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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. XIII., No. 42

OCTOBER 14, 1932

Twopence

Revival in Edinburgh

**Hundreds Converted
Miraculous Healings**

THE FOURSQUARE REVIVAL UNDER THE MINISTRY OF PRINCIPAL GEORGE JEFFREYS AND PARTY IS GROWING IN ITS INTENSITY, AND GREAT IS THE REJOICING OF THOUSANDS. GOD IS CONFIRMING HIS WORD WITH SIGNS FOLLOWING, AND ON-LOOKERS ARE AMAZED AT THE SUPERNATURAL HEALING RESULTS OF THE MINISTRY. COMMENTS SUCH AS "WE HAVE NOT SEEN IT IN THIS FASHION BEFORE," AND "THE REVIVAL LONG PRAYED FOR HAS COME," ARE TO BE HEARD ON EVERY HAND. THE REVIVAL CAMPAIGN, WITH ITS EVER-INCREASING MOMENTUM, HAS BEEN TRANSFERRED TO THE GREAT USHER HALL, THE LARGEST AND MOST BEAUTIFUL IN THE CITY. FERVENT SCENES ARE BEING WITNESSED: HUNDREDS ARE BEING SAVED AMIDST THE REJOICING OF THE PEOPLE WHO ATTEND THE CAMPAIGN, AND MIRACULOUS HEALINGS TAKE PLACE. PÆANS OF PRAISE ROLL OVER THE GREAT CONGREGATIONS ON GROUND FLOOR, CIRCLE, TOP GALLERY, AND PLATFORM. EVERYWHERE THERE IS UNBOUNDED ENTHUSIASM. HEARTS ARE UNITED IN PRAISE AND THANKSGIVING FOR ANSWERED PRAYER.

SAVIOUR

"I am come that they might have life."

John X. 10.

HEALER

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 Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIII October 14, 1932 No. 42

CONTENTS.

Prophets of Antichrist	657
"If" and "Then"	658
Miraculous Healing	659
Children's Bible Educator	661
Music: "All Glory, Praise and Worship"	662
Bible Study Helps	662
Family Altar	663
Editorial	664
Our Invisible Assets	665
The Marvellous Voyage of the <i>Woodhouse</i>	666
Grace and Blessing Widely Flow	669
Concise Comments and Interesting Items	670
Studies in the Acts	671
Leaving Home for Christ's Sake	672
After Many Days	672

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WATCH THESE DATES

GLOSSOP. October 3—16. Elim Tabernacle, Crusader Campaign. Week-nights, 7.30. Sundays, 3 and 6.30.

LAUNCESTON. Oct. 23—Nov. 6. Oddfellows' Hall, Western Road. Revival Campaign by Mrs. H. T. D. Stoneham.

SOUTHAMPTON. October 19. Elim Tabernacle, Park Road, Freemantle. Second annual Sunday School Convention, 3 and 7 p.m. Speakers: Pastors J. T. Bradley and E. O. Steward. Convener: Pastor L. C. Quest.

This space is reserved for local announcements

For Foursquare
Fellowship.

E

For Restful
Recreation.

WOODLANDS

I

For
Happy Holidays.

M

For Bible
Study Benefits.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII, No. 42

OCTOBER 14, 1932

Fridays, Twopence

Prophets of Antichrist

A Sign of the Times.

By P. N. CORRY

IN a recent article in the evening press I read "Children are never naughty, what parents call naughtiness is merely misdirected energy, which is the fault of the parents. When there are no punishments children get no kick out of being naughty, where there are no rules you cannot break them. Children, like adults, cease to give offence when they meet with no opposition, it becomes merely a bore. The only way to rid the child of destructive impulses is to give it freedom in which to indulge the creative ones. Every time you punish a child for a 'fault' you confirm it in the child by driving it underground to fester there with fear, resentment, hate, and the unconscious desire to 'get back' somehow on the punisher. For every 'sin' that punishment suppresses, it breeds two in its place. Punishment effects no reform, merely surface obedience induced by fear—which is worthless."—*Evening Standard*, September 19th, 1932

The following morning I picked up another paper and read the continuation of this kind of logic, not only in regard to the child, but to the produce that may be expected when such a child has grown up. Here you get

THE FRUIT OF SUCH TEACHING.

"There should be no enforced respect for grown-ups, who should allow themselves to be called fools whenever children wish to call them so. Children should not be forbidden to swear, not because it is desirable that they should swear, but because it is desirable that they should think that it does not matter whether they do or not, since this is a true proposition. They should be freed entirely from the sex taboo, and not checked when their conversation seems to inhibited adults to be indecent. I am sure that university life would be better, both intellectually and morally, if most university students had temporary childless marriages."—*Daily Express*, September 20th, 1932.

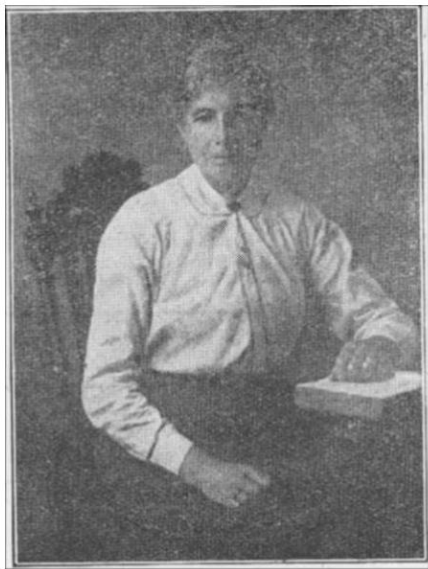
Where are we getting to in this land that such stuff and nonsense should be foisted on the general public? For a moment I felt the atmosphere of

Moscow, not of England. It seemed as though the English press by printing such poisonous remarks were out to produce an atmosphere of anti-God and anti-home that would do credit to Russia.

Can we wonder that our papers are full of details of bandits, that our main roads are becoming notoriously unsafe, that hold-ups are common, that hardly twenty-four hours pass by but daylight raids and robberies are reported? Such stuff breeds bandits, turns the children of to-day into the criminals of to-morrow, and sanctions licentiousness and lust, so that the sanctity of love and marriage may in a few years become things of the past.

THE WORD OF GOD

proclaims that against the fruits of the Spirit there is no law, but against the things advocated in the articles quoted the public have a right to expect protection. These merchants of corrupt morality, these unaccredited revisers of public morals, poison the mind of youth and corrupt the children. Surely when the public press begins to propagate the teaching of "disobedience to parents" (II Tim iii 1, 2) and disregard for law, so that the marriage bond is pilloried as an antiquated relic, it will not be long before they are "forbidding to marry" (I Tim iv 1-5). In very deed the signs grow apace that proclaim the coming of the Lord to be near, but "the lawless one" has here in such literature propagators of his fiendish poison. They openly proclaim lawlessness for the child both in early years, in youth, and in maturity. Close your law courts, empty your gaols, dismiss your forces of law and order, let everyone do that which is right in his own eyes, and let "the lawless one" (II Thess ii, 7, 8, margin) come into his own. These are his prophets and forerunners, as surely as John was Christ's. As we read their blasphemy and are shocked at their false liberty, it should surely move us more to witness for the Truth against such error, so that the young life of our land may not be misled by these propagandists of a liberty that is only a cloak for the legalisation of lust.



MRS M McWILLIAMS

Healed of Fits, after 42 Years

For forty-two years I suffered from fits, and tried different doctors for advice, and found it all a failure

Bless the Lord that He Never Fails

I am thankful indeed I went to the Ulster Hall, Belfast, to hear Principal Jeffreys' message God bless and make him a blessing wherever he goes to proclaim His truth and power. I do thank and praise the Lord for His healing power on 9th January, 1931 I am completely healed, and cannot keep from telling everyone I have been healed I just could not thank or praise the Lord enough for all He has done for me Everyone around knew what I was like, and rejoices with me since I have been healed Praying that this may help and encourage other poor suffering souls to have faith in God

—(Mrs) M McWILLIAMS

“If” and “Then”

By Miss BOON CLARK

WHEN Moses pronounced his great final declamation before his death, he imposed an important condition regarding the promises of God to the children of Israel

“If” they would keep God's commandments and walk in His ways, loving Him with all their heart, “then” the nations into whose country they were about to enter (a country which had been previously promised to their father Abraham) and whose inhabitants were far more stalwart and powerful than the Israelites, would be delivered into their hands

You see the victory was not without conditions These conditions had nothing to do with the number, or character, of their enemy, but they had everything to do with the size and quality of their faith.

God's conditions are the same to-day The possibility of gaining victories over our spiritual foes has everything to do with the amount of faith (*trust* I do not mean head-belief but heart-belief), in Him who is our Captain

You will be surprised how the Bible becomes a “live” book when you trust the Author The printed promises seem almost to

COME OUT OF THE PAGE

and nod to you and say, “Here we are, we belong to you, because we were written for you.” “All the promises of God in Him are Yea, and in Him Amen”

And even our temporal welfare will be influenced by our spiritual life

If you allow God to rule your life in everyday matters which you have hitherto considered your own private monopoly, you will find yourself guided and

protected in a manner which will fill with secret wonder those of your business friends who rely upon their own sagacity and shrewdness

Then there will be that quiet intercourse with Christ, when you are alone in the office, and it would seem that He was running His scarred hand up and down the ledger page, and pointing to one figure or another that were—well, you know—not quite right

And you will see that it is put right, you will realise that you cannot walk with Him if everything is not quite “on the square”

MATTHEW KNEW JESUS,

and Jesus knew Matthew through and through before He called him from his custom-house

From the time Matthew first met Jesus I think there was an improvement in the appearance of his ledger He did not make so much profit for his body, but he was making a greater profit for his soul

Things have a way of working out like that when we change captains

Now all this will not come easily, perhaps, but “lean hard”, Christ will never let you down, and the harder you lean the greater will be your support Jesus will never leave nor forsake a trusting soul

God had to leave His Son alone once while He was bearing your sins

It broke God's heart to do it, it broke Christ's heart to endure it, but it was done *once* so that your heart and mine should never be broken except by the knowledge of God's love.

