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THE MINISTRY OF HEALING (see page 729)

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 46

NOVEMBER 17, 1933

Twopence

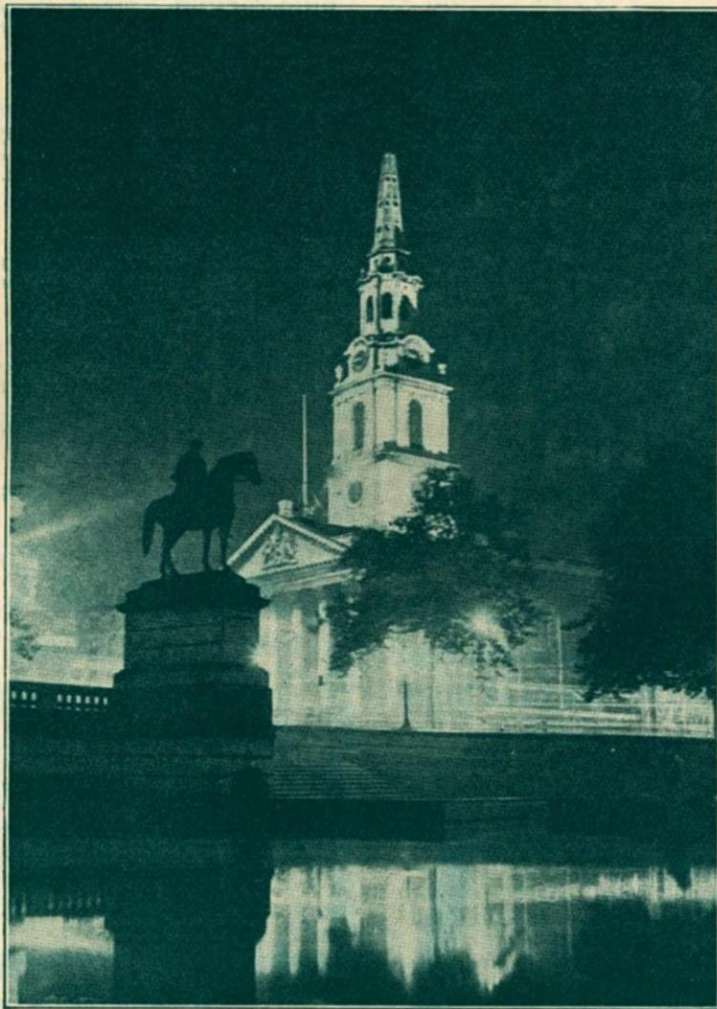
SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



"The people that walked in darkness have seen a great light"

COMING KING



"I
will
come
again."

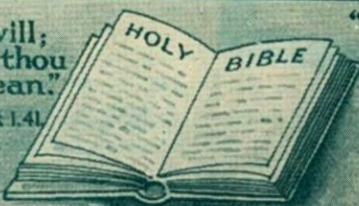
John XIV. 3.

BAPTISER



"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 Elm Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIV. November 17, 1933 No. 46

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Laying of Foundation Stone by
Principal George Jeffreys, for
New Elim Tabernacle
Cowbridge Road, near Cathedral Road
CARDIFF, on Friday, 17th Nov., at 3 p.m.

--- KENSINGTON ---
KENSINGTON TEMPLE, KENSINGTON PARK ROAD,
LONDON.

Friday Night Rally

Special subjects for the month of November :

- NOV. 3RD "The Bible" Principal P. G. Parker & Pastor J. Smith.
" 10TH "The Baptism of the Holy Spirit." Pastors E. C. W. Boulton & W. G. Hawkins
" 17TH "The Gifts of the Holy Spirit" Pastors W. G. Hathaway & H. T. D. Stoneham
" 24TH "The Second Coming of Christ." Pastors P. N. Corry & H. A. Court.

Principal George Jeffreys and
Revival Party's
REVIVAL AND HEALING
Campaign
SCARBOROUGH. In the Grand
Skating Rink,
Foresore Road. Now Proceeding.

WATCH THESE DATES

BRIGHTON. Nov. 13—19. Elim Tabernacle, Union Street. Special Children's Mission. Week-nights at 6.30 (except Saturday). Speaker: Evangelist J. C. Cariss.

BRIGHTON. Nov. 20—26. Elim Tabernacle, Union Street. Crusader Campaign. Week-nights at 7.30 (except Friday), Sunday, 6.30. Speaker: Pastor Gowan Bishop.

CHELMSFORD. Dec. 2, 3. Elim Tabernacle, Mildmay Road. Special Visit of Ilford Male Voice Quintette.

EDINBURGH. Nov. 12—26. Elim Tabernacle, Dean Street. Evangelistic Campaign by Pastor P. Le Tissier.

EXETER. Nov. 18—20. Elim Tabernacle, Paris Street. Bible School and Evangelistic Campaign by Principal Parker.

GLASGOW. Nov. 12—26. City Temple, Elmbank Street. Evangelistic Campaign by Pastor A. Longley.

GUERNSEY. Commencing Oct. 29. Vazon Mission Hall. Castel. Evangelistic campaign by Pastor Charles Kingston.

GRIMSBY. Commencing Nov. 5. Elim Hall, Tunnard Street. Campaign by Pastor T. Tetchner.

HOVE. Nov. 12—19. Elim Tabernacle, Portland Road. Crusader Campaign. Week-nights at 7.30 (except Friday). Sundays, 6.30.

HUDDERSFIELD. Nov. 29. Temperance Hall, Princess Street. Visit of Pastor R. Tweed.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally. For special subjects during November, see previous column.

NEW MALDEN. Commencing Nov. 5. West Barnes Gospel Hall, Seaforth Avenue. Campaign by Evangelist T. W. Thomas.

PORTSMOUTH. Nov. 25—27. Elim Tabernacle, Arundel Street. Bible School and Evangelistic Campaign by Principal Parker.

CHRISTMAS

JOIN THE FAMILY GATHERINGS
AT ONE OF THE
ELIM HOLIDAY HOMES.

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Appty. The Superintendent, Elum Woodlands, Clarence Road, Clapham Park, London, S.W.4

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Christmas & New Year

CONVENTIONS

In LONDON
BELFAST - GLASGOW
CARLISLE - DOWLAIS - ETC.

■ FURTHER PARTICULARS NEXT ISSUE ■

The picture of St. Martin-in-the-Fields on the front page of cover is from a photograph taken by Mr. George Clarke, Croydon.

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. XIV., No. 46

NOVEMBER 17, 1933

Fridays, Twopence

R. A. Torrey: a Stimulating Link

By MARY E. BANKS

[It is now five years since Dr. Torrey left us. We recently came across the following appreciation of his life. Its reproduction in our columns will prove stimulating to many.—Ed.]

SOMETIME during the early morning of 26th October, 1928, the indomitable spirit of Reuben Archer Torrey slipped its earthly moorings, and went to be with the Master whom he had served so long and faithfully. Another famous evangelist, who, by the way, was a convert of Dr. Torrey's, in one of his meetings one day said: "When you read some day in the newspapers that I am dead, don't you believe it, for it won't be true. You will know that I have just changed my clothes, that's all—exchanged this poor earthly tenement for 'a house not made with hands.'" And, doubtless, when the news of the sudden translation of this grand old veteran of the Cross was flashed over the wires, hosts of those who had been born into the kingdom through his spoken or written word, though saddened over their personal loss, felt the comfort of this truth, and thought of

THE GLORY OF HIS REWARD,

held out in the promise: "They that turn many to righteousness shall shine as the stars for ever and ever."

Not only in this country, but across the water and in the far corners of the earth there will be many a toiler, many a modern hero of the faith, for whom his prayers went up daily, who will especially miss his interest and intercession in their behalf. I have often wondered how he found time to pray for the numbers he remembered by name, in definite prayer day and night, for again and again, in writing to friends, he would assure them he was praying for them every day. Australia was particularly on his heart, where he and his singer, Mr. Alexander, held their great meetings of twenty-five years ago. He said that since he was there he did not think there had been a day that he had not prayed for the different places he visited. His prayer life was a vital (perhaps the most vital) part of his ministry. In addition to all this, people were constantly writing to him invoking his prayer help, and to none of these appeals, as far as I know, did he ever fail to respond. In all his teaching and

writings he put the greatest emphasis on prayer, and he backed it by the testimony of his own life.

The influence of his numerous books dealing with Christian life and work can hardly be overrated. Probably no writer along these lines has had a larger clientele. Almost every Sunday school teacher is familiar with his *Gist of the Lesson*. Some of these books have been

TRANSLATED INTO THIRTY-THREE LANGUAGES.

Some of the most widely-read are: *Soul-winning Sermons*, *How to Work for Christ*, *What the Bible Teaches*, *The Power of Prayer and the Prayer of Power*, *Getting Gold out of the Word of God*, *How to Succeed in the Christian Life*, *How to Study the Bible*, *Real Salvation*, *The Gospel for To-day*, *The Bible and Its Christ*, *The Voice of God in the Present Hour*, *The Bible*, *the Peerless Book*.

His life was always a busy one. It was a great disappointment to him when his voice began to fail, and he had to decline invitations. In July, 1924, he resigned his position as dean of the Los Angeles Bible Institute and, his pastorate of the Church of the Open Door, both of which he had founded and into which he had put, as he said, "twelve and a half of the best years of his life," in order to return to evangelistic work, feeling that this was the Lord's will; and since then he had conducted campaigns in various places, coming to his home in Asheville, N.C., his headquarters, only for breathing spells. He selected Asheville chiefly because it was centrally located and easily accessible to and from all parts of the country. He never knew what it was to be tired, or rather, he never knew when he was tired. He had

A MARVELLOUS RESERVOIR OF ENERGY

upon which he seemed able to draw without limit. After closing a strenuous three-weeks' engagement, during which he would speak twice and sometimes three times a day, with personal interviews in between, and a long railway journey to wind up with, he would

boast that he was not at all tired. During the last three years or so of his life he went from one engagement to another with scarcely a week's intermission; and during these few periods of leisure he was doing some literary work or other. During this year he had given the months of January, May and September to teaching in the Moody Bible Institute.

