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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 22

MAY 29, 1931

Twopence



SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.



HEALER



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

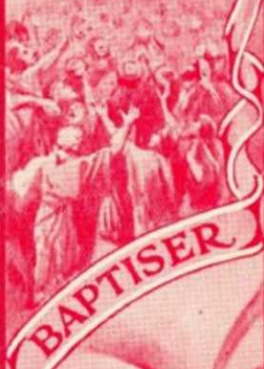
(Heb. xiii. 8)



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, S.W.4

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

Vol. XII.

May 29, 1931

No. 22

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(2 minutes from Waterloo Hotel and 4 minutes from Waterloo Station)

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Principal GEORGE JEFFREYS

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followed by Services conducted by  
THE REVIVAL PARTY.

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Applications for accommodation may be sent to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

## WATCH THESE DATES

**BOURNEMOUTH.** May 23—28. Special Whitsuntide Convention in the Tabernacle, Victoria Park Road, Winton. Speakers: Pastor Jeays (U.S.A.), and Rev. L. T. Pearson (Meopham). Convener: Pastor E. Blackman. For accommodation write Miss C. May, "Felsham," Ashton Road, Moordown, Bournemouth.

**EAST HAM.** May 31. Elim Tabernacle, Central Park Road. Visit of London Crusader Choir, 6.30, accompanied by Pastor E. J. Phillips.

**ELIM WOODLANDS.** July 4—20. Summer Bible School. Bible addresses by Pastor Corry. Applications to the Superintendent.

**LEIGH-ON-SEA.** May 20—26. Elim Gospel Hall. Special anniversary services. Special speakers and singing.

**LONDON, Crystal Palace.** September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

**LONDON.** Every Friday. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally at 7.30.

**LEEDS.**—Opening of New Tabernacle, Bridge Street, on May 30, at 3 o'clock, by Principal George Jeffreys and Revival Party.

Great Foursquare Rally at 7 p.m., in the Salem Central Hall.

Speaker:

Principal GEORGE JEFFREYS.

May 31, June 1, in the New Tabernacle. Speakers: Pastor & Mrs. R. Tweed, followed by 8 days' Special Services, conducted by Mrs. W. L. Bell.

## ANNUAL LONDON

# Whitsuntide Convention

**WHIT-SUNDAY, MAY 24th, to FRIDAY, MAY 29th**  
Services simultaneously at Elim Tabernacle, Central Park Road, East Ham, and Elim Tabernacle, Park Crescent, Clapham.

Whit-Sunday, 11 and 6.30.

Whit-Monday, 11, 3 and 6.30.

Tuesday, Wednesday and Thursday, 7.30.

Closing Rally at Welsh Tabernacle, Pentonville Road, King's Cross, on Friday, at 7.30.

Speakers include: Pastors R. Mercer, H. T. D. Stoneham, John Hewitt, S. Gorman, and H. Kitching

Make your Plans now for a Spiritual Feast  
and a Happy Holiday at Whitsuntide at  
Letchworth Garden City's  
EIGHTH ANNUAL CONVENTION

MAY 24 to 31 inclusive

Speakers include: Pastors P. N. Corry, J. Kelly,  
W. Field, and Rev. & Mrs. L. T. Pearson

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton and the St. Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against 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. XII., No. 22

MAY 29, 1931

Fridays, Twopence

## Prayer the Keystone of Revival

From the "Memoirs of Charles G. Finney"

**R**EV Charles Garrison Finney, of Oberlin College, in speaking of the beginning of his revival work, says "I had been in the habit of rising early in the morning, and spending a season of prayer alone in the meeting house, and I finally succeeded in interesting a considerable number of brethren to meet me there in the morning for

### A PRAYER MEETING.

This was at a very early hour, and we were generally together long before it was light enough to see to read. One morning I had been aroused and called the brethren up, and when I returned to the meeting-house but few of them had got there. My minister was standing at the door of the church, and as I came up, all at once the glory of God shone upon and around about me, in a manner most marvellous. The day was just beginning to dawn. But all at once a light perfectly ineffable shone in my soul, that almost prostrated me to the ground. In this light it seemed as if I could see that all nature praised and worshipped God except man. This light seemed to be like the brightness of the sun in every direction. It was too intense for the eyes. I recollect casting my eyes down and breaking into a flood of tears, in view of the fact that mankind did not praise God. I think I knew something then, by actual experience, of that

### LIGHT THAT PROSTRATED PAUL

on his way to Damascus. It was a light such as I could not have endured long.

'I used to spend a great deal of time in prayer, sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined to hold frequent days of private fasting. On these days I would seek to be entirely alone with God, and would generally wander off into the woods, or get into the meeting-house, or somewhere away entirely by myself.

"The spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer, and, in some instances, so much so that they were constrained to pray for whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them. There was a great pressure of the Holy Spirit upon the minds of Christians; and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and

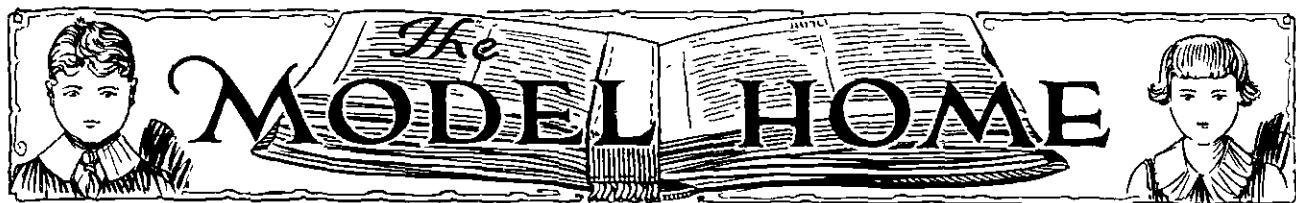
### THE GREATEST WATCHFULNESS

in all their words and actions. It was very common to find Christians whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer.

"Not only were prayer meetings greatly multiplied and fully attended, not only was there great solemnity in those meetings, but there was a mighty spirit of secret prayer. Christians prayed a good deal, many of them spending many hours in private prayer. It was also the case that two, or more, would take the promise 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven,' and make some particular person a subject of prayer, and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side, that no one could escape the conviction that God was daily and hourly answering prayer.

"If anything occurred that threatened to mar the work, if there was an appearance of any root of bitterness springing up, or any tendency to fanaticism or disorder. Christians would take the alarm, and give themselves to prayer that God would direct and control all things, and it was surprising to see, to what extent, and by what means God would remove obstacles out of the way, in answer to prayer."





## Talk No. VIII.—The Youth or Maiden

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

**A**S with the child, so with the youth and maiden, it is difficult to fix the span of age. But we will consider the period to be from fourteen to seventeen or eighteen years.

These years can be the richest years in progress or the saddest years in failure. It is the parents' privilege to make them the richest years in progress. But how can parents do this? How can they give the highest and noblest to their children during these years? I would reply, Above all things the parents must obtain and maintain the confidence of their sons and daughters.

### MOTHER'S ADVICE,

father's explanations must be of primary value. I do not wish to pass by this word *confidence* until it has fastened itself into our thought. Keep the confidence of your boy or girl. Keep them admiring you, trusting you, then the greater part of the battle will be won.

During these years our growing children have problems—terrific problems. They may all lose their terror under the wise guidance and explanation of noble parents.

These problems can be divided into three classes:

- (1) Physical problems.
- (2) Mental problems
- (3) Spiritual problems

#### (1) *Physical problems*

As the child passes into maturity there will arise developments in growth which will perplex, unless tactful explanation is given. Many a growing child spends hours of agony over these physical changes. Through wrong ideas from self, unclean suggestions from others, and above all subtle attacks from the Devil, the mind can become a battleground of fear and wickedness. All this can be avoided if parents in purity and wisdom face up to their responsibilities.

Many parents fear to enter this holy room of explanation. They should fear if they are not holy themselves. But through God's grace they should be holy, and be able to move in this holy room without fear. Be sure of this, if you don't tell your children the Devil will. You would

### KEEP THEM INNOCENT,

but the world will see to it that they hear about these things. Things which are perfectly pure in themselves can be wrapped in the filthy covering of the world's lust until even the good is befouled with evil. Dr. Angell Drake says, "Many girls who have

gone astray, or in some measure have become victims of their own ignorance, have said to me in their remorse, 'Oh doctor, if my mother had only taught me these things I should not have made the mistakes I have made.'"

One dear boy on hearing the story of his birth threw his arms about his mother's neck, while the tears streamed down his face, and exclaimed, "Oh, how boys ought to love their mothers!"

The method of God with our race is wonderful. Our bodies are fearfully and wonderfully made. The black hand of sin struggles to put its foulness upon that which God has made beautiful in itself. It is for parents so to discipline themselves, so to enlighten themselves that they may safely guide their own as they pass from

### PLAINS OF INNOCENCE

on to the heights of knowledge. "Youthful lusts" are real. It is for parents to safeguard their children from them.

Here are a few verses which speak for themselves. They are adaptable to the youth as well as to the maiden.

She was just in the bloom of life's morning,  
She was happy, and free, and fair,  
And a glance in her bright eyes would tell you  
Of nothing but innocence there.

She was waiting for someone to tell her,  
As she stood with reluctant feet,  
On the banks of the wonderful river  
Where childhood and womanhood meet.

She waited, but still no one told her  
The secret of life so sublime,  
And she held not the safeguard of knowledge  
In life's beautiful morning time.

