

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

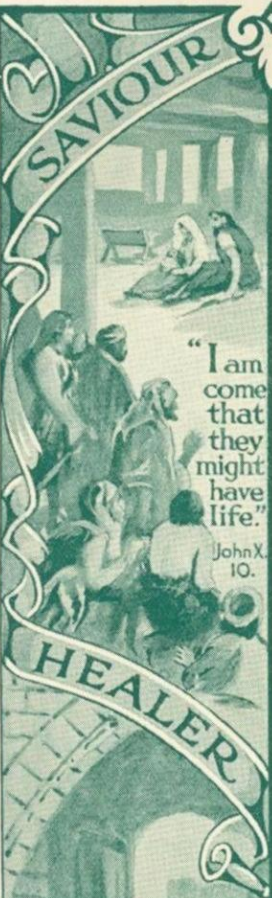
AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

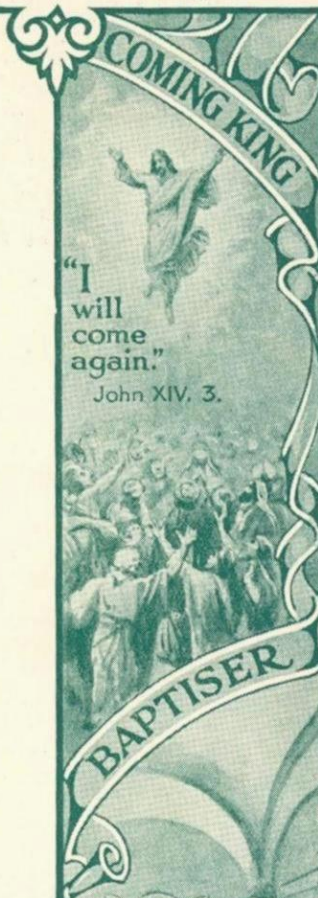
Vol. XIII., No. 34

AUGUST 19, 1932

Twopence



"I am come that they might have life."
John X. 10.



"I will come again."
John XIV. 3.

*Be Thou
exalted, O God,
above the heavens;
let Thy glory
be above all
the earth*

(Psa. lvii. 5)



"I will, be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.



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. XIII.

August 19, 1932

No. 34

CONTENTS.

Is Man an Accident or Special Creation?	529
Prayer Learned by Praying	530
The Lord is my Banker	531
Breathing—Natural and Spiritual	532
Concise Comments and Interesting Items	533
Children's Bible Educator	534
Music: Have Thy Way, Lord	534
Bible Study Helps	534
Family Altar	535
Editorial	535
Mutual Recognition in Heaven	537
The Model Christian	538
Healed of Rheumatism	540
Studies in the Acts	541
Elim Crusader Page	542
Varied Endeavour Widely Blessed	543
Deeds and Words	544

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Four-square, Brixstret-London."

PRINCIPAL GEORGE JEFFREYS

and Revival Party's

REVIVAL & HEALING CAMPAIGN

STILL PROCEEDING in the

TOWN HALL, PORTOBELLO

(a seaside resort, 2d. tram ride from Edinburgh city centre)

Sundays, 3 and 6.30. Each week-night (except Saturdays) 7.30.
Wednesday afternoons at 3.

THE PATRIOTIC CUPBEARER

By
PERCY LE TISSIER

THIS BOOK WILL BE A BLESSING TO YOU

1/6 (by post 1/9)

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W.4

SUMMER HOLIDAY HOMES

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

SEABURY, 1, Heene Parade, Worthing.

SOUTHPORT, Stoneycroft, 18 Waterloo Road, Birkdale, Southport.

ELIM CAMP, Patcham Brighton. Adults from August 26th.

For particulars apply to the Superintendent at the respective addresses.

WATCH THESE DATES

ABERYSTWYTH. Every Sunday. Guild Room, Portland Road. Foursquare Gospel services conducted by Pastor D. W. Evans.

ILFORD. Sept. 25. Elim Hall, Serafton Road. Visit of London Crusader Choir at 6.30 p.m.

KENSINGTON. August 21. Kensington Temple, Kensington Park Road. Baptismal service at 6.30 p.m.

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

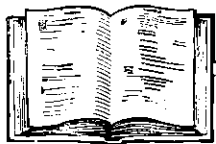
WIMBLEDON. Sept. 4. Elim Hall, Southey Road. Visit of London Crusader Choir at 6.30 p.m.

This space is reserved for local announcements

Elim offers you

a great opportunity of—

BIBLE STUDY
—AT HOME



Do you want to know

WHAT THE BIBLE TEACHES?

Then join the

**Elim Bible College
Correspondence School**

All particulars from—

THE SECRETARY, E.B.C.C.S., Elim Woodlands,
Clapham Park, London, S.W.4

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 34

AUGUST 19, 1932

Fridays, Twopence

Is Man an Accident, or a Special Creation?

By W M BOLING

The Lord God breathed into his nostrils the breath of life, and man became a living soul.—Gen. 11 7

MAN as a being co-existent with other inhabitants of the earth has reached and maintains a position of pre-eminent dominancy in the life of the world. Has he reached this position as a world power because of his own innate capacity expended and augmented by various human contacts, or does he occupy this apex of achievement and authority by reason of possessing distinct endowments implanted in him by some other entity?

Perhaps the most satisfactory answer to this question is found in emphasizing three characteristics possessed by man that differentiate him from all other life form—benefactions bestowed upon him from a source without himself, gifts that are denied the highest types of mammals, even the primates next to man being destitute of these distinct endowments.

MAN ABLE TO STUDY HIMSELF

Man is the only creature equipped with ability consciously to study himself. No animal, so far as we have been able to determine intelligently, is equipped with the faculty of self-analysis or intelligent introspection. The phenomena of self-exploration and of intelligent mind watching conscious mind at work is nowhere apparent in brute life.

Biology shows that the beginning of animal life antedates the advent of man. Since man's coming animal life has lived contemporaneously with him, the two being in constant and very close associational contact, yet man's operation upon animal life never has succeeded in awakening within that life a resident or native force, however minute or feeble, that could be called even the embryo of intelligent self-inspection.

Man, the highly endowed, operating upon the brute, the less endowed, has never been able to impart this phenomenal power, nor an infinitesimal nucleus of it, to animal life. The brute, although his cycle of life has revolved in constant contact with the larger life of man, has acquired none of the qualities of self-penetration so immeasurably possessed by his constant companion—man. There are not even any imperfect examples of hybridized effort directed toward conscious self-observation observable in the

LIFE KINGDOM OF THE BRUTE.

Man's heritage of introspection, his power to turn an inquiring light inward upon himself, has revealed

and is revealing himself to himself. And this is the light which has disclosed to him the real ego of his life and has illumined his pathway in his heroic journey to the high point of world dominancy. The brute, unfavoured and unequipped with the power of conscious self-inspection, devoid of the wonderful gift of a searching, penetrating light turned inward upon himself, has remained in darkness—a groping, subservient companion of man.

Man is the only creature equipped with power to make an intelligent study of the world in which he lives. His discovery of himself led out into the field of world adventure. The history of man's conscious effort to adapt his environment to his needs and purposes brings into marvellous display the second characteristic peculiar to the human species. His associational, cultural and economic development, his intelligently organized governments, his great systems of commerce and finance, his comprehensive systems of production and distribution, his programmes of education, all attest the potential power of the seed of greatness implanted in him by his Creator.

In his intelligent subjugation and utilization of the forces and elements of the natural world during his process of world mastery, man has developed some characteristics peculiar to himself, the more notable of these being

THE MATHEMATICAL FACULTY,

the developed language faculty, and the artistic faculty. And this again demonstrates that he, and he only, is the appreciative beneficiary of a bequeathed power.

Man's voice is heard around the world and is preserved upon the waxen plate. His eye stretches to the farthest star, and his arms reach far away. With his hands he scoops up the treasures of the sea, and digs into the earth for wealth. His legs run fast and long. He races over the earth on threads of steel. He penetrates the tropical jungle and the icy north upon wings that are swift and unafraid. His hand moves the shuttle and the loom with deftness and speed, and his artisan arm works with vigour and purpose. With power and swiftness he plants, cultivates and harvests that the world may not go unfed.

Man has the capacity for leaving an intelligible record of his work along the roadway which he has come in his historic and victorious combat with his environment. When we properly translate and interpret that record, we are forced to establish him a position of uniqueness among his contemporaries of earth—unique as to power, progress and vision.

Man is the only being endowed with a capacity for

REACHING TOWARD HIS GOD.

No animal has, so far as we know, shewn any tendency toward a religious life, nor has any animal ever done anything to indicate a preparation for a life beyond death. No manifestation of animal life can be interpreted as being anticipatory of a future existence. But in the whole history of mankind, from savagery to our present cultural status, there has never been found a tribe or race that did not have some form of religion.

Out of man's innate religious life has come the power that has commanded and directed him in his conquering ascent. Introspection and the ability to evaluate his worth to the world, and the world's worth to him, are the allies of his religious life, all forming a harmonious whole which constitutes the being known as man.

Man is the only being amenable to moral law, the only one that suffers degradation because of its violation, the only one that experiences self-approbation because of its observance. The exercise of his basic religious life has led him far in the development of the attendant characteristics of that inheritance. His humanitarian and philanthropic activities, his dissemination of cultural literature, the building of his moral and ethical codes of obligation, are the result

of his virile and expanding religious nature. Man does not owe his supremacy to physical prowess, primitive superstitions or modern conjectures, but to his innate, onward, growing, universal religious urge.

There will never come a time when man can lay aside his tools of progress and sit in complacent ease upon the top of the world, for if he is to continue to subdue and have dominion over the earth and himself as well, he must needs be active in cultivating the native fertility of mind and soul that have so gloriously kept him in the vanguard of world achievement.

MAN'S FUNDAMENTAL POSSESSIONS.

The gift of conscious self-cultivation, the gift of a guiding intelligence leading him on in his world adventure, the universal urge toward his God,—are the vital points at which a magnanimous God touched man and left untouched the beast. These are his fundamental possessions which established him in a domain of his own and elevate him to a pedestal far above his earthly associates, and these are the factors upon which we rely to sustain our position that man is not an accident, but a creature of special creation moulded by an intelligent, designing and omnipotent Creator.

Man's transcendent position at the top of world activity has been attained by his superlative performance of mind and soul made possible by his distinct and superlative endowments, and his abiding responsiveness to his self-activity, and his continued reaching toward his Creator, both made possible by the God-breath within him, must for ever establish him in a domain apart—a king of earth, but a God-equipped pilgrim, ever travelling upward to the realm beyond, so long as he walks in the truth.