For several years he was superintendent of city missions in Minneapolis, Minn., going from there to Chicago, when he was for some time identified with the Moody Bible Institute.

He was for years connected with the famous Mission Conferences at Northfield and afterwards established the Montrose Bible Conference Association at Montrose, Pa., where he spent part of his summers.

He never set any figure on his services. Always in arranging evangelistic meetings he insisted that no pressure was to be put on the people by personal appeals as to what they would contribute; to him this method savoured of commercialism. He stipulated that they were to pay him only what they saw fit or were able to pay. Once, in referring to the fact that Billy Sunday had been

ACCUSED OF COMMERCIALISM,

he said that he knew he did not go into the work for the sake of money. When Sunday considered giving up a high-priced position in one of the great baseball leagues, he went to Dr. Torrey for counsel; told him how a Y.M.C.A. in Chicago had offered him £15 a month to become its religious director and how he wished to give up ball-playing, but had a wife and several children to support. What should he do? Dr. Torrey replied: "Billy, if God calls you to work you go, no matter how great the financial loss and sacrifice." And he went.

Dr. Torrey always laid much stress on preparatory work being done in the way of prayer meetings in advance of the meetings. He believed that the greatest human factor in a real revival was prayer.

He was repeatedly urged to undertake another evangelistic tour of the British Isles, but he declined on the ground that he wanted to use his remaining days where they would count most for the Lord. He added: "I say my 'remaining days'—I don't mean by that that I am feeling old, for I am not, though I was seventy-one last January. I don't feel a day older than when I started round the world twenty-five-years ago. Nevertheless, I cannot but realise that a man of seventy-one is not likely to have more than ten or fifteen years to work—strenuously, at least. Of course

I AM GRATEFUL TO GOD

for this, but I know that I must stop sometime, though I have no feeling of doing it at the present time. I want my life to count to the very utmost for Him."

Sitting in his study at his home in beautiful Kenilworth, a suburb of Asheville, dictating his correspondence, he would look away now and then to the hazy spurs of the Blue Ridge, of which his windows enclosed a superb vista, and sometimes a paragraph would run like this: "As I dictate this letter, I am looking out of my window upon a wonderful panorama of mountains and valleys and forests, with wild

flowers everywhere, and can see mountain ranges five, ten and fifteen miles away." Sometimes he would stop in the midst of dictation and tell me about the people he was writing to or writing about. Some of them had been students of his out in Los Angeles who were now on the mission field and whose careers he followed with keenest interest.

Of dominant personality, striking in appearance, white-haired and dignified in gesture and bearing, his eyes searching and keen as an eagle's, his head might have borne likeness to one of the prophets of old. One of his friends spoke of a "twinkle" in his eyes on a certain occasion, whereupon he responded that he had been told he had "piercing" eyes, but that this was the first time he had been told they had "twinkled." He did not use glasses till just before he died, and even then did not wear them except when reading, and not always then. This is the more amazing when one considers the

PRODIGIOUS AMOUNT OF STUDY

and textual research he had done throughout his long life.

He had a wonderful memory for faces and names. There were few people he had met whom he could not recall upon a second meeting or upon mention of their names.

Dr. Torrey took his B.A. with honours at Yale when he was nineteen, his B.D. after three years' course when he was twenty-two, and he took the Hebrew prize there when he was twenty-one. He studied at two universities in Germany, at Erlangen and Leipzig, and there he not only studied under but enjoyed the intimate personal friendship of some of the greatest scholars in Germany. One of these was the great Hegelian philosopher, Franz Delitzsch, in Leipzig, who took a great interest in him, giving him a special invitation to the use of his private library. When young Torrey was leaving he took him by the arm and walked with him down the long corridor to the door, showing great emotion at parting.

He believed that the study of mathematics was invaluable as an aid to exact thinking. He came from a family who were all natural mathematicians, and he took his own highest stand at Yale in mathematics. He thought the study of Latin and Greek should be stressed more in schools and colleges; he said he felt very strongly that the Greek language is the most perfect of any language ever spoken or written, and that he owed not a little to the fact that he had

READ GREEK EVERY DAY

of his life for many years. He thought the modern tendency to omit Greek and Latin in school curriculums is fatal to the highest culture. On the last day of his life part of the time he was reading his Greek and German Testaments. One summer, years ago, when I was attending a Bible Conference at Montreat, North Carolina, at which Dr. Torrey spoke, it was a matter of comment that he was up before the sun to pore over his Greek Testament in his room at the hotel. He spoke several languages fluently.

He and Rev. John C. Collins established in New Haven, Connecticut, what was probably the first boys' club in America, now known as "Friends of Boys."

R. A. Torrey's name is linked with such giants of the faith as C. H. Spurgeon, D. L. Moody, A. T. Pierson, A. J. Gordon, etc. Great evangelist-teacher-pastor, but first and foremost an evangelist, he wielded a powerful influence in this generation. In a decadent age, when pagan philosophies and theologies are darkening men's minds, his voice rang out like a clarion for "the faith once delivered." Like Paul, he "shunned not to declare the whole counsel of God"; before everything else, even his personal friendships, stood his loyalty to the Word of God. If there was one characteristic of his that impressed me more than another, it was his positiveness. He said that before he was converted he made up his mind that he would honestly examine the Christian faith and that

HE WOULD ABIDE BY HIS FINDINGS,

one way or the other; and for more than two-score years he has stood on all the great doctrines like the Rock of Gibraltar. There was no vagueness, no uncertain note, no equivocation about the evangel he preached. Probably no man in any generation has won more souls to Christ. To preach "the unsearchable riches of Christ" was his meat and drink. I have heard him say: "Woe is me if I preach not the gospel." He magnified the power of the Holy Spirit in all his doings. "A real, soul-winning evangelist is 'born, not made'—born of the Spirit—and Reuben A. Torrey was a living testimony to this fact. He 'got his orders from headquarters.'"

A great part of his ministry consisted in writing to people who were seeking spiritual help, those who were troubled with doubts or lack of assurance, and those who wanted light on certain questions. The keynote of his answers to such was: "Don't listen to the Devil and the doubts he suggests, but listen to God and His Word." Philipians iv. 6, 7 was a favourite quotation. He claimed that it was our privilege to live absolutely without anxiety or worry. To one who wrote him that he had never been able to claim this promise he said: "Well, then, claim it to-day. It belongs to you. Don't let the Devil cheat you out of it." In alluding to some distressing circumstance,

he wrote: "I started to say that I was sorry regarding this, but I don't know that I am sorry, for God undoubtedly had

SOME PURPOSE OF LOVE

in permitting it, and it is one of the 'all things.' God will take care of the whole matter if you will just trust it to Him." Romans viii. 28 was a household word in his family. When anything of a disturbing nature happened, his children were accustomed to remark: "Well, father, that is one of the 'all things.'" On account of the increasing difficulty with his throat, which seriously interfered with his utterance and which had barred him from public work for the last eight or ten months, he had, toward the last, been writing on a pad what he wanted to say. One morning when he had had trouble in swallowing his food, Mrs. Torrey said to him: "It seems to me that I would be discouraged." He wrote back: "Discouraged nothing. I am improving, and above all I am trusting in God and living in Philipians iv. 6, 7, and I want God's will above all else. Perhaps one purpose God has in it is to prove that Philipians iv. 6, 7 is as good in sickness as in such robust health as I have always had, and Romans viii. 28 is as true as ever."

His active life was filled with the most thrilling experiences that can crown a human life—leading men and women into the light of the glorious gospel of Christ.

WHENEVER HE WROTE LETTERS

to those who had been bereaved, he always quoted from I. Thessalonians iv. 12-17, in pursuance of the admonition: "Wherefore comfort one another with these words." Once he remarked, "What a blessed hope it is!" To use his own words; he was "radiantly happy 365 days in the year" because his heart rested in "the exceeding great and precious promises," and because they enabled him to endure patiently as seeing Him who is invisible, "looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ."

Impressions of the Bangor Meetings

By GEORGE PARK, Esq., J.P.

IT was my privilege to attend nearly all the meetings and, as I had never previously attended any services where Principal George Jeffreys or any of those associated with him in his great revival work had been preaching, it was with a keen and enquiring mind that I attended the Bangor Campaign.

(1) The first thing that impressed me was the great numbers of young people who attended, whose ages ranged from about fourteen or fifteen to thirty-five years.

(2) Then the heartiness and fervour of the singing of the hymns and choruses of praise and adoration were inspiring to a high degree.

(3) Jehovah Shammah (Ezek. xlvi. 35). There was a deep sense of the manifest presence and power of the Holy Spirit in all the meetings.

(4) I was greatly impressed with the proclamation of the gospel in its sublime simplicity and fulness, as commanded by our divine Lord and Master in Mark xvi. 15-18.

(5) Another notable feature was the clear and convincing expository addresses to believers, emphasising the supreme authority of the sacred Scriptures as the revealed Word of God; truly the only reliable and authorised guide for every traveller to the celestial city.

I have been asked by many people my personal judgment about the meetings. My answer is: Would to God that we had such God-honouring preachers and preaching in all our churches and mission halls.

I am thankful to our heavenly Father for much light and blessing received.

Heart Talks on Vital Themes

Day by Day

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

IT is good for us to remember that we have to live our life day by day. We are not expected to crowd two days into one. Certainly we are not expected to solve the problems of a year in twenty-four hours. The day by day plan enables us to face up to work and face up to problems that otherwise would be impossible. Sufficient unto the day is the work thereof. Sufficient unto the day is the evil thereof. Sufficient unto the day is the pleasure thereof.

This day by day plan is obvious throughout Scripture. God's creative work was on this plan. Day by day He accomplished a certain fixed quantity of work. The evening and the morning were the first day; the evening and the morning were the second day; the evening and the morning were the third day, and so on. God had a definite amount of work for every day and He did it. There was no unfinished work at the eventide of one day that confused the work for the next day. Confusion never entered into God's work because

HE HAD A FIXED PLAN

for every day. There were six definite days of work; there was one definite day for rest. It was just day by day.