The flower so sweetly unfolding  
Was crushed by a rough hand one day,  
And the jewel, so sacred, so precious,  
Was stolen and taken away.

Let it be clearly understood that these physical matters should not be constantly spoken about. One needs to watch those who even under the guise of necessary knowledge frequently recur to this subject. No, there are infrequent occasions when explanations are necessary, then the whole matter should be dropped, and the growing life taught to enjoy the blessings of healthy development.

#### (2) *Mental problems*

We are living in a scientific age. Amazing discoveries are being made in many directions. In our

**SCHOOLS AND COLLEGES,**

yes, even in the average workshop, these things are discussed with intense interest. Evolution is a subject with which practically every young life is brought into touch. The Bible is largely depreciated—especially is verbal inspiration denied. The Garden of Eden, Noah and the Flood, Jonah and the whale, Christ and His miracles are all brought into ridicule by so-called scientists. The thinking and developing mind is bound to face up to these things. Is

formed ourselves. We must be able to give a reason for the hope that is within us.

One tells of a youth who after reading a book on

**THE NEW THEOLOGY**

paced his room, crying out in the distraction of his mind, "Light! light! O God, give me light! What is truth? Give me light!" We must not try and squash honest doubt—it will not be squashed. The way to get rid of darkness is to switch on the light.

## REVIVAL SCENES AT SOUTHPORT

*The following late news comes to hand just as we go to press.*

**SCENES OF TREMENDOUS REVIVAL ENTHUSIASM NEVER BEFORE WITNESSED IN SOUTHPORT HAVE CHARACTERISED THE REMARKABLE CAMPAIGN CONDUCTED IN THE CAMBRIDGE HALL BY PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY. HUNDREDS IN THIS TOWN TO ALL APPEARANCES INCREASED WITH THIS WORLD'S GOODS HAVE FOUND IN CHRIST TREASURE THAT SURPASSES ALL THAT THIS WORLD CAN GIVE THEM. TESTIMONIES OF BLESSING RECEIVED THROUGH THE POWERFUL MINISTRY OF THE WORD HAVE COME POURING IN HEARTS THAT A FEW WEEKS AGO WERE SAD ARE NOW REJOICING THROUGH SEEING SONS AND DAUGHTERS CONVERTED, AND PARENTS WON FOR CHRIST. THE SMALL NUMBER SEEN AT THE BEGINNING OF THE CAMPAIGN HAS GROWN MEETING AFTER MEETING UNTIL THE HALL IS CROWDED TO CAPACITY—GROUND FLOOR, GALLERY, AND PLATFORM—NUMBERS BEING UNABLE TO GET IN. WELL OVER SIX HUNDRED HAVE BEEN CONVERTED, AND THEIR JOYFUL FACES TELL THAT THEY HAVE FOUND A SAVIOUR WHO HAS BECOME THEIR ALL IN ALL. THE POWER OF GOD HAS BEEN MIGHTILY UPON THE CONGREGATIONS, AND AS A RESULT REMARKABLE HEALINGS ARE BEING TESTIFIED TO BY MANY THANKFUL PEOPLE. THE WALLS OF OPPOSITION AND MISREPRESENTATION HAVE HAD TO FALL BEFORE THE CLEAR EXPOSITION OF THE SCRIPTURES, AND THOSE WHO HITHERTO HAVE READ THE BIBLE BUT LITTLE HAVE NOW DISCOVERED IT TO BE A NEW BOOK, AND ARE READING IT AS NEVER BEFORE. THIS IS GOD'S ANSWER TO THE WORLDLING, THE CRITIC, AND THE MODERNIST. JESUS CHRIST IS THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER. "HE BREAKS THE POWER OF CANCELLED SIN, HE SETS THE PRISONER FREE. HIS BLOOD CAN MAKE THE FOULEST CLEAN; HIS BLOOD AVAILED FOR ME." SOUTHPORT PEOPLE ARE SINGING THIS AS THEIR OWN EXPERIENCE.**

the Bible true or is it not? Is evolution the correct explanation of this world or is the account of Genesis right? A little while ago we met an eager young lady student who did not know that anybody disbelieved in evolution. It is useless for us to try and stop young people from thinking about these things. They will think—and rightly so. The great thing for us to remember is that practically every mental difficulty that arises concerning the Bible can be easily met. The Bible account of Creation is far more reasonable than the evolutionary idea. Noah and the Flood can be shewn, even from scientific facts alone, to have been an actual event. Jonah and the great fish, Christ and the miracles can all be evidentially established. But if we are to help our children over the difficult mental period we must be in-

formed ourselves. There is dishonest doubt and honest doubt. Honest doubt is removed by knowledge.

As a parent one of my greatest desires is to be able to remove the mental problems that I know will arise in the minds of my children. We cannot live entirely unto ourselves. We must live for our children. Accustom your children to express their difficulties.

Don't scold them because they have perplexities. Deal with them gently. Enter into their problems. Let them feel that mother and father understand, and sympathise. Help them in their reading. Keep them in touch with books of faith. Watch your bookshelves. Dr. Torrey's book on *Talks to Men* ought to be handy for every youth. Therein is given a series on why he believes in the inspiration of the Bible.

Thousands throughout the world have been led from mental darkness into light through reading his book

### (3) *Spiritual problems*

There are growing pains for the soul. Spiritual problems arise in every earnest heart. Why does God not answer prayer immediately? Why do some devoted saints suffer so much? Why does God allow war with the consequent slaughter of multitudes of innocent children? Why do evil thoughts so persistently mingle with the prayer life? Why are men of God allowed to be poor, and rogues of the world rich? These and many other spiritual problems arise. Some are easily answered, others require very careful explanation, still others demand faith without explanation. But one fact will keep your child's faith immovable. It is that of *real* experience. A real experience of salvation, a real experience of the Baptism in the Holy Ghost, a real experience of healing will satisfy when no arguments or explanations will. In other words let us lead our sons and daughters into real experiences. Let us be able to tell of our own experiences—then encourage them to seek similar experiences. Have literature in your home which not only discusses Christian matters but gives living proofs. Salvation, healing, and the Baptism in the Holy Spirit do not answer all the problems that arise, but they give us such

#### CONFIDENCE IN GOD

that that which we cannot understand we can with confidence leave for future explanation. Such biographies as *The Life of George Muller*, *George Jeffreys—a Ministry of the Miraculous*, *Hudson Taylor, Pastor Hsi*, are wonderful helps to faith. *Can a Young Man Trust His Bible?* and *The Scripture of Truth*, are two other books that greatly help in the solution of spiritual problems. Home can be the lighthouse saving our young men and maidens from getting wrecked on the rocks of life.

Once again let us emphasise that *confidence* in mother and father is one of the greatest essentials

in the protection of the young. It is worth years of prayer, of thought and preparation in order to maintain the trust of the growing family.

These closing verses will impress the thought: What is true of mother should also be true of father

#### MY MOTHER

My mother is my heart's ideal  
Of all that's dear and good  
Her life is radiant with love  
And gracious womanhood  
She's sympathetic, gentle, kind,  
She understands a lad,  
And oh, she's just the truest friend  
A fellow ever had!

My mother never turns me down  
Or fails me when in need  
To sacrifice herself and serve  
Her loved ones is her creed  
She practises her faith in God  
With joy and eagerness  
Her ministry's a miracle  
Of sweet unselfishness

My mother is my friend of friends,  
She's all the world to me!  
I owe her everything I am  
And all I hope to be  
I want to live a life like hers,  
And oh, I want to prove  
Myself deserving of her faith  
And worthy of her love!—Sel

#### PREACHING THE CROSS

Jonathan Edwards, in his diary of David Brainerd, says that this apostle to the Indians for some time thought that the best way to make men sober was by preaching to them the attributes of God, and keeping the Cross in the background. But he found the whole thing a failure, he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual", and from that time he glorified in and held for nothing but the Cross.



Principal George Jeffreys.

### BLACKPOOL REVIVAL AND HEALING CAMPAIGN

Plan to come.



Meditations for Quiet Moments.

# Face to Face

By Pastor E. C. W. BOULTON

*So now we see darkly, by a mirror, but then face to face*—I COR XIII 12, *Conybeare and Howson.*

Jesus, these eyes have never seen  
That radiant form of Thine,  
The veil of sense hangs dark between  
Thy blessed face and mine

**W**HAT a magnificent note of assurance this passage—possesses. It is one of those full-chorded harmonies of inspiration that rouse the soul to inexpressible raptures. It indicates the writer to be a man of unclouded faith.

What sweet sequence these words contain—"Now . . . then!" To-day the vision partial and preliminary; to-morrow perfect and permanent. Yet

**TO-DAY'S VISION**

is blessedly progressive, growing fuller and clearer as our spiritual capacity is enlarged. Moreover to-day's vision is preparatory to the wider unveiling of to-morrow. The glory of the future would prove too great for the present—we could not bear it now. The darkened glass is necessary to our present state, without it we could have no vision of His glory. And so actually it is to us the friendly medium of revelation.

"But then face to face!" It is the prospect of the beloved who looks onward to the hour of consummated hope and love. It is the contemplation of one in whose breast burns the confidence of reunion—whose pulse beats high with the thought of meeting her beloved. Standing on the mountain's brow and gazing with love-quickened vision across the "little while" between, she catches sight of the rosy-tinted dawn—to her faith-illuminated heart the heavens are pregnant with promise. She descries on the distant horizon a glory that to other eyes is hidden, it is the coming of the Bridegroom—coming for His purchased possession, His peculiar treasure. Over the storm-swept cloudland of earth, her vision soars to the far-off glory-lit summit of Olivet.

