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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. XVI., No. 34

AUGUST 23, 1935

Twopence

### Principal's Revival Campaigns

#### Baptist Church Taken Over at Middlesbrough Glorious Revival at Scunthorpe

As a result of the revival meetings conducted by Principal George Jeffreys and his Revival Party in the North of England, Foursquare Gospel centres have been established in Darlington and Middlesbrough. Both buildings were recently opened by the Principal amid scenes of rejoicing on the part of the happy congregations. After the crowded and enthusiastic opening service in the late Baptist Church, Middlesbrough, now taken over as a Foursquare Gospel Tabernacle, the Principal and Party travelled to Scunthorpe where five glorious days of revival were held under canvas. From the commencement eager crowds flocked to the meetings until the Tent became too small to accommodate all that came. One hundred and seventy souls were saved during the five days, and the power of God was mightily present to heal. At the first afternoon meeting a sister who had been suffering from a blind eye since she was four years of age had her eye opened immediately and gave praise to God. The rousing hymns and choruses were enthusiastically sung by young and old alike until the neighbourhood resounded with joyous praise. While Evangelist Tom Thomas is continuing the campaign in Scunthorpe, the Principal and Party are holding forth in the big Tent in the city of Lincoln. Although the campaign has only just commenced souls are being saved and the people blessed. We would ask our readers to pray that glorious revival shall flood the city of Lincoln and district at this time.



"I am come that they might have life."

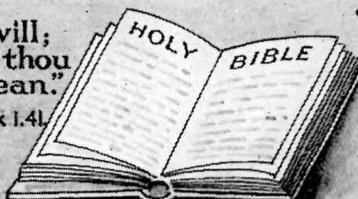
John X. 10.



"I will come again."

John XIV. 3.

"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

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President).

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
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J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI.

August 23, 1935

No. 34

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## COME TO THE GREAT FOURSQUARE RALLY

at the

# Crystal Palace

LONDON.

SATURDAY, 7th SEPTEMBER  
SPECIAL FEATURES ALL DAY

From 10.15 a.m.

(See page 541).

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each; children half price. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

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Principal George Jeffreys and Revival Party's

Switzerland Tour

September 14th to October 16th,

with meetings throughout German and French Switzerland.

## ELIM SUMMER HOLIDAY HOMES

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**ELIM WOODLANDS.** The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP.** Beth Rapha, open throughout the year. Near hill and moors. Bracing air. Apply Pastor & Mrs. W. L. Taylor.

**SCARBOROUGH.** "The Queen of English Watering Places." Open July 26—September 6. Mrs. Saxon Walslow. Patterdale School, Belgrave Crescent.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.



**BRADFORD.** Aug. 24—26. Elim Tabernacle, off Leeds Road. Special Visit of Mr. John Leech, K.C.

**ELIM WOODLANDS** is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

**FARNHAM, SURREY.** Now Proceeding. Bunday's Meadow. Revival Tent Campaign, conducted by Pastor David Forsyth.

**KENSINGTON.** August 30th. Kensington Temple, Kensington Park Road. 7.30 p.m. Speaker: Pastor S. Penney.

**NEWBURY.** Now proceeding. Northcroft Meadow, Northcroft Lane. Revival Tent Campaign, conducted by Pastor H. W. Fielding.

**SCUNTHORPE.** Now proceeding. The Revival Tent, Doncaster Road. Revival Campaign conducted by Evangelist Tom Thomas. Sundays 3 and 6.30. Week-nights (except Friday) at 7.30. Thursday afternoons at 3.

**SWANSEA.** Aug. 17—19. Elim Tabernacle, Alexandra Road. Special Visit of Mr. John Leech, K.C.

## PRINCIPAL GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN

Now proceeding in the Tent, Carholme Road, (corner of Hewson Road), Lincoln. Weeknights at 7.30 (except Fridays). Sundays at 3 and 6.30. Wednesday afternoons at 3.30.

# 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. XVI., No. 34

AUGUST 23, 1935

Fridays, Twopence

## Lord! Send Revival

By Principal P. G. PARKER

**M**ILLIONS of times a year these words are ascending up to the throne of God. Tens of thousands of people scattered throughout the world are sighingly, yearningly, imperatively sending this request up to the throne of heaven every day, every hour; yea, every moment, for in the spirits of multitudes the words have become so impressed that the cry is always there.

The revival we need is not a revival of man's efforts. The efforts of man flare up for a season and then die away. The revival we need is a revival of God working. If God does not work then there will be no true revival. Vast organisations, costly advertising, magnificent choirs, huge prayer meetings, tireless efforts, can never be a substitute for God working. When God works then we have revival. Revival is not born from below, it is born from above. The hands of man cannot manufacture revival, the heart of God must send it. God will work when we are ready. Our part is not to bring revival but to prepare for it. We prepare by prayer, by education in scriptural ways of leading men to Christ, in having churches warm with a spiritual atmosphere in which new-born babes in Christ will grow. We prepare—it is all we can do. God gives. Our preparing is not revival. Revival is God's working. Our preparing is necessary. We lay the fire but God lights it.

I have in mind four books that are calculated to stir us up to pray and prepare for revival. The first book is the Bible. The Bible—not as it is read in the darkness of man's intellect—but as it is read in the warm glow of the Holy Spirit. The Bible is a revival Book. It is *the* revival Book. The man who reads the Bible in the light of the Holy Ghost will be a revival man. Primarily it is the Bible that

### STIRS UP MEN AND WOMEN

to ask, seek, knock for revival. But some of these revival men and women, having become revival-hearted because they have been reading the foremost revival book, have themselves written revival books.

Three such books have been in my hands the last few days. The first, *Evan Roberts, the Great Welsh Revivalist and His Work*, by D. M. Phillips, M.A. The second, *Can God?* The third, *Prove Me Now*.

The last two are written by a young Christian man who is demonstrating that even to-day there is no lack of leading and financial provision for those who seek first the kingdom of God.

In the life of Evan Roberts I find burning paragraphs. "Often it has been said that Evan Roberts is not the author of the Welsh Revival. Well, we know that, and we thank God for it. Had Evan Roberts been its author we would rather be without it. The efficient cause of the revival is to be found amid the everlasting hills in the heart of God. Without the intervention of the Divine a true revival is impossible. The Holy Spirit is the dynamic force in the movement."

Evan Roberts knew what it was to pray for revival, but prayer for revival was not the revival. Prayer for revival is not an end in itself—the end is revival, not prayer for it. Of the Welsh Revivalist it is said

REMEMBER  
THE  
DATE!



"He had prayed between ten and eleven years expressly for a revival before it came. In those years

### THE IDEA OF A REVIVAL,

as a rule, was his ruling thought, and he could remain awake all night praying or speaking about it. Just before the revival came Mr. Roberts had a special time of communion with God for three months." Says his biographer, "His communion with God became closer and more spiritual from year to year. He often forgot himself and all his surroundings in this communion. In the spring of 1904 he found himself on the mount of transfiguration as it were. As he was at the throne of grace he felt himself being taken up to some space, and to him time and place were not. This was the

most wonderful communion with God he had ever had, and he never felt God so near to him before. God used to be in the distance to him until then, and existing at the uttermost part of the earth. But now He came so near as to fill him with divine awe. Every member in his body trembled until his bed was shaking. Dan, his brother, awoke and shouted, 'Are you ill, Evan?' 'Oh no,' he answered, 'beginning to get well I am.' This night brought about a great change in him. For weeks afterwards he would awake about one o'clock in the morning. This was quite a new experience for him. Before the above night, he, as a rule slept soundly, and it was difficult for any disturbance to awaken him. How to account for this change? He cannot account for it further than that it was caused by the most divine experience he had ever had. From the time he would be aroused, until about five o'clock, his

**COMMUNION WITH GOD**

was most intimate, and without a break; and he described it as most divine, light, and happy. Then he would sleep until about 9 a.m., and as soon as he would awake the communion would be repeated, and sometimes continue until about twelve or one o'clock. This was his experience for no less than from three to seven hours daily. It continued unceasingly for three months.

This was all very wonderful. But it was not the revival. It was a preparation for it—the revival came later. Don't let us mix up our yearnings and prayers for revival with the revival. Primarily we are not after prayers for revival, we are after revival. Pray! Yes, pray! But don't be satisfied with prayer. Only be satisfied with revival.

Mr. J. Edwin Orr in his two books previously mentioned—"Can God?" "Prove Me Now"—has travelled over 20,000 miles stirring up prayer for revival. But he knows full well that the prayer circles he has established are not the revival. He has seen much blessing, yea much revival, but these experiences are not the revival. They are foretastes of it, but not the full revival. Even those who claim that the revival is upon us will yet also admit that the greatest out-

pouring of the Spirit is in the future. Mr. Orr says: "God is lighting little fires in hearts here and there and these are in preparation for a prairie-fire revival. We are experiencing droppings from the windows of heaven. Soon the Spirit will be outpoured before the coming of the Lord. But when

**THE SLUICE-GATES OPEN,**

the flood will wash away all obstacles, and pour its life-giving stream on a dry and thirsty land."

Yes, let us keep on praying, "Lord, send a revival." But let us remember that there is something greater than the prayer. It is the answer. When we can truly say, "The Lord has sent revival," then our prayer can become praise. We will close with two extracts from one of Mr. Orr's books.

"I shall not forget my last day in Norway. Karl Andersson (the evangelist) invited me to lunch and told me that he was going to speak in another church that night. I went along. He spoke on Revival. He invited confession. The pastor was the first. With tears he confessed that he needed blessing. Then the elders, then one and then another.