PRAYER LEARNED BY PRAYING

THERE IS NO way to learn to pray but by praying. No reasoned philosophy of prayer ever taught a soul to pray. The subject is beset with problems, but there are no problems of prayer to the man who prays. They are all met in the fact of answered prayer and the joy of fellowship with God. We know not what we should pray for as we ought, and if prayer waits for understanding it will never begin. We live by faith. We walk by faith.

Edison wrote in 1921

"We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what enables us to keep on our feet when we stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about all these things deprive us of their use."

We discover by using. We learn by practice. Though a man should have all knowledge about prayer, and though he understands all mysteries about prayer, unless he prays he will never learn to pray.

There have been souls that were mighty in prayer—they learned to pray. There was a period in their lives when they were as others in the matter of

prayer, but they became mighty with God, and prevailed. In every instance there was a crisis of grace, but it was in discipline of grace they discovered the secret of power. They were known men of God because they were men of prayer.

Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth. Teach us to pray, O Lord, we beseech Thee.—*Good News*

Did you Know—

- That there are six Marys mentioned in the Bible?
- 1 Mary the mother of Jesus (Matt 1 16, Luke 1 27)
 - 2 Mary the sister of Lazarus (Luke x 39, John xi 12)
 - 3 Mary Magdalene (John xx Luke viii 2, Matt xxviii 1)
 - 4 Mary the mother of Mark (Acts xii 12)
 - 5 Mary the wife of Cleophas (John xix 25, Mark xv 40)
 - 6 Mary of Rome (Rom xvi. 6).

The Lord is my Banker

My God shall supply all your need, according to His riches in glory by Christ Jesus.—Phil iv 19

"I AM not a strong believer in dreams," the "drummer" remarked, as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day

"I have been travelling for a large wholesale drug company for a number of years, and I have met all sorts of customers, and have had a varied experience with many of my patrons. On one of my runs I had one very

PARTICULAR OLD FRIEND

whom I will call Brother Benton, because everybody in that section calls him by that name. He nearly always had an order for me, but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year, at best, and I looked forward to my visit with this old customer as one of my best days.

On one visit, I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whisky and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal discounts would induce him to deviate from this rule.

"About six months after I had sold him the large bill, I was notified by the house that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to look after the matter. I found a new face behind the counter, and I learned that a short time after I sold the bill, my old friend had taken smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months, and he was still

CONFINED TO HIS HOME.

I did not see him, but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the house and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or take proceedings against him. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at this town I spent several weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing out my old friend. He lived eight miles from the railroad, and I must see him on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed, I

must have fallen asleep. I thought I had called on my old friend, and we were sitting in his family room, with all his family around him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He said, 'We will read the 23rd Psalm.' He began to read, but I was astonished at

THE WORDS I HEARD.

I had learned that Psalm in Sunday School when a boy, and while I had not read my Bible as much as I should have done, still I shall never forget that 'The Lord is my Shepherd.'

"The words were read in a clear voice, and my heart rejoiced, though I had never heard it that way before. He read, 'The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines, He giveth me the combination of His tills. He restoreth my credit. He showeth me how to avoid lawsuits for His Name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil, for Thou art with me, Thy silver and Thy gold, they rescue me. Thou preparest a way for me in the presence of the collector, Thou fillest my barrels with oil, my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

"With the 'amen!' I awoke with a start. I concluded that I would

CALL ON MY OLD FRIEND

early in the morning at his own home. I arose in time to procure a conveyance, and was knocking at his door just as the sun was coming above the eastern horizon.

"He met me at the door with a hearty hand-shake and said, 'Come in, come right in; we are just going to have morning prayers, and we will be glad to have you join with us.' He took me into his room, and introduced me to his wife and children. He took up his Bible and said, 'We will read the 23rd Psalm.' He read it in a clear voice, but read it as it was written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due and he asked that a way might open to pay it that same day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey my orders.

"After prayers we both went directly to the drug store, and just as we entered the door a young man

met us, saying, ' Brother Benton, father sent me over here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of notes, and tears began to roll down his cheeks as he turned away. He wrote the young man

A RECEIPT FOR THE MONEY

and gave it to him. He then turned to his ledger and began to figure. He then turned to me and said, ' Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The house wrote him a very complimentary

letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since, in all my discouragements, I apply the 23rd Psalm as the remedy."

Ezra 1st 8-13 THE TEMPLE FOUNDATIONS LAID

The joy of the younger people at the corner stone laying was tempered by the grief of the fathers and mothers in Israel over the inferior size of the new Temple as compared to Solomon's, but perhaps most of all because the new would lack the ark, the Urim and Thummim, and most of all the Shekinah Presence. They did not fully realise the full significance of Haggai's prophecy (ii 9), that Ezra's Temple would receive within its walls the incarnate Saviour.

Breathing—Natural and Spiritual

By HENRY PROCTOR, F.R.S.L

BREATHING is of the first importance to both natural and spiritual life. From the moment of our birth to that of our death there is but one thing that we do practically "without ceasing," and that is breathing. As there is nothing more essential to the maintenance of life and health, there can be nothing earthly more worthy of our attention. And if things on earth are typical of things in the heavens, as the Bible so clearly teaches, and

THE NATURAL WORLD

is a working model of the spiritual, and natural law and spiritual law be the same, as Professor Drummond teaches, then breathing must be the highest essential in both worlds. It is said of Adam in Eden that God breathed into his nostrils *nshmath khayyim*, "the breath of lives." And that which Elohim breathed in them, should be inbreathed by man, every moment of his life, through his nostrils as at first, and not through his mouth, "for one who breathes habitually through the mouth, is usually mentally or physically weak, and lacking in powers of concentration. The mental powers are weakened, because the brain suffers from poor nourishment, the physical powers are weakened owing to the poor quality of the blood, due to insufficient oxygen to purify it before it courses through the body." Again cold air inhaled through the nose is warmed during its passage, before it enters the lungs, whereas when breathing through the mouth, the cold air strikes the throat and upper air-chamber, and has a tendency to induce tonsillitis, and other throat diseases, and to open a path for consumptive germs. Nasal breathing on the other hand, induces a stronger and fuller expansion of the entire lung.

The lesson of nasal breathing, while the simplest, is at the same time that which man has to learn on the natural plane.

It is also true that breathing is of vast importance from a spiritual standpoint, for the spiritual man has

A SPIRITUAL ORGANIZATION

as certainly as the natural man has a physical body and organization. The inward man has organs, in every way corresponding to the organs of the outward man. So then the spiritual man has lungs, in which to breathe the spiritual atmosphere, in which he lives and moves and has his being. If then a correct breathing on the natural plane is a duty and privilege, and a means of maintaining natural health, so also must correct spiritual breathing be essential to the maintenance of spiritual life and health. For the same means is used for imparting spiritual life, as that for natural life. The parallel is quite simple. At our first birth we began to breathe the atmosphere of the world, at our second birth the spiritual lungs are ready for the Divine Breath, and the same conditions apply to both. Just as certainly as the natural man has forgotten how to breathe, and must learn, so the spiritual man also, is usually deficient in this most vital matter. He also must learn how to breathe. Doubtless there is in him a lower kind of breathing, but the highest kind is inbreathing the Breath of God, which we term *inspiration*. For in the Book of Job we are told that "the Breath of the Almighty giveth me understanding."

Here then is the parallel with nostril-breathing, by means of which the brain is nourished, and the mental powers strengthened. Also the correct rendering of John iii 8 imparts the same truth, thus "The Spirit breathes where He pleases, and thou hearest His voice." The hearing of His voice—the voice of the silence in

SILENT WAITING

upon God until we receive the thoughts of God,

which are as high above our thoughts as heaven is above the earth. We practise this inbreathing until it becomes the habit of our lives, and we are always inspired, being filled with the knowledge of the Divine will, in all wisdom, and spiritual understanding. By men who had attained, by a life of complete surrender, an entire devotion to God the Scriptures were written, which are styled *Theopneustos*, or 'God-breathed'.

This is inspiration, corresponding to the indrawn breath on the natural plane. But there must be also respiration to complete the parallel. But what then is respiration on the spiritual plane? Romans VIII 26, 27 supplies the answer thus: "The Spirit pleading for us in yearnings that can find no words, sighs that are beyond words," prays in us the prayer of God, which is carried on by spiritual respiration, even during, and perhaps much more so, during sleep. For on the natural plane the breathing acquired by habit, is carried on during sleep. So that God can use those who are consecrated to this Divine purpose as prayer dynamos for the indwelling Spirit "without ceasing," as continuously as we respire the natural breath. This outbreathing, expressed as sighing, or yearning and groaning, is not only for the saints, but, as the context shews,

for the whole creation. Read the whole passage in Romans VIII 18-27, in Weymouth and Rotherham, also Moffatt or any new translation. It will then be made plain that the deliverance of the whole Creation from the bondage of corruption is waiting for the

REDEMPTION OF OUR BODIES,

for that it waits with eager longing for the sons of God to be revealed.

To this day we know that the entire creation sighs and throbs with pain, groaning together in the pangs of child-birth, the birth pangs of a new creation. And we ourselves inwardly sigh as we wait and long for open recognition as sons, through the deliverance of our bodies by rapture to His presence.

So that the believer who waits on God in the silence, attains the inner Breath, by means of which he continually inbreathes (inspires) the Divine Breath, and outbreathes from the indwelling Spirit, the prayer of God. All the saints are called to this method of breathing, which will also secure to themselves, as promised in I Thess V 23, 24, perfect soundness of spirit, soul, and body, and finally the deliverance of their bodies from death, by that redemption of the body that means our full sonship (Romans VIII 23).

Concise Comments & Interesting Items

Rumours and hopes are not very tangible material in the rebuilding of a successful world. Strange rumours filter through from Germany and Holland. The ex-Kaiser's adopted home has become the centre of curiosity. The press states that unusual activity has been seen at Doorn—the place where the ex-Kaiser resides in Holland. Three significant questions have been asked:

What was the precise significance of the former war lord's recent visit to the seaside resort of Zandvoort?

"Why the ex-Crown Prince paid a flying visit to Doorn, and what he and his father discussed?"

"Whether Wilhelm sanctioned the recent speech of his son, August Wilhelm, who publicly predicted an early return to the Fatherland of 'my august father'?"

Then again high hopes are being entertained concerning the important Imperial Conference at Ottawa. Vaguely the British public are hoping that decisions will be reached that will greatly improve the conditions throughout the Empire and the world. It is good for us to remember that the Bible does not build on rumours and hopes, but on facts and certainties. God has committed the real rebuilding of the world to His Son—the Lord Jesus Christ. Men and Antichrist will make their attempts. They will all fail. But whatsoever Christ buildeth will come to perfection.