Miraculous Healing

Or, Should we use Means?

THE main title above is that given to a new book by Dr. Henry W. Frost—a well-known and much respected American worker in connection with the China Inland Mission. He thoughtfully uses the title "Miraculous Healing" in preference to "Divine Healing." His reason for so doing is thus given:

"It will be noted that the title which I have chosen for this book is 'Miraculous Healing,' instead of the usual phrase, 'Divine Healing.' This change of phraseology has been purposely made. The special theme of the book is God's healing apart from means, which the words 'miraculous healing' indicate. But this would not be true of the words Divine healing, for these, properly understood, signify God's healing both with and without means."

THE DISTINCTION

is a good one. Healing by a certain use of means may well be considered Divine healing, for even the healing of a set bone or the healing of a cut is brought about by Divine-natural means. God is the author of the healing properties in nature.

Yet the phrase "Miraculous Healing" may also be criticised, for all miraculous healing is not necessarily Divine healing. When Satan heals it is miraculous, but not Divine. Perhaps one day we shall get a book entitled, "Divine Miraculous Healing." This, it would appear, would give us a complete descriptive title.

We welcome Mr. Frost's book, for it forces an issue which all believers in Divine healing should face. The issue is regarding the use of means. Should a sick Christian under any circumstances use means?

Dr. Frost's conclusions are very little different to those of the present writer's—although he uses some arguments which I am not happy about.

In fact some parts of the book would give one the feeling that he was against Divine healing. But a complete perusal shews that Mr. Frost is a strong supporter of such healing, but within strictly defined limits.

At times he seems over-anxious to prove his viewpoint. For example he speaks of George Muller (page 102) as dying comparatively young. Yet he was in his 93rd year! Again on page 97 he refers to Trophimus to support his argument that the Bible endorses the use of medicinal means. He says, "Paul left his companion

TROPHIMUS AT MILETUM

sick (II Tim iv 20), not healing him, but probably leaving him to the care of a physician and his nursing friends." It is an extremely weak argument, for there is no word in Scripture to suggest that Paul left Trophimus in the care of a physician and his nursing friends. Passages like this tend to disappoint the reader who is following many of Mr. Frost's solid arguments with pleasure.

Then again Mr. Frost's treatment of James v 14, 15, is not convincing. He allows that James wrote these words for the early Church, mainly composed

A Review by Principal P. G. PARKER

of Jews. It is a pleasure to find it allowed that James was writing to the Church of which we form a part. So many, despite the fact that James was definitely declared to be a pillar in the Church, argue that James was writing only to Israelites—implying that these Israelites were not in the same company as we are to-day. But Mr. Frost does not do this. Yet he uses a strange argument—that James was not writing the highest Church truth. Supposing we allow that for a moment. Then we still allow that he was writing Church truth—although not the highest, or, better, the fullest. Paul is stated to have written the "highest" (we should prefer "fullest") Church truth. But we ask, Where did Paul write anything higher and fuller on Divine healing than James v. 14, 15? We do not know where to find it.

MR. FROST'S CONCLUSION

is that James v 14, 15 is "permissive, not mandatory." We cannot find Scriptural ground for such a statement.

Then, again, regarding Mark xvi 17, 18—"These signs shall follow them that believe. . . they shall lay hands on the sick and they shall recover"—the argument used is that a sign in Scripture is never a frequent, continuous, or universal event. With this we partially agree. But the impression left with the reader is that therefore Mark xvi 17-18 belongs to the past, not the present. But there is that little word "follow" which is so easily overlooked. If these signs are to follow them that believe, then at least it means that we can expect some such signs at all periods in the collective witness of the Church on earth.

Mr. Frost kindly but firmly criticises the writings of Dr. A. B. Simpson on Divine healing. He shews that Mr. Simpson's theory did not work out in his own death. According to his teaching Mr. Simpson should have fallen at death like a ripe apple in September into his Master's hand. Yet this did not take place. Mr. Frost argues, and rightly so, that if a theory tenaciously held does not work out in practice, then there is something wrong with the theory. We agree with Mr. Frost that while there was very much in Dr. Simpson's writing that was very helpful, yet he went too far. We need not be surprised at this—most of us, in the joy of a new discovery are unintentionally inclined to overstate some facts.

Mr. Frost strongly, and, I personally think, correctly criticises

DR. SIMPSON'S TEACHING

that healing is directly in the Atonement—that Christ was punished for our sicknesses as well as our sins. Sickness is not punishable! Sickness (in respect of its presence as a whole in the human race) is punishment. We can't punish punishment. He agrees that healing (within the sphere of God's wisdom) is indirectly in the Atonement, just as every blessing we get is in the Atonement.

On the use of means Dr. Frost is thought-provoking and usually convincing. As this present article is not simply intended as a review of Mr. Frost's book, but

as an article which I am finally hoping to have added to my own book on Divine healing, I will now set out the situation on the use of means as I personally see it. Those interested will be able to get Mr Frost's book and compare its conclusions—there is not much difference between our conclusions, but some little difference in the way we arrive at them.

1 *The use of means was first implied in the garden of Eden.* It was by partaking of the Tree of Life that physical life could have been perpetuated (Gen. iii. 22). It was not simply by spiritual power that earthly life could be prolonged, it was by the physical partaking of

THE TREE OF LIFE

2 *In child-birth the use of means or the assistance of others was and is necessary.* Thus Israel had midwives (Exodus i. 15).

3 *In circumcision means were used* (Exodus iv. 25; Joshua v. 2, 3)

4 *Christ commended the good Samaritan for using means.* The Samaritan bound up the wounds of the victim of violence, pouring in oil and wine (Luke x. 34)

5 *Hezekiah was commanded by Isaiah to use means* (II. Kings xx. 7). *Christ also occasionally used means* (John ix. 6). But it should be noticed that neither of these means were adequate. A fig-poultice will not heal a death-boil, neither will clay and spittle heal blindness. Yet both these means were not altogether unsuitable. A poultice of figs is good for an ordinary boil, and clay and spittle is reputed to have some good effects in some forms of eye trouble. Feeble natural means in both cases were reinforced with powerful spiritual means. Is not this exactly what happens when we seek God's blessing on means? To feeble natural means we ask Him to attach his effective spiritual means.

6 *Paul commanded Timothy to use means* (I Timothy v. 23)

7 *Paul, in prison, especially asked Timothy to bring his cloak—no doubt in order to keep warmer.*

This was a modified use of means which we all adopt in different forms to-day.

8 *We may use the world, but not abuse it* (I Cor. vii. 31). We all use the discoveries of the world in measure. Electric light, motor cars, steamships, and so forth, are constantly used. The question is how far this permits us to go on the question of physical healing? How far may we use

DENTISTS, NURSES, DOCTORS,

etc.? We do not give any final answer to this. But simply insert it to shew that the Christian may use the world as long as he does not abuse it.

9 *Means will be used in the Millennium.* See Ezekiel xlvi. 12, especially noting the passage, "And the leaf thereof for medicine."

10 *Means will be used in the New Jerusalem, during the Dispensation of the Fulness of Times.* See Revelation xxii. 2 especially noting the passage, "And the leaves of the tree were for the healing (or health) of the nations."

11. God sometimes has sent sickness *directly*, and sometimes through *means*. But both are just as much the acts of God. If God uses two methods (the

direct and indirect) in sending sickness, why should He not use two methods (the direct and indirect, means and no means) in healing sickness?

Jacob was directly lamed by God without natural means (Genesis xxxii. 25). But Herod died through the use of means (Acts xii. 23).

12 *Our Lord never rebuked those who had been to physicians*, although one had spent all her living on them (Luke viii. 43).

13 *The reference in Ezekiel xxx. 21 shews that God recognised that the usual custom with a broken limb was to bind it up with a roller (or bandage) that it might be healed.*

FURTHER THOUGHTS

1 One personally well-known to the writer and many others, was instantly healed. Hitherto a helpless cripple, God made him perfectly whole in every part—*except his teeth*. They were untouched. A year afterwards he went to the dentist's and got a false set. God permitted means in this case.

2 Another, just as miraculously healed as the above, told me that at last she came to the conclusion that as far as her teeth went she could see a dentist—and she did.

3 Still another well-known missionary who in early days did have a few teeth miraculously grow in answer to faith, in later years in connection with other decayed teeth felt free to go to a dentist. In this case God first proved His power to heal without means, but apparently shewed afterwards that it was not always His will so to do.

4 We use the best means we can to keep the *outside* of the body clean, why should we not use the best means we can to keep the *inside* of the body clean?—for surely God expects us to keep ourselves clean within as well as without.

5 One friend of mine in seeking light upon the question of teeth apparently got the message that he should

NOT GO DOWN TO EGYPT

for help. God also gave him a special promise that He would be health to his mouth. Questions (1) Would it be going down to Egypt for help to go to a Christian dentist? (2) Would God not fulfil His promises of being health to the mouth if the health came about through God-directed means? (3) What is the difference between going to a Christian surgeon for an operation on the body and going to a Christian dentist for an operation on the teeth?

6 If a thorn ran into our finger we should pull it out—the use of personal means. If the thorn was very deep we should ask someone else to get it out with a needle. If something harmful is in us very deeply, why not go to someone who is specially skilled in getting things out—such as a doctor or a dentist?

7 Some who strongly believe in Divine healing have been, at a crisis, rushed off to a hospital by nurses or friends, and have been operated upon, and healed. Yet previously they had been anointed and not healed! If the use of means had been distasteful to God would He not have healed after anointing, and not have permitted the operation to take place?

8 *Dr. A B Simpson wore glasses, and at last agreed for some of the Christian Alliance missionaries in Africa to use quinine as a preventive against malaria* Were not these both cases of the use of means? Does it not prove that sometimes God is happy to use means?