"The meeting went on until midnight. 'But,' said Andersson to me, 'this is not the revival. This is only the preparatory work before the last great outpouring of the Holy Ghost.'

"In Orebro, Filadelfiakyrkan, where I spoke twice, has been filled night after night for three months. The usual congregation is about 1,000 and yet the interest is sustained. In the prayer power house I heard most extraordinary praying. The Gifts of the Spirit have been manifested as in early apostolic days—healing, discernment, etc.—and the people give much attention to Bible study.

"'But,' said the Baptist minister to me, 'this is mainly a work of preparation. God is working in the hearts of His children. He is preparing them for a great revival.'"

Thus again the same truth is emphasised. God is preparing for revival, but preparation for revival is not the revival. Let us keep on praying: "Lord, send a revival." He will send it.

**Bible Educator Ribbon Text**

By The Competition Editor

**HORIZONTAL CLUES.**

**FORWARDS.**

- 1, 2, 6, resting place.
- 47, 46, 45, noise.
- 37, 35, 33, bashful.
- 18, 17, 16, animal.

**BACKWARDS.**

- 29, 25, 24, head covering.
- 10, 44, 49, guided.

**VERTICAL CLUES.**

**DOWN.**

- 2, 39, 18, finish.
- 43, 44, 45, chop.
- 6, 30, 33, period of time.
- 7, 9, 11, 12, group.

**UP.**

- 19, 21, 24, alertness of mind.
- 35, 46, 42, very warm.

1	2	3	4	5	6	7
24	25	26	27	28	29	30
23	40	41	42	43	30	9
22	39	48	49	48	31	10
21	38	47	46	45	32	11
20	37	46	35	34	33	12
19	18	17	16	15	14	13

Closing date: September 2nd.

**RULES.**

If the correct letters are placed in the squares of the diagram you should by reading from 1 to 49 find a message spoken by John the Baptist at Jordan.

Write a list of the clues, giving a Bible reference for those in heavy type. Under the list write out the text with Bible reference.

Write your name, address and age on entry, and post to the Competition Editor, "Elim Evangel," Park Crescent, London, S.W.4.

Two prizes will be awarded, one for the best entry in each section.

Junior Section (6-13).

Senior Section (14-18).

Last month's Text was: "Make haste and come down, for to-day I must abide at thy house."  
**Junior prizewinner:** Jessie Stout (13), 12, North Square, Tootdee, Aberdeen.

**Senior prizewinner:** Jean Bruce (18), c/o Messrs. J. Walkoff and Son, Gremista, Lerwick, Shetland.  
**Other correct answers** were sent in by S. Brighty and A. Green.

# Power from on High

## V.—The Operation of Vocal Gifts through the Believer

By Pastor A. LONGLEY

**T**HE condescension of God in having contact with men should inspire the unceasing praise of the believer. God loves man and delights to have contact with him. In a multitude of ways He gratifies His inexplicable love for communion with man. A man cannot have contact with God without being affected. Contact with God means the mingling of divinity with humanity. Through this process a man becomes spiritual and super-normal. In the case of God's contact with man through spiritual gifts the super-normal state of being that is produced enables a believer to speak by inspiration of the Holy Ghost words of prophecy, other tongues, interpretation of tongues, wisdom and knowledge. This state of being is not the common condition but lasting only for a comparatively short time and is special to a period of waiting upon God. Manifestations of the Spirit occurred when the Corinthians gathered together to worship God. Paul writes of a number of manifestations taking place in I. Corinthians xiv. 26, ". . . when ye come together . . ." When they yielded themselves to the influence of the Spirit who was in them they were lifted into that super-normal state of being by which they were able to exercise spiritual gifts. Now if this state of being is not constant but special only to certain periods of

### WAITING UPON GOD

it must be a conspicuous state because it is different from the normal condition and general state of being. If we can find out the characteristics of this state of being and the process by which a believer arrives at this super-normal condition we shall understand the operation of vocal spiritual gifts through the believer. By tracing the stages of change from the natural to the supernatural state we shall find out the manner in which a vocal gift operates through the gifted.

The power of the Holy Ghost is specially present in that part of the body called the belly; John vii. 38, 39 makes this clear when Jesus speaking of the Spirit says ". . . out of his belly shall flow rivers of living water." The belly is its physical locality. When that power is to be externally manifest it must flow out of this locality and in the case of a vocal gift will rise up from the belly toward the mouth and dominate the tongue. In this manner its outflowing becomes a vocal manifestation of the Spirit of God in intelligible rivers of living water. Before a believer can speak by inspiration through a vocal gift the power of the Holy Ghost will have to rise up or expand within him and gain control of the vocal organs. In the normal state the believer has the control of these which he exercises in the faculty of ordinary speech. In the exercising of a vocal gift the believer becomes conscious of and greatly affected by that

### UPRISING OF THE SPIRIT'S ENERGY

that shall carry his utterance along like a river.

On the Day of Pentecost "they were all filled with the Holy Ghost" and then that filling sought its out-

let and they "began to speak with other tongues as the Spirit gave them utterance." Vocal spiritual gifts cannot operate unless there is sufficient energy loosened from its source to dominate the vocal organs. The loosening of that energy in its rush toward its vocal outlet so affects the believer that it becomes the unmistakable sign that informs him that he is now equipped sufficiently to exercise the gift. Prophecy operated in this manner through the prophets of the Old Testament. Micah, in chapter iii of his prophecy, and in verse 8, describes this state of being in the following words, "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin." He was filled with the power of the Spirit in order to declare the words of God. That power welled up within him until it found an outlet in prophetic words. Peter's definition of prophecy is more enlightening still. He says in II. Peter i. 21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved [borne along] by the Holy Ghost." This kind of speech was not when men were in the natural or normal state of being when they had the will to

### SPEAK OF THEMSELVES

but when the Spirit of God was surging through their vocal organs carrying their utterance along in a stream.

The manner in which prophecy operates through the

**Pray for a mighty outpouring  
of heavenly power and glory  
at the Crystal Palace on  
September 7th**

believer is defined in the *Dictionary of the Bible* by William Smith, D.C.L., LL.D., in Book II., page 928. Here the writer shows that in the word "prophet" as used in the Old Testament there is the meaning "To bubble forth like a fountain," and it signifies a person who involuntarily bursts forth with spiritual utterances under the divine influence. This dominating of the vocal organs is common to all vocal gifts. When the believer feels the uprising of power within towards the vocal organs he knows that the Spirit is sending out that power in order to dominate them for the purpose of a manifestation by a vocal gift. This change from the normal to the super-normal is different from an emotional state and when once it has been experienced it cannot be confused with such. An unrestricted outflow of the Spirit cannot possibly produce manifestations that do not grip, that do not convince and have no persuasive

force. The Spirit is exercising an influence within the believer constantly but an extra supply of power is needed to operate a vocal gift. Gifts have been brought into disrepute and are in many cases despised because of so many

#### UNCONVINCING MANIFESTATIONS

due to people endeavouring to exercise a gift without having sufficient power loosened within them to do so. Gifts cannot possibly operate freely unless there is some divinely appointed and inspired signal that informs the believer of the time to exercise them. Unless we can immediately recognise our ability to exercise a gift we shall often fail to exercise when in the state to do so, and often endeavour to exercise when not in a state to do so. Because we are not constantly in that super-normal state we must know when that state is created within us if we are to know when to exercise a gift. To produce super-normal speech the believer's vocal organs must be in a super-normal condition.

We must know before we speak that the utterance will be proved to be by the Holy Ghost no matter what test may be applied. If we are to look for the sign of inspiration only in the utterance and we afterwards prove it to be natural and not spiritual that proof has come too late. In such a case we would be guilty of uttering words supposed to be inspired which were not. It would be difficult to right such a wrong if there happened to be a hundred people present when we spoke. Because there is a sign that denotes that we are equipped to exercise a vocal gift operating before we commit ourselves in any way, all

#### CONFUSION IS AVOIDED

by recognising that sign.

If the signal is similar for all vocal gifts the question may be asked, how then will the believer know which gift to exercise if he has a number of gifts? If a person who is conscious of the uprising of power is to speak in tongues he will have the beginning of the utterance in tongues impressed upon his spirit. Even if he does not allow a word of that utterance to come through the physical member, the tongue, he can utter it all to himself and God. An utterance in tongues is first delivered through the spirit of man and is registered and recognised there before it is actually uttered through the vocal organs. If the person speaks as the power rises up within him, the period of time between the utterance being registered by the spirit of man and its outflow through the vocal organs is but seconds. If the person delays the utterance until sometime after the uprising of power he is conscious, either constantly or periodically, all the time the power is working within him, of the tongue being uttered within in increasing degrees of distinctiveness. In this case the degrees of distinctiveness range from a slight impression to an utterance that is intelligible to his own ears but not to the ears of those around. In this last stage of distinctiveness he is speaking to himself and to God. If the

#### GIFT OF INTERPRETATION

is to be manifest, the very fact that the uprising of power has come at the same time, or immediately after someone has spoken in tongues will show the believer

that he is equipped with power to interpret the tongues just spoken or being spoken. If the believer that speaks in tongues has the gift of interpretation also, the power that operates the tongues will operate the interpretation as well. At times the first few words of the interpretation are impressed upon the spirit of the believer and recognised by the mind. The period between such inward inspiration and outward utterance is but seconds.