It was the same with God's plans for the children of Israel. In a year they had to offer over 400 morning lambs and over 400 evening lambs. 800 lambs a year seems a large number at first sight, but when it is remembered that it was only at the rate of one every morning and one every evening, with the addition of an extra one on the sabbath morning and evening, then it does not seem so overwhelming. Two a day does not sound so appalling as 800 a year.

In the journeyings of Israel the same daily sufficiency was arranged by God. The journeys of the children of Israel were decided by the movements of the glory cloud. Day by day their progress or rest was arranged by God. There was no need for anxiety on the part of any Israelite—God led them on a day at a time. Not a shade of worry needed to enter into the life of any Israelite. As they lived their daily lives with God there was always the accomplishment of each day's plan.

This day by day living was very obvious in the life of our Lord. The Psalmist said "Thou wakest mine ear morning by morning." That was indeed the experience of the Son of God. He came to live one day at a time. Morning by morning He got fresh messages from His Father and new directions for the day.

HE WAS NEVER HURRIED,

yet He never wasted time. "Are there not twelve hours in the day?" He quietly asked those who betrayed an anxious spirit. He wended His way through life at a quiet, even pace. His days were according to plan. He was never two hours behind

schedule time. He was never an hour in front of it. His daily schedule was kept in heaven, and perfectly worked out by the power of the Holy Ghost on earth. Had the Lord Jesus been in an office He would never have said that He had been so rushed that some of the work must stand over until the next day. It was day by day, hour by hour, minute by minute living in the will of God.

It is good for us at the beginning of each day to face up to the fact that God has a plan for us for the whole day. For the mother in the home, for the farmer in the fields, for the miner in the mine, for the child at school and the headmaster at college, for the assistant in the shop and for the minister of the Church God has a daily plan. If we try to do more than God has planned then we shall get rushed and confused. Our nerves will be strained, and at night-time we shall feel that our day has been one of

STRUGGLE AND MUDDLE.

If we laze away our moments, if we rest when we should be working, if we talk when we should be praying, if we play games when we should be visiting, if we argue when we should be sympathizing, then again at eventide we shall be oppressed with a sense of failure. But if we take God's plan for each day and trust Him to give us grace to carry out that plan, then at eventide we shall triumphantly be able to say: "I have finished the day's work which Thou gavest me to do."

Day by day, is God's plan. Give us day by day our daily bread. Give us day by day our daily rest. Give us day by day our daily work. Give us day by day our daily strength. Give us day by day our daily joy. Give us day by day our daily faith. Give us day by day our daily everything. Grant that Wednesday may not clash with Tuesday and grant that Friday may not interfere with Saturday.

Remembering that the night cometh I must plod steadily on while it is day. Remembering that tomorrow cometh with its

FULL ROUND OF DUTIES

I must finish the work of to-day lest unfinished work dislocates the duties of to-morrow.

Remember that even when we feel unsuited for the day before us, faith in God will result in strength being given.

I have just been told a story in proof of this. The sister who told me the story awakened one morning feeling very ill. It seemed impossible to get up. Yet there were important duties lying ahead, there was a most important journey to make. But why the weakness? Surely such weakness of body was interfering with the plan for the day. How helpless she felt. What a wasted day lay ahead. But then she called on the Lord and asked that, despite all appearances, the day might be usefully employed. After a while a little strength was given—strength to rise. That

important journey would under normal circumstances be made by motor-car. But the sister was too ill to drive. She therefore decided to go by train. The day seemed to be strangely dislocated. Yet the Lord's blessing had been sought. Was He indeed leading? Was the clash of circumstances being overruled by Him? Oh, yes, all was well. In the train conversation opened up with other ladies. It turned to the things of God. At last one of them said, "Why did you come into this carriage this morning?" That strange question

LED TO DEEPER CONVERSATION.

The questioner was in deep trouble. In the early days she had listened to the prayers and pleadings of Methodist parents. But she had turned from their advice. One day she deliberately said to herself: "I will not try and serve God." For years she kept her word. A measure of worldly happiness followed, but in the course of years the happiness was smashed. Money was lost—her husband died. In her anguish she had set herself a time. It was a fortnight before Christmas. She would settle up things before Christmas, and then at Christmas she would join her husband in the grave—she would commit suicide. Only a fortnight to live! and, lo, a lady comes into her railway carriage and talks of the things of eternity. Old memories are revived. Mother's God and father's Saviour are brought again into her memory. Down in her human heart, crushed by the tempter, feelings lie buried that grace can restore. Grace begins to work through the appearance of this lady who talked about the things of God. "What brought you into this carriage this morning?" Such was the wondering question. But the answer came. Evidently God Himself had brought about that visit. In a short time the unexpected visitor and the heart-crushed sinner were kneeling together—and the would-be suicide

WAS GLORIOUSLY SAVED.

To-day she is a member of a Baptist Church, finding her joy in the same Saviour who saved her parents long ago.

Who was it who planned that Christian sister's day? Who was responsible for permitting weakness that turned a motor drive into a train journey? Who was it who led to the exact carriage where there was a soul hungry for God? It was God Himself. He planned the day. His child yielded to His plan, and a soul was born into the kingdom and another soul went singing on her way because God had been so good—so very good.

So it may be with us all. Each day may be a God-planned day. If we are trusting Him then a storm does not disprove His care. Storms may come in a day's journey as well as sunshine. But faith does not look at appearances. Faith is not startled by the clouds of difficulty. Faith knows that above the storm One is working in perfect wisdom, perfect love, and at the right moment the storm will be quelled and the designed haven safely reached.

Gipsy Smith beautifully illustrated this day by day, moment by moment care of our day. The story is as follows: "When Gipsy Smith was once holding

meetings in the Rhondda Valley, he received a letter from a man who for three months had been

UNDER CONVICTION OF SIN.

He told of his double life, and of his great sins. He had now abandoned his sinful life, but it seemed that the very hell of it was still in his soul, and day or night he could not get rid of it. He asked, 'Do you think there is any hope for me?' Says the Gipsy: 'I laid the letter down and looked out of the window. The snow was falling, and I watched it until I thought I heard a little snowflake say to the mountain, 'O mountain, I am only a little snowflake; I want a place to rest. If I fall, can you bear me?' Then I thought that old mountain groaned out of its eternal depths, and said, 'Little snowflake, I have my roots in God. Fall on me and see.' Then I penned my little parable to my friend a hundred miles away, and later a letter came in which he said, 'Thank God, I'm on the mountain, and the mountain bears!'"

D. L. Moody illustrated the same truth in another way: "He used to tell a story concerning a clock that was in his dining-room. It was given to him by a lady who was very much afraid that if she became a Christian she would not be able to keep on following the Lord. Mr. Moody said, 'That clock takes one tick at a time. During a week the ticks total into millions, but a wise clock does not think of the millions, but of the next tick.' The lady afterwards sent Mr. Moody the clock as a present for the lesson she had learnt. 'Moment by moment, I'm kept in His love.'"

Miss Annie Johnson Flint, the beautiful poetess, put the same truth in her artistic way. She speaks of

MOMENTS INSTEAD OF DAYS,

but moments make up days, and so it comes to the same thing.

He's helping me now—this moment,

Though I may not see it or hear,

Perhaps by a friend far distant,

Perhaps by a stranger near,

Perhaps by a spoken message,

Perhaps by the printed word;

In the ways that I know and know not

I have the help of the Lord.

He's keeping me now—this moment,

However I need it most;

Perhaps by a single angel,

Perhaps by a mighty host,

Perhaps by the chain that frets me,

Or the walls that shut me in;

In ways that I know and know not,

He keeps me from harm and sin.

He's guiding me now—this moment,

In pathways easy or hard,

Perhaps by a door wide open,

Perhaps by a door fast barred,

Perhaps by a joy withholden,

Perhaps by a gladness given;

In ways that I know and know not,

He's leading me up to heaven.

He's using me now—this moment,

And whether I go or stand,

Perhaps by a plan accomplished,

Perhaps when He stays my hand,

Perhaps by a word in season,

Perhaps by a silent prayer;

In ways that I know and know not,

His labour of love I share.

To live our life day by day in the hands of God is not a new thought. The possibility of so doing has been proclaimed millions of times. We know the theory quite well. This little talk is designed to urge us to practise the theory. Day by day let the Lord have control. Believe that He will dwell in you day by day in order *to will* and *to do* His good pleasure. Make daily covenants. Believe that God will not fail

you. Then experience will satisfy us all that the only day worth while is the day that is God-planned.

ANONYMOUS GIFTS.

We acknowledge with gratitude the following anonymous gifts:

To the Work in General: Sandhurst, 1/6; Abergavenny, 5/-; Birmingham, 24, £2.

Elim Foreign Missions: Carlisle, 5/-.

Scarborough Campaign: Birmingham, Smallbrook, £1.

"When God Changes a Village"

New Missionary Book by WILLIAM F. P. BURTON

FOUR years ago the beloved author, the veteran missionary of the Belgian Congo, gave us his thrilling picture of Shalumbo, the converted slave-raider, entitled, *When God Changes a Man*, with all its rare glimpses of the Actual, as Carlyle would have called it, in the raw heathenism of that great field.

Now we are further placed in his debt by his great story, *When God Changes a Village*, an equally compelling picture of real African life in process of vital transformation under the breath of the Spirit of God. In a long experience both of actual missionary service and of its descriptive literature, seldom have we been stirred so deeply as by this clear and unadorned account of spiritual labours and conflicts, bed-rock problems and apostolic triumphs, among the primitive races of the Dark Continent.

The narrative circles round the story of Bunda and its dynasty of chieftains whose ancestry led the great mass treks of conquest from the shores of Tanganyika

to the Kisale lake nearly three centuries ago. The crisis of the narrative comes in the great prayer struggle for the soul of the present Chief Penge, traced from his early savage opposition to the Gospel, through the slow and oft-retarded march of conviction into his heart, the crucial decision for Christ, and his triumphant emergence as a bright confessor of and witness for his Lord, with all the impetus to evangelism among his own and other tribes that his rank and influence could give.

