R L I A T D H
F T I
O U W O T H U T O

not draw the square. Write out the complete verse, and give its number in the chapter.

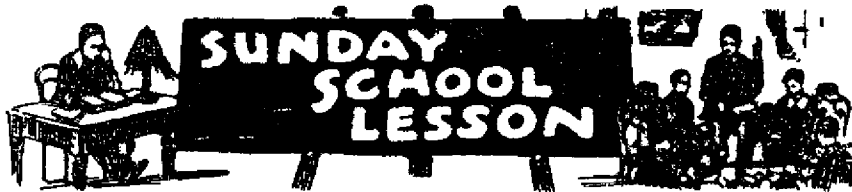
Solutions should arrive by first post Monday, November 9th.

TRANSLATION OF FRENCH TEXT, OCTOBER 23rd

Answer: The words of Revelation vi 9

Correct solutions were received from: D J Bowen, Dorothy Brading, Joyce Burdett, Stella Cliff, H Downing, Hazel Greenwood, Delys Hale, Joan Hill, May Johnston, Daphne Keyho, E Nimmo, Joseph Outram, M Phillips, H Phillips, Tom Ramsey, Patty Rogers, Eric Somerfield, Elsie Williams, Alfred Yardley

Good works that are in harmony with pure grace are done in recognition of God's blessing received.



By Pastor P N CORRY

Sunday, November 15th, 1931.

READING: Luke xxiii. 13-26.

THE TRIALS OF CHRIST.—II.

MEMORY TEXT: "God hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead."—Acts xvii. 31.

TEACHER'S NOTES.

Again in studying this subject, begin to read at verse one of this chapter, and compare with Matt xxviii 11-26, Mark xv 1-21, and especially the wonderful account recorded in John xviii 28—xix 16. You will notice that the New Testament gives a large place to this trial, and while you cannot very well read all these verses to your class, yet for your own study and instruction you should be conversant with every detail of the trial, and read every verse that the Word of God has to say on the subject.

There is more than one kind of law in almost every civilized land, and in the trials of the Lord Jesus Christ you will find they all had their part. First there is the religious court, or as it is called in our day, the ecclesiastical court, and it was generally before such justices that many religious martyrs such as Joan of Arc, Ridley, Latimer, and others were first brought to trial. The Sanhedrin was more or less a religious court of law, and before that court, as recorded last week, the trial was on a charge of blasphemy. Next there is the civil court of law, and in Luke xxiii 6-12 Pilate sent the Lord Jesus to Herod for trial by the civil court of Galilee, because he heard that the Lord was a Galilean. Sure proof this that the genealogy of the prisoner was not produced before the court for otherwise they would have known Him to belong to Judæa (see Isaiah liii 8 where the word "generation" should read "genealogy"), and not to Galilee. This court found the prisoner "Not guilty" (Luke xxiii 15), though they could not refrain from the indecency of mocking a helpless prisoner. There was yet another court of law in Palestine at this time, and that was the court of military law, as represented by Roman law, with its highest officer, the Roman governor, Pilate. The Lord Jesus was a Roman subject and as such it was right that He should see the without the protection of the Emperor's representative, as a matter of fact He could not be put to death without the sanction of this court (John xvii 31). Strange, is it not, that the one appointed of God to be the judge of all men (Acts xvii 31 and Rom ii 16) should Himself have been brought

before every court of law possible, religious, civil and military, and been unjustly condemned by them all, so that in the end it was mob law that slew the Son of God (Luke xxiii 24, John xix 16, Mark xv 15).

Pilate should have been the one refuge in whom the Lord Jesus could have found protection, because generally there is no court so just as a court martial, but Pilate had a bad record. Before this he had on occasion yielded to the demand of the mob when he tried to bring the Roman ensigns into Jerusalem. On the other hand he had once been so firm that wounding, massacre and wild riot ensued. His history as Governor was not a good one, alternating spasms of firmness, bloodshed, assassinations, and trouble had been followed by lamentable weakness in which the mob had had their way. He certainly could not desire the record of his jurisdiction to be brought to the personal notice of the Emperor, and no one knew this so well as Crispus Cyrenias. It was because of this that the trial became a mockery, and a judge under Roman law let all law and order slip from his nerveless grasp. Mob law had its way again—Pilate yielded once more.