If the person is to manifest the gift of prophecy there is a similarity of inward impression of the first words of the message on the spirit and also other forms of inward inspiration that experience teaches. When there is no impression of tongues on the spirit, and no tongues spoken previous to the uprising of power within the person he knows that he is neither going to interpret nor speak in tongues, so the words he will utter will be prophecy. Words of wisdom and words of knowledge have not a regular ministry in the Church meeting though they cannot be excluded from that meeting. In their manner of operation they are somewhat different from the other three vocal gifts but are more like prophecy than any other gift.

#### WORDS OF WISDOM

and knowledge are often disconnected short sentences that are given to the believer by the uprising power of the Spirit inspiring a vision or vividly impressing each sentence upon the spirit. When operating in a Church meeting they might be mistaken for prophecy, but they are really different in one or two ways. Prophecy is not disconnected short sentences, but a flow of the words the whole of the time the believer is prophesying. When once the person has started to prophesy the utterance flows almost without mental effort, being like a river that overflows a dam with a sudden flood and continues to flow until all the extra water has passed over. Words of wisdom and knowledge are somewhat spasmodic and do not last as long as prophecy.

In all the five vocal gifts the method of operation seems similar.

A person who has never learned a foreign language cannot, of his own ability, form words of another tongue nor place them in their grammatical order. When we hear a believer speaking in another tongue of which he knows nothing nor understands the sense we can only conclude that the Spirit of God is dominating his vocal organs. When speaking in tongues it is impossible for the believer to assist the Spirit with the words.

The same

#### METHOD OF OPERATION

is necessary in the gift of interpretation of tongues. This is not the gift of understanding of the tongue. If it were it would be necessary for the interpreter to bear in mind all the words that were spoken by the tongue in order to repeat them in a known language. In the case of a long utterance in tongues this would be well-nigh impossible. By dominating the vocal organs in the same manner as when the tongue is spoken the Spirit is able to produce controlled and inspired utterance, thus interpreting the tongue without the aid of the understanding.

A characteristic of prophecy is that it has reference to the particular condition of certain hearts. The

words are spoken with the Spirit's consideration of the state of individual hearts and are, to an extent, suitable for them. In I. Corinthians xiv. 24, 25 we read of an outstanding manifestation of this gift and its effect upon the unbeliever. "He is judged of all: and thus are the secrets of his heart made manifest." This is not the case of a believer knowing the unbeliever's heart and speaking on the basis of that knowledge. It is the Spirit-inspired prophesy that searches the heart, not the one who is prophesying. One of

#### THE MINISTRIES OF PROPHECY

is "exhortation" (calling near); this ministry accounts a little for the personal note in prophecy. When a believer prophesies he speaks words that comprehend the hearts of certain individuals, yet that believer himself has no knowledge of those hearts. The words spoken are wiser than the one who spoke them. This kind of utterance is only produced when the Holy Ghost dominates the vocal organs of the believer.

It seems that the vocal organs are dominated also in operating the gifts of the word of wisdom and the word of knowledge. These gifts are not wisdom and knowledge produced by exalting the mentality during the time they are operating. They are words of wisdom and words of knowledge only. They are the power to speak with wisdom and knowledge without having either wisdom or knowledge, in a similar manner as in prophecy words comprehending the heart are spoken apart from knowledge of the heart. This kind of speech can only be produced by the Holy Ghost dominating the organs of speech. The prophets of the Old Testament must have spoken some of their prophecies without understanding much of what they said.

Though the vocal organs are dominated to produce the gifts the individual characteristics of the speakers are not entirely eliminated in the process. The style of

#### EACH DIFFERENT WRITER

almost in the whole Bible can be detected, though they wrote and spoke by inspiration. Their style can be detected more easily of course because their writings are much longer than the longest inspired utterance by vocal gift.

This form of inspired utterance does not give the believer the power to speak by inspiration with the same authority as the Scriptures. It is true that words that are by spiritual gift are inspired. But in what way? The Scriptures are inspired revelation. Holy men of God spake as they were moved by the Holy Ghost and from their lips there came revelation after revelation. They unveiled things never before known or heard of. The Apostle John definitely sealed these revelations by those solemn words in Revelation xxii. 18, 19, "And if any man shall add unto these things, God shall add unto him the plagues written in this Book: And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life." If afterwards the Holy Ghost continues inspired utterance by spiritual gift it is certain He will not contradict Himself by adding any further revelation to the Scriptures He has closed. Inspired utterance is therefore not inspired revelation but inspired illumination of the existing revelation. Such utterance will always

be within the Scriptures and not extra to them. Instead of being a danger the fact of

#### INSPIRED UTTERANCE

is a safeguard, for immediately any utterances extra to or contrary to the Scriptures it proves itself to be uninspired. Inspired revelation has finished with the last chapter of the Book of Revelation but inspired illumination continues. There are instances in the Old Testament of inspired illumination existing at the same time as inspired revelation. In Numbers xi. 25 we read, "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the Spirit rested upon them they prophesied, and did not cease." The inspired utterances of these seventy elders are not left on record for us, so it cannot have been revelation that was necessary to the complete Scriptures. Saul met a company of prophets when he left Samuel and when he did so he prophesied, but his utterances are not left on record either. There were many prophets in the days of Saul who were gifted in this manner of inspired utterance, but because what they spoke was not part of God's revelation but apparently only illumination their utterances have not been recorded. If we admit the co-operation of human thought or the interpolation of human word in inspired utterance our standards of judgment are swept away. It would be difficult to say how far we shall admit the human talent into the spiritual gift and difficult to decide who is to judge which part of the utterance is human and which part is spiritual. It would be exceedingly difficult under such circumstances to split up an utterance of a few sentences into words that are inspired and words that are not.

(To be continued).

## Have you obtained your Tickets for the great Crystal Palace Gatherings on September 7th?

#### ANONYMOUS GIFTS.

We return warm thanks in the Lord's name for the following anonymous gifts:—

Foreign Missionary Fund: Bucks. Friend, 10/-; Finton (Co. Tyrone) Sister, 2/6; Wimbleton, 3/-; Peckham, £1; Dartford, £1 10s.; Clapham (L.M.C.), £1 10s.; Hove Crusader (designated), 2/6; Leicester (per Mr. Newman), £1; Birmingham Sister, 2/6; Carlisle Friend, £4; Elim Woodlands (Miss F.), 10/-; Elim Woodlands (E.W.), 5/-; Croydon (Widow's Mite), 5/-; Bradford Assembly, £5; Clapham (per Pastor Kingston), 10/-; Eastbourne (L.C.), 10/-; Gospel Oak (E.P.), sent direct, £2. Per Miss Henderson: Aylesbury, Bucks., Coat and shoes; Nottingham, £5 10s., Halifax Sister, 5/-; Birmingham (Sparkbrook Sister), 5/6; Birmingham (Graham Street), £2; Belfast, 5/-; Coventry, 10/-; Highgate, N.6, £3; Cardiff, 5/-; Wallasey, Cheshire, £2; Greenock Sister, 5/-; Barnes (A.G.), 5/-; Hartshead Brother and Sister, £5; Bristol Sister, £2; Nottingham, £1; Halifax, £1; A Friend, £1; Kensington Member, 5/-; Devon Friend, 2/6; Ashford, 10/-; Birmingham Reader, £2; Charing, Kent, 10/-; Eastbourne (E.G.), 5/-; Forest Hill Crusader Missionary Band, £1; Sheffield, £1; M.D., £1; Preston Park Believer, £1; Banbridge, 2/6; Glasgow (A.D.M.), 10/-; Ilford Member, 12/-; Chestow (E.M.F., designated), 10/-; Granville House, Eastbourne, 10/-; Nottingham, 10/-.

Prison Work: Two Hull Crusaders, 5/-; Ryde, I.O.W., £1; Leigh-on-Sea Friends, £1/6/6; Plymouth Brother, £1; Thornton Heath (M.), 10/-; Totland Bay, I.O.W., 10/-; Basingstoke Believer, 5/-; Bradford Assembly, £1.

Work in General: Clapham (per Pastor Corry), £2; Chelsea, £1 10s.; Salisbury (M.C.), £2; Forth, Lanark (F.B.), 2/6; London, W.1, 10/-; Ephraim, 10/-; Dunoon Believer, £1.

Revival and Healing Campaigns: Bristol Sister, £5; Bucks. Friend, 10/-.

Free Distribution Fund: Rye Park (A.M.H.), 2/6.

# My Dearest Friend

Words and Music by  
M. JAMIESON and M. BROWN.

Arr. by  
M. BROWN.

Je - sus, Je - sus, Thou art my dear - est Friend;

Guide . . and keep me faith - ful to the end;

Help me to praise Thee, what - ev - er may be - fall,

And may Thou be crown - ed king of my soul, my life, my all.

Copyright.

# Bible Study Helps

## ISAIAH'S ORDINATION.

(Isaiah vi. 1-8).

**Introduction:** Isaiah is the gospel prophet. He was of royal birth. The condition of the times in which he laboured.

### I. His Vision.

A vision is necessary before ordination. What he saw in the vision.

1. **He saw the Lord.** The Lord was high and exalted—on a throne—worshipped—His glory filled the earth.

2. **He saw himself.** He was of royal birth, well educated, had already done some prophesying, now he saw himself as he really was, felt undone, afraid. When the Lord draws nigh this will be the result.

3. **He saw his people.** These were the ones to whom he was to minister. They also were unclean.