9 Seeing that hospitals are undoubtedly the outcome of the spirit of Christianity, are we not justified in counting them Christian agencies? Therefore it would not be going down to Egypt for help, if the need arose, should we be taken to one for treatment

Now, having written the foregoing, there is great need that it shall be balanced by presenting the other side Perhaps a personal testimony will help

1 I believe absolutely in the willingness of God at times to heal miraculously without the use of means.

2 I believe He does this at times by the simple laying-on of hands and prayer—especially is this so with evangelists who have the gift of healing, and combine praying for the sick with preaching the Gospel.

3 I believe that the redeemed, if suffering with a sickness which disables them should ask for the anointing with oil and prayer according to James v 14, 15 That then they may be immediately or gradually raised up without any means whatever, or they may be directed by the Lord to use certain means which God will bless to their healing If the elders are inspired to pray the prayer of faith then healing in some way or other will certainly follow

4 I believe that a church or individuals who grow boastful about God healing without the use of means may be permitted to be humbled by God withdrawing His direct healing power.

5 I believe that a church or individuals who only believe that God heals by the use of means are in a non-scriptural state and out of the place where God can most

RICHLY BLESS THEM.

6 For nearly five years now (1931) I have not used any means under any circumstances, excepting that of olive oil for internal cleansing purposes

7 Were I to fall sick I should not look this way or that way for healing remedies, but definitely wait upon God If He clearly shewed—clearly, I say—

that He wished me to use some remedy, then I should unhesitatingly do it

8 I should want absolutely clear proof that God wished me to use a remedy, for I cannot forget that a great inflow of Divine strength came to me when I ceased to use remedies, since when I have been better than ever before in my life.

9 If I became prostrate with sickness, I should call for the elders of the church to anoint and pray over me according to James v 14, 15 I should hope that then healing would be immediate by the miraculous act of God But if it were not, then I should continue to keep my heart fixed upon the Lord, and should it clearly be revealed to me that a remedy should be used then I would gladly use it. But a remedy would be the last, not the first thing, and then only under special leading.

Miraculous healing is a fact We need more of it. In answer to prayer we shall get more. But in our zeal we must maintain our balance

We will close this article with a beautiful passage from Mr Frost's book

“ To me it is a blessed experience, if sickness has come, not to turn first to a physician, but rather to God, to put myself

WHOLLY AT HIS DISPOSAL,

either for sickness or health, to enquire what He would have me do in seeking for healing; to ask, if the circumstances suggest this, that He will heal miraculously, to seek, lacking such healing, to know His mind in respect to healing of some other sort; and finally to accept the issue of His will, whatever it may be, not only submissively, but also in trust and with praise. This order of procedure, it seems to me, is a happy one for the saint to take, because it puts God first, gives Him opportunity to work, and gives Him the right of way all through In taking a course like this, sometimes God has healed me miraculously; and, if not, has either used in my behalf the physician and his medicine, or given me extra grace to welcome and endure the sickness ”

(*Miraculous Healing* by H W FROST, D.D., 3/6. Can be obtained from the Elim Publishing Co., Ltd)

Children's Bible Educator

We are giving a prize every month for the best answers.

SOLUTION OF WORD SELECTION, SEPTEMBER 30th

Answer. II Timothy ii 2

Correct solutions were received from: Tom Armstrong, Iris Astill, Joan Bradford, Arthur Cheeseman, W H Crory, Tom Dunn, Joyce Gummer, Dilys Hale, Quita Holman, Mary Hurst, Eric Jupp, A Marsh, Beatrice Paul, Paty Rogers, Irene Spicer, Stephen Wallis, Joan Whiteheart, Gladys Whitney, Dennis Wilkinson, Alfred Yardley

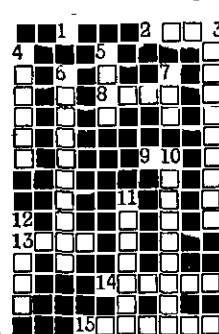
Prize-winner for September: Tom Armstrong, 3, Leroy Streer, Ballysillan, Belfast, to whom we have sent a copy of, "When God changes a Man"

Special mention: Quita Holman, Joan Whiteheart

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

BIBLE CROSSWORD The solution will contain part of a verse in the 12th chapter of Romans, stating our Lord's requirement of all who yield themselves to Him to be born again You need not cut out the crossword Draw the squares

on your post card, marking out the blank squares with cross lines Do the big words described in the clues first



- Clues Across:**
- 1, 2, 8, and 9 are small words which can be solved after the big ones without trouble
 - 13 Describes the conversation of the godly (II Peter iii 11)
 - 14 Describes the fountains of the Lamb (Rev vii 17)
 - 15 Performed with Christ (Luke ii 22).
- Clues Down:**
- 5 and 12 will solve easily after the big words
 - 3 According to reason
 - 4 Members of Christ (I Cor i 15)
 - 6 Describes right sacrifices (I Peter ii 5)
 - 7 The Deity
 - 10 Offered by Christ's parents (Luke ii 24)
 - 11 Work of love (Romans xv 31)

Solutions should arrive by first post Monday, October 17th

"All Glory, Praise and Worship"

Arranged for the Piano.

KARL ECKER.

1. All glo - ry, praise and wor-ship be to God's dear Son, who
 2. O Church -'s Head, Thou ra-diant Sun, with heal-ing wings, The
 3. Re-deem - er of man-kind, O War - rior sent by God, Ap-
 4. O won - drous Bro-ther mine, Who burst the bands of death, The

dy - ing on the cross, His peo - ple's free - dom won, Ye
 con - sum - ma - tion of whose Bride, Thy Spi - rit brings, The
 pear, and free Thy peo - ple from th'op - pres - sor's rod, Vic -
 u - ni - ver - se's Ru - ler, by Thy quick'ning breath Death's

ran - som'd shout a-loud! Ye an - gels cry a - loud.
 hea - then, far and wide, With streams of life pro - vide.
 to - rious Prince ap - pear, Vic - to - rious Prince ap - pear!
 pow - er o-verthrow! An - ni - hi - late the foe!

Hal-le-lu, hal-le-lu, hal-le - lu - jah, Hal-le - lu, hal-le-lu, hal-le - lu - jah!
 O Mag-ni-fy, magnify, magnify His name, magnify, magnify, magnify His name.

1. With shout of Hal - le - lu - jah, We hail Thee, Christ our King.
 2. With shout of Hal - le - lu - jah, We hail Thee, Christ our King
 3. Our voi - ces Hal - le - lu - jah sing To Thine all-conqu'ring Name;
 4. De-scend and sum-mon home Thy Bride To meet Thee in the air!

Bible Study Helps

THE PSALMIST'S TESTIMONY TO HEALING.

I. His Experiences: Psalm cxix 67
 (a) Healthy "Before I was afflicted" Killed a lion, a bear, and Goliath
 (b) Backslidden I went astray
 (c) Afflicted "I was afflicted"
 (d) Restored "But now have I kept Thy word"

II His Prayer:
 "O Lord, rebuke me not in Thine anger (Psalm vi 1-3)
 (a) His plea "Have mercy upon me, O Lord" Not justice or complaint, but mercy
 (b) "O Lord, I am weak, heal me, for my bones are vexed"

III His State of Sickness: Psalm vi
 (a) "My bones are vexed" (ver 2) Pain
 (b) "I am weary with my groanings (ver 6) Sorrowful
 (c) "All the night I make my bed to swim" (ver 6) Sleeplessness
 (d) "Mine eye is consumed because of grief" (ver 7) Weariness.

IV His Reason for Praying for Healing: Psalm vi
 (a) "For in death there is no remembrance of Thee" (ver 5)
 (b) "In the grave who shall give Thee thanks" (ver 5)

V His Separation: Psalm vi 8, 9
 (a) Sanctification "Depart from me, all ye workers of iniquity" (ver 8)
 (b) Faith "The Lord will receive my prayer" (ver 9)

VI His Song: Psalm ciii 1-3
 "Bless the Lord, O my soul" (ver 1)
 (a) Forgiveness "Who forgiveth all thine iniquities" (ver 3)
 (b) Healing "Who healeth all thy diseases" (ver 3)
 (c) Satisfaction "Who satisfieth thy mouth with good things" (ver 5)
 —J McA

THE ETERNAL QUESTION.

What then shall I do with Jesus who is called Christ?—Matt xxvii 22
 1 I must face His work and influence daily
 2 I must investigate His claims, if I am intellectually honest
 3 I must accept Him or reject Him from my life

SEVEN CONSIDERATIONS

Consider.
 Mine affliction (Psalm cxix 153)
 Your ways (Haggai i 7)
 The work of God (Eccles vii 13)
 The lilies of the field (Matt vi 28)
 The ravens (Luke xii 24)
 One another (Heb x 24)
 Him (Heb ii 3)—E M F

A TWOFOLD LIFE. (Romans vi 22)

1 A Justified Life "But now being made free from sin"
 2 A Serviceable Life "And become servants to God"
 3 A Sanctified Life "Ye have your fruit unto holiness"
 4 An Endless Life "And the end everlasting life"

FAMILY ALTAR



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

Sunday, Oct. 16th. I Sam v 1-8

"What shall we do with the ark of the God of Israel" (verse 8)

The presence of God was a painful trial to men who worshipped idols. It is still the same. The presence of God is heaven to the saint, but it is hell to the sinner. Wicked men are like moles—they hate the light. That which brings delight to the birds brings distress to the moles. To the children of the light the presence of the God of light is the sweetest experience. They do not wish to hide from His presence. They love to practise the presence of God. We are glad we are among them. We have passed from darkness unto light. Sweetly the light has dawned upon us. To dwell in the presence of the eternal Light is our highest joy. That is why we love the communion service. That is why we anticipate the New Jerusalem. The light of that world will be Jesus. Praise God that the darkness has passed, and the True Light has shone into our hearts.