Sunday sports are being clamoured for by the pleasure-loving public. The people of the Bible are seeking to oppose the

inroads on the day of rest. The following illustration provides a striking comment upon the situation.

"There is a story told in Benjamin Franklin's autobiography of a clergyman who was ordered to read the proclamation issued by Charles I, bidding the people to return to sports on Sundays. To his congregation's amazement and horror, he did read the Royal edict in church, which many clergy had refused to do. But he followed it with the words, 'Remember the sabbath day, to keep it holy,' and added, 'Brethren, I have laid before you the commandment of your king and the commandment of your God. I leave it to you to judge which of the two ought rather to be observed.'"

Mussolini has been interviewed by Mr and Mrs Norton, the leaders of the Belgian Gospel Mission. The reports of this interview are promised in the "Sunday School Times" (USA) during the next few weeks. We shall (DV) give extracts from those reports. Meanwhile the preliminary article announcing the series has some very interesting statements. Here is a selection.

"There were some leading questions that Mr and Mrs Norton wanted to ask the great Italian Premier. Even if they saw him, could these questions be asked? And would answers be given?"

"These, for example, were the questions to which answers by Mussolini are of vital interest to the Christian world. Is there real religious liberty in Italy, is it practical or only theoretical?"

What place has the Bible in Italy's national life?

"The Sunday School Times" has quoted Mussolini as saying that the New Testament is the best book in the world. Had he really said it?

Does he consider Fascism as a religion?

Is it true that he puts the Fascist symbol above the Cross?

Does he intend to reconstitute the Roman Empire?

Could such questions as these be asked of Mussolini in a personal interview by Christian missionaries? The questions were all asked, and they were answered by the Premier himself with simplicity and directness.

The interview with Mussolini was un-hurried and informal, and the Premier gave his guests every opportunity to converse alone with him at their ease. He expressed profound interest and surprise when they told him something of what the Scriptures predict as to the resurrection of the Roman Empire."

Bishop Oluwole of Africa has recently died. He was an African who rose to be one of the senior bishops in the Church of England. If he had been able to attend the last Lambeth Conference he would by virtue of his seniority in office have taken the fourth place out of three hundred bishops present. The exact date of his birth is uncertain, but for thirty-nine years he held the office of bishop. He was declared to be "God's imbecile in ebony."

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, Elmh Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

SCRIPTURE ACROSTIC. Each of the sentences below describes an event in the life of the hero. Each "x" stands for a missing letter. The actual words are not necessarily found in the scripture references given, the latter giving the ideas only.

Write out the lines, placing the missing letters. You need not include the references.

Sxaxtd well wxh Gxd	II Chron 1:1
Oxtxxx dx pxomixex bx hxmiltx	I Kings 11:5-14
Lvx dx xxe hxxse ox Gxd	II Chron 11:1
Ordxx dx stxte wxh wxxdm	I Kings 11:16-28
Mxxrx dx ixlatrous wxxn	I Kings 11:1-4
Obrudx dx ixls uxxn pxbix wxshp, and so	I Ki 11:5-8
Nvxr realxxd Gxd's bxst	I Kings 11:11

Solutions should arrive by first post Monday, August 22nd.

SOLUTION TO JUMBLED TEXT, AUGUST 5th

Answer: I Corinthians xvi 9

Correct solutions were received from: Tom Armstrong, Iris Astill, William Black, Joan Bradford, Mary Brunt, Arthur Cheeseman, Gladys Clark, Mildred Cornish, Daniel Crick, Olive Crick, Joan Emms, Audrey Frith, Phyllis Grover, Joyce Gummer, Delys Ha'e, Joan Hill, Mary Hurst, Muriel Keys, Arthur Lee, Ronald Mason, George Martin, Frances Millar, Jim Mulholland, Beatrice Paul, Alice Potter, Patsy Rogers, Peggy Stoner, Stephen Wallis, Queenie Wilson, Dennis Wilkinson, Alfred Yardley

Malachi 1:6-14 INSINCERE WORSHIP

A notable Bible teacher has said, commenting on this passage, that sacrilege is not stealing from a church, but "it is going into church and putting something on the plate." It is giving God something that costs us little or nothing, and it is characteristic of our age as it was of Malachi's. The spirit of our age, too, is religious formalism, "having a form of godliness, but denying the power thereof."

Have Thy Way, Lord.

G B *Effective as Soprano and Alto Duet*

REV GFO BENNARD

1 Je - sus, see me at Thy feet, With my sa - cri - fice com - plete,
 2 O how pa - tient Thou hast been With my pride and in - bred sin!
 3 Lord, I loathe my - self and sin, En - ter now and make me clean,
 4 Lord, Thy love has won my all, Let Thy Spi - rit on me fall,
 5. Praise the Lord, the work is done! Praise the Lord, the vic - t'ry won!

I am bring - ing all to Thee, Thine a - lone I'll be
 O what mer - cy Thou hast shown, Grace and love un - known!
 Make my heart just like Thine own, Come, Lord, take Thy throne
 Take a - way all trace of sin, Make me pure with - in
 Now the blood is cleansing me, From all sin I'm free

CHORUS

Have Thy way, Lord, have Thy way, This with all my heart I say

I'll o - bey Thee, come what may, Dear Lord, have Thy way.

Bible Study Helps

THE CHRISTIAN'S POWER HOUSE (Acts 1:8)

- I The Promise of Power.**
 "But ye shall receive power"
 1 Wait upon the Lord (Psalm xxvii 1)
 2 Things of the flesh are is all our righteousness—"filthy rags" (Isa lxi 6),
 3 "There is no power but of God" (Rom xiii 1)

- II How God Wants His People to Use the Power**
 "Ye shall be witnesses unto Me"
 1 "I, if I be lifted up from the earth, will draw all men unto Me" (John xii 32)
 2 "None other name under heaven given among men, whereby we must be saved" (Acts iv 12)
 3 "What shall it profit a man if he shall gain the whole world, and lose his own soul" (Mark viii 36)

- III Where the Power is to be Used**
 "Both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth"
 1 "All have sinned" (Rom iii 23)
 2 "The wages of sin is death" (Rom vi 23)
 3 "Go out into the highways and hedges, and compel them to come in" (Luke xiv 23)

- IV Why We Need the God-Given Power**
 1 "Unto us which are saved it is the power of God" (I Cor 1 18)
 2 "Give He power to become the sons of God" (John 1 12)
 3 "that ye may be accounted worthy" (Luke xxi 36)

ISAIAH'S VISION

- (Isaiah vi 5-7)
 1 "Woe" (verse 5)
 2 "Lo" (verse 7)
 3 "Go" (verse 8)
- (Isaiah vi 1-9)
 1 Vision (verses 1-4)
 2 Vice (verses 5-7)
 3 Voice (verse 8)
 4 Volunteer (verses 8, 9)

FAMILY ALTAR



The Scripture Union Daily Portions . Meditations by PERCY G PARKER

Sunday, August 21st Matt xii 1-21

"It is lawful to do well on the sabbath days" (verse 12)

Out of this incident a principle of action concerning special days of rest can be seen. The Lord's day is to be a special day unto the Lord, and unto others in the Name of the Lord. We are not to think of self, we are to think of Him, and of those of whom He would think. Self is to be altogether in the background. God and our neighbour are to be in the foreground. We are to delight ourselves in worshipping God, and also in doing well unto the needy. Put God first, put your neighbour second, put yourself third. Every true day of rest starts with the rest of the heart. Rest of body is useless without rest of heart. Rest of heart necessitates that we are right with God, and right with our neighbour.

Monday, August 22nd. Matt xii 22-37

"Out of the abundance of the heart the mouth speaketh" (verse 34)

It therefore behoves us to have an abundance of good things in our hearts. But how are we to get the good things there? We get them by receiving them. From whom are we to receive them? We are to receive them from Christ. Is He ready to give? Praise God, He is. As the gardener loves to fill his garden with flowers, as the mother loves to fill her home with love, as the artist loves to fill his pictures with colour, so the Lord loves to fill each one of the redeemed with the beauties of His own nature. There is an abundance of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance for us. Let us open our hearts to His abundance, and He will abundantly supply.

Tuesday, August 23rd Matt xii 38-50

"The last state of that man is worse than the first" (verse 45)

It is not sufficient to get the Devil out; we must get Christ in. It is impossible for a human being to remain empty of spiritual influence. The Devil seeks to fill us, Christ seeks to fill us. The only safe way to get victory is not to seek to drive the Devil out in our own power, but to let Christ drive him out in His power. If we allow the Lord to have a full entrance through the front door, the Devil will have a full exit through the back door. Our aim should always be a full heart, because it is full of Christ. When Jesus governs our lives the last state is always the best. The Devil fills us with clouds, but Christ fills us with sunshine.

Wednesday, Aug 24th Matt xiii 1-17

"Blessed are your eyes, for they see" (verse 16)

We bless Thee, Lord, because our eyes have been opened. Spiritual truth once meant nothing to us, but now spiritual things are far more precious to us than material things. We have discovered that we have a second sight. Our first sight sees things of earth, but our second sight sees things of heaven. Just as heaven is much richer than earth, so spiritual sight is much richer than natural sight. We don't see as much as we shall yet see, but we are grateful for the things we already behold. We see Christ as our Saviour, Keeper, Friend. We see the Holy Spirit as our daily Guide, Teacher, and Standby. We see heaven as our eternal home. We see angels as our future friends. One day we shall see perfectly, but we are very grateful for even our dim apprehension of spiritual facts.

Thursday, Aug 25th Matt xiii 18-30

"An enemy hath done this" (ver 28)

God has an enemy. It is the Devil. Modern view has no place for the Devil. Evolution knows no personal enemy of mankind actively seeking to mar the image of God in those who have been created by the hands of God. But the Bible recognises a personal Devil. One who is not only the enemy of God, but the enemy of man. Where God plants wheat the Devil seeks to plant tares. For every good thought there is a corresponding evil thought. Love is the wheat, lust is the tare. Two gardeners are after the soil of our life. One plants seeds of light, the other plants seeds of darkness. Let us welcome the Gardener of light. Let us pray that only the seeds of light shall find a resting place in the soil of our hearts to-day.

Friday, August 26th. Matt xiii 31-43

"The good seed are the children of the Kingdom" (verse 38)

Throughout the world the Lord Jesus has scattered seed. It is human seed. There are children of the Kingdom—the wheat. There are also the children of the Devil—the tares. Both are growing side by side. Naturally wheat cannot become tares and tares cannot become wheat. But spiritually it is otherwise. The wheat is trying to turn the tares into wheat and the tares are trying to turn the wheat into tares. As children of the Kingdom it is our privilege and duty to seek to win the children of the evil one. It is a hard fight. There are enough failures to make us sad, but enough successes to make us glad. Don't be discouraged because of the tares. Tares grow in the business, the home, the factory, everywhere. A miracle can be wrought. Tares can become wheat. Maybe God will use you to perform the miracle.