The Rt. Hon. Lord Shaw of Dunfermline, K.C., LL.D., Lord of Appeal, says that Pilate had the right not only to hear the witnesses of the trial on both sides, but to interrogate the accused himself, and, if necessary, convene more witnesses. He was free to review the whole proceedings, and if he so wished, could declare execution and set the accused free.

Now note the specific acts of injustice committed.

I. Pilate's knowledge of the innocence of Christ (note Luke xxiii 4, 14, 22)

Christ was first brought before Pilate in the early dawn of a Passover morning, a day excluded by Hebrew Law from such proceedings. Then the proceedings were rushed forward with vivid haste—to Pilate, to Herod, and back to Pilate—surely there was something fundamentally wrong with this undue haste, for the whole proceedings were over between the third and the sixth hour, i.e. 9 a.m. or 12 noon (see margin of Newberry, Mark xv 25, John xix 14). Yet even so, three times over he gave his judgment that Christ was "Not guilty," and if so then the death of the accused was nothing less than murder.

II. Pilate knew their motives in bringing Christ to him (Mark xv 10)

The charge against Christ was stated to be that "He perverteth the nation, forbidding to give tribute to Cæsar, and saying that He Himself is Christ a King" (Luke xxiii 2). Christ's reply

to these charges was equivalent to saying that the charges were without proof, and the close questioning of the prisoner by Pilate, besides his own knowledge of the motives that actuated the priests, made it quite clear to him that Christ was innocent. He as Roman Governor must have been in close touch through his spies, with every political movement in the country, and no one had better means of knowing that the charge was false, the motive self-evident, and he ended the trial when he went out and said, "I find no crime in Him" (John xviii 38).

III. Pilate's wicked weakness (Luke xxiii 16)

The crowd, impelled by the priests and the elders, cried out against the verdict, the cry was one of defiance of the law and the Governor, a cry of the mob for blood. Instead of Pilate remaining firm he tried to quiet them by rousing their derision for the Accused, and proclaimed that he would chastise Him and let Him go, but it did not suffice. This display of weakness was His undoing, the crowd or the mob now if you please, knew that they had the Governor in their power as well as the Lord Jesus.

IV. Pilate's appeal to custom (Luke xxiii 17, 18)

He thought the custom of the Jews to release a prisoner at the feast would provide him with a way of escape from his dilemma, thus justice would be served, the law maintained, peace secured, and the Jewish customs respected. But this could not be the case when the victim of the experiment had already been pronounced not guilty. He had not the slightest right to sport with the life of an innocent man and make Him the plaything of chance and of the mob, yet that is exactly what he did. There was no need to wash his hands, for nothing could excuse such careless bungling on the part of a judge who must have been trained in the strictest court of Roman law—rather did such an act tend to show the mob that they were now in command.

V. Pilate's fear of personal ruin brought the false trial to an end. In spite of the yell, "Crucify! crucify!" Pilate still endeavoured to save the Victim (John xix 12), but when the mob raised the cry, "If thou let this Man go, thou art not Cæsar's friend" then his personal fear of what would follow an impeachment before the Emperor made him give way. The charge now was not one of blasphemy, but treason, and the threat of the mob against the Governor was enough to make him yield to their demand. Fear of self, fear of what he would suffer, blinded his eyes to known facts, until he consented to a foul act of murder, and his coward spirit allowed mob law, with the help and executive power of Roman executioners, to do its worst.

Our weaknesses and failures do not change the Lord's love for us. Our need draws Him nearer and makes Him dearer to us.

The Holy Unction on D. L. Moody

By SARAH A. COOK

"AUNTIE COOK," the writer of the following, and Dr. A. C. Dixon, to whom it was addressed, have for years been in heaven with the Lord they loved and served. She was one of the two sisters in Chicago, famous in the life of D. L. Moody, who taught him the deeper truth of the filling of the Holy Spirit

55, Warren Avenue, Chicago,

June 8th, 1909

Dr. A. C. Dixon,

Beloved in the Lord

Two or three days ago I received a letter stating that you felt impressed to write another life of Mr. Moody. The contents of the letter are clearly impressed on my mind, but I cannot remember the writer's name nor find the letter, and so I write to you about it. The correspondent was asking for incidents or facts that might be of interest in a new life of Mr. Moody.

But it is not another life that is needed! It is rather the *secret* brought clearly to light which might touch and quicken a thousand hearts—the secret of that marvellous success within the reach of many of the preachers of the Gospel to-day.