### II. His Cleansing.

1. **His need of cleansing.**

2. **A divine cleansing.**

3. **A thorough cleansing.** God does things right!

### III. His Commission.

1. **There must be a preparation before the sending.**

Example: Moses in wilderness; disciples to abide in Jerusalem; Jonah's experience; Paul in the desert.

2. **God's workers are commissioned by Him.**

3. **The prophet was ready to go—"Send me."**

COME TO THE

## Crystal Palace

on  
Saturday, 7th September

Opening Prayer Meeting at 10. 15 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys; meetings for those seeking the Baptism of the Holy Spirit, Open Air Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, and other special subjects, to be concluded by

ONE GREAT UNITED MEETING

at 7 p.m., in the Centre Transept  
at which Principal

## George Jeffreys

will minister the Word

BOOK THE DATE NOW!

Further particulars on p. II of cover

"THE FRUIT OF THE SPIRIT IS----FAITH, MEEKNESS?"

THESE TWO ALWAYS GROW ON THE SAME STEM.

"Herein is my Father glorified, that ye bear much fruit." John 15:8

# FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor V. S. PRITCHARD

**Sunday, August 25th.** Mark xii. 28-44.

"Jesus sat over against the treasury" (verse 41).

The One who had renounced the treasures of heaven, He, who though He was rich, yet for our sakes became poor, was beholding the manner and motive of those for whom He had laid aside the inconceivable wealth of the "Ivory Palaces." He missed nothing—saw with the eyes of God and reckoned by God's reckoning. Great things in man's eyes became small and mean in His. Little things in man's eyes became everything in His. In our giving to Him who gave all for us, our only concern may be that He watches and knows, sees the heart's motive, the large amount and the mite, what was given and what was left. To some givers it meant little for they had plenty left. To the woman it meant much: it was all she had. The falling of the two mites made little sound, but the throb of the loving heart was recorded in heaven in everlasting memorial. O Master of the Treasury give us grace that our offerings of love, talent, service and tribute may be such as Thou canst record with approbation.

**Monday, August 26th.** Mark xiii. 1-13.

"When ye shall hear of wars and rumours of war, be ye not troubled" (verse 7).

Praise God in the midst of troublous times there is an unailing source of peace. We are warned that we shall hear of trouble, but commanded not to be troubled. It was the disciples to whom Jesus was speaking and one can imagine the loving emphasis on the "ye." Truly in these days men's hearts are failing them for fear. There are the evidences of temporal and spiritual warfare everywhere. But to the child of God there is a sweet, safe haven of unailing peace. It is in the word of the All-Wise Architect of the ages. With Omnipotent skill He is bending all things to work out His own divine plan. Thrones may totter and kingdoms fall but fear not. Let not your heart be troubled. God is still on His Throne and He will remember His own. He will keep him in perfect peace whose mind is stayed on Him.

"Though all around my soul gives way, Christ Jesus is my Rock and Stay."

**Tuesday, August 27th.** Mark xiii. 14-27.

"And then they shall see the Son of Man coming in the clouds with great power and glory" (verse 26).

Jesus the Son of Man had his day of humiliation. He was despised, rejected, scorned and spit upon. Men intended to brand Him with the Cross as a felon for

ever. They thought to put Him out of the way. They failed for He was the Way. The glorious Eastern dawn witnessed the triumph of Him whom God raised up. This same Jesus hath been made a Prince and a Saviour—both Lord and Christ. Men persecuted Him, but God hath proclaimed Him. This same Jesus is coming again—the Man Christ Jesus, glorified and exalted. The path to Calvary was paved with shame and sorrow. Few witnessed His resurrection and ascension, but myriads will hail Him Lord and Saviour. The courtiers of heaven will attend Him at His Coming. The elect of all nations will greet Him. The praiseful songs of heaven and earth will blend in adoration. The Father will manifest His great power and His Son will be glorified in the midst of His own.

**Wednesday, Aug. 28th.** Mark xiii. 28-37.

"Now learn" (verse 28).

Jesus said this! What a marvellous teacher He was. What profound lessons He gives by the aid of such simple objects. Here He uses a fig tree. An apt object and very significant to His hearers. The Divine Teacher is faultless in His appeal. He establishes an unerring point of contact. He arrests the attention of His scholars. It is theirs to learn; His to teach. The faultless Teacher can make no progress without willingness on the part of His scholars to learn. The unwilling are unteachable. Those who know most of Him and His coming again, are they who of a willing mind and teachable spirit sit at His feet. There the spiritual susceptibilities are quickened, the powers of observation sharpened. Oh Thou Divine Teacher, pour into my heart Thy grace. Make me tender, teachable, vigilant, observant. Teach me to know the signs of Thy coming in the light of Thy wisdom.

**Thursday, August 29th.** Mark xiv. 1-16.

"And the disciples went forth and came into the city and found as He had said unto them" (verse 16).

Of course! Has He ever made a mistake? Never! He has said some remarkable and unusual things, but He is always right. A man bearing a pitcher of water. Most unlikely in those days, but the all-seeing eye of the greatest Seer had discerned it and so it was! The feast with the Master was and is dependent on implicit obedience to His word in going forth, the acceptance and following of the sign He gives, and the going in and up to the place that love has furnished and prepared. The love feast is dependent on the obedient feet. There is no constricted limits to the feast with Christ. He has set my feet in a

large room. In providing for His own, His love finds expression in the great things He can do. Real fellowship with Christ is great! Great lessons are learned around His table. There in His sweet company, there is room for the expansion of our hearts. Greatly forgiven, how greatly we must love.

**Friday, August 30th.** Mark xiv. 17-31.

"And in the evening He cometh with the twelve" (verse 17).

Oh the depth of His great love. In the evening! Many a morning the mountain top had been fragrant with His communion with the Father. What holy communion! Now it was evening—His evening! The shadows were lengthening. The shadows of the Cross were already falling across Him! Yet selfless love, self-forgetting thoughtfulness, would even at the eventide of sorrow seek not her own. He would hold communion with them—holy communion! A communion of revelation, remission, and remembrance! A temporary feast to speak of eternal truths. An earthly feast which points to heaven. A feast of heavenly communion, God with us; Christ and His chosen. A feast vibrant with heavenly music, which quickens every heart. Listen beloved! It is finished! Calvary's cry of triumph. I will come again. The music of His promise. "Even so come!" the saints respond.

**Saturday, August 31st.** Mark xiv. 32-45.

"Watch ye and pray lest ye enter into temptation" (verse 38).

How blessedly practical are the instructions of Jesus. He would have His followers know that prayer without vigilance is futile to prevent them entering into temptation. Diligence and devotion must go hand in hand if we are to keep on the highway of holiness. The vision must be clear to keep the heart clean. We received our salvation through a look at the Crucified One. We maintain our joy of salvation day by day as looking unto Jesus, we follow in His footsteps. Temptation came His way but He did not enter into it. The servant is not above his Lord. The redeemed are tempted, but praise God, by keeping their eyes on Jesus, the attractive power of temptation loses its allurements. When Christ fills the vision we are made aware of temptation, and cry in prayer to Him who is able to deliver. Temptation is not sin. Sin is entering into temptation. Lord so entrance my vision that Thou wilt cause me to walk with Thee the path of victory!

September 7th.  
Elim's Great Day  
of  
Foursquare Feasting  
and  
Fellowship.

## Christ as Master in

**I** HAVE selected these three passages of scripture because they represent the different spheres in life in which Christ is Master of the Christian.

### *The word "Master."*

The word "Master" in the Revised Version is the translation of seven different Greek words, and these words fall into three groups, the first containing three words; the second, two; the third, two. It is remarkable to note that these three groups of passages represent Christ's mastership over the whole of the Christian's life.

The first group centres in the intellect—the mind, the brain, the thinking: Christ is *didaskalos*, "teacher"; *rabbi*, "my teacher"; *rabboni*, "my very dear teacher."

The second group refers to Christ's supremacy in the realm of the heart—affections, love, desire. He is *kurios* and *despotes*—the One who stands at the door of the heart as Master, determining what loves, what affections, what desires, shall enter there.

The third group has reference to Christ's mastership over my hands and feet—my service and activities. He is *epistates*—one "set over" me: "We have toiled all night and caught nothing; nevertheless, Master, at Thy word, we will let down the net." He is *kathegetes*, "superintendent," the One who has power to command and superintend the building: "Master, let us build three tabernacles."

So the word "Master" concerns the Christian's intellect, thought, brain; his heart with its loves, affections, emotions; his hands and feet with their service and activities. Christ is Master of the Christian's entire being.

Let us look at the first group: Christ's supreme mastership over the intellect.

We are not surprised that Christ should demand supremacy in the realm of Christian thinking. He claimed that when He was here on the earth: "Call no man your teacher. One is your Teacher, even Christ."

### *The Claim Challenged.*

Jesus' claim to mastership in religious thinking was challenged. He had competitors in this realm.

First of all there were the scribes. "And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes" (Mark i. 22). The scribes were the duly appointed teachers in Christ's day. Since Ezra's time, the nation had recognised the scribes as divinely appointed teachers. They were looked upon as the ultimate word in matters of faith and practice. When, therefore, Christ differed from the scribes He came into conflict with the authorised teachers of the day, with the result that when the scribes saw that the multitudes hung upon His words they said, "What shall we do, for the multitude goeth after Him?" They determined to kill Him; which, finally, they did.

