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

SUBSCRIPTION PRICE 10/- PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 23

JUNE 5, 1931

Twopence



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

Nine-hour Queue for Religious Rally in Spacious Town Hall

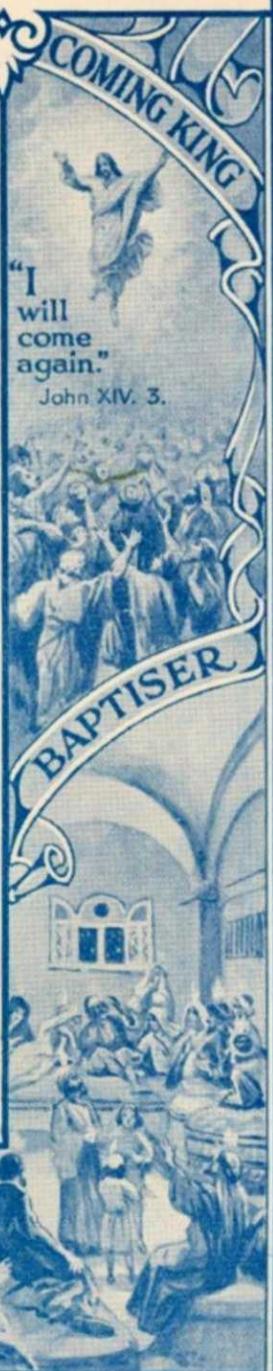
REMARKABLE SCENES

Remarkable scenes were witnessed in and around the Birmingham Town Hall on Whit Monday. While the majority of the population was on holiday, followers of Principal George Jeffreys, of the Elim Foursquare Gospel Mission, rallied in great numbers to hear the founder of the most emotional revivalist movement of modern times, and give expression to their religious fervour. There were afternoon and evening rallies, and the Town Hall, which seats over 2,000 persons, was too small to accommodate the crowds seeking admission.



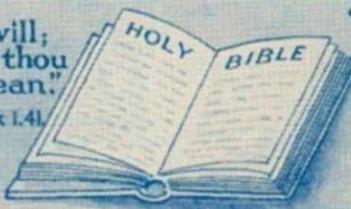
A small group of people arrived at six a.m., and by ten o'clock there was a lengthy queue. Before midday the building was surrounded, and until three o'clock, when the first rally commenced, the waiting crowds indulged in hymn singing. In both audiences there were many people in wheel-chairs and their sustained enthusiasm was a tribute both to the personal magnetism of Principal Jeffreys and the appeal of his virile Gospel.

Last year, it will be remembered, Principal Jeffreys conducted a great Convention in Bingley Hall, which he filled to overflowing. The present position in Birmingham is that four permanent centres of the mission have been established, and more than 10,000 converts have been registered. Over 1,100 candidates have been baptised by immersion in water, and in over 1,000 cases, it is claimed, miraculous healings have taken place.—*Birmingham Gazette*, May 26th, 1931.



"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

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII.

June 5, 1931

No. 23

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Put these letters in their proper order.

M (4th), I (6th), O (11th), O (18th), C (32nd), O (34th), O (35th), E (1st), B (7th), L (36th), R (19th), H (33rd), I (3rd), W (43rd), C (17th), C (10th), S (31st), J (37th), N (40th), I (39th), B (5th), L (8th), R (20th), E (14th), E (9th), G (15th), N (28th), O (24th), P (23rd), S (22nd), L (12th), L (13th), E (16th), E (21st), C (29th), L (2nd), O (38th), O (42nd), N (25th), D (26th), E (27th), E (30th), N (41st).

This space is reserved for local announcements

Principal George Jeffreys and Revival Party's Revival and Healing CAMPAIGNS

BLACKPOOL

INDEFINITELY POSTPONED

(See explanation on page 360).