Monday, Oct 17th I Sam vi 1-16

"They lifted up their eyes, and saw the ark, and rejoiced to see it" (verse 15)

The symbol of the presence of God had returned, and the people of Israel rejoiced with a great joy. The conscious presence of God can be lost to-day. Sin hides that conscious presence—so does prayerlessness and indulgence. It is possible to get so occupied with business, with examinations, with friends, with hobbies, that the joy of His presence fades from our lives. The ideal is to sin not. Our aim should be to do nothing that will cause Him to hide His smile. But if we have failed, if spiritual things have grown strangely dim, then it is for us to pray for the return of the realised presence of God. It is easier to lose that presence than to regain it. A jewel can be lost in a moment. To find it may occupy a multiplicity of moments. But if we have lost the jewel of His conscious presence, then pray. Yea, pray and watch, hunger and pray, and at last the ark that has been lost will return.

Tuesday, Oct 18th. I Sam vii 1-17

"If ye do return unto the Lord with all your hearts, put away the strange gods from among you" (verse 3)

The proof of repentance is action. Repentance is not simply feeling sorry. Neither is it shedding tears. It is possible to feel very sorry and to shed many bitter tears and yet hold on to our strange gods. Put away—put away the strange gods! Repentance is not crying away—it is putting away. Put away the godless friend, put away the Sunday pleturing, put away the frivolous novel, put away the excessive chocolate eating,

put away the wasteful pipe, put away the Sunday paper, put away the blasphemous gramophone record, put away the secret lustful thoughts, put away the bitter anger, put away the unforgiving spirit, yes, put away the strange gods. It is only then that we shall know joyous fellowship with the true God.

Wednesday, Oct. 19th. I Sam viii 1-9

"Make us a king to judge us like all the nations" (verse 5)

Israel wanted to be in the fashion. Other nations had a king. They wished to be like them. Many a child of God has failed through desiring to be in the fashion. The argument runs something like this: So-and-so wears expensive jewellery, I must do the same. So-and-so has the latest design and colour in coats and dresses, I must do the same. So-and-so has his motor car to take the family out, I must do the same. So-and-so has bought a new house far off from the house of God, I must do the same. So-and-so has university-trained children, I must do the same. It is far better to be fashioned by God than to be in the fashion of men. An old-fashioned Christian is far better than a new-fashioned backslider.

Thursday, Oct 20th I Sam viii 10-22

"Ye shall cry out in that day the Lord will not hear you in that day" (verse 18)

There are perils in prayer. We can insist upon praying for things contrary to the will of God, until at last the Lord will yield to our unwise prayers and send the answer. Of Israel it was said, "And He gave them their request, but sent leanness into their soul" (Psalm cv: 15). Likewise Israel cried out for a king like unto the nations. God did not wish to answer that prayer. He knew it would bring disaster and suffering. But the people insisted. So God heard their cry. But He plainly told them that the time would come when they would bitterly regret their faithless demand. Then they would ask for deliverance. But said God through Samuel, "Ye shall cry out in that day the Lord will not hear you in that day" (verse 18). Don't let us force the hand of God. He knows best. When we pray let us say, "Thy will be done." It is dangerous to pray "My will be done."

Friday, October 21st I Sam ix 1-14

"And the asses of Kish, Saul's father, were lost" (verse 3)

Those lost asses found a throne for Saul. It was a simple incident—yet God was overruling it to fulfil His purposes. No one would have thought that the search for those lost asses could be a link in God's programme for Israel and the human race. Yet it was so. Large

doors swing on small hinges. Narrow lanes lead to important roads. Joseph's coat of many colours led to the rule of Egypt. A simple bush, which seemed to be on fire, made Moses into Israel's leader. An unexpected storm turned Jonah into a type of the Lord. A lad with five loaves saved over five thousand from hunger. Let us expect the hand of God to be manifested in the apparent commonplace events of our lives. Scripture says that all things work together for good to them that love God. Let us believe the Word of God. Then in some way or other even our losses and disappointments will become stepping-stones toward the eternal City.

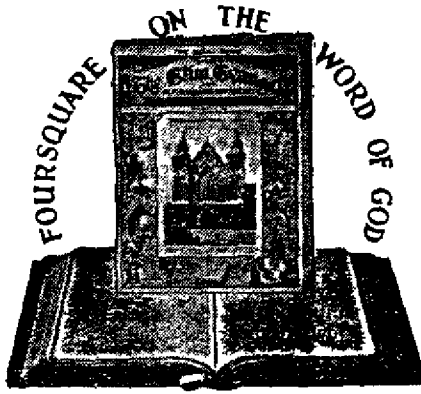
Saturday, Oct. 22nd. I Sam ix. 15-27.

"Stand thou still a while that I may shew thee the word of God" (verse 27)

We, too, need to stand still in order to be shewn the word of God. It is difficult for busy people to stand still. First thing in the morning until last thing at night there are many urgent things. The fire must be lighted, the breakfast laid, the bread cut, the eggs boiled, the children sent off to school, the washing done, the beds made, the dinner prepared, and so on—and so on! There are letters to write, friends to visit, goods to be delivered, interviews that cannot be postponed. But—stand still, and be shewn the word of God. Far more can be done in an hour, if that hour is preceded by prayer and meditation upon the word of God. Souls backslide in the rush. Stand still first thing in the morning—stand still at noonday—stand still last thing at night. The still hour is the only safe preparation for the full hour.

Gossip's Swift Feet.

A peasant whose conscience was troubling him went to a monk for advice. The man had circulated a story about a friend, and then, to his horror, found that it was untrue. "If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go to every door in the village and leave at each one, a fluffy feather." The peasant did as he had been told, and later told the monk that he had done penance for his folly. "Not yet," replied the monk. "Take your bag, go the rounds again and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again."



EDITORIAL

Four Capitals.

LONDON—the capital of England! Cardiff—the capital of Wales! Belfast—the capital of Northern Ireland! Edinburgh—the capital of Scotland! In these four capitals the Foursquare Gospel flag has been raised on high. Edinburgh is the last capital where God has wonderfully used Principal Jeffreys and the Revival Party. In all these places the work has been slow and difficult at first. That fact is not to be wondered at. No great committee has been formed in these places to welcome the revival party. No, they have entered into these cities practically unknown. Except for a few they have been in each case unwanted and unwelcomed. But before long a vast change has taken place. Finally multitudes wanted them and welcomed them.

The power of God has opened obstinate doors for the work of God. Miracles of salvation and healing have stirred up revival enthusiasm everywhere. Many places have been in a rut of spiritual indifference. But, praise God, revival power has surged through the rut, and lifted many out of it.

But not only has the Foursquare Gospel brought tremendous blessings in the capitals. It has spread to the cities, large towns, and villages. We think of cities like Glasgow, Birmingham, Swansea, and Bath. We think of towns like Sheffield, Huddersfield, Barnsley,

and Brighton. We can also think of many small towns and villages which have in some form or other a definite full Gospel witness.

We praise God for all these tokens of blessing—and pray for more.

Magnetic Christianity.

EVERY Christian should be so full of Christlikeness that he or she should exert a mighty, drawing influence. There is not much shine upon the depressed masses to-day. As believers we should so ask for heavenly sunshine to be manifested in our lives that others will be glad to draw near. In drawing near to us they should discover that it is Christ in us that is the real secret of our sunshine.

Here is a beautiful story which needs no comment.

“At a meeting in London of some Christian policemen, one prayed ‘O God, put something in our faces as we walk about that persons in trouble may see, and so be led to ask our help.’ The next day when on duty, a man, in a condition brought about by excessive drinking, came up to him, handed him an addressed envelope, and asked him to call there. This the policeman did. The man himself answered the door and said, ‘For God’s sake, come in and pray with me. This morning I saw something in your face that told me you could help me. At that time I had decided to end my life. I am a wretched backslider.’ At one time he had been a deacon in a church, but drink had been his

downfall. Now he is again following the One who came to seek and to save that which was lost.”

What our Readers say.

“I must say ‘Praise the Lord’ for the *Evangels*. They are proving a great blessing to all, especially the dear sick friends to whom we pass on the papers.

“I have just heard how the passing on of an *Evangel* was the means of salvation to a dear soul in Sheffield. It was given to a girl in Rugby whose mother was ill in Sheffield with sleeping sickness. Her mother has recently passed on into the presence of her Redeemer. The *Evangel* was sent to Sheffield with an invitation to attend the meetings, the mother did, was converted, and when anointed had no more pain, until she died.”—*Rugby*

Remember the Day of Prayer on
October 11th

He Died for Sin and for Me.

God’s Word teaches us two things about the Cross of Christ. Christ died for sin and for me. But what gave His death such power to atone was the spirit in which He died. He died unto sin. Sin had tempted Him in Gethsemane to say, “I cannot die.” But, God be praised, He died unto sin, and in dying He conquered. He gave up His life rather than yield to sin. I cannot die for sin like Christ, but I can and must die to sin like Christ.—*Andrew Murray*

KINDLY NOTE!



Owing to the introduction of the automatic system, the telephone number of our General Headquarters has been changed from Brixton 2227 to TULSE HILL 2227 (2 lines).

Elim Woodlands is changed from Brixton 2668 to TULSE HILL 3860.

Elim Publishing Co., Ltd., is still MACAULAY 2981.

Our Invisible Assets

FEW of us are aware of the magnitude of our invisible assets "The things which are seen" make their constant claim upon us. We are pressed upon, submerged in the material things about us. An Irish writer, after visiting the United States, wrote in the *Irish Statesman* (Dublin) of his impression of American life. He declares that "the activity is so tremendous that people are called away from the central depths to surfaces." Paul did better than this "We look not at the things which are seen, but at the things which are not seen. for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. iv. 18)

We even think in terms of concrete and steel. As

THE IRISH VISITOR

entered New York harbour he speaks of seeing "a giant mass of heaven-assailing architecture which breaks the sky line as huge cliffs might do. One's heart beats quicker at the sight, such is the sensation of immense power in the builders of those monstrous cliffs of concrete and steel that blaze in the evening light. Within the city, this impression deepens. There is no end to this giant architecture. For ever new comrades rise up beside the elder giants, they tower up in new, beautiful, and wonderful lines. At night the highest lights seem hardly larger than the stars, and one set there without knowing where he was might imagine the stars were also points of light continuing that aerial architecture up into infinity. What will New York appear after another half century? Already it is the most ancient of ancient cities, because here, alone, does actual architecture soar above the dreams imaginative artists have conceived of the Tower of Babel. Even the railway stations are awe-inspiring. Entering the Grand Central or the Pennsylvania one almost feels the head should be bared, and speech be in whispers, so like do they seem to the temples of the mysteries, but for crowds that hurry about their secular business."