Characteristic light is frequently thrown upon Roman Catholic activity and persecution in the Congo. There is also an illuminating summary of the main points in the conundrum represented by Christianity *vis-à-vis* African polygamy.

We must not further anticipate the story. Get this book. It is a greater thriller, and far more profitable, than any that the world can give.

Obtainable from the Elim Publishing Company, Ltd. Price 2/6 (by post 2/10).

Victorious Life Chorus

B.A.B.

BENJ. A. BAUER.

With enthusiasm.

1. Have you been fill'd with the Ho-ly Ghost and pow-er, Is Je - sus
2. Yes, I've been fill'd with the Ho-ly Ghost and pow-er, Je- sus is

real to your heart and life this hour? Tar-ry be-fore Him un-
real to my heart and life this hour; Joy-bells are ring-ing, the

til the Lord of glo - ry Sends down from heaven the show'rs of lat-ter rain.
sing-ing Prais-es to Je - sus, my Lord and coming King.

Bible Study Helps

LIFE THAT IS LIFE.

(John xvii. 3).

1. It is a **needed** life. "No breath in them" (Ezek. xxxvii. 8). Dead (Eph. ii. 1).
2. It is a **heavenly** life. "With Thee is the fountain of life" (Psalm xxxvi. 9). "In Him was life" (John i. 4).
3. It is a **communicated** life. "He that eateth Me shall live by Me" (John vi. 57).
4. It is a **bestowed** life. "The gift of God is eternal life" (Rom. vi. 23). "I give unto them eternal life" (John x. 28).
5. It is an **ample** life. "I am come . . . that they might have it more abundantly" (John x. 10).
6. It is a **certain** life. "Because I live ye shall live also" (John xiv. 19).
7. It is a **perpetual** life. "And this is life eternal" (John xvii. 3).

THE IDEAL CHRISTIAN LIFE.

(Matthew v. vi., vii.).

1. What it is.
2. What it is not.
3. How it may be helped.
4. How it may be hindered.
5. The result of living it.
6. The result of not living it.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by PERCY G. PARKER

Sunday, November 19th. Psalm cxix. 17-32.

"I have stuck unto Thy testimonies" (verse 31).

The word "stuck" is a picture word. Some would not use it—they are afraid it is slang. But it is a word crammed with meaning. Stick one piece of wood to another and the two become one. Stick a stamp on a letter and the two become one. If we stick to God's testimonies then we two become one. God's law and our life are merged together. The ideal is for God's law and our life never to be separated. In the day of temptation, if we stick to God's law, then we shall not yield. In the day of subtle attack, if we stick to God's law, then we shall obtain the victory. Stick to God's law and the Devil will not be able to stick to your life. Stick to God's law and the ungodly will not wish to stick to you. Stick to God's law and worldly Christians will leave you to walk the narrow way alone. It is only those who stick to God's law who do not damage their shins on the ragged rocks of worldliness.

Monday, November 20th. Psalm cxix. 33-48.

"I will walk at liberty" (verse 45).

There is no such thing as complete liberty. We are bound by laws on every hand. Man cannot fly because God has not given him wings. Man cannot do without sleep because God has made sleep a law of human nature. Man cannot live without eating and drinking because God has made natural life dependent upon food and drink. True liberty comes not by fighting law but by recognizing it and living within its demands. Bondage enters into our lives when we try to live outside the law of God. True liberty comes when we live in obedience to His law. The freest child is the one who obeys the laws of its parents. Would we walk at liberty? Then let us obey God. In our captivity we find our freedom. In limiting ourselves to the law of God we release ourselves into the pleasures of God. He who twines the law of God about his heart breaks every fetter that binds his soul.

Tuesday, November 21st. Psalm cxix. 49-64.

"I am a companion of all them that fear thee" (verse 63).

I love the company of the Lord's people. I love those who are marching to Zion. I love those whose hearts are set upon God. My heart cries out for the people of Zion, the songs of Zion, and the pleasures of Zion. The multitudes can gather together to do evil, but I will companion with the multitudes who gather together to do good. Give me the

companionship of those who love the Bible, who love the prayer meeting, who sing the twenty-third Psalm, who give out tracts, who love the house of God, who give to the service of God, who intercede for the servants of God. Give me companions—but give me godly companions. Give me the companionship of those who in every department of their lives are eager to please God. Give me the companionship of those who are saturated with the one purpose of making Christ pre-eminent in every single thing—then I shall be content.

Wednesday, November 22nd. Psalm cxix. 65-80.

"Thou hast dealt with Thy servant, O Lord, according unto Thy Word" (verse 65).

God always deals well with us. He has promised to deal well with us on condition that we obey His Word. Our prosperity depends upon obedience. God fights for those who fight for Him. No good thing will He withhold from them that walk uprightly. Let us think how He has dealt with us. He has promised that in every trial He will make a way of escape that we may be able to bear it. Has He been true to His Word? Look back over your life. What are the trials you have received? A loved child died. Your business was not a success. An inviting door was suddenly shut. Pain came! Shortage came! Disappointment came! Yes, all these came. But with them came a way of escape. Grace carried you over your troubles like a rushing stream carries a straw over the rocks. Looking back we are able to say with the Psalmist: "Thou hast dealt with Thy servant, O Lord, according unto Thy Word."

Thursday, November 23rd. Psalm cxix. 81-96.

"How many are the days of Thy servant?" (verse 84).

At times we are all impelled to ask this question. How long shall I live? How long shall I be allowed to mother my family? How long shall I live to be a husband to my wife? How long shall I walk the familiar streets? How long shall I sit in my accustomed place in the house of God? How long will it be before people talk about me in the past and not in the present? How long—how long? Well, we do not know. Maybe we shall live until Jesus comes. Maybe we shall die first. But whether we live or die it will be all right as long as we have respect unto God's commandments. We do not cling to life, we cling to God. We may lose our earthly life but we cannot lose Him. As long as we really live and move and have our being in

God we shall never really die. We may go from downstairs to upstairs but the connecting passage is not dark, for the steps from earth to heaven are engraved with the promises of God.

Friday, November 24th. Psalm cxix. 97-112.

"Thy word is a lamp unto my feet" (verse 105).

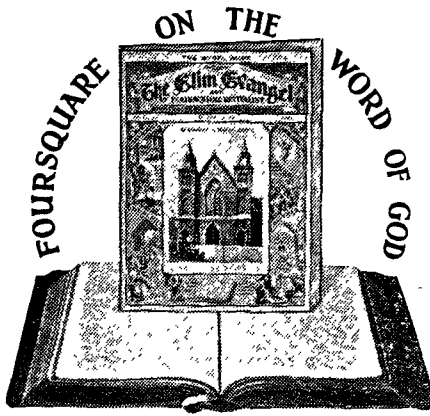
My feet have to walk in slippery places. They have to be placed on rocky ground. There are holes and ridges, there are mounds and descents. The precipice is very near. The waters cascade beside my path. There are serpents in the way. Broken glass and twisted nails threaten to cut my flesh. There are by-ways and sidewalks. The night is dark, the stars are not shining. How shall I keep the path? How shall I tread the pilgrim pathway to eternity without wounding my feet and wandering from the way? There is a way. Even the darkest path can be lightened with the Word of God. Thy Word is a lamp unto my feet. Like a torch it frightens away the wild beasts of evil and reveals the pitfalls of temptation. The oil in the lamp of God's Word is never exhausted.

Saturday, November 25th. Psalm cxix. 113-128.

"Hold Thou me up and I shall be safe" (verse 117).

If God supports, I shall be safe. The storms may sweep around me but I shall not drown. Ten thousand may fall at my right hand and fifty thousand at my left hand, but I shall be safe. The child would easily get knocked down and hurt amidst the struggling crowd, but if the child is held on father's shoulders there is safety. God holds me up. He lifts me above the jostling crowds. If God wishes me to stand, who shall knock me down? If God holds me up, then I shall be safe. In the grip of sin there is death. In the grip of worldly pleasure there is misery. But in the grip of God there is safety.

My salvation is due, first of all, to God's choice of me, not to my choice of God. I do, indeed, choose Him, but because He first chose me. My love, my coming to Him, my yearning toward Him, are all to be traced to His love, His coming to me, His yearning toward me. He begins the work without my knowledge and co-operation. He carries it on with my knowledge and my co-operation. I come to see His plan, to recognise its perfect beauty and benevolence. I, by faith, come into that plan, as a planet wheels into its predestined orbit, and begin in holy obedience to revolve about God, held in my place by the compelling force of His grace and love.—
Dr. A. T. Pierson.



EDITORIAL

Desecration of the Cross.

THE following, culled from a contemporary, is heartily in line with our feelings regarding the allurements of the modern cinema and theatre, and the seductive way in which religious subjects are dealt with in order, supposedly, to cater for the taste of religiously-minded people. We pass it on to our readers:

"Another honeyed tantalising temptation to seduce Christians and capture their patronage for the moving picture palaces is the infamous production 'The Sign of the Cross.' It professes to give an accurate picture of the sufferings of early Christians, but its purpose is defeated, because so large a part of the play is devoted to a disgusting display of the debauchery and revel of the Roman Empire in the days of its decline. Anything elevating or inspirational is negated by all of this overdone exhibition of paganism. Whenever Hollywood attempts to touch the sacred, it only succeeds in desecrating it. Satan still transforms himself into an angel of light and sets his clever snares to seduce Christians who are not too strict in their separation from the world. The one scripture that settles all doubt for the Christian in regard to the cinema is: 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful' (Psalm i. 1)."

The Ministry of Storm.

WE were going through a great furniture manufactory, when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm-beaten tree develops the closest and finest and most intricately woven fibres. When it is cut down and the saws lay bare its exquisitely figured

grain, the cabinet-maker selects it as the material for his finest work.