# The Masters!

"One is your Master"

By WILLIAM

"But be not ye called Rabbi: for One is your Teacher, and all ye are brethren. And call no man your father on the earth: for One is your Father even He who is in heaven. Neither be ye called masters: for One is your Master, even Christ" (Matt. xxiii. 8-10)..

Then there were the Pharisees. They built their whole doctrine of life upon the teaching of the scribes. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). They also came into conflict with Christ when He claimed supremacy in the realm of thought.

Then came the Sadducees. They were the elite, the "highbrows," the intellectuals, the higher (destructive) critics of that day. "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. xvi. 11, 12). The Sadducees never went to the synagogue, but only to the Temple. We can readily understand that when Christ's teaching came into conflict with theirs, and the people recognised it, the Sadducees also determined to put Christ out of the way—which, ultimately, they did.

### *Christ and Paul.*

This claim of the mastership of Jesus Christ was challenged on through the days of Paul, for when he stood on Mars Hill and preached to the great scholars the simplicity of the gospel, they said, "This man is a babbler" (Acts xvii. 18, 19). By the word "babblers" they referred to the birds that swooped down on the Areopagus and picked up seeds here and there. They said, in effect, "This man has a mere smattering of knowledge. He has picked up a seed of knowledge here and there." This sarcasm they cast into the apostle's face—a sarcasm before which many a modern preacher has found himself unable to stand.

But you cannot always listen to such critics. Such men said of Jesus that He did not know letters,

## Christian Thinking

# Supremacy of Christ

Master, even Christ."

LIAM EVANS

"And Peter answered, and said unto Jesus, Master, it is good for us to be here. Let us build" (Matt. xvii. 4).

"But sanctify in your hearts Christ as Master" (I. Peter iii. 15).

that He did not have enough learning! "How knoweth this man letters, having never learned?" (John vii. 15). They said of Paul, in this instance, that he was without learning; but when he stood before Agrippa, the king said that he had too much learning, and that it had made him mad (Acts xxvi. 24).

And yet Paul was a scholar. You may remember that after the officers had arrested Paul, and he was allowed to speak to the people, he addressed them in Hebrew. On another occasion, when he desired to address another group of people near to the tower of Antonia, the officer asked him, "Canst thou speak Greek?" "Speak Greek!" said Paul; "I was born in Tarsus, no mean city of Cilicia." You may remember also that when they were about to scourge Paul, he asked the officer, "Is it lawful for you to scourge a Roman?" (Acts xxi. 37; xxii. 2, 27).

It was a great day for Christ and His gospel when Saul the Pharisee—the Hebrew with a passion for religion; the Greek, with a passion for scholarship and the classics; the Roman, with his world outlook and power for world-evangelisation—bowed his neck and took upon it the yoke of the Christ and the simplicity of the Cross, and became Paul, the apostle of Jesus Christ to the Gentiles!

The supremacy of Christ in the realm of the mind has always been challenged, down through the centuries, and there come times when a man must recognise the fact, as Paul did.

### Christ and Rationalism.

When we come to our own day, we are face to face with the challenge of the supremacy of Christ in the realm of thought.

There are the rationalists. They say, "Whatever appeals to the reason we will accept. Whatever does not appeal to the reason we will throw overboard. The miracles are not reasonable. The virgin birth is not reasonable. The physical resurrection

of Christ is not reasonable." Whatever does not appeal to reason, is thus cast aside. Reason challenges the place of Christ.

We are not against true reason. God deals with men on the basis of reason, as He deals with beasts on the basis of instinct. Reason and philosophy, illuminated by the Spirit of God, may be able to approve, approximate, and apply the information presented in the Word of God; but it cannot anticipate it.

The true Christian is the true rationalist. It is the sinner that is irrational. Sin is not only moral obliquity; it is mental aberration. The sinner is not merely a rebel; he is a lunatic. He is beside himself. Would to God that we could get Christian people to do more thinking than they do, to dare to ask *raison d'être* more than they do. We confess that we tremble when we think of the harm that destructive higher criticism is doing to Christian faith; but we tremble more when we think of the harm that is being done to it and the Bible by Christians who do not know either well enough to criticise.

This is not a thinking or a teaching age. It is an age of short stories, of amusements. To "muse" means to ponder, to think. An "amusement" is a clever device to keep people from thinking—and perhaps that is why most of the amusements of the world are in the hands of the Devil—because he knows perfectly well that if he can keep people from thinking, he will keep them from God: "I thought on my ways, and turned my feet unto Thy testimonies" (Psalm cxix. 59). "And when he came to himself, he said, I will arise and go to my father" (Luke xv. 17-20). It is the sinner that is eccentric (off the centre): the Christian is concentric (he is on the centre).

Then there is what is called the modern mind. One finds difficulty in defining just what is meant by "the modern mind." Perhaps an illustration will suffice. A certain professor of Christian theology (note that word "Christian!"), in a leading university, wrote a book entitled, *A Guide-Book to the Study of the Christian Religion*, in which he says:

In the light of the new historical criticism, the Bible is a natural, and not a supernatural, book. A religion for the Twentieth Century must be made by Twentieth Century people. It was the Bible writers who adopted the myth of the God-man. Our belief in the Godhead of Christ is a myth. There is now more appreciation of Christ as man and less emphasis on His Virgin Birth, and His supernatural nature. The statement in the Scriptures that without shedding of blood there is no remission of sins is both foolish and futile.

That is a fair expression of the so-called "modern mind." Everything that is supernatural and miraculous, according to the modern view of natural law, must be ruled out of the Bible. If, however, you begin by denying the virgin birth, and close by denying the physical resurrection of Christ, it will not be

(continued on page 543).



*The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.*

## Elim's Coming of Age.

WE are now on the eve of the twenty-first anniversary of the inauguration of the Elim Movement. It is only natural that at such a time in the history of the work our thoughts should turn to the past and retrace the pathway through the years. What a radiant retrospect such a contemplation provides. How graciously the hand of God has filled those twenty-one years with His goodness and mercy. We can do no less than raise a joyous Ebenezer, surrounded as we are by such manifest tokens of the Divine faithfulness.

All the splendid work in existence in the Foursquare Gospel Movement to-day serves as an eloquent tribute to and justification of that spirit which in the first instance launched out upon the pathway of faith. The great campaigns with their magnificent results, the strong and solid Churches throughout the country, the fine band of Spirit-filled ministers, and the huge annual demonstrations, with their world-wide influence, all form a striking commentary on those pioneer days of 1915.

Standing on the summit which this anniversary affords, to some it must seem as though the interspace of years is eliminated, and we stand once more on the threshold of that early venture for God, looking out upon the unseen and the unknown, with hearts anchored deeply in Jehovah Jireh, confident that whatever the oncoming years might hold, God would never fail. An overwhelming sense of gratitude to Him whose hand has led, and a deep sense of awe and wonder at that which God hath wrought fills our hearts.

Yet let us not think that the high-water mark of accomplishment for God has been reached. All that has been registered in the form of success in the past is only a challenge to greater things. The best is yet to be in the life and ministry of this Elim Work.

That this work had its genesis in God no unprejudiced mind would hesitate to admit. It was God alone who inspired the plan and laid the foundation of that which now so unmistakably bears the stamp of the Lord. Whatever in the shape of success the history of this movement reveals, it owes it all to God.

In the beginning humanly speaking there was little to allure. The prospect was anything but attractive to all but consecrated hearts. It called for sacrifice and surrender. It meant leaving the beaten track of Christian ministry and foregoing everything in the shape of religious patronage. In fact it meant going out like Abraham of old in obedience to the heavenly vision. Yet to-day as a people what a glorious spiritual harvest we are reaping. Think of the thousands of souls won for Christ, of the hundreds healed, and the

great company of believers led into the fulness of a life in the Holy Ghost.

Surely the completion of twenty-one years of splendid achievement in the field of Christian evangelism demands some suitable celebration, and calls for the creation of some worthy memorial that will serve to express the gratitude of the whole Movement for all that God has brought to birth in our midst as a people. We are confident that the members of our Churches would welcome an opportunity of commemorating on a large scale and in a united way the marvellous ministry of those long and happy years.

And so after prayerful consideration the Executive Council are constrained to send forth an appeal to the Lord's people in Elim to make a united effort to clear all our existing commitments, that the Movement may launch out into the future relieved of this handicap and hindrance to its progress. Numerous opportunities of extension are before us, but until our financial commitments are removed we do not feel justified in making further advances.

A special effort is shortly to be commenced in all our Churches and throughout every department of the work to clear all existing financial commitments, so that in the year 1936, if the Lord tarries, we may not only celebrate the coming of age of Elim, but also its Jubilee. The first announcement with regard to this special effort will be made in next week's *Elim Evangel*.

## Divine Healing.

We notice that the question of Divine Healing is receiving the serious consideration of the Churches in these days. It is a subject that has hitherto either been neglected through ignorance or deliberately repudiated through prejudice. However, we are happy to see that a subject of such vital importance to the Christian Church can no longer be treated in this way. The remarkable and indisputable proofs of Divine power in physical healing are increasing so rapidly that the question demands attention. We only trust that the leaders of the Churches may be led to see that Divine Healing is as much a part of the Christian Gospel as the salvation of the soul; the work of the Cross is a dual antidote for a twofold malady. The Name of Christ is as efficacious when applied to the body as when applied to the soul. The question at issue at present is not whether Christ does heal to-day; this is indubitably demonstrated in Christian experience. But the question is whether the Church shall give official recognition and sanction to Divine Healing. Sometimes it is asked, Why is healing outside the organised Churches? Because hitherto the Churches have closed their doors to it. To-day there are signs that they are realising that such an attitude is a mistake. We trust that this is a correct interpretation of what is taking place in some religious circles at present.