Saturday, Aug 27th Matt xiii 44-58

"He did not many mighty works there because of their unbelief" (verse 58)

Faith is simply saying Yes to God. It is the act of telling God that we believe in His power, and are ready to trust His power. To our Yes of faith God responds with His Yes of works. God works for faith. Those who doubt the power of God are blocking the rivers of God's grace. A child that expects nothing will not hold out its hand. A child that expects something will immediately stretch out the hand. Faith is simply the opening of the hand toward God. When our hands are open God can put His blessing, into them. No blessings come to those whose hearts are like closed fists, but abundance of blessings come to those whose hearts are as open hands.

JOHN XII.

"There they made Him a supper"

(1) There—where? At the place of death and resurrection

(2) They—who? The two sisters of the raised one

(3) Him—who? The precious Saviour, who had raised Lazarus

This is a marvellously clear picture of what a believer is on this earth

(1) Lazarus, myself in spirit—spirit

(2) Mary, my heart's adoration—soul

(3) Martha, my physical man—body

The sisters made the supper, Martha served

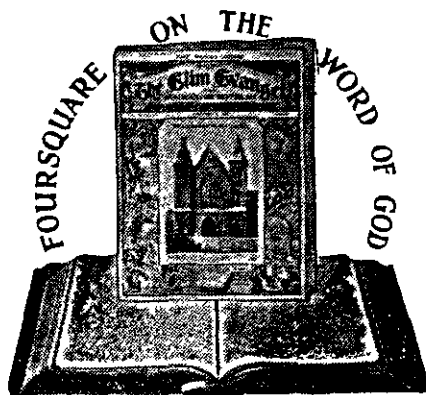
Lazarus sat with Him above them, with our raised and glorified Lord. "As He is, so are we" (Eph ii 5, 6)

Then took Mary a pound of the costly spikenard from her bosom, knelt at His feet and poured out the ointment on His feet, wiping them with her hair (the glory of a woman), and the house was filled with the odour.

Martha at the back carried out the physical work entailed, and Jesus was glorified.

"Present your bodies a living sacrifice" (Rom xii 1)

Oh that believers everywhere would give Him this supper often. By ourselves alone all can be accomplished, even in a quiet walk, and perforce shut in at home, we can always make Him a supper.



EDITORIAL

Something Better.

We were out on a distant walk Arriving at an isolated lighthouse we found a ready friend in a fine dog belonging to the lighthouse keeper. The dog delighted in snatching a stick and carrying it about in his mouth. The difficulty was to get the stick back when he had once got it. It could not be achieved by pulling, shouting, or snatching. There was one way, however, which always worked. It was to offer a biscuit. As soon as the biscuit was proffered the stick was immediately dropped and the biscuit quickly eaten.

Dr Chalmers would have called this "the expulsive power of a new affection." We know something about it. We don't want to live a worldly life, we have found a godly life is better. We don't want to drink at the old bitter waters of the desert of sin, we prefer the living water of the Canaan of God. We don't want a one-sided Gospel since we have tasted the joys of the Foursquare Praise God, we have got something better.

Fifty Years' Ministry.

This is the noble record of George Matheson's famous hymn, "O Love that will not let me go." The hymn was written in 1882. He has told us that "it was written with extreme rapidity, it seemed to me that its construction occupied only a few minutes, and I felt myself rather in the position of one who was being dictated to than of an original artist. I was

suffering from extreme mental distress, and the hymn was the fruit of pain."

It is well-known that the author of this beautiful hymn was blind. It is a disputed point as to whether the hymn was written when he himself had just been disappointed in love. But it is not a disputed point that Mr Matheson experienced a great deal of sorrow in his life, and that out of the depths of his sorrow, and his triumph over it, this hymn was written. At one time in his life he spoke of himself as "barred by the gate of fortune, yet refusing to give in, overtaken by the night, yet confident of the morning."

Read in the light of this, how beautiful and helpful are the words

O Joy, that seekest me through pain,
I cannot close my heart to Thee,
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be

Water that Never Fails.

There can be no more intense physical suffering than that of thirst. The joy of satisfied thirst is equally great. The Lord Jesus Christ made a stupendous promise when he said, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv 13). That promise is literally true, and it still holds good, but how few dare to trust the Lord for it! Again the Lord said "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water" (John vii 37, 38). There are thirsting Christians, who have trusted Christ for their salvation but who are not trusting Him, moment by moment, with fully yielded and believing lives. We cannot trust the Lord wholly and thirst at the same time. It has been truly said, "The flowing forth of the rivers of living water in the lives of believers is the glorifying of Christ by the Spirit in and through them." But if we are grieving or quenching the Holy Spirit, by withholding any part of our life from the Lord, by failing

to trust Him fully, He cannot glorify Christ in us and through us as He would. Shall we not let Him put an end to our thirst and satisfy us as only He can? One of the most terrible pictures of thirst was drawn by the Lord himself as He described the unbelieving rich man, after death, crying out in agony that the beggar Lazarus might be sent to him "that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (Luke xvi 24). That tragic thirst was the lack of Christ, the rich man lived and died without Christ, and his thirst, finally, was inescapable. It need not have been, for the Bible closes with the invitation, "And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev xvii, 17).

Next Week's "Evangel."

God's blessing graciously rested on the great Demonstration meetings in the Crystal Palace on July 30th, and on the meetings in the Brighton Dome on August 1st. They were days of real victory and opened heavens. Special reports will appear in next week's *Elim Evangel* and extra numbers should be ordered without delay. The Principal and Revival Party have now returned to Portobello where a glorious soul-saving work is proceeding.

One cause of the heart's devising evil is, that time is given it to do so. The man who has his daily duties, who lays out his time for them hour by hour, is saved a multitude of sins which have not time to get hold upon him. The brooding over insults received, or the longing after some good not granted, or regret at losses which have befallen us, or at the loss of friends by death or the attacks of impure or shameful thoughts, these are kept off from him who takes care to be diligent and well employed. Leisure is the occasion of all evil. Idleness is the first step in the downward path which leads to hell. If we do not find employment to engage our minds with, Satan will be sure to find his own employment for them.

Mutual Recognition in Heaven

A Sermon by Pastor W. J. HILLIARD (Southport)

"SHALL we know one another in heaven?" Whilst most believers will answer this question in the affirmative, yet a little study will doubtless act as fuel for the flame of happy anticipation burning in the hearts of God's people, and be a means of leading some sinner to the fulfilment of a promise to meet a dear one in heaven

Some might discharge the thought from their minds as unprofitable speculation. But suppose that in four weeks' time you were to leave the shores of our beloved land for America, and to live there the remainder of your days. That four weeks, I am sure, would be used in gathering together all the information available regarding your future home across the water



Pastor
W. J. Hilliard

Likewise, as Christians, "our citizenship is in heaven," and, as Abraham, we seek a city which hath foundations, whose Builder and Maker is God. Heaven, then, should have a large place in our meditative thoughts

When we speak of *knowing* one another in heaven, we do not infer that this knowledge is merely obtained by the colour of the hair, or the facial proportion, but in the disposition and natural affinity as well, using these words in their highest and noblest sense

The doctrine of "future recognition" is not positively stated in the Word of God, but it is distinctly implied, and this is a very strong mode of affirmation. Your friend travels in foreign lands. He comes home. He does not begin by arguing for the existence of such places as Hongkong, and New York. His conversation *implies* it. Allow me therefore to mention a few passages of scripture *implying* the reality of mutual recognition in heaven

Our thought is referred to incidentally in Deut. XXXII 48-50. Moses was commanded by God to go unto Mount Nebo, and view the land of Canaan, and in verse 50 we read, "Die, and be gathered unto thy people." Moses' "people" were those who had been near and dear to him on earth. This scripture cannot mean that his body was to be placed in the sepulchre as that of his departed friends, for no one has ever discovered where Moses was buried. Obviously then, it refers to the departure of his soul to join the company of his people who had died before him (cf II Samuel XII 23). Disease and death stalk up the dark lane of the poor, and also find entrance into the palace. While King David's child is ill, he weeps and fasts, but when he learns of its death, he turns his weeping into worshipping God. David received this comfort from the words, "I

shall go to him, but he shall not return to me." Evidently he believed that he would again

CLASP HIS DARLING CHILD

to himself in a place where sickness and death could not enter

In I Corinthians XIII, Paul declares that spiritual gifts will not pass away until "that which is perfect is come," which surely refers to Christ's second coming. In mentioning this he incidentally refers to our life on earth as our childhood, and our life in heaven as our manhood, "When I was a child I spake as a child, but when I became a man I put away childish things."

Now if we have mutual recognition during our childhood on earth, then surely we shall know one another in heaven. Heaven is not a contraction, it is an expansion. Many of us know how delightful it is to meet again, even in this life, some old friend or beloved relative, from whom we have been separated a long time. The familiar voice, the beaming countenance, the sympathetic look, all contribute to the joy of that moment. Shall we be less fortunate in heaven than on this earth, where sorrow and care abound. Our faculties will be increased and strengthened, but never reduced in number or extinguished. In fact, we shall know each other better, "for now we see through a glass darkly, but then face to face"

Rev. John Evans, a famous Scottish minister, when asked by his wife the question which we are now considering, answered, "My dear, do you think we shall be less intelligent in heaven than we are here?"

In I Thessalonians II 19, 20, we read, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

The Apostle is here expressing his

JOYOUS ANTICIPATION

with regard to Christ's second coming, and all that it held in store for him. As a spiritual father to these Thessalonians, he was looking forward to the time when he would see them rejoicing in unspeakable felicity and bliss. This then involves their mutual recognition. How could he point to the fruits of his labour if he did not know them?

That immortal hymn, "The sands of time are sinking, the dawn of heaven breaks," written from the sayings of Samuel Rutherford when ministering in the village of Anwoth, on the Solway, reveals the belief which animated this great Scottish divine that he would know his converts in heaven, for one of the verses reads,

Oh, if one soul from Anwoth,
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land."

The mutual recognition of convert and soul-winner will afford the opportunity of thanking those to whom we have been spiritually indebted while on earth. How many a godly mother has worked, sacrificed, and prayed for her erring boy, and died without seeing her effort rewarded. Yet in time that son bends at the foot of the Cross, and realises he is there through the instrumentality of his mother. What a meeting that will be, when mother and son recognise each other in that land of fadeless day.