So with the human life beset by sorrows, tests and trials. If it stands the storm, how the wind of God strengthens and beautifies it! We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—B.J.

The Cross is the secret of power, and the pledge of victory.

The voice of experience seldom stoops to flattery.

The Good Shepherd never drives His sheep to pasture.

Will you help us to keep the



Engines at Full Speed?

Full Speed Ahead!

WE are now making our appeal for the Annual Foursquare Gospel Testimony Thank-offering, and we are asking the thousands of Foursquare Gospel members and friends to contribute liberally for this purpose. The past year has been one of glorious victory in spite of the

continued difficult conditions in the land, and we are trusting God to meet our need at this time. We must not reduce our speed in spreading the wondrous Foursquare evangel of Jesus Christ and His all-sufficient power. The Foursquare gospel ship of good news must plough through at full speed ahead. Join with us at this time by giving as unto the Lord towards this blessed work of winning thousands to Christ and establishing permanent spiritual homes for the masses. Hand in your gift now at your local church, or send direct to the Foursquare Gospel Testimony Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

The Ministry of Healing

By Rev. A. J. GORDON, D.D.

WE are never to forget that our Lord is simply carrying on in glory what He began on earth. His ministry has not changed as to its character and offices. The only essential difference is that He exercises that ministry now by the Holy Ghost, and through the Church, instead of by His own personal and visible agency. All the characteristics of His ministry remain unaltered. Hence, we find that when He had ascended up on high, and committed the preaching of the gospel to apostles and evangelists, the very same traits marked their work which distinguished His own. They preached the remission of sins in His name, and in His name they healed the sick and cast out devils. The twofold ministry goes on just as it did while Christ was on earth. Indeed, it must be so, or the Master's word has not been kept. Just before His ascension He had

BREATHED THE HOLY GHOST

upon His disciples, and said, "Whose soever sins ye remit, they are remitted unto them"; and He had said also, "These signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick and they shall recover." There can be no question as to the promise, and none as to the fulfilment. Read Peter's words in the opening pages of the Acts. In one chapter we hear him saying, "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins"; in the next we hear him saying to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk." It is Christ's ministry still prolonged—the same twofold grace, the same double blessing to the sinner and to the sufferer. And the whole apostolic age is stamped with similar marks. By the same authority with which Paul says to the gaoler of Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved," he says to the cripple of Lystra, perceiving that he had faith to be healed, "Stand upright upon thy feet."

How is it that this twofold cord of our ministry has been unbraided, leaving us but a single strand? How is it we still preach the remission of sins, but dare not, on the pain of being deemed enthusiasts and fanatics, hold out the hope that sickness can be remitted by faith in Jesus Christ? O, Church of the ascended Christ, carrying still in thy hands the Master's commission, with

NO CLAUSE ANNULLED

and no vestige of authority revoked, what has happened to thee, that the lame must lie at thy doors, and none can take him by the hand and lift him up; that the sick must pine on his couch, and never a cure must be expected through the prayer of faith? Hast thou ceased to walk in the light of the Sun of righteousness, that thou hast no longer any healing shadow to throw upon the sick and dying? How is it

that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for the revival of those gifts, and visiting them with cold rebukes? Is it an occasion for pride that "thou hast no healing medicines for the sick," and that thou must say to the lame and leprous, "Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy cause that thou mayest be bound up"? My brethren, we cannot ask these questions too earnestly or too repeatedly. There is a cautious reserve of faith which may carry one very near the perilous edge of scepticism; and to let go our confidence in what is highest and hardest to credit in the promises of God may be a token of our wilful choice of what is lowest and most superficial in Christian consecration. I am weary with one of the excuses which Christians have framed for their impotence, telling the world that the age of miracles has passed, and that the gifts of healing have been withdrawn. The age of miracles has passed indeed, and perhaps

THE ONLY REASON

is that the age of faith has passed. Christ has given no intimation in the pages of Scripture that the age of miracles is past with Him. He has not grown old that the fountains of His saving health must run dry. He who healed the withered hand has not lost the use of His own right hand through infirmity of age. "His arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear." I feel as sure as I am of anything that the loss of a healing ministry is due to a change in the Church, and not to a change in Christ. It is because we have backslidden from the foundation of the apostles and prophets, and not that Christ has retreated from His ground. In the whole history of divine cure, as revealed in the New Testament, we find but two conditions entering into the question—the power of Christ and the faith of man. "Believest thou that I am able to do this?"

Alas! How we have erred! Because we cannot rise to the height of this great privilege, we bring down the promises of God to our low level, and what we cannot do we hold that God does not allow. Because we have no longer faith to be healed, we openly teach that the Lord no longer heals. I for one, would keep

THE STANDARD OF APOSTOLIC POWER

and privilege where the Lord put it, if it served no other purpose than to condemn and shame us for our unbelief. I do not believe that since the day that Christ entered into heaven, and, through the Holy Ghost, gave gifts to men—"to one the word of wisdom; and to another the word of knowledge, by the same Spirit; and to another, the gift of healing, by the same Spirit"—there has been any change in the

Lord's order for His Church. There has been a sad change in the Church's attitude towards these gifts. She has learned to discredit what she has forgotten how to use. She has come to condemn as fanatical what she once rejoiced in as Divine. But her Divine right and charter remain unchanged, and only wait for her resumption when she gets back her ancient faith. Do I say this in criticism, speaking of others as one who has himself attained? Indeed not. Nor is personal attainment the indispensable condition to strong faith and positive assertion. Have you never read the saying of a Christian father, "*Certum est quia impossibile*" ("It is true because it is impossible")? It seems like an audacious paradox; but it was learned from the Master Himself. "The things which are impossible with man are possible with God," says Jesus. And faith has to do with God, not with man. It takes the measure of its creed from

THE POWER AND PROMISE OF THE ALMIGHTY, not from the experience of the creature. Hence to the revelation, "All things are possible with God," Christ has taught us to join the confession, "All things are possible to him that believeth." What then has God written of His power and will concerning us? This is the one question for us to settle. We are not to level down God's words to the grade of our own experiences. "All the promises of God in Him are yea, and in Him amen, unto the glory of God by us." And it is not for us to modify and condition them to every varying shade of faith or feeling. What has the Lord written concerning the great matter which we are discussing? This question must be held supreme. Tell me then what these words

mean: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here is a double promise, bearing the distinct impress and seal of that double ministry of which I am speaking. You have no doubt about the latter half. With the fullest assurance you fall upon your knees to pray for a friend that his sins may be forgiven him—and if you see that he has faith to be forgiven, you do not hesitate on the strength of God's Word to declare his absolution. But of the first part of the passage you say, "This does not apply to present times; this was for the apostles and primitive believers." Who gave you warrant for

GLEAVING THIS TEXT IN TWAIN,

and using one half of the promise and remanding the other to an outgrown age of miracles and wonders? We ought to be ashamed at the bare suggestion of such violence to God's Word. What God has joined together, whether in His Word or in His ordinances, let not man put asunder. Is it a mark of faith or faithfulness to encourage such wanton rending of what the Holy Ghost hath joined into unity? To a true Christian the very life of a text is in its undivided wholeness, and, like the true mother in the judgment of Solomon, he would rather surrender it entire than have it sundered by the sword. I have said all this in the revolt which I have felt at the arbitrary license which so many are exercising in setting aside as impossible what the Scriptures promise without reserve. I am glad to believe that in many parts of the world, and in many branches of the Church, God is signally reviving these apostolic gifts.

The Waters of Marah (concluded)

By LEILA M. CONWAY

"**T**HERE He made for them a statute and an ordinance, and there He proved them." There by Marah's changed waters did the thoughts of God's chosen people travel back to the stories of the proving of Abraham, and the proving of Jacob—stories that perhaps they once heard from the lips of some old patriarch. How misty grew their eyes on listening to the tale of the lad Joseph. Then the marvellous outcome, the transformation of bitter into sweet; the covenant with Abraham that in his seed should all the nations of the earth be blessed; the remorse-stricken man at Jabbok's ford, "Thy name shall be called no more Jacob, but Israel." Sad the day that they let it slip heart and memory, sad the day when no longer they referred to sacred history of the past, for the oft-repeated story would have spurred the drooping soul on to like faith and courage. Deep, solemn reverie is suddenly interrupted by the voice of their commander: "Hear, O Israel!" At Marah's brink beside these healed waters—so blessedly typical of healing by Christ the Great Physician to come—do I make a statute and an ordinance for you. God hath spoken it. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep

all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Earnestly-seeking sufferers in all directions inquire, "I wonder why I am not healed?" or "Why does not the healing touch of Christ abide?" Dear heart, perchance you may find the explanation here in God's ancient ordinance of healing. See

THE FOUR PIVOTAL "IFS,"

around which centres the part of man, and on which the Divine promise of fulfilment is based. "If thou wilt diligently hearken to the voice of the Lord thy God," every day listening to that voice, sweeter than the softly-flowing brook, speaking from the sacred page, whispering through the Holy Spirit within, calling from God's wondrous handiwork in nature, etc.; "If thou wilt do that which is right in His sight," "doers of the Word, and not hearers only," as the man returning from the Farmers' Institute begins to put into practice the things he has learned and goes to work more thoroughly to prepare the soil, to raise better crops, etc.; "If thou wilt . . . give ear to His commandments," as is your earnest desire that your child give ear to your parting instructions on leaving for school, "Son,

listen, what did mother say?" anxious that he remember well every command. "If thou wilt . . . keep all His statutes," including the family altar, the bright "fireside hour" for teaching your precious children the love of Jesus, the law of tithing, etc., then, none of the diseases which afflict the ungodly shall come upon or shorten the Christian's earthly existence, "for I am the Lord that healeth thee." Blessed be our great Jehovah-Rophi!