Even the housewife, who used to sit and meditate over her needle, dreaming deep dreams of wifehood and motherhood, and perhaps stitching prayers into the long seams, now works under tension at a high-powered electric sewing machine. Instead of the leisurely broom she whirls through the day's cleaning with a noisy vacuum cleaner, and washday is no longer a day of patient thought over the washboard, but a day of stirring activity while the electric washer does the week's wash. If she goes to her room and closes the door, she does not shut out the world. The extension 'phone beside her bed brings the intrusion of friends or business into the very sanctum of her life. There is no escape. During the interval of silence from the telephone the radio produces a continual programme while outside the whirr and rattle of traffic precludes any sense of solitude. Many have lost not only their solitudes, but their very desire for them.

We are imprisoned in our materialism, bound by fetters that hamper, limit, narrow our spiritual vision. By looking so constantly at the things which are seen

we become blinded to the things which are not seen. Over the magnificence of architecture, of stupendous business achievement, of materialistic philanthropy, of religion which has a form of godliness but denies the power thereof, God writes the edict—the things which are seen are temporal, "and the world passeth away, and the lust thereof." The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

THE THINGS WHICH ARE SEEN,

though they look so secure to our natural vision, prove to be a futile investment—temporal.

But the things which are not seen are eternal. Let us consider the perfection, the power, and the permanency of these invisible assets.

When by one man sin came into the world, and death by sin, the whole earthly creation became polluted. We find not only that the heart of man is desperately wicked and deceitful above all things, that there is none righteous, no not one, but we find the whole creation groaning and travailing together until now. In unsparring terms the Bible proclaims man a sin-polluted being living in a polluted environment. Sanguine as we may be in our natural hearts about these matters, much as we may boast of evolution, and progress, and the ultimate triumph of the superman, when we get on our knees with the open Book we see God's dark picture of a whole race dead and lost in trespasses and sins, and we find no bright ray to illuminate it from any human source. Again the fiat is spoken, "He that believeth not is condemned already." Man and the created universe are condemned already. It is the Judge who speaks, for all judgment is committed unto the Son.

But from the standpoint of our invisible assets, how bright the picture becomes! "In Him was life; and the life was the light of men. And the light shineth in darkness. Behold the Lamb of God, which taketh away the sin of the world."

"Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

CHRIST IS GOD'S PERFECT GIFT

to us. He said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Thanks be unto God for His unspeakable gift."

Of His perfection the Scriptures testify from cover to cover.

Eternal life is God's good gift to us. "For the wages of sin is death, but the gift of God is eternal life."

There are other perfect gifts of God. "The Lord will give strength," "The Lord will give grace and

glory " " He will give thee the desires of thine heart " He will give " grace to the humble " There are " spiritual gifts," which we are told to covet earnestly, and the promises of God cover " all things that pertain unto life and godliness "

In spite of the perfection of this provision in our invisible assets, we live in continual want. We are like the old woman who suffered for years in a little hut on a mound of ground, in great poverty, and finally died of starvation. After her death there was discovered, under the little hut that she owned, a coal mine of fabulous wealth. She had never discovered her invisible resources.

The power of these invisible assets is no less than their perfection.

Paul declares, " For we are saved by hope but hope that is seen is not hope for what a man seeth, why doth he yet hope for? "

Hope is one of the principal Christian graces. We are

TOLD BY THE HOLY SPIRIT

that when other things pass away, hope will last on. It will outlast the hoary knowledge of the ages, it will outshine the very prophetic utterances of God to men, it will triumph ultimately over supernatural gifts of the Holy Spirit. It is a saving element of life, it is the soul's sure anchor, " which hope we have as an anchor of the soul, both sure and steadfast. " It is a heavenly treasure, " for the hope which is laid up for you in heaven. "

Our happiness is not alone in present possessions. God often makes our present state a time of trial. Our reward is out of sight. It is God's plan to make us ill at ease in the world, but in spite of this the redeemed of the Lord bear persecutions, reproaches, trials, and sorrows with cheerfulness. " We are saved by hope "

Faith respects God's promises. Hope expects them. Faith is the evidence of things not seen. Hope is the eager expectation. Faith is the mother of hope. Hope is the handmaiden of faith. They are indispensable the one to the other.

The ground of our hope is the resurrection of Jesus Christ. " Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead "

The Scriptures are the sources of this hope, " that we through patience and comfort of the Scriptures might have hope "

We hear much of the faith of Abraham, but the record tells us he

TRIUMPHED THROUGH HOPE

as well as through faith. " Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be "

We find also a power of endurance in our invisible assets. Moses, with the gigantic task of liberating and leading millions of slaves, pressed out of measure on every side, " endured, as seeing Him who is invisible "

One of the most satisfying factors in our invisible assets is their permanency. The things which are not seen are eternal. All things else must fade, and change, and disappear, but our invisible and glorious assets remain unchanged.

There is a sunrise beyond life's sunset. There is a promised dawn for the darkest night of earth.

" Let your face be toward the sunrise, where your possessions lie, "

The Marvellous Voyage of the 'Woodhouse'

(Concluded)

AT first it seemed as if their courage was not to be too severely tested. " Three pretty large ships which were for the Newfoundland " appeared, and bore the *Woodhouse* company for some fifty leagues. In their vicinity the smaller vessel might have made the voyage, perilous at best, with a certain amount of confidence. But the Dutch warships were known to be not far distant, and in order to escape them the three " pretty large ships made off to the northward, and left us without hope or help as to the outward "

THE MANNER OF THE DEPARTURE

of the ships was on this wise. Early in the morning it was shewn to Humphrey Norton—who seems to have been especially sensitive to messages from the invisible world—" that those were nigh unto us who sought our lives " He called Robert Fowler, and gave him this warning, and added, " Thus saith the Lord, ye shall be carried away as in a mist " " Presently, " says Robert Fowler, " we espied a great ship making up to us, and the three great ships were much afraid and tacked about with what

speed they could, in the very interim the Lord fulfilled His promise, and struck our enemies in the face with a contrary wind, wonderfully to our refreshment. Then upon our parting from these three ships we were brought to ask counsel of the Lord, and the word was from Him, ' Cut through and steer your straight course and mind nothing but Me ' "

" Cut through and steer your straight course, and mind nothing but Me! " Alone upon the broad Atlantic in this cockle-shell of a boat! Only a cockle-shell truly, yet it held a bit of heaven within it—the heaven of obedience. Every day the little company of Friends met in that ship's hold together, and " He Himself met with us and manifested Himself largely unto us, " words that have been proved true by many another company of the Master's servants afloat upon the broad waters from that day to this. There they sat on the wooden benches, with spray breaking over them, the faithful men and women who were

DARING ALL FOR THE TRUTH.

Only three times in the whole voyage was the weather so bad that storms prevented their assembling to-

gether. Much of the actual navigation of the vessel seems to have been left to the strange passengers to determine. The captain's narrative continues: "Thus it was all the voyage with the faithful, who were carried far above storms and tempests, that when the ship went either to the right hand or to the left, their hands joined all as one, and did direct her way; so that we have seen and said, 'We see the Lord leading our vessel even as it were a man leading a horse by the head, we regarding neither latitude nor longitude, but kept to our line, which was and is our Leader, Guide, and Rule.'"

Besides the guidance vouchsafed to the Friends as a group, some of them had special intimations given to them.

The sea was my figure," says Robert Fowler, "for if anything got up within, the sea without rose up against me, and then the floods clapped their hands, of which in time I took notice and told Humphrey Norton."

In this account Humphrey Norton always seems to hear voices directing their course, while Robert Fowler generally "sees figures"—sights that

TEACH HIM WHAT TO DO

Guidance may come in different ways to different people, but it does come surely to those who seek it.

The inward Voice spoke to Robert Fowler also when they were in mid-Atlantic after they had been at sea some two weeks:

"We saw another great ship making up to us which did appear far off to be a frigate, and made her sign for us to come to them, which was to me a great cross, we being to windward of them, and it was said 'Go speak to him, the cross is sure, did I ever fail thee therein?'" And unto others there appeared no danger in it, so that we did, and it proved a tradesman of London, by whom we writ back."

The hardest test of their faith came some three weeks later, when after five weeks at sea they had still accomplished only 300 leagues, scarcely a third part of their voyage, and their destination still seemed hopelessly distant. The strong faith of Humphrey Norton carried them all over this trial. "He (Humphrey Norton) falling into communion with God, told me that he had received a comfortable answer, and also that about such a day we should land in America, which was even so fulfilled. Upon the last day of the fifth month (July) 1657, we made land."

This land turned out to be the very part to which the Friends had most desired to come. The pilot had expected to reach quite a different point, but the invisible guidance of his

STRANGE PASSENGERS

was clear and unwavering. "Our drawing had been all the passage to keep to the southward, until the evening before we made land, and then the word was, 'There is a lion in the way', unto which we gave obedience, and said, 'Let them steer northwards until the day following'."

That must have been an anxious day on board the *Woodhouse*. Think of the two different clues

that were being followed within that one small boat the Friends with their clasped hands, seeking and finding guidance, up on deck the pilot, with his nautical knowledge, chafing very likely at any other method of progress than the reckoning to which he was accustomed. As the slow hours passed, and no land appeared to break the changeless circle of the sea, the Friends felt a "drawing" to meet together long before their usual time. "And it was said that we may look abroad in the evening, and as we sat waiting upon the Lord, we discovered the land, and our mouths were opened in prayer and thanksgiving."