So complete was the victory of Christ that we read in I Corinthians xv 54, "Death is swallowed up in victory." Death has torn from our embrace many who have been near and dear to us, and among the ravages of

THE LAST ENEMY

this is one of the greatest. If death kills recognition and the sweet fellowship we have enjoyed on earth, could we honestly and victoriously cry, "Death is swallowed up in victory"? Amongst other passages which give light to our subject is Luke ix 27-36. It contains an account of the most splendid scene in the life on earth of our Redeemer. "And behold, there talked with Him two men, which were Moses and Elias who appeared in glory and spake of his decease, which He should accomplish at Jerusalem."

(verses 30, 31) Moses appeared as a type of the dead in Christ who shall rise at His coming, Elias, as a type of those who shall be alive and remain until the Lord's appearing, and the entire scene was intended to give to the Church a prophetic view of the majesty of our Lord.

It is therefore remarkable to notice that Peter, James, and John recognised those whom they had never known in the flesh. We conclude from this, that if we shall enjoy recognition of those we have never known on earth, surely we shall know our dear departed friends.

In John xiv 1, although Jesus is speaking to a company of people yet He says, "Let not your hearts be troubled" (not hearts), and in the following verse He calls heaven "home" by referring to it as "the Father's house." The fellowship, acquaintance, and sympathy which these verses so beautifully suggest will without doubt be enjoyed and deepened in heaven.

We may be desirous of meeting that dear one in heaven. Your hope will never be realised unless we are "born again." "Except a man be born again, he cannot see the kingdom of God" (John iii 3).

Some day we shall see and know Jesus, our wonderful Lord and Saviour, and truly, "His face will outshine them all."

THE MODEL CHRISTIAN

Talk No. XVIII—The Gifts of Healing

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

"TO another the gifts of healing by the same Spirit" (I Cor xii 9). In these simple words God makes it clear that one of the spiritual gifts donated by Him to His Church is the gift of healing. Although "gifts" is in the plural, the gift itself should be looked upon as one gift.

It is very interesting to notice that all the powers expressed in verses 8-10 in I Corinthians xii can be employed by God *without the aid of man*. But when these powers are habitually used *through man* then that man is said to have the gift of that which God effects through him.

For example All wisdom belongs to God. He can express that wisdom

BY AUDIBLE VOICE,

as he did to Moses in speaking to him from the Tabernacle (Lev i 1). But He can also express His wisdom habitually *through* a man, as He did frequently through Moses. When a man habitually becomes the channel for the expression of God's wisdom, then that person has the gift of wisdom. God can reveal His knowledge directly, but when He chooses to express that knowledge indirectly and habitually through some person, then that person has the gift of knowledge. God has absolute faith that the thing He wills will be effected. When that faith is expressed through some person then that person has the gift of faith. God is able to work miracles directly without the aid of man, but when He works those miracles through a man (such as He did through Elijah and Elisha), then that man is said to have the

gift of miracles. God is able to speak forth His knowledge of the past, the present, and the future without the aid of any human being. But when in His wisdom He habitually uses a human being as the channel of His expression, then that person is said to have the gift of prophecy. God knows whether a man is speaking in the power of

THE SPIRIT OF SATAN

or of the Spirit of God. When that discernment of God is habitually expressed through some person, then that person is said to have the gift of discernment. God is able to speak in all languages of heaven and earth, without learning them. When one or more of those languages are expressed through some person, then that person is said to have the gift of tongues. God understands the meaning of every language that is spoken. When some person habitually has the power of giving the meaning or interpretation of such languages then that person is said to have the gift of interpretation.

It is exactly the same with healing. God is able to heal directly without man's help. The first direct healing of God is recorded in Genesis ii 21.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of the ribs, AND CLOSED UP THE FLESH INSTAD THEREOF

When God closed up the flesh thereof," He worked a perfect miracle of healing. But when God habitually works such miracles of healing through some person, then that person is said to have the gift of healing.

Now we may safely try and define

THE GIFT OF HEALING

(1) *A suggested definition of the gift of healing*

The gift of healing is the power given from God to man whereby, *by something he does*, that man is more or less frequently able to heal others, without the use of means. It will be noticed that the words "by something he does" are italicised. The reason for this is because the one who has the gift of healing may be led to employ his healing gift in different ways. For illustration

(a) *Healing may be brought about by laying on of hands*

In Acts viii 8 we read "Paul entered in, and prayed, and *laid his hands on him*, and healed him". The laying on of hands seems to be the most frequent method of the administration of healing. The Lord healed by *a touch*, the promise of Mark xvi 18 was "They shall *lay hands* on the sick, and they shall recover", and Acts v 12 says, "By the *hands* of the apostles were many signs and wonders wrought".

(b) *Healing may be brought about by prayer without the laying on of hands*

The Lord Jesus prayed that Lazarus should rise from the grave. There was no laying-on of hands, but Lazarus rose in answer to the prayer of Christ.

A somewhat similar case is recorded in Acts ix 40 in connection with Peter.

But Peter put them all forth, and kneeled down AND PRAYED, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes and when she saw Peter, she sat up.

We are not told that Peter laid hands on Tabitha. It was as he prayed that she was healed.

(c) *Healing may be brought about by a word of command*

The Lord Jesus said to the impotent man, "Rise, take up thy bed, and walk." And immediately the man was made whole. In this case healing was by

A WORD OF COMMAND

It was the same in the case of the man healed at the gate called Beautiful. "Then Peter said, Silver and gold have I none, but such as I have give I thee. In the Name of Jesus Christ of Nazareth, rise up and walk." Then the man rose up perfectly whole at Peter's command.

(d) *Healing may be brought about by the one who has the gift of healing being touched in some way or other*

The Lord Himself was touched by the woman who had suffered for twelve years, and she was made whole (Mark v 25-33). A somewhat similar kind of thing is implied in the words, "Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least *the shadow* of Peter passing by might overshadow some of them" (Acts v 15).

A somewhat similar form of healing is also indicated in the words

And God wrought special miracles by the hands of Paul so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them (Acts xix 11, 12).

(2) *The use of the term "gifts" of healing*

It may be that the plural is used with the foregoing in mind. There may be the gift of healing by the laying on of hands, and the gift of

HEALING BY PRAYER,

and the gift of healing through a word of command, and the gift of healing by healing virtue passing out to another who in some way or other is brought into contact with one's life. It may be, seeing healing can arise through such different actions, that the plural form is used, namely "gifts of healing".

Although others will prefer to believe that "gifts" of healing refers to the fact that God specially uses one in the healing of one form of disease, and another in another form. There seems to be good ground for thus understanding the use of the plural. It has been noticed that some who have the gift of healing are specially used with one special form of disease—probably the very disease from which they have been healed themselves. For instance, Mr George Evison of Grimsby was miraculously healed of blindness. The present writer has actually stayed with Mr Haines of Grimsby, who, as a boy, led

BLIND GEORGE EVISON

about from place to place. In a booklet describing the miracle this note occurs toward the end, "When this testimony was given by Mr Evison there were fifty-seven cases of blindness restored in answer to prayer." Thus Mr Evison, who himself had been healed of blindness, was himself specially used in healing others of blindness. It probably is this fact, one being used in healing one form of disease and another in healing another form, that is responsible for the wording, "gifts of healing".

(3) *The scope of the gifts of healing*

Seeing that the gift of healing is a gift operating within the Church, there appears to be no reason why at times this gift should not be used with those in the Church. Just as we come to one who has the gift of teaching in order to be taught, so we may seek out one who has the gift of healing in order to be healed. But

WITHIN THE CHURCH CIRCLE

the main form of healing is that of James v 14, 15. It is the elders of the Church who are sent for by the sick person. They are under obligation to pray for the sick, whether one of them has the gift of healing or not. In answer to their prayer of God-given faith, the sick are raised up by the *direct* touch of God, and *not by the indirect* working of God through one who has the gift of healing.

It certainly seems that the main use—not necessarily the only use—of the gift of healing is in connection with aggressive evangelistic service.

Healing is one of the signs that is to accompany the world-wide preaching of the Gospel. Mark xvi 15-18 makes that quite clear. Mr W F P Burton, the African missionary, says that progressive work among the tribes of Africa has in the majority of cases in his experience been brought about by the miracle of healing. A careful study of Acts will shew the same fact. Miracles of healing prepared the way for the spread of the Gospel.

(4) The limitation of the gift of healing

It is frequently assumed that because a person has the gift of healing, all upon whom he lays hands or for whom he prays will be healed. But that is not so. The effective use of any gift from God depends upon God stirring up that gift for use at any special time. If God does not empower the gift, then the one who has the gift will not be successful in administering it. Paul no doubt had the gift of healing, but

TROPHIMUS

yet had to be left behind sick (II Tim iv. 20), although afterwards in Acts XVIII 8 we are told that Paul healed the father of Publius by the simple act of the laying-on of hands. It should be noted that it is said in this connection that Paul healed him. Of course it was God behind Paul who did the work, yet it is well to notice that Scripture says Paul did it. If to-day some zealous soul says Mr. or Pastor So-and-so healed me, they are usually rebuked, and told to give all glory to God. True they should. Yet it is not necessarily unscriptural to say of one who has the gift of healing and uses it with success, "He healed me."

(5) An explanation

It is sometimes definitely argued that the practice of the gift of healing should not take place in big meetings, and that revival and healing campaigns are not according to Scripture. But a careful study of the book of Acts will show that the crowds who gathered together and received revival blessing were oftentimes gathered together by miracles of healing. And again it is argued that laying hands on a mixed

crowd for healing cannot be right because some in that crowd may be unsuitable for such a blessing. That some may not be prepared for the blessing of healing is readily granted. But

THE PRINCIPLE OF ACTION

seems to be along the lines of Luke x 5, 6

And into whatsoever house ye enter first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you again.

Note that every house entered had the words, "Peace be to this house," spoken over it. But if the person in the house was not suited to receive such peace, then the peace returned to the disciples. All were blessed, but all did not receive the blessing. So in praying with the sick at an evangelistic meeting, we may pray for all to be healed, but if they are not suited to receive the blessing, the healing benediction will simply return to the one possessing the gift.

(6) A Final Warning

One should be very hesitant in claiming the gift of healing. Much harm can be done by *imagining* we possess the gift. If God has really given us the gift then He will in some way or other clearly make it known to us.

It is a gift greatly to be desired, but it is one that requires a vast amount of wisdom to hold it and use it. No doubt the Lord longs to give such a blessed gift to many, yet He is hindered because we are not capable of safely receiving and handling it. More and more prayer for such a gift, and more and more preparation rightly to hold such a gift, will, no doubt, result in many more receiving this priceless power.