Meet your Foursquare Friends  
at the Palace of Glass,  
on Saturday, September 7th

# Tidings from Far Off Battlefields

By Miss A. HENDERSON

For us swords drawn to the gates of heaven;  
 Oh, may no coward spirit seek to leaven  
 The warrior code, the calling that is ours.  
 Forbid that we should sheathe our swords in flowers.

**C**OWARDS fear before danger. Heroes fear after the battle is fought and the victory won. Elijah bravely withstood the hosts of apostasy, towering with giant height and confidence in God far above the cringing masses of superstition and idolatry on Mount Carmel. But reaction followed quickly after, not alone through self pity on Elijah's part, but self-pity mixed with pity for God. "I, even I only, am left, and they seek my life to take it away," said the prophet. He was sorry for God's reputation as well as for himself. God immediately provided nourishment for a faltering faith by the astounding statement of the existence of seven thousand in Israel whose knees had never bowed to Baal and whose lips had never kissed him.

God's messengers on the far-off battlefields have not sheathed their swords in flowers as will be seen from the modest reports that follow on from their pens to encourage the readers of the *Evangel* to pray intelligently for the far-flung battle lines of Japan, India,

towns all up and down this land and other lands as well. Pray for them continually. Pray for our missionaries. Be known in heaven, dear readers, as mighty reinforcements pouring into the lives of those at the battle-front at home and abroad fresh anointings of power and strength for battle by your sanctified sacrificial lives of prayer before God every day.

Early and late every day of the week Pastor and Mrs. Hubert Phillips are labouring unstintingly for the Master on the hard and difficult ground of the Eastern Transvaal. This little bit of cheery news has just arrived from them both—"The work has been very encouraging lately, the Lord working both among the believers as well as among the heathen. Quite a few believers have been coming forward to get things put right in their lives. I have recently spent two weeks at Komaliport with Mr. Blythen. We have built a church to hold five hundred in place of the old one which was nearly falling down. We hope to open it next month. While there we visited some of Mrs. Larsen's outstations and found some ready to receive the Word. These were nearly all young people. The older people are very hard to catch in

**THE GOSPEL NET."**



Group of workers at Maranatha Mission, Telanja. Readers will notice the two Indian workers saluting them from afar.



Mr. and Mrs. Francis leaving the church after their wedding.



Some of Pastor and Mrs. Thomas's Sunday School children in Spain.

Transvaal, Spain, etc. But God holds us at home responsible in praying for them, sheltering them in their reactions after advances have been made, and strategic places taken for God from the fiercest strongholds of Satan, by our staunch upholdings, by our sympathetic understandings, by the mighty forces of unflinching prevailing prayer. It has been said that the secret of weariness and nervous disease is the lack of a mighty dominating interest. This is amazingly true spiritually. Readers get a dominating

**LIFE FROM GOD**

every moment filled with passion, zeal, outlook, vision, compelling forces driving you to your knees and to your God to fight through in prayer for the keen advances made by the Principal and his Revival Team, our great unflinching missionary forces here in the homeland fighting their way into cities and

Miss Marion Ewens (India) who is at present away for a well-earned rest to the hills, sends us an interesting snapshot. She is seated in the centre of her native workers. Two of the young men in the picture are saluting us from afar. Miss Ewens writes—

"During this hot season the outdoor work is closed. Our Indian workers take their holidays at this time.

"In spite of this great heat our Sunday preaching has continued. The villagers after walking bare-footed from even a distance of eighteen miles, are glad enough to come and sit for an hour's rest on our verandah and listen to the singing and preaching before going on to the market-place.

"Miss Smith plays her mandoline, and this is an added attraction. One week the small organ gave out and so I brought forth my steel knitting-needle gauge

and with a small screw-driver made quite a sufficient musical sound to hold the crowd!

"We reach several hundreds of people, and for three hours on end, we thus preach and sing to crowd after crowd—from 40 to 70 in each crowd.

"Two Sundays ago a young man of good caste stopped behind to see me. He looked the picture of misery and asked me to give him medicine. I found out he

#### HAD BEEN A LEPER

for three years. 'Brother,' we say, 'you cannot get any medicine to cure this disease; but we can tell you there is One of whom we have been preaching this morning who can successfully cure you.' We tell him also of those lepers who have been cleansed of leprosy, as many as ten at one time! A ray of hope seemed to shine behind the tears as he said, 'I will come to Jesus.' 'Then you go home and tell your family you have found the One who can heal you, and you are not going to worship idols or evil spirits any more. Ask your family to do the same and then come back again and see us.' I believe he was genuine but so far he has not returned. It may be he could not walk the six miles in this great heat, or else his caste relations have frightened him and he fears to break with them. We are still praying for this man. Will you also remember him in prayer?"

Mr. and Mrs. Francis are radiantly and bravely opening up their new district for God in Pilgrim's Rest. They have been enduring hardness as good soldiers of the Cross since moving into that needy district. The snapshot shows them on

#### THEIR WEDDING DAY

a very happy young couple indeed. Mrs. Francis, the little bride, is just as keen as her husband for the spread of the gospel in Pilgrim's Rest. Mr. Francis writes as follows:

"Paul sought by any and every means to bring men to Christ in his day, and in these days we each need to seek to win men for God by every possible method we know. There are a number of very definite ways we have of seeking to win the African for Christ, and I want you to pray with us for God's blessing to rest upon each of these.

"1. To commence, there are *the regular services* held in the church on Wednesdays, Saturdays and Sundays for preaching the gospel, meeting for prayer and teaching the new believers. Definite Scriptural teaching of the simpler truths of God's Word is given, difficulties in their minds and hearts are dealt with, the sick prayed for, and prayer is made for the Baptism of the Spirit. Many are drawn into these services by our regular visits to the various mining compounds.

"2. *Open Air Preaching*. We go to the compounds and exhort all who will consent to gather and hear the Word of the 'Great-Great One,' (that is one of the Zulu names for God).

#### HYMNS ARE SUNG,

either in the Zulu or Shangaan languages, and the Word of God clearly given out and illustrated by suitable gospel pictures. After the address, anxious enquirers are dealt with, and all invited to hear further of the things of God in the various church services.

"3. We freely distribute *Tracts* to those wanting

them, and able to read them. The Scripture Gift Mission have graciously supplied us with tracts in three languages, in Zulu, Shangaan, and Sesuto, all of which are spoken in this district. *Bibles, Testaments, and Hymn Books* are sold to the natives at the most reasonable prices, and many are availing themselves of this splendid opportunity of being able to read the Scriptures in their own tongue. May the entrance of His blessed Word indeed give light to each one who reads it!

"4. Each night during the week except meeting-nights we conduct a *night school* in the church, and the English, Zulu, Shangaan, Sesuto languages are taught. Through this means contact is made with many men and boys of the various tribes who have little time for the things of God. Personal talks are had with those who learn, and each is exhorted to follow the Lord. Numbers have been thus

#### DRAWN INTO THE SERVICES.

"Just recently I was asked to visit a sick Umsuto boy lying in the Native Ward of the hospital here, and after that visit was invited to visit there at any time. May the Lord bless His Word given then, and in the future to the sick and suffering there!

"In these ways, briefly mentioned, we seek to do the Will of God, and sow the seed in all places. We ask you for your interest, sympathy and prayers, that God may enable us to reap also—for the glory of His name! (I. Cor. iii. 7)."

Miss Hoskins in Japan is looking forward with tremendous excitement to furlough time next spring. She hopes to be home for the great Easter gatherings in the Royal Albert Hall, if He tarry till then, and she writes—

"Blessings abound where'er He reigns,  
The prisoner leaps to loose his chains;  
The weary find eternal rest,  
And all the sons of want are blest."

"Praise God we are finding more and more that the words of this beautiful hymn are true in the experiences of many of these once sin-bound souls. God is truly answering prayer and causing signs and wonders to follow the preaching of His Word. Many who were sick in body have been delivered in the all-prevailing name of Jesus. Bless the Lord for those who are being healed from soul-sickness. Still they are coming and laying down their burdens at the blessed Cross of Calvary, while requests for prayer still pour in from many directions, and God is truly answering and causing the heathen to know that He is God.

"Two more women are attending the Sunday gospel meeting, and the crowds who listen in the open air are increasing; also for the past three weeks our Sunday school has greatly increased. Soon we are having a Children's Open Air Service when we believe God will bless mightily and bring in the crowds of children who have never yet been to Sunday school. Please pray much for our children's work, that many, many more

Infant voices shall proclaim  
Their early blessings on His Name."

# The Elim Evangel a Silent Force

By Pastor R. G. TWEED

**S**OME of the greatest forces in the universe on which we live are "silent forces." It would be irrelevant to mention them now, but were some of them not controlled by the unseen hand of Omnipotence, the *kosmos* or world which is the dwelling-place of mankind would soon again be in a chaotic state. Thank God everything in nature is subservient to divine laws, and all its unseen forces are made to operate and co-operate to the advantage of God's creatures. The *Elim Evangel* is a silent force for God in the spiritual realm. It is being used of God all over the world in bringing people of every class and creed to the greatest of all knowledge, "the knowledge of Jesus Christ" as Saviour, Healer, Baptiser in the Holy Spirit, and Coming Lord and King. It gets into the hands of all sorts of people. Rich people—poor people—business people—tradespeople. Professional men and craftsmen who do not attend any Elim services or Church all read and appreciate the *Evangel*. The following extract is from the head of a large cycle firm in Coventry. I give it verbatim. "I observed your esteemed name in a recent issue of the *Elim Evangel*. I have had this sent to my home for several years past from London, and I always read it with utmost pleasure."