So much in life has been mantled in mystery. The human has tried in vain to peer into the "why and wherefore" of a thousand baffling and bewildering experiences. We have sought the unsealing of

**THE SECRET THINGS;**

we have coveted the interpretation of the unfathomable, in our eager quest we have cried, "Lord, lift the veil, break down the unseen barriers, admit us to the impenetrable, let us span the separating sea of sense, and learn the mysteries of existence." Why have we been called to drink of Marah's bitter waters? Why have we been allowed to tread the burning desert sands, and climb Golgotha's painful steep? Why have we been disciplined in the school of suffering? We have cried within ourselves, "My way is hidden from the Lord, and my judgment is passed over from my God."

Be patient, O my soul, when thou seest Him face to face, the inexplicable in life shall then find a full and satisfactory explanation. Then the veil of mystery shall be for ever pierced. With the friendly dawn of eternity shall come the unravelling of the midnight's mystery. Be of good comfort, one of these days thy journey shall end, thou shalt compass the last mile and climb the final summit, and upon thy longing eyes shall break the face-to-face vision of thy Lord.

"Then face to face." Perhaps this supplies the greatest incentive to dare and do for God. This kindling vision awakes within us a new and stronger impulse to holiness—it beckons us on to the unrealised and unpossessed—it invites us to compass the utmost. It may not be ours to live brilliantly, but with such a stimulus we may live bravely and boldly, even in the face of the fiercest winds that blow across the pathway of the Christian pilgrim. We may hold our heads high with holy pride, as we anticipate

**THAT ADVENT HOUR.**

Life will be invested with a new nobility—a fresh fervour—a deeper devotion, when we contemplate that veil-less meeting with our risen Lord.

We wait and watch and wrestle—  
The way too dark to trace  
But all will turn to glory when  
We see Thy face

"Then face to face." It is the goal at the end of the race—the garland of victory at the close of the conflict—the prize for patient perseverance—the all-satisfying recognition for a life of diligent discipleship.

Thus then was the hope that animated the heart of that early Church. She had ceased to look for an earthly paradise—her anchorage was no longer in the temporal. Her vision—trained by the Divine Spirit—was outward and upward. Worldliness had loosed its hold of her life—her affections were centred upon things above. She marched to an Advent air—moved amid an Advent atmosphere—was permeated and possessed by the Advent spirit.

Alas, is not this all too often the lost chord in the music of the modern evangel? There is no radiant expectancy—no joyous anticipation—no buoyant belief—all the creation of this Gospel of the returning Christ.

Hasten, Lord, Thy coming,  
Quicken now my pace,  
Soon shall come the time when  
I shall see Thy face

"Face to face." This most surely implies recognition. I shall know Him in that day. He will be distinguishable from all others, though they be ten thousand times ten thousand in number. My clarified vision will pick out the One who ransomed me.



at the cost of His own wonderful life No other being can ever displace Him in that hour in the eyes of those who are privileged to behold His glory And then too I shall be like Him—this body of my humiliation shall be fashioned like unto the body of His glory. As we have borne the image of the earthly, so shall we also bear the image of the heavenly. What a blessed destiny for the believer in Christ The corruptible changed for the incorruptible. The shadows of eventide turned into the full blaze of eternal noontide Our mantle of mortality discarded for the vesture of immortality Our "light affliction" replaced by the "eternal weight of glory" For ever clothed in the beauty of His holiness—visibly and consciously robed in His radiant righteousness.

O Thou Divine Lover of my soul, let this

### VISION OF THY COMING

eclipse all earth-centred dreams' Let it master me in the morning of life, nourish me in life's noon-

tide, and should the evening shadows gather about me, then let its glory still envelop me Let it be the wordless song of my soul in life's deep and eloquent silences, when the hush of a great awe possesses my spirit, as I meditate upon that tearless morn Make all nature vibrant with the rich harmony of Thine appearing Command the winds that they whisper the message of Thine epiphany Speak unto the trees of the field that they proclaim Thy nearness Let the waves of the sea announce Thy advent, and every hill and dale re-echo with the glad refrain, "Behold, the Bridegroom cometh!"

Whom the Lord loveth He chasteneth—Heb xii 6

As a father in a sunny garden stoops down to kiss a child, the shadow of his body falls upon it, so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His infinite and everlasting love—Talmage

## The Lord's my Shepherd

ORLINGTON

JOHN CAMPBELL

1 The Lord's my shep - herd, I'll not want He makes me  
2 My soul He doth re - store a - gain, and me to  
3 Yea, though I walk in death's dark vale, yet will I  
4 My ta - ble thou hast furn - ish - ed in pre - sence  
5 Good - ness and mer - cy all my life shall sure - ly

down to lie In pas - tures green he lead - eth me, In  
walk doth make With - in the paths of right - eous - ness, With  
fear none ill For thou art with me, and thy rod, For  
of my foes, My head thou dost with oil a - noint, My  
fol - low me And in God's house for ev - er - more, And

pas - tures green he lead - eth me the qui - et wa - ters by  
in the paths of right - eous - ness, evn for his own name's sake.  
thou art with me, and thy rod and staff me com - fort still  
head thou dost with oil a - noint, and my cup o - ver - flows.  
in God's house for ev - er - more my dwell - ing - place shall be.

This week we give an old and popular Psalm tune to the 23rd Psalm It has become a favourite in quite a few Elim centres Readers who like stately tunes will appreciate its majestic grandeur

## Bible Study Helps

### THE CHRISTIAN ATHLETE.

"I press toward the mark for the prize"  
Philippians iii 14

#### I. The Challenge of an Unattained Objective—Perfection

- 1 Paul saw it ever receding
- 2 A constant challenge to do his best

#### II The Peril of a Diverted Purpose

- 1 Keep eye constantly on the goal
- 2 Purpose diverted
  - (a) Direction changed
  - (b) Race lost

#### III The Corrective of an Unforgotten Past Experience

- 1 Nothing gained by looking back
- 2 Much gained by thinking back
- 3 Only through Christ are we runners

#### IV The Incentive—the Prize

- 1 Paul looked toward the impartial Judge
- 2 Left nothing to chance
- 3 Cheerfully endured all difficulties
- 4 Believed that the crown of righteousness would be a sure prize

#### V The Concentration of a Devoted Individuality

- 1 Paul was the same enthusiast before as after conversion
  - 2 His objective was converted
  - 3 Retained to the end the same concentration of purpose
- "Make me a runner like Paul"

### BE OF GOOD COMFORT.

II. Corinthians xiii 11

- 1 The comfort of God the Father (II Thess ii 16, 17, II Cor i 3, 4)
- 2 The comfort of Christ (Isaiah lxi 1-3 Luke viii 48)
- 3 The comfort of the Holy Spirit (Acts ix 31, John xiv 16, 26)
- 4 The comfort of the Scriptures (Rom xv 4, I Thess iv 18)
- 5 The comfort of love (Phil ii 1, Col ii 2)

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, May 31st.** I Peter iii 13-22

"It is better that ye suffer for well-doing than for evil-doing" (ver 17)

A great deal of persecution can be avoided if we live a neutral life. With the righteous we appear to be righteous. With the wicked we appear to be wicked. Yet such a condition is utterly unsatisfactory. That we are hypocrites appears to God immediately and it assuredly will sooner or later appear to men. The world hates a hypocrite. How much more does God do so! Do right—whatever the consequences. Our duty is not to please others. We are to please God. There is some form of Gethsemane and Calvary for every man who insists upon doing right. But stripes on the back are better than stripes on the heart. Better plod through this life with a broken heart and a righteous character, than be carried on the heights of this world's popularity that have been reached by shady practices and ungodly compromise.

**Monday, June 1st** I Peter iv 1-11

"The end of all things is at hand" (verse 7)

If this were true in Peter's day, how much more is it true in our day. A thousand years is with the Lord as one day, says this apostle. But, even so, two such days have passed since Calvary. Only a few days according to God's method of reckoning and the end will be upon us—and passed. In the light of the imminent end of this dispensation we are to be sober and watch unto prayer. Oh, how we need to pray! If we neglect prayer we shall soon neglect watchfulness. And if we cease to watch then we shall begin to backslide. And if we begin to backslide we shall soon be so far back that Christ will be a dim figure of history and not a present Friend of to-day. In the light of the coming of our Lord let us watch unto prayer. This day may be the day of His return. Perhaps the Daily Portion for to-morrow will never be read by us.

**Tuesday, June 2nd.** I Peter iv 12-19

"Where shall the ungodly and sinner appear?" (verse 17)

It took all the blood of Christ to save a repentant sinner. What a dreadful doom therefore awaits those who are unrepentant. Outside Christ there is no hope. Reject Calvary and men greet hell. God has only provided one way of escape. It is the way of the Cross. Miss the way of the Cross and the only way that leads Home has been missed. We are either on the narrow way that leads to life or we are on the broad way that leads to destruction. Calvary is not simply the quickest way to God, it is the

## Meditations by PERCY G PARKER.

only way. To-day we shall be brushing shoulders with multitudes who are ungodly and sinful. The majority will escape us altogether. But let us pray that to some dark soul speeding along the darkening road of earth we may be an illuminated sign guiding into the way of safety and God.