The words are simple as any words could be. But in spite of the 260 years that separate that day from this, its gladness is still fresh. All voyagers know the thrill caused by the first sight of land, even in these days of steamships, when all arrangements can be made and carried out with almost clock-like precision. But in the

OLD TIME OF SAILING SHIPS,

when a contrary wind or a sudden calm might upset the reckoning for days together, and when there was the added danger that food or water might give out, to see the longed-for land in sight at last must have been even more of an event.

To all the Friends on board the *Woodhouse* this first sight of America meant a yet deeper blessedness. It was the outer assurance that the invisible guidance they were following was reliable. The Friends rejoiced and were wholly at rest and thankful. But the pilot, instead of being, as might have been expected, convinced at last that there was a wisdom wiser than his own, still resisted. Where some people see life with a thread of guidance running through it unmistakably, others are always to be found who will say these things are nothing but chance and what is called "coincidence."

Such an one was the pilot of the *Woodhouse*. As the land drew nearer, a creek was seen to open out in it. The Friends were sure that their vessel was meant to enter here, but again the pilot resisted. By this time the Friends had learned to expect objections from him, and had learned, too, that it was best not to argue with him, but to leave him to find out for himself that their guidance was right. So they told him to do as he chose, that "both sides were safe, but going that way would be more trouble to him."

WHEN MORNING DAWNED

"he saw, after he had laid by all the night, the thing fulfilled."

Into the creek, therefore, in the bright morning sunlight the *Woodhouse* came gaily sailing; not knowing where she was, nor whither the creek would lead. "Now to lay before you the largeness of the wisdom, will, and power of God, this creek led us in between the Dutch Plantation and Long Island"—the very place that some of the Friends had felt that they ought to visit, but which it would have been most difficult to reach had they landed in any other spot. Thus "the Lord God that moved them brought them to the place appointed, and led us into our way according to the word which came unto Christopher

Holder: 'You are in the road to Rhode Island.' In that creek came a shallop to guide us, taking us to be strangers, we making our way with our boat, and they spoke English, and informed us, and guided us along. The power of the Lord fell much upon us, and an irresistible word came unto us, that the seed in America shall be as the sand of the sea; it was published in the ears of the brethren, which caused tears to break forth with fulness of joy, so that presently for these places some prepared themselves, who were Robert Hodgson, Richard Doudney, Sarah Gibbons, Mary Weatherhead, and Dorothy Waugh, who the next day were put safely ashore into the Dutch plantation, called New Amsterdam."

"New Amsterdam, on an unnamed creek in the Dutch Plantation," sounds

AN UNFAMILIAR PLACE

to modern ears. Yet when that same Dutch Plantation changed hands and became English territory its new masters altered the name of its chief town. New Amsterdam was re-christened in honour of the king's brother, James, Duke of York, and became known as New York, the largest city of the future United States of America.

As to the unnamed "creek" into which the *Woodhouse* was led, that was probably the estuary of the mighty river Hudson. "Here," continues Robert Fowler, "we came, and it being the first day of the week several came aboard to us and we began our work. I was caused to go to the Governor, and Robert Hodgson with me—he (the Governor) was moderate both in words and actions."

This moderation on the Governor's part must have been no small comfort to the new arrivals. Also the laws of the New Netherland Colonies, where they had unexpectedly landed, were much more tolerant than those of New England, whither they were bound. Even yet the perils of the gallant *Woodhouse* were not over. The remaining Friends had now to be taken on to hospitable Rhode Island, the home of religious liberty, from whence they could pursue their mission to the persecuting Colonists on the mainland.

A few days before their arrival at New Amsterdam, the two Roberts (Robert Hodgson and Robert Fowler) had both had a vision in which they had seen the *Woodhouse* in

GREAT DANGER.

The day following their interview with the Governor when they were once more on the sea, "it was fulfilled, there being a passage between the two lands which is called by the name of Hell-Gate, we lay very conveniently for a pilot, and into that place we came, and into it were forced, and over it were carried, which I never heard of any before that were, there were rocks many on both sides of us, so that I believe one yard's length would have endangered both vessel and goods."

Here for the last time the little group of Friends gathered to give thanks for their safe arrival after their most wonderful voyage. If any of them were tempted to think they owed any of their protection and guidance to their own merits and faithfulness, a

last vision that came to Robert Fowler must have chased this thought out of their minds once for all.

"There was a shoal of fish, he says, "which pursued our vessel and followed her strangely, and along close by our rudder." The master mariner's eye had evidently been following the movements of the fish throughout the day, as he asked himself "What are those fish? I never saw fish act in that way before. Why do they follow the vessel so steadily?" Then, in the time of silent waiting upon God, light streamed upon this puzzle in his mind.

"In our meeting it was shewn to me, these fish are to thee a figure. "Thus doth the prayers of the churches proceed to the Lord for thee and the rest." That was the explanation of the wonderful voyage. The *Woodhouse* and her little company had not been solitary and unprotected, even when the three "pretty great ships" drew off for fear of the Dutch men-of-war and left them alone.

THE PRAYERS OF THEIR FRIENDS

in England were following them across the vast Atlantic, though unseen by human eyes, even as those hosts of shining fish, surrounding the vessel as she drove her prow through the clear water, would be unseen to a spectator above its surface. George Fox was praying for the travellers. William Dewsbury was sure to be praying for them. Friend Gerard Roberts would be also much in prayer, since the responsibility of the voyage was largely on his shoulders. Besides these, there were the husbands, wives, and little children of some of the Friends, the brothers and sisters of others, all longing for them to arrive safely and do their Master's work. Now here came the fish to assure Robert Fowler that the faith he believed was true. Real as the things we can see or touch or feel seem to us to be, the unseen things are more real still. Even after, to those who had crossed the Atlantic in the good ship *Woodhouse*, the assurance of God's clear guidance and the answered prayers of His people must have been the most real of all.

Robert Fowler's story of the marvellous voyage ends with these words: "Surely in our meeting did the thing run through me as oil and bid me much rejoice"—From "*A Book of Quaker Saints*," (Macmillan and Co., Ltd., 8/6 net), by courtesy of the Author and Publishers.

A BILLION IS A MILLION OF MILLIONS

"How long do you suppose it would take you to count a billion? A pin manufactory which makes one hundred pins in a minute, if kept at work night and day, would only make fifty-two million pins in a year. Enormous as this number is, the mill must work twenty thousand years, without stopping night or day, in order to turn out a billion of pins. What a vast sum, then is a billion, it is beyond our reach to conceive of it. And yet, when a billion of years shall have passed, eternity will seem to have just begun. How important then is the question: Where shall I spend eternity?"—"The Wonderful Word."

ANONYMOUS GIFTS

In the Master's Name we say "Thank you" to those who have contributed the following items anonymously:
Lord's Portion Cricklewood, £1
Elim Foreign Missions Hastings Crusader, £1

GRACE AND BLESSING WIDELY FLOW

Steady Progress in all Centres—Visiting Campaigners spread the Fire

PROGRESS.

West Smethwick (Miss A. Kennedy)
The Gospel is still going forth with no uncertain sound and with the old-time power. God is confirming the preaching of His Word with signs and wonders following. Sinners are finding their way to Calvary and being washed in the precious Blood.

God is truly in the midst ready to bless and to save, and the prayer and praise

Kingston who came to minister during the Pastor's absence on holiday. God worked mightily through him, for as the messages went forth in the power and demonstration of the Holy Ghost, souls were convicted of their sin. Twenty-eight sinners have proved the Gospel to be the power of God unto salvation, five saints received the glorious baptism in the Holy Ghost, and many have received a touch of healing.

Kingston that at the beginning of the month, and proved a time of blessing to all. The assembly has recently said farewell to Mr. J. W. Newman, who is now a student in the Elim Bible College. All will remember his farewell message, "Redeeming the Time." May God's blessing rest upon him wherever he may go, is their prayer. A special visit was made by Miss Ching, who gave out World Crusade boxes. All enjoyed her message, and were encouraged to press on and do what they can for the Kingdom's sake. Two special visits this month were by Mr. G. Dunk, who has been in the Master's work two years, and by Mr. J. W. Newman, before going to Dundee, their messages being timely and profitable.



A happy group of Elim pastors and their wives, taken recently at Brighton.

meetings are great times of blessing to all the dear saints. When they make known their requests to Him, He meets their every need.

The ministry of God's servant is being greatly blessed and the earnest messages from the Word of God faithfully delivered week after week are bearing much fruit.

On a recent Sunday evening the assembly was blessed with a visit from Pastor J. Smith who gave an inspiring message from the book of Jonah, and the congregation experienced a real time of blessing in the presence of the Lord. Two souls decided for Christ.

The breaking-of-bread services continue to be a source of strength and power to the saints. Much work is being done by the open-air workers proclaiming the Gospel in every part of the district, and souls have found the way of salvation very simple and have been won for Christ.

All meetings are well attended and God's blessing is resting on this assembly. "Unto Him all praise be given."

SUCCESSFUL CAMPAIGN

Birmingham (Pastor R. Iwood)
Showers of blessing continue at the Elim Tabernacle, Graham Street. The saints praise God for the visit of Pastor Charles

Two large open-air meetings have been conducted at Langley Green (a few miles from Birmingham). The Crusaders and members from the four assemblies united together, to herald forth the tidings of the Foursquare Gospel, as a preliminary announcement of the campaign commenced by Pastor C. Kingston in the Langley Institute. The Lord's blessing was upon these gatherings.

The Saturday evening convention was another time of refreshing. Pastor Joseph Smith (Divisional Superintendent) paid his first visit to Graham Street. As he ministered the Word, God's presence was in the midst, proving that, though the ministers may not be the same, He never changes, being no respecter of persons. One sinner surrendered to Christ. Pastor Smith returned to the Sunday morning communion service, delivering in power another heart-stirring message on our Lord and Saviour Jesus Christ. The saints praise God for his short stay, and are looking to welcome him again in the near future.

PROFITABLE VISITS

Horsham (Mr. J. Newman)
God's blessing continues to rest upon the witness of the saints meeting in the Elim Hall here. Recently a grand open-air meeting was held in the village of Bil-

A HEALING TESTIMONY

Cardiff (Pastor J. R. Moore)
The following comes to hand from the Elim centre at the Cory Hall.