I had occasion a short time ago to visit one of the largest joinery establishments and timber yards in Manchester. On the second floor of an immense building, skilled craftsmen were busy working from intricate plans before them on blue sheets of paper. On one corner of the spacious floor stood the office of

the foreman joiner, to which I wended my way. After explaining the purpose of my visit I noticed among his pile of papers an *Elim Evangel*. I was both surprised and delighted to see it, and a conversation about Principal Jeffreys and the great work of Elim ensued. Before leaving I asked him how he came to be in possession of the *Evangel*, and he explained that a copy was given to him every week by one of his joiners who was a member of Grosvenor Street Church. Only eternity will reveal the great and good work that is being done by this "silent messenger." Members of Elim and other Churches who want to work for God, will serve Him well by purchasing a few extra copies, or as many as they can afford for the purpose of sending them to their friends or giving them to people who do not attend any of our meetings. Make use then of "the silent force" and on that great day by and by you shall have your full reward.

September 7th.

A glorious day of praise and power. Don't miss these wonderful gatherings.

## Come to the Crystal Palace

Great Foursquare Rally on September 7th

Special features all day commencing 10.15 a.m., concluding with the Great United Meeting in the Centre Transept at 7 p.m., when the preacher will be Principal George Jeffreys.

### SPECIAL FEATURES

include :

Divine Healing Services to be conducted by Principal George Jeffreys—Meetings for those seeking the Baptism of the Holy Spirit—Baptismal Service—Communion Service—Elim Crusader Rally—Sunday School and Cadet Rally—World Crusade Meeting—Special Singing by various Choirs—Service of Immortal Music—Lectures on the Tabernacle—Palestine Customs—Second Advent—Archæology—Inspiration of Scripture, etc.

Further particulars on cover ii.



Photo by]

[L. J. Prentice.



# The Elim Evangel



## NEWS FROM THE CHURCHES

Gathering spoil for the kingdom of God—Souls surrendering to the Claims of Christ.

### ALL-ROUND PROGRESS.

#### Deepened Spiritual Life.

**Aberdeen** (Pastor W. J. Hilliard). God has been pleased to set His seal upon the ministry of His Word in this Church of late. There is a real deepening of the spiritual life of the Lord's people. Prejudice and opposition have only served to make the meetings more widely known in the district.

The young men of the church have aroused no little interest among outsiders by their efforts in the open air; led by their pastor they have carried banners through the streets, and with hearty singing and bright testimonies have drawn some strangers to the services who have given themselves to the Lord.



Pastor

W. J. Hilliard.

The Sunday afternoon Bible class for the young people provides a time of profitable discussion and helpful instruction.

We are happy to report that the work as a whole is steadily progressing and despite the attractions of the beautiful summer weather, the congregations have been excellent. The tide of expectation runs high for greater things in the coming days.

### REVIVAL AND HEALING CAMPAIGN AT PENZANCE.

#### Over One Hundred Souls Seek Christ.

Penzance and district has been visited by Pastor J. Woodhead of Plymouth who came to the town to conduct revival services. God has graciously answered the faith of His servant, for over a hundred souls have been led to Christ in these gatherings. Others have been healed in the mighty name of Jesus. Amongst the cases of healing are several well-known local people. One came to the services in great pain, and when prayed for was delivered and returned home rejoicing. Another was healed of rheumatism after being prayed for. These cases of healing are creating deep interest in the town. This is the first time that the Foursquare Gospel message has been brought to Penzance, and it is being received with great enthusiasm. Owing to the success of the services the campaign was extended for a further period.

### BELIEVERS BAPTISED IN WATER AND IN THE HOLY SPIRIT.

**Ealing** (Pastor G. Hillman). Another baptismal service has been held in connection with the Church here when eight believers passed through the waters in obedience to their Lord. Each of the candidates gave a testimony before being immersed. The service was conducted by Pastor G. Hillman, who gave a telling message. Quite a number of the members of the church have recently been baptised in the Holy Ghost.

The Sunday school recently held its first annual outing to Hampton Court, where a very enjoyable time was spent, the day closing with a short thanksgiving service.

### SPLENDID BAPTISMAL SERVICE. Encouraging Retrospect.

**Bournemouth** (Pastor W. L. Kemp). Recently a very beautiful baptismal service was held at Springbourne. A good number gathered on this occasion, and one was impressed by the presence of the Lord being so manifest in the midst. The service was conducted by the pastor, Pastor Packer of Winton giving a very appropriate message. Prior to the immersion of the candidates who came from Broadstone, Winton and Springbourne, a precious promise from the Word of God was given to each. All hearts were gladdened to see so many of the elder scholars of the Sunday school, following their Lord and Master, Jesus Christ, through the waters.

During the past year the church has been much blessed, by the ministry of God's servants, including Dr. McCrossan, Mr. Leech, K.C., and Pastor Mullan from the Congo. The general work of the church continues to be of a very high standard, and from time to time the saints have been encouraged, as the Word has been delivered so faithfully by the Pastor. Praise God for Pastor Bradley's faithful and untiring ministry during the past three years. May God's richest blessing rest upon Him in his new sphere of service.

### HELPFUL SPECIAL SERVICES.

#### Ministry to the Children.

**Ledbury** (Evangelist R. Moore). The Lord's work is going on well in this part of the great vineyard; God is continually answering the prayers of His

people. An enthusiastic band of open air workers are carrying the Gospel message into the highways and byways, proclaiming Christ's power to save and cleanse from sin.

The recent visit of Pastor W. N. Brambleby was much appreciated by the church. His ministry to the Sunday school scholars was also most helpful. The Sunday evening Gospel service was very precious and much blessed to all who assembled. A special meeting was held on the Monday evening at which a splendid attendance listened to a searching address from the Word of God which went to the hearts of God's people, and led in many cases to greater zeal in the cause of Christ.

### ANNIVERSARY SERVICES. Instructive Bible Studies.

**Portsmouth** (Pastor S. Gorman). The sweetness and freshness that so often characterises children's singing made bright the Sunday school anniversary at Portsmouth. The song-service on the Monday evening, entitled "The Wondrous Life" was really good. The children took their parts and recited and sang in an admirable manner; and the massed singing, including a rendering of the Lord's prayer, was very beautiful. A delightful service addressed by the Pastor on the previous Sunday afternoon was also much enjoyed.



Pastor S. Gorman.

The work of the Lord in the church is going on apace. The large numbers that assemble each Sunday evening to hear the gospel are most encouraging.

Recently the church had a visit from Evangelist Greenslade.

Pastor Gorman has just concluded a series of studies on "The Offerings of the Old Testament."

Open air work is still going on, and lovers of outdoor evangelisation will be glad to know of the efforts being made each week to bring the good news to the indifferent passer-by.

SEPTEMBER 7th.

A day of vision and victory in the presence of God

# The Mastership of Christ (contd.)

very long before you will be denying all that lies between these two supernatural events, for a sinless human being in the midst of a sinning race is as much a miracle in the moral realm, as a virgin birth or a physical resurrection is in the physical realm, and you then have no Christ worthy of trust.

## *Christ and Evolution.*

There is another competitor to the mastership of Christ in the realm of Christian thinking, and that is evolution. Say what we will, evolution (in some form) is king in the realm of education to-day. I presume it is fair to say that there is scarcely a book on biology written that is not evolutionary in its teaching.

There are so many conflicting definitions of the theory of evolution that it is difficult to define what it is. We do know, however, what the effect of the teaching of evolution is upon Christian faith and Christian thinking.

Here is an illustration. A professor in a well-known college is reported to have sent out 5,500 questionnaires to leading scientists, teachers in biology, psychology, geology, and history. After tabulating the results, he found that more than half of the prominent scientists (answering the questionnaire) had abandoned belief in a personal God and in immortality, as the result of their study of evolution.

The professor, as reported, goes further, and says that he sent out questionnaires to students in nine leading universities, asking them what effect the study of evolution had upon their faith, and with this result: that 15 per cent of the freshmen, 30 per cent of the juniors, and 40 to 45 per cent of the men graduates in the universities and colleges had discarded their Christian faith. Furthermore, it is reported that 75 per cent of the boys and girls who go from Sunday school and church to college, return to their homes never again to darken the door of the church and Sunday school. I affirm that if this is the result of such teaching—and the professor says it is—then evolution is not Christian. By its fruits it shall be known.

I do not say that a man who believes in evolution (in some form, *Theistic* evolution for example, although that is a misnomer, for evolution proper admits of no outside help whatsoever, not even from God) may not be a Christian. It is not my place to say that; but I do say if evolution makes one think less of Christ, less of God, less of the Christian faith, and takes out of the heart the desire for God, the wish for prayer, and relish for the Bible, then evolution is a competitor of Christ's supremacy, and a destroyer of faith in Him, and therefore is anti-Christian.

## *Facing the issue.*

What is there in the whole world of education that can compensate for the loss of faith? In the last analysis, the choice is up to us. We must face the matter. We must not close our eyes to it. We must bring the claim of Christ face to face with the claim of modern education and modern thinking, and if we find that the books we are reading, the education we are receiving, the studies we are fol-

lowing rob us of our faith in Christ and our desire to pray, fill our minds with doubts, take away our hope and leave us without any firm, definite conviction of God and Christ, I say that there is no other thing left for us to do but to make the choice, and declare, "Lord Jesus Christ, Thou art Master in my thinking."