**Wednesday, June 3rd.** I Peter v 1-14

"Casting all your care upon Him, for He careth for you" (verse 7)

We should notice that little word "all". We are to cast all our care upon God. It is easy to cast some cares upon the Lord. We immediately recognise they are too big for us to carry ourselves. But it does not say cast our "big cares" on the Lord. No, it says cast "all" our cares. Baby has got a cough. Do you cast that care on the Lord, or do you let it secretly worry you? You have an unusual pain—it keeps on day by day. Do you cast that on the Lord, or do you begin to brood over the possible commencement of some dread disease in your body? You have a stiff examination to pass. What do you do with the care of it? Let the Lord carry all your cares. We should laugh at the tram-traveller who carried his portmanteau in his hand all the way from London to Carlisle. When God has made provision for our cares, let us take advantage of the Provision.

**Thursday, June 4th.** Numbers vi 1-12

"All the days of his separation he is holy unto the Lord" (verse 8)

No one was forced to be a Nazarite. But when the vow of the Nazarite was taken God expected that vow to be kept. A Nazarite was doubly separated to the Lord. His was an utter abandonment. Worldly pleasures were all forsaken. There are still those who in spirit take to themselves the Nazarite vow. They separate themselves from things which are not necessarily wrong, but from things that may hinder a little in the Christian walk and warfare. Never make a vow just to meet a legal spirit of advice. But if for the sake of perishing humanity you are led to make sacrifices that others do not make, be sure that some day your reward will appear. God does not seek sacrificial conscripts, but He does seek sacrificial volunteers.

**Friday, June 5th.** Num vi 22-27, vii 1-11

"The Lord bless thee and keep thee" (verse 24)

Notice that the Lord taught this blessing to Moses. He would not have instructed Moses to express such words if He had not been willing and able to keep. But God was willing and able

to keep. And He is just the same to-day. God is willing to keep us. What a glorious thought! If we are only willing to trust our case into His hands He will be surety for us. Whether we travel under the earth, on the earth, or above the earth, He is willing to keep. He will keep us in all our ways. It is safer to walk along a dangerous path in the hands of God than to walk along a safe path trusting in our own resources. The man who knows that He is kept by the Lord will never fear the outlook. When there is a right outlook then there can be a calm outlook.

**Saturday, June 6th.** Num ix 9-23

"When the cloud was taken up from the tabernacle, then after that the children of Israel journeyed" (verse 17)

The cloud governed the journeys of Israel. But it was a cloud uninfluenced by the winds of earth. It was the glory-cloud. As such it was not blown hither and thither as a balloon, but it was safely guided by an unseen Pilot as an aeroplane. As the aeroplane answers to the will of the pilot, so this cloud answered to the will of God. The people who recognised the Divine guidance were safe. They did not seek out their own way. They looked to God. He led them. There were days of movement—and days of rest. The steps and the stops were all ordered by the Lord. We are led not now by the glory-cloud without, but by the Holy Spirit within. We can have our days of miraculous guidance even as Israel did.

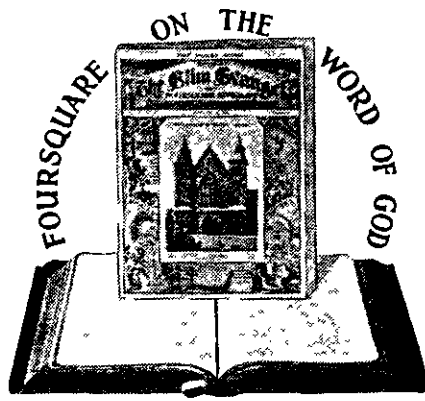
## The Oil Can

I am only a little oil can,  
On the Master's bench I lie  
I am happy and so thankful  
For the help I can supply  
I cannot do important work  
Like chisel, plane or saw,  
But still the Master needs me,  
To be a help to all

The Master often fills me  
Or useless I should be,  
For I'm only a little vessel  
As everyone can see  
The only value I possess,  
You'll find it is the oil,  
Which I convey to others  
To help them in their toil

I bear the oil to the tools,  
At the touch of the Master's hand,  
It makes them work more smoothly  
As you can understand  
He wants me to be near Him,  
That He may quickly use  
The oil He puts within me  
For the purpose He may choose

How useless to be wishing  
I other work could do,  
It would rob me of my mission,  
And grieve my Master too  
So I do with glad contentment  
The task which He hath planned,  
And joy to know I'm being used  
By the touch of His gracious hand



## EDITORIAL

### Who Holds the Rope?

UNDER a *Daily Reading* we recently came across this beautiful illustration

A party of American tourists were spending some days amid the picturesque mountain regions of old Scotland. These highlands lend fascination and charm to multitudes that risk their lives in the effort to scale the heights which only the eagle had visited. This party was studying the works of God in the rocks and flowers, as well as enjoying the beautiful scenery, which everywhere abounded. One of the enthusiastic botanists of the party, in looking over the precipitous sides of the mountain, saw far below on a narrow ledge of projecting rock, some beautiful specimens of rare flowers, which he was very anxious to obtain. No one in the party would venture to secure these much-desired blossoms. Near by were a father and son, with their faithful dogs, guarding a flock of sheep on the pasture slopes. They offered the boy a large reward if he would consent to live a strong mountain rope tied around his body and be lowered to pluck the flowers for them.

The father at once consented, but the boy, although he was a fearless mountain climber, and had often been lowered over dizzy crags to the sea-bird's nest, hesitated to accept even so liberal an offer. The tourists attempted to shew him that the rope was strong enough for half a dozen men. His real fear was made apparent when after gazing at the company and then at the strong, stalwart form of his father, he replied, "I will if my father holds the rope."

When Christ came down from the heights of heaven to gather us, His Father held the rope. Now as we continue in Christ's Name the same work, we too, may have the joyful consciousness of knowing that our Father holds the rope for us.

### Just the Same.

IN the resurrection we shall be the same yet not the same. The following incident in the life of one who is friendly to the Foursquare movement will set us thinking.

The Rev. Samuel Chadwick told of an old friend, a Lincolnshire farmer, who is a bit of a wag. One day, when Mr. Chadwick was in the house the farmer was sharpening a carving-knife, and stopped in the middle of the operation, remarking "A wonderful old knife that." "What is there wonderful about it?" asked the preacher. "Oh," said the farmer, "we've had it ever since we were married. It's had two new hafts and two new blades, but it's the same old knife!" "Well," was Mr. Chadwick's comment, "that is nothing to you and me. Science tells me I get a new body every seven years. Therefore, I have had nine of them—nine new tongues, nine new brains, nine new pairs of legs, nine new pairs of hands—but the 'same old knife'—the same old Sam Chadwick!"

### "Squared Up."

THE following extract from a recent issue of the *Sunday School Times* (U.S.A.) will delight the hearts of our readers.

It is well to agree with the Bible. It is dangerous to disagree, for the Bible is God's Word, and contradicting God never brings a blessing. The inspired counsel of 2,500 years ago still holds good. "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them" (Isaiah viii 20). A letter from a reader of the "Sunday School Times," a Christian mother, brings this welcome word: "Our son often prays that God will bless the 'Sunday School Times,' and keep it 'squared up' to the Bible, and we also say, 'Amen'." The very word "square" has a wholesome meaning in everyday speech, and special significance in the Scriptures. A square deal is an honest one, square people are honest, true, dependable. A square meal is substantial, satisfying. Of the great temple built by Solomon to the glory of God we read that "all the doors and posts were square, with the windows" (I Kings vii 5). Five centuries earlier, when the tabernacle was built according to God's plans, the altar was "four-square" (Exodus xxv 1), and the breastplate of the high priest was four-square, with its four rows of precious stones (Exodus xxviii 16). Looking far into the future, beyond the thousand years of Christ's reign on earth, we find that the New Jerusalem, "having the glory of God," with a light "like unto a stone most precious," the foundations being "garnished with all manner of precious stones," is a city that "lieth foursquare, and the length is as large

as the breadth, the length and the breadth and the height of it are equal" (Rev. xxi 16). What a God-given prayer, then, that He may keep us "squared up to the Bible."

The great need of the day then, is that Christians may be foursquare, ministers foursquare, religious magazines foursquare, and so measure up to the Divine standard. Are you Foursquare?

### Longing for Christ.

THE longing for Christ is far deeper in some directions than we imagine. It is true that in our own land many are utterly indifferent, although in other lands there is a deep cry for a real Christ. But it is in the lands afar that the cry for Christ is so pathetically insistent. In the *Record of Christian Work* we are told that in Korea great placards are placed at crossroads, on which is written this request: "If any of the Jesus people come this way, let them stop and tell us the story."

### Hold fast by your Sunday.

A *restful Sunday* is a physical necessity for all.

A *quiet Sunday* is one of the greatest moral forces of the universe.

A *family Sunday* is a preserve of the home.

A *civic Sunday* is a charter of industrial freedom.

A *Christian Sunday* is a bulwark of the righteousness which exalteth a nation.

In response to requests from our readers, we have reprinted the hymn "Leave it there," which appeared in the Royal Albert Hall Demonstration Number, in leaflet form. These are now obtainable from the Elim Publishing Co., Ltd., or from Elim centres at 6d per dozen (by post 7d).