Mr. Moody could as truthfully have said as Paul did, "It is not I that live, but Christ that liveth in me." Many years after the mighty Baptism of the Holy Spirit received in New York, Mr. Moody said he had never lost the presence of Jesus out of his heart. In him was fulfilled the promise of our Divine Lord, "It is not you that speak but the Spirit of the Father that speaketh in you."

Never, so long as memory lasts, shall I forget one sermon Mr. Moody preached. It was in Forepaugh's circus during the World's Fair. Seventeen thousand people, it was said, were in the circus—a motley crowd indeed. The preacher took for his

text, "For the Son of man is come to seek and to save that which was lost."

Oh, the holy unction that rested on him that day! It seemed as though he was in touch with every heart in that vast assembly. Again and again he said, "For the Son of man is come—is come this morning to Forepaugh's circus—to seek and to save the lost." Written down and printed, it would have seemed quite an ordinary sermon, but it was the holy unction that descended and abode upon him, making his words, words of spirit and of life.

Oh, beloved Brother Dixon, a pamphlet of twenty pages that could bring this great truth home to the hearts of our preachers would do more for the world to-day than the story of his life filling five hundred pages! What was the secret of Finney's marvellous success as a soul-winner? Thus "dwelling in the secret place of the Most High." He said if he lost the spirit of prayer for an hour he lost his power to move the hearts of men. Of George Whitefield it is said that his invariable rule was an hour alone with God before preaching. Then he came out amongst the people, as it were crowned with a halo of glory.

I was reading not long ago of a young preacher without natural ability, without education, and with nothing in manner or appearance to commend him to the people, but with a marvellous power that drew people of every class and melted them. An old professor was asked what he thought of the young man, and he answered, "There is not talent enough in his sermons to fill a lady's thimble, but devotion enough to float Elijah's chariot to heaven."

Oh for more and ever more of this heavenly unction! "And He gave to every man his work and authority therewith." The Lord opened up for him those great fields of usefulness, and to Him alone, if Mr. Moody could speak to us to-day he would give all the honour and glory.

THE GOOD SAMARITAN

(Luke x. 26-37)

RLADY to perish (Deut. xxvi. 5). These words of Scripture were to be the confession of the Israelite when in the promised land as to the condition of their state in Egypt, but they aptly express the condition of the man who went down from Jerusalem to Jericho and fell among thieves, who stripped, robbed and left him to die. How well this expresses the condition of the sinner who has gone from God and who if left to himself is helpless and will perish. But when we were yet without strength, in due time Christ died (Rom. v. 6) and God so loved the world that He gave His only begotten Son that we might not perish (John iii. 16).

Ready to save (Isaiah xxxviii. 20). These words of Scripture are the words of King Hezekiah, who in answer to prayer was saved from death and recovered of his sickness, and writing afterwards says, "The Lord

was ready to save me." Such words express the attitude of the Good Samaritan, who in contrast to the priest and the Levite came to where the poor man "ready to perish" was. The Lord Jesus Christ in coming to the cross came to where the sinner was in his great need.

Able to keep. These words found in Jude 1:24 express the power of God to keep the saint from sin and can be applied as shewing how the Good Samaritan having undertaken the case of the one "ready to perish" made full provision for his present and future need in taking him to the inn and paying for him to be taken care of.

The Lord Jesus Christ not only died to save, but He lives now to keep His own, and like the Good Samaritan has spoken of coming again.

Classified Advertisements

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30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 5d. per insertion extra.

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

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WANTED, a kind-hearted woman, to assist companion-help with elderly lady in return for room, part food, and small remuneration. 65, old age pensioner would be most suitable; very light duties; woman for rough work. Near assembly. Lee, 158, Tarring Road, Worthing, Sussex. B872

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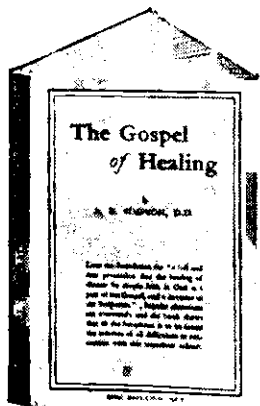
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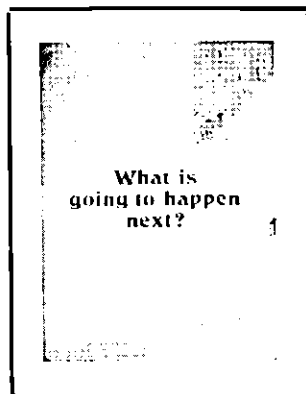
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