RYDE (Isle of Wight)

AT THE TENT

FOUNTAINE'S FIELD

(at the junction of Queen's Road & Pelhurst Road)

Commencing WEDNESDAY, JUNE 3rd, at 3.30

Sundays, 3 & 6.30. Each week-night (except Fridays) 7.30
Wednesday afternoons, 3.30

ELIM HOLIDAY HOMES

RYDE (Isle of Wight). Now open. House with woodland garden, 1 minute from Esplanade & short distance from Tent. Apply Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde.

BLACKPOOL. Further particulars later.

WORTHING. Open July 29th to September 9th. On sea front and near assembly. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park.

ELIM CAMP ON BRIGHTON DOWNS. Open June and July for adults and young children. Ideal for an informal and inexpensive holiday. Crusader week for young men, July 25th to August 1st. Apply Camp Superintendent, Elim Woodlands, Clarence Road, Clapham Park.

WATCH THESE DATES

BERMONDSEY. June 21. Elim Church. Upper Grange Road. Visit of London Crusader Choir at 6.30 p.m.

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

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

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

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

SOUTHAMPTON. May 31—June 14. Elim Tabernacle, Park Road, Freemantle. Foursquare Gospel Revival and Healing Campaign by Principal P. G. Parker.

WIMBLEDON. Elim Hall, Southey Road. Revival and Healing Campaign by Pastor John Hewitt.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old time Gospel in old time power.

Vol. XII., No. 23

JUNE 5, 1931

Fridays, Twopence

Revival Scenes in Southport

Permanent Centre Established

IN the remarkable Campaign conducted by Principal George Jeffreys and the Revival Party Southport has witnessed an awakening such as has never been seen before in the history of the town. For the past five weeks this pleasure-loving place has been held in the grip of Foursquare revival. Amazing revival scenes, with astonishing results in the beautiful Cambridge Hall, have gripped the hearts of all, and well over

SIX HUNDRED CONVERTS

have found life abundant. They, who once thought the pleasures of the world could satisfy the longings of the heart, have now found pleasure in the Lord and Saviour Jesus Christ which is not fleeting but eternal.

On April 12th the Campaign commenced with a small attendance, but the steady growth of the crowds at the meetings shewed that a solid work was being done. Converts were being won over to Christ in every service, and great was the joy in the knowledge of sins forgiven. Then, too, the Lord was proving Himself to be the Healer of His people, for about two hundred testified to being miraculously healed of bodily diseases of all kinds. Sickness and disease had to go as the mighty power of God descended upon the congregations. No wonder there is joy in many a home in Southport to-day, for souls have been saved, bodies healed, and the people blessed on every hand. To God be all the praise and the glory for His marvellous work.

The faithful and masterly exposition of the Word was honoured, for the signs followed as promised. Hundreds have expressed a desire to follow their Lord through the waters of baptism at the first opportunity.

The hall was simply packed to its very utmost, every inch of space being occupied, platform, ground-floor and gallery,

CROWDS STANDING

at the back and along the sides, and then the time came when not another person could be got in, and

numbers were turned away. This splendid building has been used for many meetings, religious, political and otherwise, but it has never been so crowded as it was on the last day of the campaign. The glorious Christ was in the midst, and the crowds came to learn of Him.

As a result of the revival meetings a permanent centre for the Foursquare Gospel has been established in Southport.

* * *

The following reports are from the *Southport Guardian* of May 16th and 18th.

THE FOURSQUARE GOSPEL.

Remarkable Meetings

When Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance, began his revival and healing campaign in the Cambridge Hall three weeks or more ago, there were only about eighty people at the first meeting. On Wednesday afternoon and evening the Cambridge Hall was packed to overflowing and owing to lack of accommodation many had to be turned away. This shews to some extent the great interest that has been aroused locally in Principal Jeffreys' message, but only those who have attended the meetings can fully realise their gripping appeal. No one will question that the campaign has done a great amount of good. Principal Jeffreys' message has been in the nature of a clarion call, and his errand has not been in vain. Hundreds have been converted and a great many Southport people have gladly testified to the truth of Divine healing.

ENTHUSIASTIC CLOSE OF CAMPAIGN.

A Centre in Southport?