MRS. E NICHOLLS.

Healed of Rheumatism

=====
 Mrs. E. Nicholls
 was healed of Rheumatism
 at Principal George Jeffreys'
 Revival and Healing Campaign
 in Birmingham

Studies in The Acts

By P N CORRY

Acts xix 1-20

Ephesus.

I have been for a stroll among a few of the remains of ancient Ephesus, and wonder that a great many more do not take advantage of the Ephesian room at the British Museum to do the same. The bases of those mighty columns and considerable portions of the buildings on both sides of this room, enable one to reconstruct in thought the glory of the Temple of Diana. If you live in London or visit the City, you should on no account miss a visit to this room for I know nothing that will so vividly convey to you the sense of the size and the grandeur of this building which was rightly considered one of the seven wonders of the world.

Ephesus became a great city of commerce because of the vast traffic in skins, carpets, and spices of Asia Minor that flowed through this emporium of trade, just as in the present day it does through the port of Smyrna. Like Liverpool of the present day it was the port of a vast district, but depended upon constant dredging to keep the waterway free. This has now become a vast marsh, and Ephesus is indeed a ruin of departed greatness. Perhaps this difficulty in navigation was known in Paul's day (cf. Acts xx 16, 17).

The temple and all connected with it, however, is the thing that marks out Ephesus in the New Testament. What was it like? In shape it followed the Eastern style of architecture rather than the Western. We have big buildings with large roofs to protect us from the weather. But in the East vast courtyards with surrounding buildings or colonnades, and a comparatively small shrine in the middle, take their place. The scale of the Temple itself may be judged from the fact that it was 425 feet in length and 220 feet in breadth, and the columns themselves were 60 feet high, standing on richly carved bases, two of which are in the British Museum. There were 127 of these gigantic columns, each the present of a king, and three dozen of them enriched with ornamentation and colour. Columns of green jasper (such as can be seen in the Mosque of St Sophia in Stamboul, and in some Italian cathedrals) were also used in the building. On these pillars hung gifts of priceless value, and then behind a heavy purple curtain came the most sacred spot of all, containing a horrid figure of the goddess Artemis or Diana. This spot was not only a place of worship, but a room in which many valuable articles were deposited. It was the safe deposit bank of Asia, inviolable, and under the direct protection of the goddess.

In the North-West Frontier Province of India it was not an uncommon sight to find some holy man's grave become

a bank. No one would think of touching anything left on the grave, so I have frequently seen bundles of skins, camel saddles, cooking pots, household goods, and even a bed, left in the care of the dead until their owners return from their journey. They were perfectly safe. This sacred temple of Diana was as safe as the vaults of the Bank of England, and as famous in Paul's day.

Paul at Ephesus

To this centre of idolatry and lust, to this breeding ground of loose morality, perversion, and filth came the giant of faith. Read in Paul's letter to this church what sort of people they had been—dead in sins, children of disobedience, children of wrath, without God, without hope, without Christ, alienated from God, greedy to give themselves to every work of uncleanness and lust, unclean, unnoty, and unfruitful (Eph ii 1-3, 12, iv 17-23, v 3-12, vi 12). It would be hard to find their equal in the present day, and any worker labouring among such poor material might well be appalled at the task, but not so Paul. How does he set about the work? There were in the city a few, only a dozen, who had given heed to the preaching of Apollos, their knowledge was not great, their obedience only given to the baptism of John. Certainly they did not seem to offer much hope or provide the needed help, but Paul begins the work with them. Their small knowledge is enlarged, their scanty experience enriched, their half faith made to thrill as they obeyed the Word (I Eph i 13) and then as "Paul laid hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied" (Acts xix 7). Paul's questioning was not simply intended to find out where they stood or what they knew. He laid bare their need that they might receive God's fulness—shewed their poverty in order to make them rich. They began at first with very little, but when he had finished with them they received the earnest or firstfruits of their inheritance (I Eph i 14). As Paul's questioning helped them, will you not let it have a similar effect upon you, reader? "Have you received the Holy Ghost since you believed?" Perhaps you are ignorant as they were, then do not try to conceal your poverty in argument, or wrap yourself in mysterious definitions or prepositions of the Greek. Admit the lack, submit to the Word, believe the promise, and open your heart to receive the fulness of promise.

From now on the work went forward in the city and in the province, for from this place all who dwell in Asia heard the Word of the Lord Jesus, both Jews and Greeks (Acts xix 8-10). We do not read that Paul travelled much in the province, but his fellow-believers did. His job was the daily school at the house

of Tyrannus, from 11 to 4 (as Moffatt translates verse 9), theirs to take the knowledge to Colosse and Laodicea (see Col ii 1, i 3-9), and probably to all the other seven churches of Asia (Rev i 4). The apostle could never have done the work alone, but as every member was joined to the Church, so they went forth to tell in their town their home, their village, what great things God had done for them. So the fire spread until throughout Asia the worship of Diana was in danger (xix 26).

In this day, in our cities and towns, the same method will be the only one that will bring success to the preaching of the Word. Filled with the Spirit, to fill the need in your town or in your home. Are you relying on others to do what you should be doing yourself?

HIS BENEFITS.

By AMOS R. WELLS

The benefits of God are very high. They reach the sun, all-splendid in the sky, they reach the breezes and the fruitful rain, they touch the stars that stud the mighty plain. The benefits of God are very high.

The benefits of God are very wide. They stretch as far as pulsings of the tide. They reach the farthest nation, tongue, and race. They meet the need of every time and place. The benefits of God are very wide.

The benefits of God are very deep. They probe the chasms of profoundest sleep. They sink to misery's extremest woe. Down to the blackest pit of sin they go. The benefits of God are very deep.

The benefits of God are very long. They bear forgiveness to the oldest wrong. Co-equal with our hidden shames and fears, they run beside the current of the years. The benefits of God are very long.

The benefits of God are very sure. No rock so firm, no fortress so secure. Though cities fade and mighty nations fall, the benefits of God outlast them all. The benefits of God are very sure.

Bless God for all His benefits, my soul! Forget them not while hurrying ages roll. As high as they, as wide, as deep, as long, so be the anthem of our grateful song. Bless God for all His benefits, my soul!



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

A BREAKER OF ROADS -

It makes life intolerable for nervous folks—that fearsome instrument, the pneumatic road-breaker, which stabs at the road-surface hundreds of times in a minute. Cutting through macadam like a knife going through cheese it passes slowly from one end of the street to the other until the thoroughfare has assumed something of the appearance of a Flanders village after bombardment. Its drumming voice, like that of a heavy airplane engine getting into its stride, has reminded the passers-by of the power behind its apparently effortless performance.

Controlling this destructive tongue of steel its master's hand has trembled with every downward thrust. Roads torn up in an hour, rock-like surfaces pierced at a blow, men wearied and maddened with noise—all because air has been compressed and released! The simplest necessity of life does the most complex and difficult of tasks.

There is that which pierces the hardness of men's hearts, tearing through the indifference of years, and working destruction in the most complete of man's own schemes.

Very often the simplest of things serves to break through adamant defences. A snatch of song, a faltering word of testimony, a tear-drop, a chorus softly sung, like the air in the pneumatic road-breaker, they are used by the Holy Spirit to do His gigantic tasks.

Let no man, then, despise his humble gifts. Rather let him put them at the disposal of One who uses the simple things to confound the mighty.

Having played his part the road-breaker passes on, and there follows an army of workmen by whose toil the road is made anew. All the inconveniences of the destruction are forgotten in the added facilities which the construction that follows offers to the users of the road. In the same manner does the Spirit of God heal the hearts that are broken when the hammers of conviction work upon them. After the sword of the Spirit there is proffered the balm of loving forgiveness.

Only those who experience it can fully understand the conviction of sin which seizes upon unregenerate hearts. At one hour they have no sense of transgression, and no feelings of unworthiness make them uneasy. The next they are overwhelmed by a realisation of their sinfulness and helplessness. The "road-breaker" is at work.

Nor can the machinery of forgiveness be explained. All we know is that when we were struggling under deep conviction, and came to a place where, all hope gone, we cried out to God for aid, believing at last that the price of sin had been paid, the work of the road-breaker suddenly ceased. Peace and joy came upon us, and it was all so different from the old life that we knew at last what

was meant by the term "change of heart."

This surpassing experience can come to all men if they will but obey the voice of God, and turn to Him when the bitterness of conviction descends upon them.

THE ROADS MEN MAKE

By Annie Johnson Flint

On, the roads men make and the way they take

To lead them up to heaven,
Since the first-made man, with his easy plan,
From Eden's gate was driven!

Some turn and twist through fog and mist

With a plea of the Father's kindness,
Some only lead to a newer creed
For the cure of mortal blindness.

Some waver out in the sands of doubt

Where the trail is lost for ever,
And some sink into the swamps of sin
And cease their high endeavour.

Some lose the way in the miry clay
Of the Devil's specious treason,
Some wander lone in the vast unknown
Of philosophic reason.

But never a way will reach the goal

Save the way that God has given,
For the Blood-red Road of the Cross of Christ
Is the only road to heaven.

ROAD TO THE RIGHT

Among the numerous and wonderful word-pictures of the Bible, few are more striking than that in Proverbs, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

We are all influenced to some extent by the opinions of clear thinkers. In the words quoted the Wise Man expresses his opinion in a sort of warning negative. But consider the "seemingly right way."

There is the body way. This is the way of the "flesh." A man eats and drinks, dresses well, studies physical culture, indulges in sport, follows the racing calendar, and makes and spends money. Sunday is to him a day of indulgence and pleasure, some of it perhaps very questionable.

Admit that this is the way of tens of thousands, admit also that it is the seemingly right way. Is it the highest

of which man is capable? We answer, No! Man is his Creator's masterpiece, and is composed of body, mind, and spirit. That is the "animal way," and caters only for the physical.

Another "seemingly right" way may be called the intellectual way. With a commendable contempt for what is low and vulgar, for mere fleshly eating and drinking, those who follow the intellectual trail cultivate the "higher or refined tastes." They go in for music, literature, art, travel, science, and flowers, and spend their Sundays in parks or in the country with Nature.

All the mental faculties are laid under contribution to the elevation and evolution of the Ego. "There is nothing great on earth but man, and nothing great in man but mind," they say.

None will deny the value of cultivating the intellect to the fullest extent. Knowledge is power, and masters of such developments claim us all as debtors. But is even this the highest to which man can attain? The intellectualist admits that the "way of the body" is more animal, but he has reached only halfway if he stops short of the spiritual.

As an illustration, consider the wonderful place known as Greenwich Observatory. It has its base, a strong and well-proportioned building founded upon a rock-like foundation, but of what use would the material structure be without the beautiful mechanism of the telescope?