God be in my head,  
And in my understanding;  
God be in my heart,  
And in my thinking.

Even now, although it may seem to be at a late moment, we are finding quite a change—perhaps we might call it a revolution—in the realm of science. To our great amazement, science is about to discard Newtonian theories. No longer are we to be held by the scientific dictum that "the scientific method of approach" is the only valid method of acquiring knowledge about reality. It is unquestionably true that eminent men of science are insisting, and with a kind of strange enthusiasm at that, on the fact that science gives us but a partial knowledge of reality, and we are no longer required to regard as illusory everything that science finds itself able to ignore. That "science has limitations" is now proclaimed from the housetops—and that by scientists themselves! This is amazing, for it is not yet sixty years since Tyndall claimed that science alone was competent to deal with all man's major problems. Certain it is that the attempt to explain nature in mere terms of matter and force has broken down.

## *The Holy Spirit.*

And it is just at this point that that spiritual intuition which the Holy Spirit gives to the believer plays its part in the knowing of the will of God and the answering of the problems of man and the universe. There are some things that "flesh and blood" cannot reveal; they are made known alone by "the Father in heaven." There are some problems in life which "the natural man" cannot perceive; they seem "foolishness" to him; but the man that is "spiritual" is able to discern meaning where the natural man otherwise sees nothing but confusion and chaos. Here is room for the display of faith. Faith is a sixth sense. It is fallacious to assume for a moment that knowledge comes to us only through the five senses—even science itself now disclaims that assumption (or presumption). "Blessed are they that have not seen, and yet have believed."

That is not to say that Christianity is against scholarship. Far from it! Christianity opposes no philosophy or science that accepts God in Christ. Any science or philosophy that opposes Christ is not true to fact, hence must expect opposition from Christianity. All theories of the universe and life must leave room for God in Christ.

The Christian religion puts no premium on ignorance, nor does it place a ban on intellectualism. What we are maintaining is that Christianity is not absolutely dependent upon intellectualism; that it recognises the great dangers that come from the attempt

to solve the problems of life and of the soul from the standpoint of mere science and philosophy. Riches in themselves are not wicked, but they often lead to wickedness. So it is with scholarship.

Nor are we unmindful of the fact that ignorance, also, has its dangers. People perish for lack of knowledge.

We know, too, that the glory of the kingdom of Christ is when "the kings of the earth do bring their glory into it"; when such men as Saul of Tarsus—with his Hebrew passion for religion, his keen knowledge of the Greek classics, and his Roman passion for world domination—bring their wonderful accomplishments of intellect and lay them at the feet of Jesus Christ. "Christ receiveth sinful men"; we know that, for Zaccheus found the Saviour. But He

receives Saul of Tarsus—university honour-man as well.

Sin may be mental as well as physical: "The carnal mind is enmity against God." There are mental as well as physical strongholds that must be cast down. There are plans, schemes, philosophies, reasonings, that oppose Christ and rob the soul of its peace, power, and tranquillity. Such mental activities must be "pulled down," and remanded to their dungeon. High things, high brows, all high things that contend with and challenge Christ, are to be renounced: "Casting down imaginations [reasonings], and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (II. Cor. x. 5, R.V.).

## Hopeless and Helpless

**W**HEN does God begin with man?

When his case is hopeless. Rejoice, my self-judged penitent reader, that your case is hopeless. You are the very one God loves to meet. I remember travelling to the North of Scotland some years ago, and at Bannockburn a lady entered the carriage I was in. I gave her a little Gospel Book, and as she read it I saw tears come rolling down her cheeks. Presently I turned round and made some remarks about the joy of possessing Christ and the knowledge of present salvation. Soon I found out that she was a very wretched sinner and very anxious to be saved. Then the truth came out that she had been in this state for twenty long years.

"I have been doing the best I can, and am only a miserable failure," was her confession, as down came the tears faster than ever.

"You have made plenty of good resolves in these twenty years, and broken them too?" I said inquiringly.

"Yes, I have been trying, and resolving to be better, but all in vain, I always break down. My resolves seem to have been merely made to be broken. My case is so bad, I think I am past all hope and now I am in despair. It is all over with me now," and she fairly collapsed in agony of soul.

"I have some good news for you," said I at this juncture.

"What is that?" she eagerly asked.

"You were never nearer salvation all the days of your life than you are now," I replied, "for you have lost all



"I HAVE SOME GOOD NEWS FOR YOU"

confidence in yourself and in your own doings."

"But I never felt so bad, or so weak. I can do nothing but sin," was her sad response.

"That is the ground of my assertion as to good news. Hopeless as to yourself you are just ready to let another do His part.

"Now tell me, are you willing to let Jesus save you? Are you prepared to give up all your own doings, strivings, and reformations, and as a poor lost sinner let the Saviour save you?"

"Yes, indeed, if Jesus will have me."

I put the simple gospel of Romans v. 6-8 before her, and she received it like a thirsty man does water, or a hungry man bread. She received Jesus simply as her Saviour, then and there, and when she got out on the Perth platform, really a new creature in Christ Jesus, who now was all her hope and all her salvation, I wish you had seen her face. It was shining with the enjoyed knowledge of God's salvation. That is the way the mercy of the Lord meets really anxious souls.

Reader, if you have been thinking you must do something to obtain salvation, give up the idea on the spot. If you are going to get blessing you will have to go straight to God with an honest confession of what your real state is. When did the Prodigal get right? When he said, "Father, I have sinned." I quite admit there was a work of grace in his soul before, and I think he was full of amazement when he saw the Father running toward him, with out-stretched arms, but when did he get relief? When he said, "Father, I have sinned." What is the next word? The father said to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet" (Luke xv. 22), and he passed into the house fit for it. Then he enjoyed the feast which love had spread for him. So it is with us. Love provides a full salvation in Christ Jesus and His finished work. Faith appropriates what love provides. The heart then enjoys this blessed revelation of God. As a consequence the walk manifests the effect of grace upon the soul. Devotedness to Christ and all His interests mark the newly-saved one.

Reader are you one of these highly blessed souls who simply believe in Jesus unto eternal life?

# Classified Advertisements

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

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

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

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**GLOSSOP.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor & Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

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## BIRTH.

**FROST.**—On July 4th, to Mr. and Mrs. Frost, of Ewell, a son, Royce Herbert.

## MARRIAGES.

**BRAY-LEWIS.**—On July 24th, at the City Temple, Cardiff, by Pastor J. R. Moore; Leslie Moyle Bray to Kathleen Mary Lewis.

**HILLIARD-FLEMING.**—On August 7th, at Melbourne Street Tabernacle, Belfast, by Evangelist A. Chuter; Pastor William John Hilliard to Annie Wilson Fleming.

**JACKSON-HARDING.**—On August 3rd, at the City Temple, Hull, by Pastor E. C. W. Boulton; Pastor Arthur Jackson to Clarissa Harding.

**PATTERSON-MORRISON.**—On July 3rd, at Ulster Temple, by Pastor H. Kitching; Pastor William John Patterson to Agnes Morrison.

**SARGENT-BALDWIN.**—On July 24th, at Elim Tabernacle, Rayleigh, by Pastor E. Hockley and G. Chandler; Albert Eric Sargent to Kate Agnes Baldwin.

**SMITH-MYALL.**—On August 3rd, at Elim Hall, Wimbleton, by Evangelist L. W. Green; Leonard William Smith to Annie Charlotte May Myall. (Both Elim Crusaders)

**SMITH-BYGRAVE.**—On July 27th, at Elim Tabernacle, Letchworth, by Pastor J. Hill; Arthur William Smith to Francis Matilda Bygrave.

**WAGNER-HOLLYMAN.**—On July 27th, at the City Temple, Cardiff, by Pastor J. R. Moore; Frank Gilbert Wagner to Gwendoline Olive Hollyman.

## WITH CHRIST.

**EVERY.**—On July 30th, Mr. John Every, of Cleethorpes, aged 69. Funeral conducted by Pastor V. S. Pritchard.

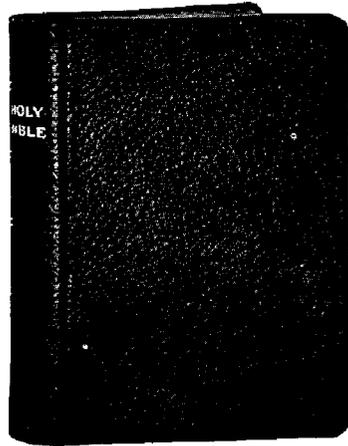
**HANNA.**—On July 23rd, Mr. William Charles Hanna (late of Banage, Donaloney). Funeral conducted by Pastor T. E. Francis and Mr. F. Carson.

**SCOTT.**—On August 7th, Miss Mary Scott, of Newtownards, aged 76. Funeral conducted by Evangelist H. Palliser.

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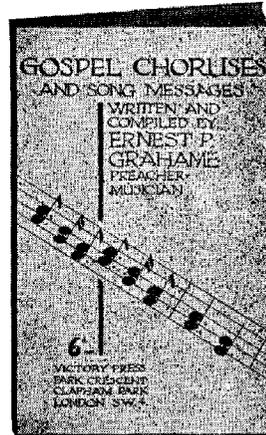
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