"There He proved them." Round the stove on a hot summer day, the babe crying, a smell of scorching food, weary frame a-trembling, the noon hour whistle blowing and dinner not ready. "Oh, what will husband say?" Steady, steady, tried one, for God will keep in perfect peace the soul that is stayed on Him. He is proving you. Smile cheerfully as if all is well, step as lightly around as aching feet will permit, for the calm patient demeanour of his little wife at such a time will do more to convince

THE UNBELIEVING HUSBAND

of a reality in religion than a whole volume of sermons. "And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

"And they came to Elim." Lovely Elim, place of strength and grandeur. Rememberest thou the story, O Israel, of how "Enoch walked with God"? Of Noah, to whom God said, "I will remember My covenant, which is between Me and you . . . and the waters shall no more become a flood to destroy all flesh"? And unto faithful Abraham, "In thy seed shall all the nations of the earth be blessed"? Couldst thine eyes but pierce the veil, O Israel, thou wouldst see in those "twelve wells of water" an emblem of Christ, a Well of water with'n believers "springing up into everlasting life" in the ages to come.

"And threescore and ten palm trees," rising so perpendicularly, their foliage-crowned top far above earth, as if saying "Set your affection on things above," "their determined growth upwards, even when loaded with weights," writes an author, "beautiful to look upon. The hotter the climate the more they thrive. Their life is at their very heart, and a few cuts and scars do not hinder them from growing." We know not whether Israel got the true import of the scene; as beneath the shade of those trees they sat and partook of the delicious fruit; we know not whether there was one moment of grateful reflection upon the route which brought them there, but this one thing we know, there is a glorious recompense at the close of the day. O dear child of the Lord, though you may be wounded, cut, and scarred, it will not influence your inner life,

HID WITH CHRIST IN GOD.

The face of the martyr Stephen was illumined as the face of an angel when infuriated men "gnashed on him with their teeth," and he exclaimed, "Behold, I see the Son of man standing on the right hand of God." "The righteous shall flourish like the palm tree," his root, deeply planted by the living

water, pointing to the Christ his Stay, a strength to the poor, a strength to the needy in his distress; a refuge from the storm, a shadow from the heat, to souls groaning along life's way. "His leaf also shall not wither." Rustle, crackle, go the dead dry leaves of formality's devotees, but delightfully fresh and green is the verdure of God's palm tree the whole year round. The oppressed and needy may come any hour of the day or night and find you ready to tell of Jesus, for the fountain in your soul is always bubbling up with the glad news of the great Burden-bearer. "And whatsoever he doeth shall prosper." Tried and victorious Joseph was made ruler over all the land of Egypt and all countries came to him for food. And ye Israelites, could you look ahead you would see the prophets, trees of the Lord's own planting, who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . out of weakness were made strong." Again you would see Peter brought out of prison through prayer, the lame man healed at the gate of the Temple, and many more wonders and signs wrought by faith in the mighty name of Jesus, "And the Lord added to the Church daily such as should be saved" (Acts ii. 47).

Is it not wonderful to think of a revival going on all the time, the work of God revived and

THE AWAKENED CHURCH

ablaze with Holy Ghost light, power and glory, and the precious Scriptures spreading and growing throughout our land and in the regions beyond the sea? Think, too, of "believers . . . the more added to the Lord," multitudes brought into the old-fashioned Gospel way. Does not your heart long for it, ye believing followers of God? How blessed to see palm-tree flourishers carrying the message of Jesus to their neighbours, their Spirit-filled lives showing forth His praise in the office, at the filling station, to the busy toilers in hop fields, aye, and telling the glad news of His redeeming grace where-soever a soul is to be found in darkness. Oh, it is coming, dear praying ones! Already we can all but catch the sound of the "latter rain" of the Holy Spirit soon to be poured forth upon all flesh. "Be glad then, ye children of Zion, and rejoice in the Lord your God."

"And they encamped there by the waters." On the face of Israel is a look of joy and peace. There is happiness again, for the love of God is rekindled in their souls. Waving palm branches extend softly as if in blessing above their heads; happy children run in play, a picture to gladden any heart. Yes, but stop a moment! The route here lay by way of Marah, O rejoicing Israel, and praise ye the Lord that hath guided.

Skipping lightly over the intervening centuries I see in these last days a company of Marah over-comers, "fishers of men," and witnesses to Jesus "encamped there by the waters," issuing out from under the threshold of God's house (Ezek. xlvii. 1). Like a chiming bell their sweet invitation rings, "Ho, every one that thirsteth, come ye to the waters." They come too, seemingly a long, interminable line

of all classes from earth's highways, byways, etc., and with joy draw water

"OUT OF THE WELLS OF SALVATION."

The old world is thirsty enough if only there be someone to give the water of life. To these shall be borne the glad tidings of the return of Holy Ghost power as in the days of the early Church, with still more in this age-end, "for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month" (Joel ii. 23). Yea, in "floods" and upon "all flesh" within a short period of time before the return of Jesus. Rivers of the Spirit shall flow through God's people in Holy Ghost gifts and graces, oh so reviving and fructifying in their mighty

course, for "it shall come to pass that everything that . . . moveth whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed"—groaning, perishing humanity made well in soul and in body. Hallelujah!

Oh, to be among the fishers on the banks of the river, to help draw the bursting net to land, "for every thing shall live whither the river cometh," and to behold with one's own eyes the fulfilment of "the sure word of prophecy."

Then, will we thank the God of Marah,
Who nothing does, nor suffers to be done
But thou thyself would'st do, if thou could'st see
The end of all events as well as He.

Concise Comments & Interesting Items

Last week the thought in our mind was not to refer to the Jews and Palestine again for some time. So many references have been made that we thought it would be advisable to give our readers a rest. But just as we had thus decided, Palestine once more becomes the talk of the world. There are serious Arab riots there. The "Daily Telegraph" says:

"All who venerate the Holy Land must have been shocked to hear of the fierce riots which have stained with blood the streets of Jaffa, Haifa, and Jerusalem. It was stated in August that if the then rate were maintained, 'the Jewish population will have been augmented by some 30,000 souls by immigration alone,' and a special correspondent of the 'Times,' writing from Jerusalem, reported that 'feeling against the Jews is bitter and general among the educated Arabs. One and all they hate the progress of the Jewish movement, and this hatred is fed by the consciousness that they are helpless against it.'"

We can quite understand the fear in the Arabs' mind. The Jews are so quickly dominating matters in Palestine that the Arabs are become very uneasy. They are asking: "What will our position be in a few years' time if this state of things continues?"

Another disturbing feature in the Arab mind is shrewdly referred to in a leading article in the "Morning Post." It says:

"The Arabs believe that they were promised self-government, both during the war, when their help was desired against the Turks, and later. The mandate does, indeed, promise 'the development of self-governing institutions'; the general lines of a Legislative Council were indicated in the statement of British policy made by Mr. Churchill in June, 1922, and in October, 1930, Lord Passfield, in a White Paper, said: 'It is, however, the considered opinion of His Majesty's Government that the time has now come when the important question of the establishment of a measure of self-government in Palestine must, in the interests of the community as a whole, be taken in hand without further delay.'"

This aspect of things is calculated to

stir up much dissatisfaction. In this the Arab mind is similar to the mind of the whole world—he does not like broken promises. Our comment is that Palestine will be in the midst of disturbing elements until the only One who never can be disturbed takes charge there—the Lord Jesus Christ Himself.

Tshekedi, the African chief, who was recently penalised by the British Government, is the subject of a striking booklet by Mr. A. M. Chirgwin, M.A. He speaks of a visit to Tshekedi's people and says: "But what impressed me most about the people of Bechuanaland was their unflinching courtesy. They are as polite as any people I have ever met. They have a natural dignity of bearing and are rarely ill-at-ease. They never seem to forget their manners. I do not recall ever having seen a single discourteous act, except amongst those who had gone off to the towns and picked up the rather casual manners of the European. One day I dropped a piece of paper. A girl passing by picked it up with one hand, the other being full of school-books. Rather than give my paper to me with one hand—an ill-mannered thing to do according to Bechuana standards of etiquette—she put her books down in the dust, took the piece of paper in both hands and offered it to me two-handedly."

The same writer tells us that Tshekedi was educated at Lovedale—a missionary institution belonging to the Church of Scotland in Cape Colony. "He is a Church member and a regular worshipper at the great church his father built, and he takes keen interest in the Sunday school, the Boys' Brigade, the Girls' Life Brigade, and the Temperance Union. He would certainly be a deacon of the Church, were it not that both he and the missionaries in Bechuanaland agree that it is probably not in the best interests of the Church or the tribe for a chief to hold office."

In view of this we are glad that Tshekedi has been reinstated as the chief of his people and are glad to notice that Mr. Chirgwin concludes his interesting

booklet by saying: "Tshekedi is not an irresponsible, unlettered, anti-white extremist, swayed by untamed passions. Nor is he a selfish autocrat seeking his own advantage. He is a serious-minded, capable, courteous young man, who believes that it is his duty as a chief to uphold the moral standards of his tribe, to maintain the free traditions of his people, and to hand on to his successor the functions and status of the chieftainship unimpaired."

Think again! Such is the advice of one well-known paper to Germany. She asks Germany in view of the critical international situation to "think again" in order that the present tension may be relieved. The message of nation to nation is: "Think again." The Christian's message from individual to individual is the same: "Think again." It is significant that the root meaning of the New Testament word "repent" is to "think again" or "reconsider." We are asking men and women everywhere to reconsider their attitude to God and His Son. "Think again" is our message. Think again in order that your action may be changed toward the Saviour of the world.

Here is something good to think about:

"I asked a student what three things he most wished. He said: 'Give me books, health, and quiet, and I care for nothing more.' I asked a miser, and he cried: 'Money, money, money!' I asked a pauper, and he faintly said: 'Bread, bread, bread!' I asked a drunkard, and he called loudly for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words: 'Wealth, fame, and pleasure!' I asked a poor man, who had long borne the character of an experienced Christian. He replied, that all his wishes might be met in Christ. He spoke seriously, and I asked him to explain. He said: 'I greatly desire three things. First, that I be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ.'"