"I am glad to give my testimony, hoping it will help some other dear suffering one to step out in faith believing God can and will heal our sicknesses. For eight weeks I had been in bed suffering from great lumps coming out on my body and face through blood pressure. This resulted in a seizure, my speech was badly affected, and I lost the use of my right arm and leg. For three days I was in a very low state, but on the third



Mrs. C. E. Withy.

day I saw on looking up a huge white cross, and felt that very soon God was

going to fulfil James v 14 and heal my body As I looked I repeated the words, "Oh Cross, that liftest up my head, I rest my weary soul on thee," and in that Cross I rested As everyone called to see me I tried to tell them to keep praying for me, and I know that there were many dear saints praying for my deliverance Pastor Longley called to wish me goodbye before going away, and he promised that both he and Mrs Longley would pray for me, and I know that they kept their promise I praise God for his ministry while in Cardiff, and the great blessing I received from it

"On Tuesday, August 9th, it was a terrible day, for I was in great pain, and began to be depressed in spirit But that day I thank God a young sister called to see me, and as I told her how ill I was, and how that the doctor had now told me that it would be a very long time before I would have the use of my leg, she said "Where's your faith, Mrs Withy, step out in faith" And that evening I decided that I would do as this sister advised and my son took me down to the Divine healing service in a bath chair I was anointed and prayed

for by Pastor Moore, and, praise God, I was instantly healed I walked out of the chair, walked right across the platform, gave my testimony to the people, and then walked home, wheeling the empty chair "To God be the glory, great things He hath done," and greater things He will do if we believe I have had crowds calling at my home to see if it is true, and asking what is the meaning of it, and I say, Take God at His Word—He never fails Amen"—C E Withy

FIVE BAPTISMS.

Grimsby (Pastor J Kelly) A real work of grace is taking place in the assembly, meeting in the Elm Hall, Tunford Street The Sunday morning breaking-of-bread services are rich in blessing At one of these services, halloed by the wonderful presence of the Lord, all were drawn nearer to Him through a message revealing God as the loving heavenly Father who protects and provides, and who is interested in the welfare of His children A special one-hour service has recently been commenced on Saturday evenings This service is conducted by church members and

Crusaders and many have already experienced much blessing, and feel that it is indeed good to be in the house of the Lord

Pastor and Mrs Greenway were given a warm welcome when they visited the assembly recently, Pastor Greenway giving a powerful address on 'Justification by Faith'

The second baptismal service held within five months, was conducted recently, when five candidates were immersed by Pastor Kelly Owing to it being a very wet evening, other candidates for baptism from Scunthorpe were unable to attend The ceremony was witnessed by a large audience, the Pastor saying that it was a happy funeral service the converts being buried with Christ and rising with Him in newness of life After the baptismal service an address on The Providence of God was given by Mr F Horner

Among visitors on holiday at Grimsby attending the meetings, were some believers enduring great spiritual conflict, who had their burdens lifted by the Saviour Unsaved ones also on holiday came to the services and were born again

Concise Comments & Interesting Items

The daily press has lately been giving great prominence to Christian subjects The last few years have witnessed a noticeable increase in the discussion of religious topics in our daily papers At times these discussions have not pleased us at all A great deal of ignorance and modernism has been presented But occasionally there have been fine articles on Christianity that have filled us with joy The fact that Mr Hugh Redwood, the author of "God in the Slums," and "God in the Shadows," is the sub-editor of the "News-Chronicle" has no doubt had a great effect on the publishing world The recent re-union of the Wesleyan Church has captured the attention of editors and reporters, and consequently the man in the street has been compelled to read about such subjects

One of the finest press articles we have ever read appeared recently in the "Daily Express" It was entitled, "The Bible is true" Nearly two million people were faced with this subject, for it was the chief article of that day's issue Both from a historical and a spiritual standpoint it was powerfully emphasised that the Bible has been proved over and over again to be the Word of God We are hoping that we may obtain permission to reproduce the article in our paper

The legal union of the Wesleyan Church is now an accomplished fact The Wesleyan Methodists, the Primitive Methodists, and the United Methodists now form one great Methodist Church The union is generally hailed with jubilation But there are a few hesitating voices Mr James Douglas writes

"I wretched the Methodist hierarchy and the Methodist lawyers as they ratified the Deed of Union in the Albert Hall The machinery was well oiled, but machinery is not going to save the world

"Where was the old Methodist flame? Where was the old Methodist fire? I wanted a Pentecost, but I got our old friend, Mr. Legality

"I longed to hear the Methodist singing the old splendid Methodist hymns, but they were frozen out by the ice of formality and respectability and convention

"If John Wesley had been there he would have breathed life into that Valley of Dry Bones The world is going to hell, and bureaucratic organisation will not save it A union of dead churches is no substitute for a living Church The Methodist Church is a dead Church which needs a baptism of fire"

This reminds us that a Wesleyan minister attended some of our Foursquare meetings, and at the close said, "You are preaching the Gospel that John Wesley preached" We sometimes wonder if John Wesley were living on earth to day where he would be found Would he be found on Methodist platforms, or would he be found preaching the Foursquare Gospel? Many will think they know the answer to that question

Yet, perhaps, it is well for us to remember that we are not Methodists but Bible-ists We are not anxious to preach one -ism or another -ism, we are anxious to preach the Bible, and to preach it in the power of the Holy Ghost sent down from heaven We are still living in the days of the Holy Ghost, and we want to demonstrate that fact to all

Public house preaching is not usual Yet a contemporary gives this interesting information "A public house is surely not a common preaching-place, but every year, on Michaelmas Day, a sermon against drunkenness is preached in the "Angel and Royal" at Grantham The

custom arises under the will of a former landlord, Michael Solomon, who died in 1706, whereby he directed that £2 should be paid to the preacher for the discourse The proprietors of the inn are under an obligation to see the practice maintained

Mr Dan Crawford the African missionary who passed Home a few years ago, is still vividly remembered by many He established a number of native Bible schools in Africa A recent letter from Mrs Crawford shews the difficulties of these schools and incidentally the dangers on the mission field of the Roman Catholicism She says "The Roman Catholic priests are swarming in on every hand, undermining the toil of long years, and making a special dead-set at the little Bible schools How they hate to see the natives being taught to read and love the Scriptures So much so, that in some places our native pastors and teachers are enduring much persecution from them Some have been beaten, and others kicked and struck in the face for the Gospel's sake by the priests" Yet in spite of this the natives are standing firm and rejoice to suffer tribulation for Christ's sake

What equipment do you need in order to be a missionary? J Hudson Taylor answers the question "Life yielded to God, a restful trust in Him to supply your needs, a willingness to take a lowly place, adaptability toward circumstances, steadfastness in discouragement, love for prayer and study of the Word, some experience and blessing in the Lord's work at home"

Studies in The Acts

By P N CONRY

Acts XXII. 23-30

Class distinctions are nothing new in the world. In these days we hear and read much of the seventy million "untouchables" of India who are more or less outside the pale, and form the lower strata of Indian society for no other reason than the accident of birth. The village well, the temple, and in some cases the main streets of the city are forbidden them because they belong to this caste, and while some reformers may desire to change this condition, yet the vast majority of the Brahmin and fighting classes of that vast land will not allow them any other position in the community. In spite of laws, agreements, and conferences, those who know India, and its slow assimilation of anything new, can say almost with certainty that it will be generations before this new move on the part of the Brahmins will affect the lives of the people for whose benefit it is intended. It is a plain fact that Christ and Christ alone has anything to offer these people, and in them is literally fulfilled the saying that "in times past they were not a people, but are now the people of God" (1 Peter 2:10).

Citizenship in the first century was not far in advance of the "untouchable" problem in India to-day. There were three classes of Romans

1 The freeborn, who received citizenship by birth from their parents, both of whom must be free citizens. These were among the highest in the land. Paul's native city, Tarsus, was one of the most famous centres of Greek learning and influence, yet it had also received great privileges from various Emperors of Rome. It may be that Paul's father was born a free man, or that freedom had been granted to him in return for services rendered (though this is hardly possible), or that he had bought this right for a large sum of money. The fact remains that no matter how Paul's father obtained this boon, Paul himself was a member of this highest rank of Romans—freeborn.

2 By Gift or Purchase Many Roman soldiers were granted this privilege after some twenty-five years of service. In the British Museum there are some bronze tablets which are the certificates of discharge which these soldiers or sailors received. Roman citizenship was granted for themselves, their children, and their descendants. The right to marry, and the privilege of citizenship for their wives, is also granted. At the end the words, "Copied and checked from the bronze tablet set up at Rome on the Capitol," occur. Does it not seem strange to find the Roman counterpart of "Certified copy" on these old tablets? Others, like Claudius Lysias, bought this freedom, and paid a good price for the blessing.

Romans of this sort were granted many privileges—the right to vote, the right to hold public office, both civil, military, or religious, the right of appeal to the highest Court in Rome, i.e., Cæsar, the right to a regular marriage and of holding property of all kinds. Since these were things denied to the great mass of mankind at that time you can well understand how greatly the privilege was esteemed.

Slaves formed the bulk of the population in the Greek and Roman world. All prisoners taken in warfare were enslaved, and the markets of Rome were flooded with slaves from almost every country in Europe, Northern Africa, and Western Asia. It was not uncommon for a Roman to own thousands of slaves, who in the eyes of the law had no rights, no liberties, and indeed were not persons, but chattels to be used or disposed of in whatever way the master chose. They were entirely at his mercy, and for small offences might be killed or done to death in any way he pleased. Pollio, a friend of Cæsar, fed his fish pool with offending slaves, and it was not uncommon on the death of their master for every slave to be killed. Sometimes a master would be found who treated them humanely, but for the greater part they slaved all day and were penned up at night in places that would not now be permitted for beasts. Take these things into account and you will see that in cities nearly every person you met in the streets would be a slave, perhaps of the same blood and colour as ourselves but whose freedom was non-existent, and among this mob those who had received their freedom moved like little gods, but those who were freeborn and had never known servitude were indeed very powerful—lords of life and death to multitudes.