# The Gifts of Ministers to the Church

## I. INTRODUCTION

By Pastor LEN JONES

**T**HERE was a little hesitation as to whether this heading should read the "Gifts" or the "Gift" of Ministers to the Church. The passages we will consider make it clear that more than one God-appointed and God-anointed ministry is given. We could consider all these ministers together, diverse as they are, and refer to them collectively as being a "gift" from the Lord, but decided to refer to each minister as a separate gift, although others may prefer to refer to them all as one gift of different gifts.

Let us first examine our permission for saying that there are

### DIFFERENT MINISTRIES,

and then make sure that we have a right to say that these men are given to the Church as gifts from the Lord.

In Ephesians iv 11 we read, "And He gave some, apostles, and some, prophets, and some evangelists, and some, pastors and teachers."

From the two previous verses we see that the One who gives is the Lord Jesus Christ, for these two verses read,

Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.

He is the One who gives.

It is also evident that they are a gift, for we read, "And He gave"—anything given is a gift.

Only one possible point of opposition could be raised, and that is that the Lord in the early Church gave such gifts, but does not give them in these days. We leave the whole teaching and tenor of these articles to deal with this question, for we have considered this matter in other places.

Commenting upon the verse, Ephesians iv 11, Dr. C. I. Scofield writes, "In I Corinthians xii 8-28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service, here certain

### SPIRIT-ENDUED MEN,

namely, apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the Church. In I Corinthians the gifts are spiritual enablements for specific service, in Ephesians the gifts are men who have such enablements."

At the very commencement we would emphasise that the different ministries are something more than simply the outflowing of the various operations of the nine gifts, but rather may often be over and above and separate from the exercise of a gift. We must not limit the ministries by confining them rigidly to the operations of the nine gifts. Let this be understood and remembered as this subject is entered into. The names of these different ministers in this list are APOSTLES, PROPHETS, EVANGELISTS, PASTORS, TEACHERS

The Lord has not left us with this verse only for we find in I Corinthians xii 28

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

In this verse we read that "God" hath set these in the Church. It may be that our Lord Jesus Christ is here referred to in this way, or it may be to prevent us from dogmatising in connection with the giving of these ministers.

The list is a little different here, commencing with the different ministers, and then branching off to different forms of ministry: APOSTLES, PROPHETS, TEACHERS, MIRACLES, GIFTS OF HEALINGS, HELPS, GOVERNMENTS, DIVERSITIES OF TONGUES.

The first three are included in the other list. The last five are the ministries that the ministers have. It seems that this is just another way of describing the ministers, for the ministry possessed is

### WHAT MAKES THE MINISTER

The second list speaks of miracles and gifts of healings. When we come to our study of evangelists, we shall read that these gifts accompany this ministry. The only person spoken of as an evangelist in Scripture, although by no means the only evangelist, is Philip (Acts xxi 8), and we read that miracles and gifts of healings followed his ministry (Acts viii 6, 7). In these days, too, miracles and gifts of healings are following the ministry of many God-called evangelists. It will be noticed that in the first list, evangelists are mentioned, but there is no mention of evangelists in this second list.

It will be noticed, too, in the second list there is mention of "helps and governments." Looking at Weymouth's *New Testament in Modern Speech*, we find these words rendered, "Ability to render loving service, or powers of organisation", and in Moffatt's *New Translation*, we read in place of "helps" and "governments," "helpers, administrators." If there is one person amongst those we are considering that is called upon to help, govern, render loving service, organise and administer, surely that person is the pastor of an assembly. This is brought out very clearly in our examination of the pastor and his work. Now we find that pastors are mentioned in the first list, but not in the second. Here again it is abundantly possible, that the ministry is mentioned in place of the minister.

The last ministry mentioned in the second list is "diversities of tongues." This clearly is a ministry, and we have to decide as to the name of

### THE MINISTER

who exercises this gift—will it be necessary to make a new minister, and call him a "speaker in tongues," or have we in the list before us a person through whom this gift is manifested? This question is mentioned under the heading of prophets, for we believe

that that minister exercises this gift. It may be possible, and seems very probable, that there is an exercise of this gift apart from prophets, for everyone with this manifestation could by no means call himself a prophet—the prophet no doubt exercises this gift, but everyone who exercises this gift is not a prophet.

Not only are these different ministries for the Church very definitely and clearly set out, but their purpose is also made known.

After telling us about these persons and the names that they go by, we read of the purpose for which they have been given. Following right on the list in Ephesians iv 11, it is written

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive

How wonderful this is! What a great plan and purpose the Lord has for His Church, and how wonderfully He has arranged for the fulfilment of that

#### PLAN AND PURPOSE.

He has given these ministers for

- (1) The perfecting of the saints
- (2) The work of the ministry
- (3) The building up or edifying of the body of Christ
- (4) To bring all into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ
- (5) To bring to maturity
- (6) To establish against deception as far as the truth is concerned

A wonderful programme! A bountiful provision!

The purpose for the setting in the Church of these ministers, too, is an answer to the objection previously suggested that the Lord gave these gifts to the early Church, but they are not for to-day. The Church to-day needs these verses fulfilled in her experience, just as much as the early Church. If they needed these ministers for that work then, so do we in these last days, when modernism, error, scepticism, and sin abound on every hand. Why, the Scriptures themselves teach of what shall be in the last days (I Tim iv 1, 2, and II Tim iii 1-5). Yes, if the early Church needed

#### DIVINE PROTECTION

against all that would assault, so do we in these days need the provision which the Lord has made.

These ministers and their work are entirely different. They are all equally called of God for the work they have to do, but the work that they do is by no means the same. Because of failure to recognise the difference in their work, some of these ministries have not received their due respect.

Some people would like tongues and interpretation at almost every meeting. They would endeavour to live entirely on spiritual exuberance to the exclusion of the other ministries—this leads people to live on their feelings, losing that steady "plodding away"

that will bring its reward. Others prefer the evangelist, and would try and live on that ministry alone. Then there are others who would be taken up altogether with Bible study, and lose that evangelistic effort that is so necessary. Because some people like one ministry and others like another ministry, each class would judge everything by their own likes and dislikes. Give all these ministries their place and all will be well, but hold to the one to the exclusion of the others, and there is trouble ahead.

*God has appointed and set in the Church all these ministries, because they are needed.*

The great difference between these ministries will be made clear as we continue our study, examining each minister in turn. Apart from

#### THE DIFFERENCES

in these ministries and ministers that will suggest themselves, we are confronted with the questions in I Corinthians xiv 29, that tell us there is a difference,

Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?

In reply to these questions we would say, "All are not apostles, all are not prophets, all are not teachers, all are not workers of miracles, all have not the gifts of healing, all do not speak with tongues, and all do not interpret."

As we proceed with the study of the subject we shall attempt to define the differences in their work

*(to be continued)*

## Children's Bible Educator

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

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

**JUMBLED TEXT** Below we give a verse of jumbled words, taken with its words complete from the sixteenth chapter of Mark's Gospel. All the letters of each word are together in every case, but the words are not in their right order.

Write out the verse, and give its number in the chapter.

EH TOUN CHREAP VEREY METH HET DAN OG OT  
DROWL ETH PELGOS LAL NAD EY NIOT DAIS  
TREACURE

Solutions should arrive by first post, Monday, June 1st.

Answer to May 15th Puzzle Romans viii 14

G	O	D	A	S	■	■	■	■	B
O	F	■	■	■	T	H	E	Y	■
D	■	F	■	H	■	■	■	■	■
■	■	O	■	L	E	D	■	S	■
■	A	R	E	■	■	■	■	■	P
■	R	■	A	S	■	■	■	■	■
■	E	■	■	■	O	■	■	■	I
■	■	M	A	N	Y	■	■	■	■
T	H	E	■	■	S	■	■	■	■

Correct solutions were received from the following: Evelyn Bickell, Freda Chadd, Stella Cliff, Walter Elcock, V Green, Rosie Hanks, P Hains, George Hesling, Joan Hill, Margaret Howard, Mary Hurst, Doris V Isaacs, Daphne Keyho, Barbara Mappin, K Newman, Arthur G North, Elsie Welbourne, Nancy Wainman

If you find yourself wearing a spirit of heaviness, try a garment of praise. It is only the bright and joyous soul that can win souls to Christ.



# A Vision of the Risen Lord

*And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God—Luke vi 12*

**B**ELOVED, have you had an all-night of prayer to God recently? If you haven't, you are missing something—a touch, a vision, a thrill, an inspiration that can come in no other way.

Doubtless each of us recall such nights, as we look back over the vista of the years since we began walking with God. Oh, the sweetness of their memory! Why do we not have more of them?

May I tell you of one such night—a recent night,

## HERE IN INDIA,

under the bending trees and the starlit sky? The melody of it is still ringing in our hearts, the perfume of it still lingers within our soul, the hush of it still abides throughout our being.

It was the night before Easter. We were gathered together in convention with our Indian Christians in Lakhimpur. We were greatly burdened in prayer. The night before, I had laboured in prayer until the early morning hours, but it seemed hard to pray through alone. The next day I asked if someone else were not burdened, if someone else would not join in an all-night of prayer. A few responded, and a small open tent under the trees was chosen as the hallowed spot.

During the early hours of the night, several prayed but I was feeling drowsy. Perhaps it was the natural result of the previous night of wakefulness. Suddenly, I began to realise that there was danger of the weakness of the flesh completely conquering the willingness of the spirit, and I stirred myself up to lay hold of God. I began to tell Him everything, how I wanted Him more than all else, how I couldn't live without Him, how He must rend the heavens and come down. On and on I prayed, forgetting I was not praying in our own mother tongue. (One of our missionaries laughingly remarked afterwards that it was

## THE LONGEST HINDI PRAYER

he had ever heard.) Time was nothing to me—I felt desperate, I must have God or die.