What an audience there was in the Cambridge Hall on Sunday night! It is doubtful if the building has ever been so full before. The body of the hall was packed, seats and extra seats were occupied, people stood in the doorways and in the passages, they were huddled on the steps leading to the platform, the balcony was crowded, not another chair could be placed on the stage, and many seeking admission had to be turned away disappointed. There was not a single dull face in the whole congregation.

There were 93 converts at the meeting and 200 people raised their hands to signify they had received a touch of Divine healing. The enthusiasm was tremendous, "Hallelujahs" and "Amen's" came from all parts of the building. It was the closing meeting of the Elim Foursquare Gospel revival and healing campaign in Southport, and people had come from miles away to hear Principal George Jeffreys'

final message and to shew their appreciation of his mission.

Revival hymns were sung with unbounded enthusiasm culminating in a fervent volume of song in the closing line of a verse—"And earth repeat the loud Amen." One person who was present described the atmosphere as one of "religious ecstasy." Certainly there was something deeply soul-stirring about the meeting, and at the close it was not to be wondered at that hundreds proclaimed their desire for a Foursquare Gospel centre in Southport.

SOUTHPORT NO EXCEPTION

Principal Jeffreys in his address said that that was one of the meetings he never cared to speak at. He had spoken to a few at the first meeting at the beginning of the campaign, and they were curious and wondered what kind of a man it was who was standing for Divine healing. Then they came to the last meeting after he had made thousands of friends in the town, and it was a very difficult thing to give a closing message. Southport had been no exception, they had made thousands of friends in the town.

The following appeared in the leader of the *Southport Weekly Herald*, May 14th

THE GOSPEL MESSAGE.

The Gospel message has been delivered in the Cambridge Hall for the past five weeks, and the services have been of a most inspiring and fervent character. The hall has been filled on almost every occasion, and this testifies to the power that inspires the message, and to the effective preaching of what we may describe as the old-fashioned Gospel. The audiences were very responsive, and it was very plain to observe that the nature of the message was acceptable and appealing. As these meetings have been so highly successful in a spiritual sense and in the touch of healing, one may wonder if some churches of our land have lost the faith of their fathers. There appears to be a difference in presenting the Gospel message by the churches of to-day as compared with the churches of thirty or forty years ago, and the question arises: Is it for the better, or not? We have an educated ministry, but how seldom one hears sermons similar to those of Principal George Jeffreys? The churches stand for character and the nobility of life, but "the old-fashioned religion" is largely a thing of the past. It would appear to be most reasonable and necessary that men and women and youths should definitely experience attachment to Christ, and definite methods adopted to bring a change about in the lives of people. But to-day it seems to be a lost art, due to a variety of reasons. The pull of the "world" has succeeded to a great extent, and the churches have ceased to exercise that pull of a few decades ago. We feel that no one could witness the events at Principal Jeffreys' meetings in the Cambridge Hall, of so many people making definite decisions, without agreeing that the results absolutely justify the means. The messages were simple, direct, and presented in a truly reasonable way, and as "conversion" means a better life, good character, and honesty of purpose, associated with a desire to leave the world better than they found it, the old paths and the old ways still remain sure.

IMPRESSIONS

By GEORGE H. WYSE, L.R.C.S., L.R.C.P.,
(of Southport)

WHILE attending many of the meetings now being carried on in Southport in the Cambridge Hall, by Principal George Jeffreys, I have been strongly impressed by the highly religious tone of the services. The singing has been most thrilling—it seizes upon everyone. It compels one to sing, and the feeling left on the mind and heart is that music is

THE LANGUAGE OF THE SOUL,

especially sacred songs, and there is left the impression that softens and comforts.