Yet what would be the use of this glorious contrivance if the window at the top of the observatory were to be closed or darkened? It brings us just here. The material base of the observatory is like a man's body—important in its place, but only in its place. The mechanism of the telescope is like man's mind—but if man stops at either of these two he shuts out the spiritual, that for which he was created.

Then which is the right way to live our life? We answer in the words of "a greater than Solomon": "I am the Way, the Truth and the Life." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Pray so earnestly as if God Himself were to be moved with your prayers, yet so as to remember that the change is not to be made upon Him, but upon you. As when the boatman layeth hold upon the bank, he draweth the boat to it, and not the bank unto the boat. Prayer fitteth you to receive the mercy, both naturally, as it exciteth your desires after it, and morally, as it is a condition on which God hath promised to give it.



VARIED ENDEAVOUR WIDELY BLESSED

Fruitful Campaign Work—Cadets Encouraged

PRAYER BRINGS BLESSING

Forest Hill (Mr I A Carver) God's blessing continues to rest upon the work at Elm Tabernacle, Perry Vale. A real work is being done in the building-up



Elm Tabernacle, Forest Hill

of the saints. The prayer meetings and Bible readings lately have been times of true uplift, especially during a recent series of studies upon the Cross. This is ever the dearest and most blessed theme for the believers, and never grows old. God's miraculous wisdom in defeating the purposes of Satan, and the wonderful perfection of the glorious victory of Calvary were clearly revealed by the Spirit of God, and blessed to all, resulting in many earnest decisions of fresh consecration.

A pleasing feature here is the progress made in the Sunday School work, which is now larger than it has ever been before, one great cause of the increase being the holding of children's open-air meetings in the district.

We think God especially for the burden of prayer which He is giving His people here, for that is the sure forerunner of blessing to come. Several whole days of prayer have been held, which have proved of great blessing to all, and hearts are expectant for further showers of revival.

SPECIAL CAMPAIGN.

Hornsey (Miss Hawes) The saints at Zion Tabernacle, Duncombe Road, have been mightily blessed and uplifted through the ministry of Mr and Mrs Haith who have just concluded a fortnight's campaign. Right from the commencement, the Lord has signified His presence by the abundant freedom and spirit of praise that have taken hold of the people.

From the first meeting, Mr and Mrs Haith won the people's hearts by their

simple homely manner. Their duets and solos were greatly appreciated by all. The open-air meetings, and house-to-house visitation, organised and conducted by the evangelists, have been the means of bringing in those who would not otherwise have come, and many have turned to the Lord.

All of the meetings have been very well attended—particularly on the Sunday and Thursday nights, the hall being filled on these occasions. On the second Thursday, we had a singular meeting, in the form of a "sea meeting," the hymns, choruses, and message all bearing on the sea. The Lord abundantly blessed this meeting to all hearts.

The open-air meetings were of the best that have ever been experienced at Hornsey, large crowds of men, women, and children gathering to hear the Gospel message, in word and well-sung music. Truly the Lord has blessed His children abundantly through the ministry of these His servants.

BEACH BAPTISMS

Colchester On Tuesday, July 12th, the members of the Elm Tabernacle, Fairfax Road, and the Full Gospel Mission, West Mersea, combined to form a great gathering on West Mersea beach, and the Name of Christ was proclaimed to many onlookers.

The meeting was under the able leadership of Pastor J Eaton, and commenced with the hymn, "When I saw the cleansing fountain." The Pastor then gave the message from the 3rd chapter of Matthew, shewing the necessity for

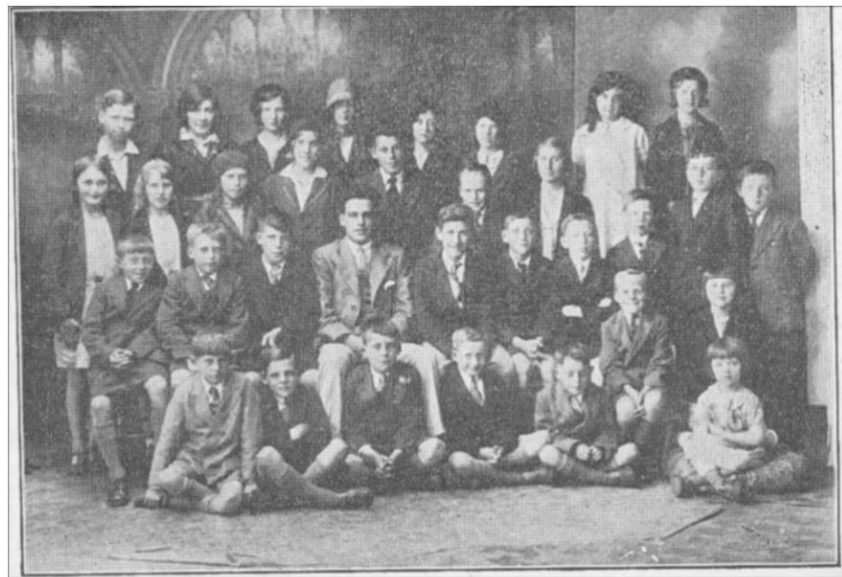
baptism if one wished to obey Christ's command. At the conclusion of the address nine candidates testified to the saving and keeping power of our blessed Redeemer, and were immersed in the Name of the Father, Son, and Holy Ghost, whilst the congregation sang the chorus, "I will follow Jesus."

YOUTHFUL WITNESS.

Cullybackey, Co Antrim (Mr W Urch) God's people continue to rejoice in the blessings so bountifully showered upon them here at Elm Hall, Portinger Street. Despite opposition they continue to "press toward the mark." In recent weeks God has wonderfully increased the attendance, and there is indeed a sound of abundance of rain.

Recently a Cadet meeting has been commenced, and is progressing with great success. At the first meeting there were fifteen children, there are now over forty. It is very encouraging to see these enthusiastic children coming week by week to listen to the story of Jesus, and also taking part by recitations, singing, and the reading of God's Word.

A recent Saturday was a day of special delight to children and adults, for it was the occasion of the first Elm outing. A party of nearly a hundred spent a happy time at Portrush. It did the heart good to hear the railway carriages ring with the sound of choruses coming from those youthful lips. Through the kindness of some of the saints a tea was provided for the children. It was a tired but happy company which left Portrush that evening.



Cadets at Cullybackey.

A BLESSED ANNIVERSARY.

Pontardulais. During a recent week-end the anniversary services of the Four-square Church at this place were conducted by Pastor W. Hill of Bridgend. The precious Gospel was preached under Divine unction, and souls were blessed under the ministry of the Word, as our brother set before all the plan of salvation. He made the people realise and understand that the only ground of forgiveness and salvation was the precious shed blood of our Lord and Saviour Jesus Christ.

His discourse on the need of the L'vitician Church—also the need of today—was a timely message, and was much blessed.

The Monday evening was the crowning meeting of the series. The Spirit of God was verily present, and while the preacher pointed out the differences between Law and Grace, and the change brought about in the life of the great Apostle Paul by the exercise of grace upon him, all rejoiced that such a grace had become theirs.

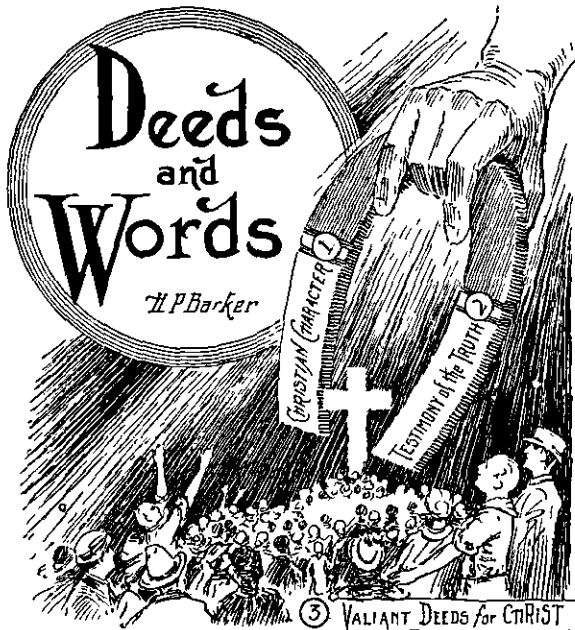
On the following Saturday, the church gathered for a welcome home tea to Mr. T. E. Francis, who came home on holiday. All were glad to welcome him, and to know that the Lord is blessing his labours in Bangor, Ireland. He ministered the Word on Sunday, and his messages proved a blessing.

To God be all the glory!

CHRISTIAN SURE-FOOTEDNESS

Sure-footedness is of prime importance in a dangerous place. The Christian life is beset with pitfalls on every hand, as most Christians have realised, and yet God's promise to us is sure-footedness in just such places. In the 121st Psalm we read, "He will not suffer thy foot to be moved [to slip]. He that keepeth thee will not slumber" (verse 3). Several years ago two young men were going through one of the gorges for which New York State is famous. They were descending the almost perpendicular, rocky wall of the gorge to reach a little platform of rock near the water's edge. One young man who had climbed down this way many times before had gone ahead and was shewing his friend just where to place his feet for firm footholds. But the second young man came to a place where his rubber-soled shoes would not grip upon the

damp rock. He was in a position where he could neither turn back nor go forward, until his friend reaching up, placed his hand against the rock and beneath the other man's foot thus giving him just the support that was needed to enable him to take the next step and proceed to safety. With an infinitely greater watchfulness our Lord, who has gone before and who knows every step of the way, does not suffer our feet to slip, if we will but trust him and step where He directs. In the inspired words of Hannah, "He will keep the feet of His saints" (1 Sam. ii. 9). Let us then thank God and take courage, and dare to step out boldly wherever He directs us, even though the way may be steep and seem dangerous, for we have One by our side who is able to keep us from stumbling and to present us faultless before the presence of His glory with exceeding joy (Jude 24).



DEEDS always impress people more than words. Nor need we wonder at this. Do we not find that our own attention is arrested by noteworthy actions rather than by eloquent speeches?

It was the same in the days of long ago. To the disciples on the road to Emmaus, the Lord Jesus was "a Prophet mighty in deed and word" (Luke xxiv. 19), and to the inspired writer of the Acts what Jesus began to do came before what He began to teach (Acts i. 1).

It must be so. Nobody will pay attention to our words if our deeds are not such as win their approval.

A magnet loses its power to attract if rubbed over with garlic, and one who testifies by his speech will do so in vain if his life is unsavoury and inconsistent.