Suddenly prayer ceased and there before me stood our blessed, risen Lord. He had come into our midst as truly as into the midst of His disciples of old. He shewed me His hands, His feet, His side, His back and His brow. They were scarred with deep, ugly scars. I had never realised before how many, how deep and how ugly those scars were. Scarred! Scarred! and He the Son of God! scarred throughout eternity! Oh, the fearful price of sin! I wept, I groaned, I threw myself at His feet to suffer, live or die for Him, our blessed Lord.

Then that gentle breath of His breathed upon me, and again I heard the words I had heard the night He called me, as a girl of eighteen, away back in the little country church choir. "As My Father in heaven sent Me, even so send I you." I asked Him what it meant. I couldn't do the sacrificial work

that He did. The answer came, "Then said I, lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." Sent to do His will! Nothing more! Nothing less! Just His will! Be it little, be it great! Just His will! Not mine, but His for evermore! Oh, the glory of His presence! Oh, the sunshine of His face! Oh, the sweetness of His smile! Oh, the comfort of His touch! Oh, the delight to do His will.

Hours passed by like minutes for swiftness, until at last I looked up and out into the still night, and the shadowy darkness of the trees all about us, and on into the starry heavens just beyond. Suddenly I realised

## THE MORNING LIGHT

would soon be breaking. It was Easter morn—the gladdest morn this earth has ever had. A cry arose from within my soul—a mighty cry—it seemed to shake the stakes of our little tent, the trees seemed to sway, the rocks to break, the heavens themselves to part asunder, as the cry arose louder and louder, "He is risen! He is risen!"

Suddenly I seemed to have leaped the chasm of nineteen hundred years and I was back in that very garden, where the soldiers watched the sealed stone. But the soldiers lay as dead men, the grave was opened, and our Lord was risen indeed. Again I shouted, "He is risen! He is risen!" Other all-night watchers took up the cry. Sleepers in near-by tents were roused. They joined us. Two seeking souls, that had been watching in prayer all night for the Baptism of the Spirit, suddenly broke out into other tongues. All nature rejoiced. The trees clapped their hands. It was morning—

## RESURRECTION MORNING!

And I was refreshed. I wondered if any of the sleepers were as refreshed as I. I felt that even as Mary Magdalene of old, I had seen the Lord. I felt like telling every one I met, but I refrained until in the afternoon meeting, just before the sacred elements of our Lord's supper were given out. Then the Lord urged me to rise and read from John xx 19-23. As I spoke of the scars, it was as if a cloud suddenly burst over our heads, and the whole congregation of Indian Christians began to weep bitterly. The scene that followed cannot be described. I have seldom seen the emblems of our Lord's death partaken of with so much feeling.

Had the night of prayer been in vain? Was this not that which I had longed to see—a real breaking-up of hearts? Would it have come if we had not prayed? Beloved, are we cold? Are our friends cold? Are sinners unmoved? Let the midnight hours, let the early morning hours hear our voices petitioning the throne, for "nothing lies beyond the reach of prayer, except that which lies outside the will of God." "Satan laughs at our toil, mocks at our wisdom, but trembles when we pray"—Sel

# A TRANSFORMED LIFE

## A True Story for Young and Old

**T**HERE was a farmer on one of the islands in the Inland Sea. He had money, and he was sinful, drink and the usual immorality, indulged in by the Japanese before they become Christians, filled up the measure of his pleasure. He had occasion to go up to Tokyo on business, and just before returning to his home he wandered into

### A SECOND-HAND BOOK SHOP

to buy something to while away the time on the journey home. Among the many books displayed for sale, he saw one with a strange title which rather appealed to his curiosity. It was called, *The Complete Writings of the New Covenant*. He bought it very cheaply and became so intensely interested in reading it, that everything else was forgotten on the homeward journey. Arriving sober and docile he was the cause of much wonderment to his family, and neighbours enquired about the change which had come over him. He replied "I do not know how it is, but it came through reading this book which I bought in Tokyo." Drinking, gambling, and profligacy were swept completely out of his life.

Mark you, there was not one Christian on the island where he lived, and he had never once heard

### ONE WORD OF THE NEW TESTAMENT

explained, and yet almost instantaneously, a great moral change had taken place in him. From being one of the worst sinners among the inhabitants of his island home, he was so transformed as to become the pattern for the people. He had only one explanation to every inquiry as to what had wrought the change—"It came through reading the Book." His influence was felt in almost every part of the island.

Some six years later he went across to the island of Shikoku, and on the first Sunday noticed quite

a number of people entering a building. Thinking it was some lecture—for the Japanese love that sort of thing—he followed, but it happened to be a Christian church, and to his amazement he heard the leader of the assembly reading words from the Book which had brought about such

### A CHANGE IN HIS LIFE

"Why," said he, "that man is reading from my book, I wonder where he got it." When the service was over, he went to the pastor and asked how he came to be reading out of "my book." "Your book!" inquired the pastor, "how is it your book?" "Oh," replied the man, "I bought it in a second-hand book store in Tokyo, and it has changed my life."

Taking in the condition of things at a glance, the pastor explained that the book was the Christian's Bible. "Christian?" said the man, "What is that?" When the meaning of the word was explained, he related his own life story, and how reading the book had so utterly changed his life and habits. "Well," said the pastor, "if you believe this book you must be a Christian." "Yes," replied the man, "I must be. Will you baptise me?" Being rather doubtful as to the man's

### FITNESS FOR BAPTISM,

he postponed the ceremony pending further inquiries, and meanwhile wrote to the man's friends in his island home. The answers which he received were so remarkable in their testimony as to the changed life and character of the man for the past five or six years, that he gladly admitted him to baptism, and the man returning to his home, continued witnessing for Christ until about a year later, when he passed from a happy death-bed to be for ever with the Lord.

# Concise Comments & Interesting Items

A new version of the 23rd Psalm. This version arose in connection with a Christian who was brought into debt through no fault of his own, and who was miraculously delivered.

"The Lord is my Banker, I shall not fail. He maketh me to lie down on gold mines. He giveth me the combination of His tills. He restoreth my credit. He sheweth me how to avoid lawsuits for His Name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil, for Thou art with me, Thy silver and Thy gold, they rescue me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil, my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the Name of the Lord."

Henry Ford, of American fame, is building a large works at Dagenham in England, and it is also reported that

he is to have an English residence. Here is a story in connection with him that temperance speakers will appreciate.

"On the west coast of Florida the other day, Henry Ford ate a fish dinner. Thirsty, at the close of the meal, he asked 'Is there any water around here?' A man answered 'You may have to take booze.' Ford snapped back 'I'd dig a well first.'"

The Financial Crisis in the world has been clearly summarised as follows:

"The world's unbalanced budgets, as the result of the economic avalanche in 1930, were surveyed by Sir Eric Geddes at the annual meeting of the Dunlop Rubber Company.

In our own country the Chancellor had recently to provide against a prospective deficit of £37,000,000.

In America an adverse balance of over £160,000,000 is anticipated, and the year closed in Australia with a deficit of £13,000,000.

In Italy the first eight months shewed a deficit of about £11,500,000, which is four times as great as the deficit at the corresponding date last year.

News has also come to hand that the deficit on the German Budget last year was £62,500,000, and the financial position of the smaller countries shows similar gaps between current income and expenditure."

Is this another indication that the world's crisis can only be met by the coming of the world-rejected Christ?

The Foursquare Gospel movement is going rapidly ahead in Birmingham. Both the "Birmingham Mail" and the "Birmingham Post" gave striking reports and photographs of the baptism of 300 converts recently. This paragraph, from the "Post," is illuminating:

"All the time the spectators sang ecstatically over and over again verses

and choruses and revival hymns Every available inch of accommodation even the diving platform, was packed, and for those inside the building as many more were unable to gain admission, and eased their religious fervour by

singing hymns in the street outside " **News of Mr Seth Sykes** is gathered from a report in "The Christian" "A brief mission, attended by many tokens of Divine blessing, has just been concluded by Mr and Mrs Seth Sykes

in connection with the Oldham P S A Brotherhood The powerful and convincing address of Mr Sykes, and the Gospel solos and duets, were much appreciated A number of professed conversions were recorded "

# Baptisms in Birmingham Swimming Bath

The following is culled from the "Birmingham Post, May 4th

"Three hundred people were publicly baptised in Birmingham on Saturday night They were Linn Foursquare Gossellers—adherents of a religious movement that is said to have prospered exceedingly in the city since Principal George Jeffreys conducted a revival campaign some twelve months ago—and the scene of the ceremony was Birmingham's "show" swimming bath in Woodcock Street

The ceremony, to quote Pastor Hulbert, was 'a demonstration of an ordinance which has been laid down in the Word of God and which was practised by the apostles' for three-quarters of an hour the pastor spoke earnestly and volubly, with many quotations from the Scriptures to demonstrate the necessity for and efficacy of complete immersion

And right under' they went They entered the bath at one side of the shallow end, where the water is 3 ft 7 ins in depth, and waded across to the other side where Pastor Robert Tweed, wearing a blue mackintosh, gripped them by the clasped hands and the back of their garments and neatly

dipped them backwards They emerged gasping and spluttering from the water, which had been heated to but two degrees above the ordinary swimming temperature of 72 deg., and were assisted up the steps to the dressing-rooms