The addresses delivered by Principal Jeffreys are

thoroughly scriptural. His utterances being proved by texts and Bible references, are most forcible, direct, and personal, the attentive listeners being convinced by the truth and urgency of the message. In fact these addresses are the announcement again of the grand old Gospel preached by the Apostle Paul and hundreds of faithful followers all down the ages, and which the Church of modern days has grievously allowed to fall into disuse. It is heart-stirring to hear it again, and to feel that God is raising up faithful men in these days to shew to men the great plan of salvation, the one and only way of being saved and restored to happiness and peace. I heard it remarked that if ministers preached the Gospel Mr Jeffreys is preaching, we should no longer have most of our churches empty, but

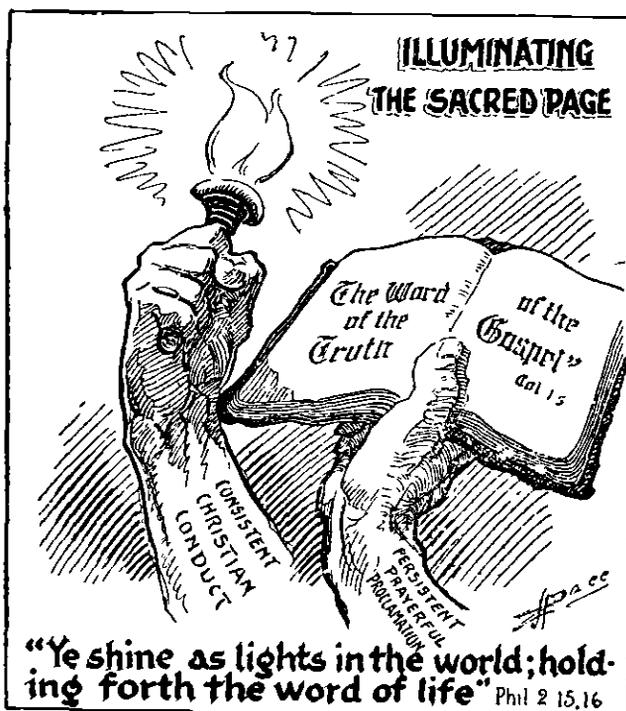
FULL OF ANXIOUS SEEKERS

after the truth. My own heart has been warmed and strangely stirred while listening to the forceful and scriptural addresses.

Mr Jeffreys stands for the inspiration of the Bible from cover to cover and he is not afraid to declare it. The Bible is a unity. The Old and New Testaments are one whole. It is God's declaration to mankind of His plan or method of saving all who come to Him and receive His gift of life.

I believe I am not alone in having these impressions, but that similar impressions have been received by many hundreds of earnest men and women who have attended these crowded gatherings.

Believers all over the world look forward with joyful anticipation to the moment when they will see Him who died for them, and rose again.



Miraculous Healing of Miss Polly Teskey

Miss Teskey recently stayed at the Elm Bible College for a few days, and this testimony, revised by herself, is published with her permission. At the time of her healing, Christian periodicals widely published her testimony—Ed

IN August, 1907, I was thrown from a trap, and the spine injured. At first it was thought to be nerve trouble, I was deformed, and my head was drawn by strong contraction on to my left shoulder. I was

IN THE HOMŒOPATHIC HOSPITAL

for some months, under the care of Dr. Giles Goldsbrough. My health improved, but X-rays shewed that the spinal cord was soft, and I was in and out of hospital for seven years, but got gradually worse, for at first, though deformed, I could walk quite well, then in 1912, my left foot would not let the heel touch the ground, and it dragged; then it needed great effort to lift it at all. After that, the right leg went like the left.

When I came out of hospital after Christmas, 1914, I could only walk if two people held me, and in 1918, the paralysis reached the throat, and at Armistice time, my voice went, and, beyond a whisper no one ever heard me speak again until my healing.

I was very ill, my dear father went home in 1916, and after much prayer, we were definitely led to come to Canvey Island. We came in March, 1922, I being brought down in a motor lorry on my bed. Gradually the paralysis grew worse, and soon I could not sit up, then I could not raise my head, my legs from the knees to the feet were just like marble, and as heavy. My feet, from so long disuse, had gone quite straight, not a bit like human feet, and could not be bent. I had not the least feeling from my knees downwards.

In October, 1924, I began to have terrible

CONVULSIVE SPASMS

The strange part is from then to my healing I cannot remember anything, so that what I write now is what others have told me.