You can well understand now why those who would have examined Paul with the scourge fell back, and even the chief captain was afraid, because he had bound a Roman citizen of the highest rank. From now on the centurion officer became the friend of Paul, doing all he could to make up for the treatment that he had received. Paul was not afraid to make use of his citizenship when it was necessary. He made it an instrument to be brought out as the last resource, and never used it to display pride of race or privileges as a free-born Roman. He counted himself to be the slave of Christ, and as such the word translated "servant" in most of his Epistles hardly conveys the full meaning that it would to his first century readers (see Rom 1:1, II Cor iv 5, Gal 1:10, Eph vi 6, Phil 1:1, Col iii 24, I Thess 1:9 Titus 1:1, etc.)

In the present day I suppose that not one of the readers of this lesson was born a slave. We are mostly freemen of England or other nationalities, and proud we may well be of the fact. But will

you read I Cor vii. 21. If we were born slaves then the Lord makes us free even though serving in bondage to an earthly master, but then Paul says, "Likewise he that is called being free is Christ's bondservant, bought with a price." We who boasted in our freedom were slaves of sin (John viii 34, Rom vi 16), but we have been bought with a great price, and now we who have been called, being free, are the slaves of Christ. Let us see to it that we serve Him faithfully, as slaves of love bound to Him for ever, because He has loved us with an everlasting love. Like Paul we do not now use our liberty for an occasion of the flesh, but as the slaves of Christ, doing His will, and making full proof of our birthright to further His kingdom and extend His Gospel of grace.

"In the beginning God"

During the French Revolution it was determined to abolish all religion and everything that reminded people of God. Someone was loudly proclaiming this to a poor quiet countryman one fine night. "Everything" he said, "will be abolished—churches, Bibles, priests, even the word 'God', we shall remove everything that speaks of religion and God." The countryman gave a quiet chuckle. "Why do you laugh?" said the other. The countryman pointing to the stars, replied, "I was just wondering how you will manage to get *them* down!"

How Music is Made

A visitor to Amsterdam wished to hear the famous chimes of St Nicholas. He ascended to the tower of the church, and there he found a man with wooden gloves, pounding on a keyboard. All he could make out was a deafening clatter overhead. He wondered why the people talked about the magic chimes. But all the while, there floated out across the city the most entrancing music. Travelers were thrilled and workmen made glad.

So from seeming noise and confusion sweet music flows to those afar. History and experience bear witness to the truth. The blood of the martyrs has always been the seed of the church. Tribulation still worketh faith, hope, love, and the hope maketh not ashamed.

Striking Conversions

Leaving Home for Christ's Sake

IT is not many in our own land who are forced to leave home for Christ's sake. Yet this was the sad experience of Miss Shail of Islington. We rejoice, however, that the Lord Jesus was and is more to her than even loved parents. Here is her testimony.

"It was in July, 1930, that I went on a holiday to a Pentecostal Home at Colwyn Bay, after reading a letter which a sister at business had received in answer to an advertisement in the *Elim Evangel*. I was not a Christian and did not attend any place of worship, but as the terms were cheaper than usual I decided to go, although being warned that these people were out-and-out for God. But my remark was, 'Surely they don't have it for breakfast, dinner and tea,' thinking I would be able to act up to their religion.

"I had plenty of fun at business before going, much to the discomfort of the sister, about being saved, never realising that God's ways are not our ways.

"On the following Sunday morning after my arrival, I attended the Mission, being told first that it was a believers' meeting. But I wrapped my garments of self-righteousness round me, and went.

"It was there that I found the Lord Jesus as my personal Saviour, the power of God falling upon me. I wept my way to Calvary.

"I cannot write down the way the dear Lord revealed Himself to me, but I can say I came out washed in the blood of the Lamb.

"When I arrived home confessing to my people that I had given my heart to Jesus, my mother objected to my presence in the home, for fear I should influence my brother and sister. I, being the eldest daughter, my mother and my self had been constant companions, and used to visiting public houses and dances together. But I do praise God. He delivered me, and I have no desire for worldly pleasures.

"Within three weeks of my conversion, I was ordered to give up the Lord Jesus Christ or leave home.

"Just at this time, I saw a Salvation Army gathering, and on the banner were the words, 'Obey God.'

"This made me determined to follow Him every step of the way, standing upon the promise, 'When my father and mother forsake me, then the Lord will take me up.'

"After leaving home, the Lord wonderfully opened up the way for me to enter into a Christian home, where I have been very happy and comfortable.

"I had been saved ten weeks when the Lord gloriously baptised me with the Holy Ghost at my bedside, and I also proved Him as my Healer, for which I thank Him.

"I do praise Him for leading me into the Four-square Gospel, and pray that this testimony may be the means of blessing and encouragement to some needy soul."

AFTER MANY DAYS

JOHN FLAVEL, of Dartmouth, preached on one occasion from the words "If any man love not the Lord Jesus Christ, let him be Anathema" (I Cor. xvi. 22). The discourse was unusually solemn, particularly the explanation of what the curse was for the expression "Anathema" means "accursed." At the conclusion of his preaching Mr. Flavel was about to invoke God's blessing upon the people when he paused and said, "How small I bless this whole assembly when every person in it who loves not the Lord Jesus Christ is Anathema?"

The solemnity of the occasion deeply affected the audience. In the congregation was a lad about fifteen years of age, a native of Dartmouth. Shortly after this he went to sea and landed in America, where he remained all his life. He lived to be a great age. He was still able to work on his farm, and his mind was quite clear. All these many years he lived in sin and carelessness, quite forgetful of God. One day, however, as he sat in his field



HE BEGAN REFLECTING UPON HIS PAST LIFE

upon his past life. He thought

of the days of his

the life eternal which is offered to all those who will believe.—Sel

youth. His thoughts went back to Mr. Flavel's preaching which he had heard so many years before. A considerable part of it he could remember, the earnestness of the preacher, the solemn truths preached, the effect on the audience, all came fresh to his mind. He felt he had not learned to love the Lord Jesus Christ, he feared he would come under the dreadful Anathema, he was deeply convicted of sin. He turned to the Lord in great brokenness and sorrow, owning himself to be an ungodly sinner. He put his simple trust in the precious Blood of Christ and found joy and peace in believing, giving every evidence of having been born again and brought to the Lord through the word spoken so many years before.

Reader, you too may here and now find salvation by faith in Christ. Realizing your lost estate, look up to Him and ask Him to save you now. Put your trust in His atoning blood to cover your sins, and accept

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. Central heating throughout, coal fire in drawing room. During winter months single rooms 35/- to 40/-, sharing 30/- to 35/- per week. Applications to Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063.

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

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim" St. Martin's Avenue, Shanklin, I.O.W. B1202

SHANKLIN.—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1184

SUNNY Worthing.—Comfortable winter accommodation, board-residence, apartments, or rooms without attendance; moderate terms, long or short periods. Bus passes end of road to sea front. "Hartnall," Shandon Road, Broadwater. B1201

SURREY, Whyteleafe.—Comfortable home offered, close to station, in small modern house, to person willing to share and be companion to young business lady. Apply Miss Green, 335, Godstone Road. B1200

HOUSES, FLATS, ETC.

To Let and Wanted.

NEAR Horbury Temple.—Rooms furnished and unfurnished from 7/6, sharing 5/6, separate beds. Gold, 41, Colville Gardens, Notting Hill, W.11. B1203

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PROFESSIONAL.

HOUSE PURCHASE.—Surveys and valuations made by Foursquare Surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Walter H. Petersen, F.A.L.P.A., 62, Cranbrook Rise, Ilford, Essex. (Telephone, Valentine 4374.)

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

FOR SALE.

SPANISH guitar with case, practically new; splendid instrument. Amount raised will be devoted to Elim Foreign Mission Fund. Offers to Mr. D. B. Gray, 20, Clarence Road, Clapham Park, London, S.W.4.

MARRIAGES.

HARRISON; MELLER.—On October 1st, at Elim Tabernacle, Liverpool, by Pastor J. R. Knight; George Harrison to Edith Meller, both Elim Crusaders.

WELLS; BOOTH.—On September 17th, at the Foursquare Gospel Church, Leeds, by Pastor T. H. Jewitt, C. Wells to Doris Booth.

WITH CHRIST.

ASKHAM.—On September 13th, Ernest Askham, Elim Crusader, Leeds. Funeral conducted by Pastors T. H. Jewitt and G. Miles.

CROXSON.—September, Mrs. Croxson, member of Elim Tabernacle, Clapham. Funeral conducted on 19th by Pastor J. J. Morgan.

HOGG.—On September 19th, Mr. Hogg, member of Foursquare Gospel Church, Leeds. Funeral conducted by Pastor G. Miles.

MASON.—On September 15th, Arthur Mason, of Spencer Place, Leeds. Funeral conducted by Pastors T. H. Jewitt and G. Miles.

His Glorious Church

By
CHAS. E. ROBINSON,
LL.B.

Author of
"Praying to Change Things"

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The fourth item of cost, "Our care for the church must be so great that personal and household financial needs will be subordinated to church financial needs," is examined.

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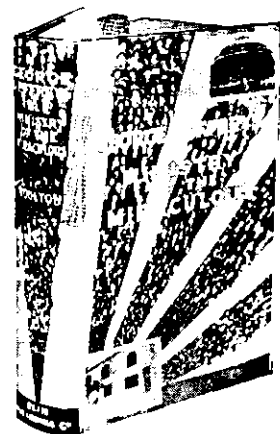
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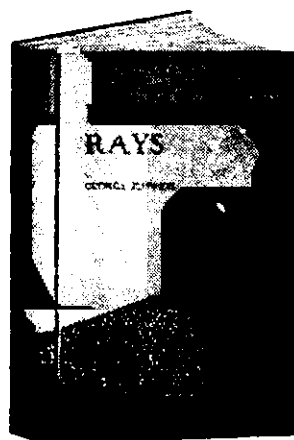


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