REVIVAL ECHOES FROM THE CHURCHES

Many Converts—Remarkable Healings—Baptisms in Water

BLESSED MINISTRY.

Canning Town. During recent weeks the saints meeting in the Elim Hall, Bethell Avenue, have appreciated the ministry of Evangelist C. Bonifazi, whose messages have been the means of much blessing.

The Sunday morning services have been looked forward to with great expectancy as truths have been revealed in a most clarified manner. God has indeed been very real and He has "made Himself known in the breaking of bread."

May we all, in view of His mighty victory on Calvary, live lives worthy of our high calling.

FRUITFUL CAMPAIGN.

Wells, Somerset. This ancient cathedral city was recently blessed by a two-weeks' campaign conducted by Evangelist C. W. Slemming of Croydon. From the very commencement there were signs that God was blessing, for the numbers steadily increased and souls were saved.

Mr. Slemming has a very ingenious and forceful way of presenting and explaining the Word of truth.

From the teaching on the Ark of the Covenant—of which he had a perfect model built to scale—to the glorious truth of the rapture of the Church, God's people listened in wonder and amazement to the wonderful things which God has prepared for those who love and serve Him.

This campaign has proved a blessing to countless Christians in this city, who came night after night to be "fed upon the finest of the wheat." We praise God too, for honouring His precious Word in the saving of souls.

The prayers of the people of Wells ascend on behalf of Mr. Slemming, that God will use him in his new sphere of labour.

TAMWORTH BAPTISMS.

Tamworth (Evangelist P. S. Brewster). Recently a very impressive baptismal service was held here, when twelve candidates, among whom were a husband and wife, were immersed by Mr. Brewster. A large congregation assembled, the baptistry was tastefully decorated with flowers, and a beautiful atmosphere of reverence and blessing prevailed over the gathering. All hearts rejoiced to see so many young people follow the command of our blessed Lord. May God richly bless and use them in His service.

The following Sunday also proved a day of much blessing. In the evening Mr. Brewster, under the anointing of the

Holy Spirit, preached from the text: "Whoever a man soweth that shall he also reap." Hearts were moved and eight souls surrendered to the Saviour. To God be all the glory!

A day also of singular blessing, and long to be remembered, was the occasion when the Crusader band of this Church conducted the gospel service. The small Tamworth Hall was crowded and among the congregation were many strangers.

A real blessed time was experienced as the good tidings of the gospel went forth in song, message and testimony. We have reason to believe much blessing resulted from this effort.

Praising God for all He has done in the midst, the people there press on, praying for a gracious outpouring of His Holy Spirit in this town.

TWENTY CONVERTS.

Liverpool (Pastor J. R. Knight). "Jesus is real to me." This chorus is the testimony of the Liverpool saints meeting in the Elim Tabernacle, Windsor Street, during the past few weeks. His presence has been realised, and in that presence they have found fullness of joy. A breaking up of the hard ground has been seen, stones of doubt and unbelief have been removed, the Holy Spirit descending in gracious showers upon the prepared ground. The droppings are falling, but the floods are needed, and expectation shall not be cut off. Praise the Lord, the desert is beginning to blossom. The young people have put on fresh strength, their zeal has been renewed, fires which had grown dim in the past have burst forth into flame, kindling afresh a keen desire to do service for God.

Pastor Knight's gospel messages week by week have gone forth in the power of the Holy Spirit, with the result that precious souls have been born into the kingdom. Not a week passes without God's Word being honoured, and we praise God for twenty souls in ten weeks. Sick bodies have been quickened by the life-giving Spirit, and saints have been filled again and again for the service of the King.



Pastor J. R. Knight.

REMARKABLE HEALING.

Chichester (Evangelist C. Bonifazi). "He saves, and He keeps, and He satisfies. I know He is wonderful." Such is the testimony of the saints at St. Martin's Hall, St. Martin's Street, where God has been working in mighty power. Words cannot adequately describe the blessing experienced in this newly-formed assembly. Many precious souls have been saved and bodies touched by the resurrection life of Christ during the six months' ministry of Mr. F. C. Packer.

Recently seventeen candidates followed their Lord through the waters of baptism. A number of voluntary testimonies have been given to the power of God to heal the body; amongst these are the following:

A young man in hospital with a broken leg. The bone over-lapped by half an inch; an operation was pending in which a silver plate would have been inserted in the leg, the result of which would have been a lifetime limp. He was prayed for and anointed in the name of the Lord by Mr. F. C. Packer on the previous afternoon and when, on the following morning, the X-ray was taken it was found that the bones had straightened and had clicked together, to the amazement of doctors and nurses. To God be all the glory!

A woman who had been a helpless invalid for ten years was anointed and prayed for and is now up and doing her normal work, praising God for restored health.

Another woman who had for years suffered with insomnia and severe pains in her head was touched by the divine Healer and is now sleeping well and all pain has vanished.

Mr. Packer preached his farewell address to a crowded hall on the last Sunday. We pray that God's blessing will rest upon Mr. Bonifazi's ministry in Chichester.

INSPIRING MESSAGES.

Southport (Pastor W. J. Hilliard). For the past few weeks revival scenes have been witnessed at the Temperance Institute, Southport, under the ministry of Pastor J. McAvoy of Barnsley.

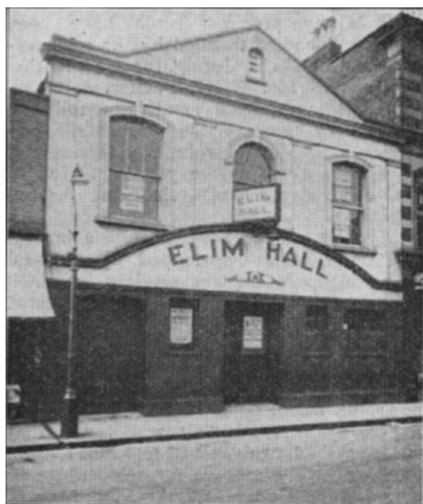
Soon after entering the building at these special meetings one was thrilled with the glow of enthusiasm, yes, real enthusiasm for the Master. Chorus after chorus rang out, filling the air with the fragrance of praise. Among the many very inspiring messages were: The Folly of Procrastination, "Stand still and know that I am God," and Taking Sides, many of which were heart-searching, others being encouraging and strengthening.

A visit was also paid by Pastor and Mrs. Tweed. Mrs. Tweed's singing was greatly enjoyed, after which she gave a very homely and encouraging address on God and the Little Things. Pastor Tweed gave a very helpful message, taking for his subject: Boards of the Tabernacle.

The work at Southport is making steady progress under the ministry of Pastor Hilliard. Week by week sinners are making their way to the foot of the Cross. The men's Saturday night Bible class is well attended, the spirit of enthusiasm is great; and these times of meditation are proving of great spiritual blessing.

PALESTINE TALKS.

Stratford, London. The saints meeting at Elim Tabernacle, Bridge Road, have been mightily blessed and uplifted through the ministry of Miss C. L. Wells, who has just concluded a three weeks' cam-



Elim Hall, Stratford.

paign. Fresh revelation, new thought and inspiration has been given to the saints by her illustrated addresses on Palestine, resulting in five souls being saved, and two backsliders restored. Truly the Lord has blessed His children abundantly through the ministry of His servant. Despite opposition the saints continue to press forward.

The prayer meetings and Bible readings lately have been times of true uplift. God's marvellous wisdom in defeating the purposes of Satan, and the wonderful perfection of the glorious victory of Calvary, have been clearly revealed by the Spirit of God to the saints here. God is indeed blessing the ministry of Mr. G. W. Brown; his addresses delivered under the unction of the Holy Spirit are a source of great encouragement and blessing.

ANNUAL CONVENTION.

Huddersfield (Pastor W. L. Taylor). Speakers: Pastors J. McAvoy, W. J. Hilliard, J. C. Kennedy and G. Miles. Convener: Pastor W. L. Taylor

If it be permitted to us with our limited understanding and knowledge to compare things divine, we are compelled to say respecting the Second Annual Honley Feast Convention, "This latter was better

than the former." Whilst many blessed memories of the rich blessing which attended the convention period last year still lingered in many hearts, great was the anticipation regarding this special effort, and the people of God were not disappointed. Weeks of prayerful interest and tireless energy preceded the special meetings and this was in every way royally rewarded as the blessing of God fell during the convention. Although rather inclement weather prevailed throughout the whole period, yet numerically the gatherings were good and the spiritual tone of each meeting deeper than that of its predecessor. The varied ministries of the visiting ministers covered a very wide field of thought, and new thoughts upon old themes and the re-emphasis of old thoughts combined to bring great joy to the hearts of the hearers as needs were met through the living Word of God. The words falling night by night from the speakers' lips constituted a very definite "Thus saith the Lord."

The Tuesday evening was reserved for a baptismal service held in one of the local Baptist churches, kindly lent for the occasion, and fifteen brethren and sisters obeyed the command and followed the example of the Master in burial beneath the waters. It has been the unanimous feeling of the Church that the convention has been a true season for the deepening of spiritual life and a marshalling and cementing of the believers together for the aggressive evangelism of the winter months. Great is the thankfulness expressed to God for making such a season possible.

The regular work progresses well, not with any spectacular or sensational advance but upon the tranquil bosom of God's Word: and although the indifference and coldness of men's hearts seems so great and the great awakening for which the saints have prayed so earnestly and fervently seems delayed, yet we are encouraged, knowing:

That God is on the field when He
Is most invisible.

ANSWERED PRAYER.

Elim Camp, Brighton Downs. The following testimony is encouraging:

It is with great joy in my heart that I pen these few lines of testimony to the love and power of our Lord Jesus Christ. I had been an invalid for over five years after collapsing with a severely strained heart. I was under doctors all that time but none could seem to do me very much good. In fact, one suggested that what I needed was a new heart altogether, and as it was not possible to buy me one (to quote his own words), well, he left me to reason out the conclusion for myself. Altogether twelve different doctors examined me and also I had two examinations by a specialist, but none of them could suggest any way of my regaining my strength. But, however, I was told of a doctor who could heal me. This was a doctor who cures without medicine or painful treatment—not an earthly doctor but a heavenly one. Praise the Lord, I came to Him for healing then, but however I did not seem to make much progress. This was in 1931.