The spasms were so terrible in their intensity, and my agony so great to witness, that chloroform had to be given me each time. Mrs. Rush, a nurse for twenty-seven years, said that never, in all her experience, had she seen agonies like mine. Dr. Wheatby said it was the paralysis attacking the vital organs, and that I should have a terrible death.

On February 7th, a terrible spasm locked my jaws, and for five months I was unable to open them. The doctor said it was impossible for me to live, as the gullet was so closed that it used to take five minutes for a teaspoonful of liquid to go down. Medicine and chloroform were stopped; and, although they tell me that for a whole week at a stretch I would not even have my lips moistened, still I lived on.

In spite of the doctor saying I could not possibly live through another attack, I did live, for I was kept alive by the Lord Himself a week, without even

my lips being moistened, and yet a heart beating stronger than at the beginning. Do you wonder that the doctor was baffled, or that he said I *must* be having something?

Dear Mrs. Greig was nearly always with me, Mrs. Rush, doctor, and also nurse, it would often take three to hold me. Mrs. Rush says I was always so very conscious while the agony was on, it was only the chloroform that could make me lose that. Yet now the times of the agony are blank. I seem to have almost forgotten the most terrible times of

THE PAST TWELVE MONTHS.

In April, the bladder burst, and from then on it will be understood what the consequences were. My hands had both given out, even my brain was giving way. At midnight of July 11th, 1925, I became unconscious, *turned cold*, pulseless and rigid, with wide open eyes staring at the ceiling. All were waiting and hoping the end would come painlessly. I was like that for forty hours, from Saturday evening, July 11th, until Monday evening, July 13th, at seven o'clock.

Dr. Wheatby called on Sunday, July 12th, and said, "Well, you will not need my services any longer, but send down and I will give the certificate."

Just before seven o'clock on the Monday evening my sister turned her back to me, as she could not bear to watch me, when a few minutes after she heard a loud voice say, "Lord, I believe." It must have been then that I said out loud, "Lord, I believe"; for from that moment, healing was complete, and I was strong and well. She felt a movement behind her, and, on turning round, found me sitting up in bed. She whispered, "It's all right, dear, mother is here, it will soon be over; lie down again." To her astonishment, I said, "Don't tell me to lie down, the Lord Jesus has told me that, if I have faith enough, He will completely heal me, and I am going to walk to that chair." Sutting the action to the word, I flung off the bed-clothes, and walked across to my mother's wicker chair, and said "Please give me something to eat and drink." They brought me tea, bread and butter, and biscuits, and with my poor left arm that I had not moved from the shoulder for

EIGHTEEN YEARS.

I took the cup of tea from mother, and put it upon the table. As you may guess, all was consternation; I was talking, eating, and walking quite naturally, as if my paralysis had never been. Naomi, mother, and Mrs. Rush, my neighbour, who has been so kind, were almost dazed with fright. I myself was the most collected of them all. Then I said, "Now I will tell you where I have been." Nurse Rush said she knew I had something wonderful to tell, for, although unconscious, I had such a glorious expres-

sion I said, 'I have been with the Lord Jesus in a beautiful garden, and He told me Satan said to Him that I only loved Him for what He gave me, and that if He tested me, and gave me much pain, I would neither love Him nor trust Him.' But the Lord answered, "That is not true, for she has loved and trusted Me from quite a little girl, and I know that whatever happens, she will love Me and trust Me. To prove yourself wrong, you can do as you like to her, and with her, for forty weeks, but you must not take her life." He said to me, "The forty weeks are now over. You have had years of pain, now you shall have years of joy, and your mother will need you." Then He said, "Have you faith enough to believe I can completely heal you?" I did not answer Him, and He went away. Coming back, He said again, "Do you believe that I can make you whole?" I said, "Lord, how about the other trouble?" He said, "Haven't you faith that I can heal even that? According to your faith I will make you whole, and instantly."