The 'disciples' who were thus baptised were of all ages and from varying strata of society The youngest were two crippled children, a boy and girl of about twelve or thirteen years, who had to be carried into the water for their immersion but with these exceptions their ages seemed to range from seventeen to seventy, which latter was apparently the age of a grey-haired woman who underwent the ordeal with a smiling fortitude The women, who outnumbered the men by ten to one, were clad in white dresses and stockings, plus a rubber bathing-cap, the men wore white flannel shirts and trousers And so for an hour the ceremony went on All the time the spectators sang ecstatically over and over again verses and choruses and revival hymns Every inch of accommodation, even the diving platform, was packed and for those inside the building as many more were unable to gain admission, singing hymns in the street outside "



Photo by ]

[Messrs Stanwood, Ltd

## ANOTHER FIRST PRIZE FOR THE ELIM BOOK SALOON

Our readers will be interested to know that our Linn Book Saloon at Clipham has again won the first prize in connection with the Clipham Chamber of Commerce Window Dressing Competition for the month of Clipham The credit is due to the indefatigable Dean Corry who dressed the window on both occasions From this Book Saloon, right in the heart of this busy thoroughfare a definite testimony to the Foursquare Gospel is going forth

# NEWS IN BRIEF

## Jottings from Various Elm Centres

### INTEREST AROUSED

**Sible Hedingham, Essex.** A two weeks' campaign was recently concluded here by Mr Holmes. Interest was aroused, especially when a delegation came over from Hilstead, and Pastor and Mrs George Kingston ministered the Word. Pray for this work.

### SPECIAL CAMPAIGN.

**Halstead, Essex** A two weeks' revival campaign, conducted by Pastor and Mrs George Kingston, concluded on May 3rd. The meetings were well attended, and much blessing was granted. Several were converted in their homes during visitation. A number of definite answers to prayer for healing were received. One was that of a woman suffering from kidney trouble of six years' standing, who testified to being healed instantly. Here are possibilities of a flourishing Elm work in this town.



Pastor  
George Kingston

Court Street, are realising the depth of the things of God, and the meetings are filled with power. The young people are on fire for God, and are making great headway in the work of spreading abroad the Word of God.

A baptismal service was recently held here, when eight candidates followed the Lord through the waters. Each one was given an appropriate promise from the Word of God before being immersed by Mr Wm George who is in charge of the work in this centre.

### MISS MUNDAY'S TESTIMONY

Miss Munday, who was so wonderfully healed at Principal George Jeffreys' Campaign at Southampton, has been visiting Elm Hall, Leigh-on-Sea, Elm assembly, Westcliff-on-Sea, and the Tabernacle, Southend. There were excellent congregations at each place, and as she gave her testimony of God's dealings with her many were visibly moved. Glad hallelujahs rang through the buildings when she recited the details of how she was miraculously healed. Many at these meetings were encouraged to venture out on the Lord in faith, and several received a definite touch from the Lord after being prayed for.

### ANNUAL CONVENTION.

**Annaghanoon** (Evangelist R Knox). The annual Convention which was held in the Donaclooney Orange Hall recently, has marked a definite step forward in the development of the work here. From beginning to end of the convention the Lord's hand was on the gatherings in a blessed way. The Word of God was ministered by Pastors J Smith, E Cole, F Byatt, and J Hill, Evangelists Rudkin and Uprichard, and Mr Carson, each message having the effect of leading the people higher up the mountain of spiritual blessing and experience. Through these meetings the Lord has drawn His people closer to Himself.

### ESSEX ELIM CONVENTION, CHELMSFORD.

The eighth monthly Convention of the East Essex Elm Churches held at the Elm Tabernacle, Chelmsford, has proved to be a greater blessing than ever. The services throughout the day were conducted by Pastor Charles Kingston, while the Word of God was ministered by the various pastors attending the convention. The messages were deep and spiritual, and the blessing of the Lord was evidently upon the gatherings. The singing by Pastor and Mrs Charles Kingston was a means of blessing also.

Toward the close of the evening service Pastor Kingston immersed seventeen candidates who desired to follow the Lord in this way. Ten more were

enrolled for the next baptismal service. The Lord graciously brought salvation to those that sought Him during the meetings, and several who were prayed for received a healing touch from His mighty hand.

### REVIVAL CAMPAIGN.

**Islington** (Pastor W G Halloway). The saints meeting at Elm Tabernacle, Fowler Road, Cross Street, have been refreshed during the three weeks' campaign conducted by Pastor John Hewitt of South Africa. From the beginning of the meetings the Lord set His seal to the ministry of His servant and signs followed the preached Word. The preaching of the Gospel brought a number of converts to the altar, something like twenty-five finding Christ as their Saviour. At the healing services a number testified to having received a touch from the Lord, and at the testimony meeting we heard testimonies of definite healings at these services. The saints have been feasting on the fat things, and have received much blessing from the Lord through the campaign.



Pastor  
John Hewitt.

### DEEPENING INTEREST IN THE WORD.

**Hockley** (Evangelist G Dunk). The saints meeting at the Elm Gospel Hall have been greatly blessed through the ministry of our brother here. The Bible studies have been the means of creating fresh interest in the deeper things of God. It is encouraging to see the number of men attending the services. There is enthusiasm and holy joy as the Word of God is ministered. The Gospel appeal is also not without results in surrenders to Christ.

### MINISTERIAL INDUCTION.

**Maldon, Essex** (Evangelist Wright). Up till quite recently Evangelist Gordon was in charge of the work in this centre, and much blessing has been upon his efforts. The closing Sunday's services of his ministry were well attended, and a profitable day was spent with the Lord.

Evangelist Wright has now taken up the work. He was introduced by Pastor Charles Kingston, who led the induction services, and ministered the Word with much blessing to the saints.

### EIGHT CANDIDATES BAPTISED.

**Merthyr**. There is much cause to rejoice in the progress of the work here. The saints meeting at Jerusalem Chapel,

### TO-DAY'S DUTY

What can I do to-day?  
Not praise to win, or glory to attain,  
Not gold, or ease, or power, or love to gain,  
Or pleasure gay,  
But to impart  
Joy to some stricken heart,  
To send a heaven-born ray  
Of hope, some sad, despairing  
Soul to cheer,  
To lift some weighing doubt,  
Make truth more clear,  
Dispel some dwarfing care,  
To lull some pain,  
Bring to the fold again  
Some lamb astray,  
To brighten life for someone  
Now and here—  
This let me do to-day.



By Pastor P. N. CORRY

Sunday, June 7th, 1931.

READING John x 1-17.

**SHEPHERDS AND SHEEP**

MEMORY TEXT: "The Lord is my Shepherd, I shall not want"—Psalm xxii 1

**TEACHER'S NOTES**

Notes on John x were published as recently as the autumn of last year in the "Elim Evangel" of October 17th, 1930, and what is said in this lesson will be found to be a continuation of the talk given then.

The subject of shepherd life is one that is of vital interest to all Eastern people, so that you cannot wonder that both the Old and New Testaments are full of allusions to what was one of the staple occupations of the inhabitants of Palestine. To understand and enjoy all that the Bible says on the subject, however, you must try and think of sheep and shepherds in their Eastern character, and not as you or the children of the class see them in England in the twentieth century. In our land we mostly see sheep shut up in fields or pastures of no great size, and left to their own devices, with only one object, and that to get them fattened up as speedily as possible. Then we see them as mutton or spring lamb in the butcher's shop. In Eastern lands fields such as we know, with stone dykes or thick hedges, are unknown, and a flock will often travel scores of miles from the south to the north of Palestine in constant search of pasturage. For this reason the shepherds must always consider the following factors

**I. The Speed of the Flock (John x 4 and 27)**

Here is no stay-at-home flock, always within a few hundred yards from the farm, but one that travels with the heat, and that must follow the grass or starve. When summer suns scorch the grass in the south then the trek northwards to Hebron begins. Turn to the case of Jacob (Genesis xxxiii 12-15). Isaac said "Let us take our journey and let us go" but Jacob drew his attention to the flocks and herds with young, and the danger of over-driving them, so he replied, "I will lead on softly, according as the cattle that goeth before me and the children be able to endure." I read some time ago of a Scottish shepherd whose sheep were in Kensington Gardens, and he said, "I once trained sheep to follow me instead of going before me. I'll never do it again. I couldn't get away from them. When I wanted half an hour to myself I'd creep along the walls and hedges, and in my bag two or three fields away from them, and then one old wether would look up and see me, and along would come the

whole flock." What to this shepherd was a constant worry, in the East is the constant joy of the shepherd, and the speed of the flock is the rule of progress, while the shepherd going before sets the pace. Jacob knew this, because those flocks had already come a great distance. Those of us who are pastors or Sunday school teachers need to keep this in mind, for we are inclined to force the pace sometimes, and begin to drive the flock. I always remember a dear brother who was always driving his assembly, they seemed to get no rest, he was constantly at them about something and the poor flock never seemed to flourish. He would have done well as a sheep dog, but never as a shepherd. With the wise shepherd, he leads them beside still waters, he makes them to lie down in pastures of tender grass. They nibble their way slowly through the land, and hardly know that they are travelling at all because the grass is always so lovely to eat, and the pace so gentle. So with pastors or teachers, give your flock lots to nibble at, and do not worry them over much while they are at it. Remember that Paul, in warning the Ephesian Church regarding false shepherds, said that they would not spare the flock (Acts xx 29, 30). How different this is to the tender Lord who Isaiah tells us, will "feed His flock like a Shepherd, He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead those that are with young" (Isaiah xl 11). We must seek to follow the Chief Shepherd in methods and manner, therefore do not feed your flock on indigestible or undigested truth, but lead on softly.