A young Christian, not long converted, was asked to take part in an open-air service. He replied "I will gladly do so, but my great ambition is not to become a preacher, but to practise Christianity as I find it in the New Testament." Was he right or wrong? What can be worthier aim for a Christian than to be swayed in his daily life by the great truths taught by the inspired apostles?

The man who holds forth the Word of Life must be consistent in his conduct if he is to do it effectively, but what he holds forth is transcendently greater than himself or his behaviour.

Reading the Gospel of Mark carefully, we cannot but notice how the Lord again and again emphasises the importance of His words rather than of His deeds.

His miracles of mercy had attracted tremendous crowds. "All the city was gathered together" to witness them. But Jesus withdrew for prayer, and next day, instead of resuming His marvellous works, went elsewhere to preach, declaring that it was for this that He had come forth (Mark i. 32-38).

Again the multitudes surrounded Him, full of amazement at a marvellous miracle. Again He withdrew, this time to the seaside. The crowd followed, but it was to teach them, not to work more miracles, that He had done this (Mark ii. 12-13).

Once more the throng swarmed around Him, eager to touch Him and be healed of their plagues. Once more He withdrew on this occasion to a mountain. Calling His twelve apostles, He appointed them, first that they should be with Him, then that He might send them forth to preach (Mark iii. 10-14).

Reader! What are you doing with regard to the Word of Life? You may be staggered by the inconsistency of so-called Christians, but in spite of this you may find the peace of God which passeth understanding by a surrender of your life to Christ. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life."

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. House overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063.

BRIGHTON.—Homely holiday apartments, with Christian family; very central; near Tabernacle, sea and station; 30/- each sharing, with board, bed and breakfast, 20/- 8, Prestonville Road, Dials. B1148

CHRISTIAN Eventide Home.—Certified nurse in attendance; special terms for the aged and infirm from 25/- to 30/- per week. Boarders 3/- per week, or bed and breakfast 20/-. Christian fellowship. Apply Secretary, 5, Tintern Avenue, Westcliff-on-Sea. B1158

FOLKESTONE.—Comfortable Christian home of rest (Pentecostal). Facing sea. Apply Mrs. Coombe, "Hebron," 23, Wear Bay Crescent, B1160

GLOSSOP Elm Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire.

HASTINGS.—Board-residence 35/-, bed and breakfast 21/-; home comforts, good food. Mrs. Barnes, 10, Quarry Terrace. B1150

HERNE BAY.—Comfortable apartments, clean; cooking and attendance; quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B971

HOVE, Brighton.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Benlah Cottage," Erroll Road, West Hove, Sussex. B1063

HOVE.—Board-residence, long or short; comfortable accommodation, homely select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marmon Road. B1130

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle, close to sea; open view. Mrs. Baker, 247, Portland Road. B1154

LEIGH-ON-SEA.—Comfortable apartments, bed and breakfast, £1 per week; full board week-ends if desired; special terms for parties. Mrs. Curmore (Foursquare), "Bethany," St. Clement's Drive. B1141

LEIGH-ON-SEA.—Comfortable apartments with or without board, or bed and breakfast. Terms moderate. Would also consider permanent let for winter months. 15, St. Clement's Drive. B1162

SHANKLIN.—Board-residence; ideal position, 3 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1023

SILLOTH, Cumberland.—Comfortable, homely apartments, with or without board. Board 30/- per week two sharing. Elim Crusaders and others welcomed; help in small assembly appreciated. Mrs. Cameron, 13, New Street. B1152

SOUTHPORT.—Elim Holiday Home in "England's seaside garden city"; commodious house in its own grounds. Bible readings in house. Apply, Miss Bagshaw, Stonecroft, Birkdale.

SUNNY Southport.—Foursquare Home of Rest and fellowship; highly recommended, delightful situation, personal supervision. Terms moderate; permanent or otherwise. Mrs. Davenport, "Wenderholme," 4, Westmoreland Road. B1145

WESTCLIFF.—Homely apartments, or bed and breakfast; other meals by arrangement; near sea and station; select neighbourhood; terms moderate. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B1085

WESTCLIFF, Southend-on-Sea.—Apartments, bed and breakfast, £1, two sharing 15/-, full board on Sunday, 2/6. Foursquare. Mrs. Green, 213, North Road. B1159

WORTHING.—Elim Holiday Home, on sea front, in best part of Worthing. Spiritual and natural attractions combined. A series of Bible-Readings will be given by Pastor H. W. Greenway from August 15th. Apply Miss Barbour, Seabury, Worthing.

WORTHING.—Homely board-residence, or apartments; beautiful position near Downs, yet convenient distance to sea front, assembly, shops, buses, etc. Moderate terms. "Foursquare," 29-31, Shandon Road, Broadwater. B1153

HOUSES, FLATS, ETC. To Let and Wanted.

CAERNARVON.—To let, house near Caernarvon; 2 sitting-rooms, 3 bedrooms; electric light, bathroom hot and cold water, large garden. £3 monthly and taxes. Box 233, "Elim Evangel" Office. B1157

SITUATIONS WANTED.

LADY seeks position nurse-help; child lover, needlewoman, some experience sickness. Companion-help, similar position. (6 years Sunday School Teacher.) W., 109, Grosvenor Road, Forest Gate, London, E.7. B1155

As HOUSEKEEPER to widower, middle-aged, no children. Refined Christian home valued. Good cook and manager. Please state full particulars and wages offered—Miss Skippen, 25, Exeter Street, Norwich. B1161

PROFESSIONAL.

Miss **JANET F. FULLER** gives a complete knowledge of the essentials of pianoforte playing in 40 graded lessons, covering the whole ground work of music, guaranteed. Highly recommended by Sir Walford Davies, Mr. J. R. Griffiths, B.Mus., and "Musical Opinion." Testimonials from all parts; fees and full particulars by post; personal lessons or by correspondence. Cramer's Studios, 139, New Bond Street, W.1.

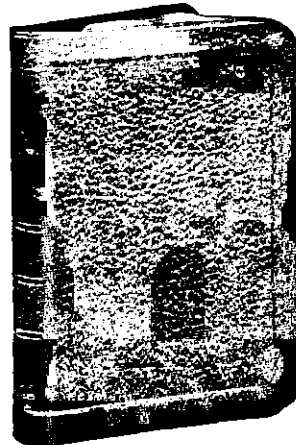
MARRIAGE.

OLIVER JORDAN.—On July 23rd, at the Foursquare Gospel Tabernacle, Leeds, by Pastor G. Miles, Mr. W. Oliver to Miss E. Jordan, both Elim Crusaders. B1165

WITH CHRIST.

DEAN.—On July 28th, David Dean, age 2 years and 7 months. Of Leeds, Safe in the arms of Jesus. B1164

GELDERU.—On July 28th, Mrs. Gelderu, age 76, who for many years has been associated with the Leeds Assembly. Asleep in Jesus. B1163



REDUCTION IN PRICE

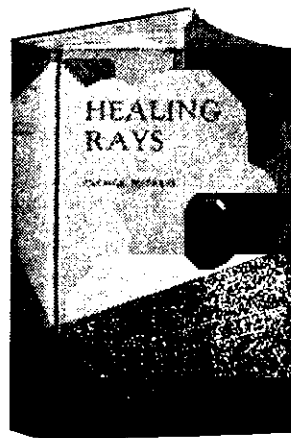
"The Crusader Bible"
is now reduced
from 4/- to 3/6
(by post 4/-)

Thumb Indexed, 5/-
(by post 5/6)

ELIM PUBLISHING Co. Ltd.
Park Crescent, Clapham Park,
London, S.W.4

HEALING RAYS

By Principal **GEORGE JEFFREYS**



You must read this
book to really
understand the
wonderful truth
of Divine health
and healing.

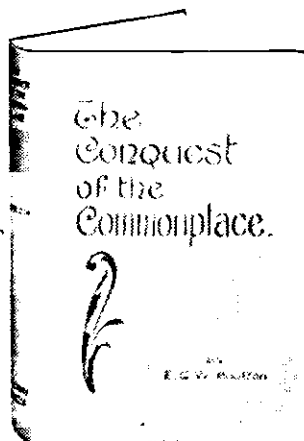
Cloth Boards, 3 6 (by post 4/-)

Edition de luxe, 7 6 (by post 8/-)

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W.4

The Conquest of the Commonplace

By E. C. W. BOULTON



"Mr. Boulton is helpful and convincing because he makes his readers feel that he knows himself those supreme things about which he writes so beautifully... Ten different subjects, ranging from gravitation to happiness, find their place at Christ's feet. This is a book for the quiet moment & the early morning watch."

—*Joyful News.*

Gilt-stamped pluviusin covers
2 6 net (by post 2 9)

Elim Publishing Company, Ltd.
Park Crescent, Clapham Park, S.W.4

THE Miraculous Foursquare Gospel

Vol. I.
Doctrinal

Vol. II.
Supernatural

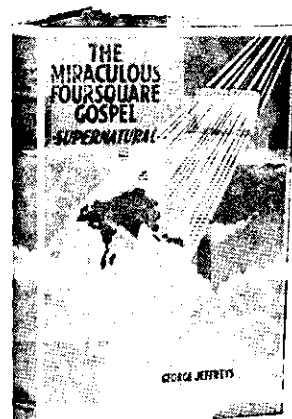
BY
PRINCIPAL
GEORGE
JEFFREYS

Illustrated and with
Questions & Answers

In cloth boards,
with 3-col. jacket
2/6 each (post 2/10)

In 3-colour paper covers, 1/6 each (by post 1/9)

ELIM PUBLISHING CO., LTD.
PARK CRESCENT, CLAPHAM, S.W.4



The Coming of Christ —and after

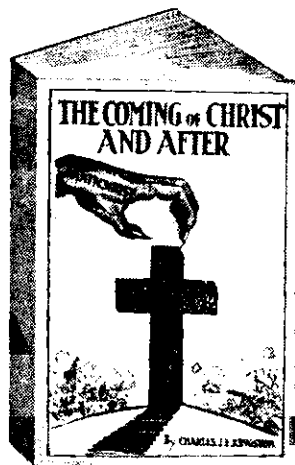
By

C. J. E. KINGSTON

An excellent book on an all-important subject. It deals with the matter in a manner at the same time lucid, comprehensive, and easily understood.

—*The Christian Herald*

1/6 (by post 1/9).



ELIM PUBLISHING CO., LTD.
PARK CRESCENT, CLAPHAM PARK, S.W.4

PRAYING TO CHANGE THINGS

BY

CHAS. E. ROBINSON,
LL.B.

A book that is
valued by every-
one who reads
it.

Cloth Boards, 2/- (by post 2/3)
Paper Covers, 1 6 (by post 1/9)

ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham Park, S.W.4