AS MY FAITH MET HIS PROMISE,

I was made whole

I could put up my left arm, lifting heavy weights, could walk, talk, and sing. I was perfectly straight, all internal paralysis was righted, and, although almost a skeleton, I was of normal colour, and my feet had come proper, I could wear ordinary boots and shoes. My mother, when making the bed in the evening, put the macintosh on. I said, "Not that, mother, for Jesus says He will heal even that. Please don't put it on", and, praise His Name, I have never wanted it.

I went on the ordinary diet at once. I have never gone a step back (written five months after healing), and I am now nearly ten stone in weight, and last Friday I walked six miles in the snow. I can do a day's washing with anyone.

Oh, "How good is the God we adore" and truly can I say of the Lord Jesus, "His touch has still its ancient power." Do you wonder that I love Him, and try to serve Him with all my being? He is so precious to me, I love Him more than all of the world beside, He is such a personal friend, I could not live without Him, or without the sunshine of His smile.

We had three lads from Leyton here last night,

OLD NEIGHBOURS,

who motored over, and got here at nine and had to leave at twelve o'clock, but felt they must come. They say Manor Road is just in an uproar, none of the mothers can work, all keep standing at their doors talking about us.

I don't like all this notoriety, but if God is glorified, and faith strengthened, all will be well.

A friend adds, that the day after the Lord had healed her, they were having broad beans and boiled bacon for dinner, and she ate her share, as did the others, she has never had indigestion, taking just the ordinary food.

Ten days after she was healed, she was out in the garden, and the wind blew a strand of hair into

her right eye. On putting up her hand, and covering her right eye, she shouted, "Why, I can see with my blind eye." She had met with

AN ACCIDENT

at Church Road, Leyton, where she worked at the Electric Wire Works. Spirits of salts got into her left eye, she had treatment, and wore glasses for some years, but now her eyes are both the same colour, and her sight is very good. She has a wonderful voice.

Dr. Wheatby said he could take no credit, they had no help from him, and he doesn't understand it. It was just a miracle, for she was beyond all human aid.

One photograph was taken when she was propped up in bed, as her head rested on her shoulder, and they tell me it used to come out of its socket, and they worked it backwards and forwards, then it would go back with a click.

They had lived in Leyton for thirty years, her father was at Messrs Spicer's; one of her brothers was killed in the War, and she had thought the shock might drive paralysis away or effect a cure. Instead, she had grown worse, until the Lord's healing came.

The following is a short extract from the *Southend Standard* of

A THANKSGIVING SERVICE

held recently by the South Benfleet Corps of the Salvation Army, outside Dilkusha, Oyster Fleet, Canvey Island, the home of Miss Polly Teskey, at which she said

"I am afraid my heart is so full I don't know what to say. First of all, I would like to thank all the people for coming to this public thanksgiving, and then I feel, not for the first time, I must thank God for giving me so many friends. Now I want to tell you what a personal Friend He is to me, and what a personal Friend He would be to everyone if they would let Him. Those who have their hearts steeped in sins, and could get them washed in the precious blood, are even more miracles than my case was.

"Will you trust Him, some of you? He is a wonderful God and a wonderful Friend. I think of the words—

Just as I am, without one plea,
But that Thy blood was shed for me

"I again say He will hear you, but you must come to Him at once. He does not give you till to-morrow or another hour. You must come to Him now."

Redeeming the Time (Eph. v. 16).

What possibilities are yours? Every new day that dawns is a fresh opportunity. It is like the marble in the quarry waiting for you to chisel out of it some beautiful thing—some lasting monument of purity and grace that will stand for you when your earth life is ended. Remember that God gives you the marble to make of it what you will.

The Gifts of Ministers to the Church

II.—APOSTLES

By Pastor LEN JONES

“ONE sent forth” is the meaning of this word. Our Lord is referred to as an Apostle in Hebrews iii 1. He was “One sent forth” by the Father. The twelve disciples who were chosen and sent forth by the Lord are referred to as apostles (Matt x 1-8). They were given this name by the Lord Himself, for we read in Luke vi 13, “And when it was day, He called unto Him His disciples and of them He chose twelve, whom also He named apostles.” These

TWELVE DISCIPLES

are known by this name right through the ministry of our Lord.