**II. The Satisfaction of the Flock**

Paul tells those Ephesian elders, as shepherds, to feed the flock as well as to lead it. To do this the shepherd should know where water and pasturage can be found, and be prepared to think of everything for the flock and not for himself. Jacob, than whom there were few finer shepherds, said about himself that "in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes" (Genesis xxxi 40). This is vastly different from the strong denunciation of the false shepherds mentioned in Ezekiel xxxiv. They fed themselves and not the flock, they did not strengthen the weak nor seek the lost, but in all senses they scattered the sheep and destroyed them (Jer xxxi 1, 2). In contrast to this, Paul tells us that the Great Shepherd of the sheep will make us perfect in every good work (Heb xiii 20, 21). The sheep will be satisfied and fed, and should one wander He will bring it back to the fold. Even though the ninety and nine are safely housed, He goes after the one that is lost until He find it. He

suffers thirst, but makes the sheep to partake of still waters, He may be scorched or frozen but they are cared for, He may have little, but they will be led in paths of righteousness for His Name's sake.

**III. The Safety of the Flock.**

David when a lion risked his life willingly for the flock. There was no thought of running away when the lion and the bear came and took a lamb out of the flock. Such a loss by a true shepherd must be avenged, or otherwise not one lamb would remain. He proved he was no hireling, in that the safety of the flock came before thoughts of his own safety (1 Sam xvii 34-37 and John x 12, 13). In every case the Good Shepherd gives his life for the sheep (John x 11), lays down his life for the sheep, and would consider any other act to be cowardly and unbecoming of a shepherd. So the Lord Jesus tells us He laid down His life for us. The safety of the flock was the first consideration and not Himself. Not only does the Eastern shepherd do this in cases of desperate need but every night he lies down at the entrance of the fold and becomes the door. His body stretched across the only entrance or exit is the sheep's assurance of safety (John x 7-9).

The Scottish shepherd quoted before said that if he went away for his fourteen days' holiday to a place where there are no sheep, "In a few days I have to go and find them and watch them eating. I canna' help it, the sheep grows on ye. Ye feel ye must be with them. If you don't feel like that, ye'll never be a shepherd." Praise God, we have a Shepherd who has the shepherd's love for the flock, so that their speed, their food, and their safety are His constant care.

**WHAT ONE TRACT DID.**

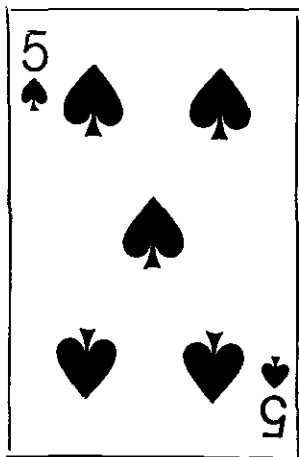
A son of one of the chiefs of Burdwan was converted by a tract. He could not read, but he went to Rangoon, a distance of 250 miles, a missionary's wife taught him to read, and in forty-eight hours he could read the tract through, and was saved. He took a basketful of tracts, and despite much difficulty preached the Gospel at his home, and was the means of converting hundreds to God. He was a man of influence, the people flocked to hear him, and in one year 1,500 natives were baptised in Arecan as members of the Church. And this through one tract, in the hand of a man who was in earnest!—Sel.

The help of yesterday speaks hope for to-morrow. The Lord would not, could not, have brought me thus far to put me to shame at last.



## The Five Card-Sharpers & the Fortune-Teller

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word"



A FRIEND of mine was coming on a train once when five of the nine in the carriage began to play cards, they were evidently sharpers, and before long challenged others to play with them, but all declined. At last they turned to my friend and said

"We can see by your face that you fully understand the game, come, take a turn"

"I did know the cards once, but it is so long since I played that I forget"

"Nonsense! you could win all our money, if you only tried," they said

"Perhaps that would not be very much, anyway I will not attempt it. Five

of you are enough for your game, we will look on," he replied

As they still pegged away at him, he at last said, "Gentlemen, I tell you I cannot play, but there is one thing I can do"

"What is that?" they asked eagerly

"I can tell fortunes"

"Capital! Will you tell ours?"

"If you wish it, but I warn you it may not be very flattering"

"What card will you want?"

"The five of spades, please," and it was handed to him with expectation of great sport

"I shall require one other thing, if you do not mind," he further said

"What?" they asked a little impatiently

"A Bible"

They could not produce one

"No, but you had one once," said the fortune-teller, and if you had followed its precepts you would not have been what you now are, however, I have one" And to their dismay he produced it

A pistol would hardly have been a more unwelcome object. But the fortune-teller began—

"Gentlemen, you see these two pips at the top of the card? I wish them to represent your two eyes, this one in the middle, your mouth, and these other two your knees. Now, in Rev 1:7 I read, 'Behold, He cometh with clouds, and every eye shall see Him.' The speaker is the Nazarene, once red with blood for sinners like you and me, and your eyes will then see Him as He sits upon His judgment throne. That is the future of your eyes," he continued, "now concerning your mouth and knees, let me read Philippians 11:9-11, 'Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' From this I foretell that your knees will bow to Jesus, and your tongue that used to say 'Gentle Jesus' and 'Our Father' will have to confess that He is Lord of all. Your eyes will see Him, and when you see Him your knees will grow weak, and you will fall before His majesty"

They got more than they bargained for, but he gave them some more

"Gentlemen, that is only the first reading of this

card, now for the second, if you please. These five spades represent five actual spades that are already made, and may, ere long, dig the graves of you five sinners, and then your souls will be in hell, crying in thirst for a drop of water, and you will wish you had never been born"

The five card-sharpers were getting more and more fidgety, but it was useless, for they could not get out as the train would not stop until it reached Reading

"Gentlemen," continued the fortune-teller, "you may escape this terrible future, and my fortune not come true, if you will do what I did, and perhaps I was the worst of the six. My eyes saw Jesus dying upon a cross for me, in my stead, bearing my doom. My tongue confessed Him Lord, and my knees bowed to Him in lowly submission. If you do this, I can foretell the very reverse of all I have said. I have told your fortunes, as I promised, and if I am right, you ought to cross my palm with a shilling apiece, but I do not wish your five shillings, I will be content if one of you will promise to try the Saviour whose blood cleanseth from all sin"

They would neither pay nor promise, but as the train pulled up at Reading they tumbled out as if the carriage had contained a smallpox patient leaving my friend in possession of the five of spades

"Stop," he cried, "here is your card," which he tossed after them

Recently walking near his home at Shepherds Bush, London, he was accosted by someone, saying

"Good evening, sir"

"It is a good evening, if all your sins are forgiven," was the rejoinder

"Yes, and I am glad you are still at it," replied the stranger

"Still at what?"

"Telling fortunes"

"That is not my line"

"Well, you told mine more than ten years ago"

"I think you are mistaken," said my friend

"No, anyone who has once seen you can never mistake you"

He then recalled the ride from Oxford to Reading "Ah! I remember, and you left like a lot of cowards, without paying the fortune-teller"

"I am your payment. Your words came true of three of us, three spades have dug their graves. The other one I saw at Reading a few days ago, he is anxious to be saved from the fortune you foretold, and is attending religious meetings. As I parted with him, I said, 'Sam, don't forget the five of spades'"

"And what about yourself?"

"When you saw me, I had been to a sister's. I was right down miserable. Mother had just died. Calling me to her bedside, she had said, 'William, kiss your mother, and I leave you this scripture. Behold, He cometh with clouds, and every eye shall see Him' (Rev 1:7). When you quoted these very words, it seemed as if my dear mother rose up and frowned upon the cards. That text followed me. I drank and drank, and drank again, but continually I heard, 'Every eye shall see Him.' At last I went to California, for the gold diggings. As soon as I landed, having nothing to do, I stopped to hear some singing, the singers formed a little procession, and I followed to a mission. When the young man got up to speak, he gave out his text, 'Behold, He cometh with clouds, and every eye shall see Him.' It was more than I could stand, that night I bowed my knees in submission, saw Jesus as my Saviour, and with my tongue confessed Him"

That one interview was good payment for the fortune-teller —W L

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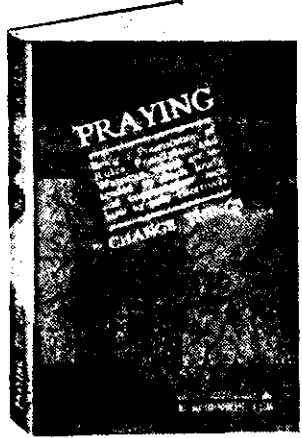
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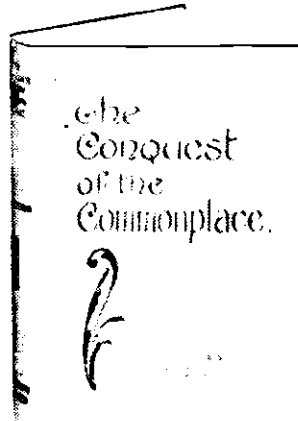
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