In the summer of 1932 it was suggested that I should go for a few weeks to the Elim Holiday Camp. At first the idea did not appeal to me one bit. The thought of that journey of forty miles, even by car, came to me as a nightmare. However, I prayed much about it and the Lord revealed to me that it was right I should go, and accordingly He blessed me with the faith and strength necessary to undertake the journey. The divine atmosphere of the camp was too lovely to be imagined and I began to make rapid strides towards recovery.

After returning home, however, I seemed to lose a lot of ground, as it were, and to drift back into my old state. It was in the spring of 1933 that I wondered if there could be a heavenly reason for this. In answer to prayer it was revealed to me that the Lord wanted me to give Him my all. At first I could not bring myself to do this, but when I did, however, I again began to make strides. Then I went to the Camp again and was prayed for there. Praise the Lord, the answers to these prayers were so great as to astound even the people at the camp, who fully realised the power of Christ, and before I came home I was actually riding a bicycle and doing the camp shopping! Imagine my mother's joy when I arrived home to see me so well. She could not believe at first that I was really her invalid son. "But," thought she, "this is only a temporary burst of health; he will soon lost strength again." But did I? Praise God I stepped out in the Lord's name and have now obtained work for myself. To God be all the glory!—Sidney G. Edney, Chichester.

IT COST HIS SOUL

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I do not know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul. Early in life he professed faith in Christ; obtaining a subordinate position in a mercantile establishment, he continued to maintain a reputable religious profession till he became a partner in the firm. Then he gave attention more and more to business and the cares of this world choked the Word. He became exceedingly rich in money, but poor and miserly in soul. Just before he died, he remarked, 'My prosperity has been my ruin.'"

A divine truth fixed in the mind becomes a centre of life and light.

ELIM CRUSADER PAGE

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

Notes & News

Southport. During the past months the saints meeting in the Temperance Institute have experienced times of rich blessing in the presence of the Master and have proved beyond measure that: "Blessings abound where'er He reigns."

Recently the Liverpool Crusaders visited and ministered the Word of God both in word and song, imparting real help and encouragement to those assembled together.

Southport Crusaders find full satisfaction in God's service, by often taking their own meetings. It is a marvel to see the way in which God can use even young converts to honour His name, by testimony, word and song. On one or two occasions they have devoted the time to a prayer meeting, where the power of God has been very present to bless and strengthen for further service.

During the beautiful summer it has been possible to hold more regular open air meetings in the outlying districts, and we believe that the seed sown will bear fruit to His glory.

Springbourne, Bournemouth. We rejoice to say that the Crusaders at the Springbourne Church continue to progress in the things that are spiritual; truly it can be said that God has been blessing them during the past months.

During the recent glorious summer, instead of meeting in the church for our Crusader meetings, we have met from

time to time on the sea front and declared the message of the gospel to the visitors who congregated there. We praise God that we have evidence of His blessing upon this ministry in the open air.

The accompanying photo shows a few of our Crusaders enjoying their annual outing. We had the pleasure of visiting one of the beauty spots near here, enjoying the beauties of God's handiwork, partaking of the benefits of recreation, and closing with ascriptions of praise in hymn and chorus to the Author of it all.

On a recent Sunday evening the Crusaders took charge of the gospel service. The leading of the Spirit was manifest in that two of the three speakers took the same subject: The Cup of Salvation; the final speaker declaring Him who has filled that cup on our behalf. Various items were rendered by the Crusaders including, "Living for Jesus," and "We're Crusaders of the Foursquare Gospel," which brought great blessing to the hearts of all. It was afterward said that this was one of the best Crusader meetings that have been held. To Him be all the praise and glory.—A.K.C.

APPRECIATION

"I consider the 'Elim Evangel' a wonderful magazine. Wishing you every success in the promotion of His kingdom."

—Mrs. C. S. (Sussex.)

"But now in Christ!"

This is how the transition is made. When you close the door at night, if you are the happy father or mother of a family, before you turn the key the last question is, Are all the children in? Has Tom come back? Has Jessie returned? It is a lovely thing when they are all in. It is a lovely thing in these days of tragic unemployment, if your husband is in employment, earning his own income. It is a great thing for the ships that have been buffeted by storm to be at last at home in the harbour. Are you "in Christ?" That is how the transition is made. That is how the life is altered. Without Christ, in bondage, but "in Christ" unfettered and free.—J.M.

A true believer in Christ is neither an optimist nor a pessimist, according to the way in which these terms are used amongst men. He takes neither a hopeful nor a despondent view of the state of this world through which he has to journey to the glory of God. He is not occupied with either the bright or the dark side of things down here. He is not elated by the world's apparent prosperity, nor does its wars and wickedness cause him to imagine that it is coming to its end—this he knows will not take place while the Church of God is upon earth. His judgment of it does not arise from what he sees it to be, or from any report he has of it from its own account of itself.—J.B.

Look Over, not Through

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said: "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it."



A Group of Springbourne Crusaders.

CHOOSE YE NOW THE BEST

By JOHN C. NELSON

IF a sick man goes to a regular doctor for advice he will be told to *drink* his way back to health with poisonous medicine. A surgeon would tell him to *cut* his way back to health by having an operation. A physical culture teacher advises him to *exercise* his way back to health. And the sanatorium owner will say *rest* your way back to health. *Bathe* your way to health, advertises the hot springs manager; while on the same page you can read: *Breathe* your way to health in the high mountain resort. The druggist will whisper to you, saying: *Drug* your way to

health; and the herbalist promises wonderful health if you only *take* his herbs. *Massage* your way to health comes from the osteopath, while the chiropractor offers you health by *manipulating* the backbone. *Fast* your way to health cries the faddist, while the diet specialist broadcasts over the radio to *eat* your way to health. Now the Bible makes a declaration in James v. 15, saying, The prayer of faith *shall* heal the sick, so the best remedy is *pray* your way to health. God is able to make good His promise while the others are not.

Not of Works

By CHESTER E. TULGA

"BY grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

In a recent book, "Wings," we read the following illustration of this text from the pen of R.T. Hanks. He said

One night while I was holding a meeting a mother came into the church pushing an invalid chair, in which was a child who looked to be about ten years old,



I ANSWERED, "DO YOU NOW TRUST HIM?"

though I found out afterwards that she was "in her teens." The next day I got a note from the child asking me to call. I found her alone, on a bed in a very shabby cottage in an alley. The door was open, as it was spring, and she bade me come in.

After the greeting I said, "I received your note: do you want to see me especially?"

She answered: "Yes, I heard you preach last night, and I want to be saved. Please tell me what I must do to be saved."

She looked so young that I answered, "My child, do you need to be saved?"

"Oh, yes!" she replied. "You see I am helpless.

I have never walked in forbidden paths, for I have no use of my feet. I have never done evil with my hands, for I am helpless with them also. But oh, this heart! I have often cursed God for my affliction; but now I am sorry, and I want Him to forgive me."

I said: "Well, you ask what you must do to be saved. What could you do? Could you give any money?"

"No," she answered, "there is not a penny in the house. Mother has gone to do a day's washing, and if the lady should pay her, she will come home in the evening and bring dinner and supper, and we will have a feast; but if she does not pay her, we will have to do without until to-morrow. But surely God will not let me be lost because I have no money!"

Then I asked: "Well, what could you do? Could you join the church, be baptised and work for the Saviour?"

"No," she said, "I could not leave this bed unless mother lifted me out. I could not get up and go to church and join. And as to being baptised, I could not; for I am suffering with spinal disease. But surely God will not refuse to save me because I am helpless and cannot do anything!"

"My poor child," I said, "Jesus has promised to save the believer. If you can trust Him, put your faith in Him, He will save you."

I shall never forget her answer. "Oh, would He?" she said. "Why, I live a life of trust. I have to trust mother for everything. Yes, I can trust. I will trust Him to save me."

I answered, "Do you now trust Him? 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

A heavenly smile played over the drawn face of the invalid child as she said, "How sweet! I do trust Him!" "Not of works, lest any man should boast."

We are reminded of the story told of Frances Havergal. One day she was visiting an almshouse. She saw an old lady approach a trellis of flowers, pull out the lath supporting them, take it off and break it in two uneven portions. She then entwined string about the two portions, thus making a cross. She stuck it in the ground and fell down before her crucifix. Frances Havergal felt indignant that trailing flowers should be thus treated by one whom she supposed to be deluded. She drew near to hear the woman's mutterings as she kneeled before the cross of lath, but as she approached she found intelligence and understanding, for the old lady, looking upon the cross was heard to say, "Enough for God, enough for justice, enough for me." "Not of works, lest any man should boast."

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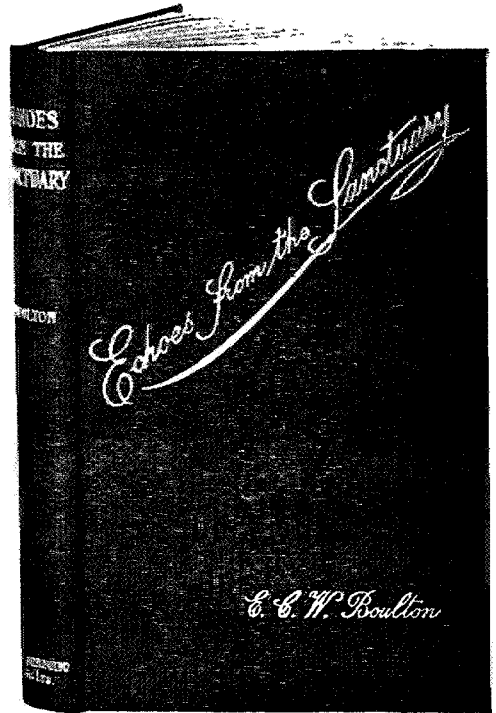
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