After the Lord went away the apostles decided to appoint someone in the place of Judas Iscariot, so as to keep the number at twelve. Two names were suggested. After prayer and a drawing of lots Matthias was chosen, and he was numbered with the eleven.

This action has not escaped the judgment of many, who maintain that this was not in the order of the Lord, saying that the Apostle Paul was the God-appointed person for this work. Whatever the verdict may be, there is no more mention of Matthias, either approving of his appointment or suggesting that it was not of the Lord. Because he is not mentioned again, and because the Apostle Paul fills the horizon, some would say that this gives proof to the query of the apostleship of Matthias. We must remember, however, when reasoning this way, that there is no mention of some of the other apostles either.

There is a question that presents itself in connection with the number of the apostles—were there other apostles during the lifetime of the twelve, or was that number adhered to?

There is no doubt that there is a special distinction conferred upon the twelve, for they are distinguished in Revelation xxi 14 as the twelve apostles of the Lamb. We also read in Matthew xix 28 that the Lord told His twelve disciples that they would sit upon twelve thrones judging the twelve tribes of Israel.

THE APOSTOLIC OFFICE,

however, by no means died with this first number, and it is abundantly possible that there were other apostles during their lifetime.

Besides the Apostle Paul referring to himself as an apostle in many places, as well as being referred to as an apostle by others (Acts xiv 14), Barnabas is called an apostle (Acts xiv 14) also Andronicus and Junia (Rom xvi 7), and James the Lord's brother (Gal i 19). An examination of the list of the twelve apostles given in Acts i 13 and other places will shew that these names are not included.

We believe that the Lord still has a place for such a ministry in the Church to-day. To call a man an apostle does not make him an apostle, neither does failure to give him his title prevent him from filling

this office. It is possible in these days for a man to have this title and not fulfil the office, in the same way it is possible for a man not to be called by the name, and yet for the works of an apostle to follow him.

Now let us consider what is the scriptural requirement for such an office, and then with the Scriptures before us we can make our deductions.

This ministry of the apostle is the greatest ministry of all. The Apostle Paul continually made his claims for this high office. If it only meant one who was sent of the Lord, there are many who could claim this distinction, but there are signs that accompany this commission, and these signs prove the Divine ordination. Everyone truly called of God who goes to

THE FOREIGN FIELD,

goes because the Lord, said, “Go.” In a sense they are apostles, but not in the sense that we are now considering this office.

Of the twelve apostles we read that power was given to them by the Lord over unclean spirits, and to heal all manner of sickness and disease. As they continued after our Lord's return to glory, we read:

(1) Many wonders and signs were done by the apostles (Acts ii 43, v 12).

(2) With great power the apostles gave witness of the resurrection of the Lord Jesus, and great grace was upon them all (Acts iv 33).

(3) They were bold in their obedience to the Lord.

(4) People received the Holy Ghost through the laying on of the apostles' hands (Acts viii 17).

In proving his apostleship, the Apostle Paul said, “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds” (II Cor xii 12). Surely we can use the same test to-day.

Someone has said that this ministry is accompanied by a Divine capacity to suffer. Such scriptures as Acts v 18 and I Corinthians iv 9, shew clearly that the apostles knew what it was to suffer for the cause of Christ. Regarding the Apostle Paul the Lord said to Ananias, “For I will shew him how great things he must suffer for My Name's sake” (Acts ix 16).

So we close this great ministry. Surely it is the desire of all that the Lord will continue to raise up such men—great men indeed in the sight of God, although not always appreciated by man. They are big men and great men, yet humble men, for it is their humility that helps to make them great.

(To be continued)

It's not what you'd do with a million,
If riches should e'er be your lot,
But what are you doing at present
With the ten shilling note that you've got?

One Day!

REV J WILBUR CHAPMAN, D.D.

CHAS H MARSH

1 One day when hea - ven was filled with His prais - es, One day when
2 One day they led Him up Cal - va - ry's moun - tain, One day they
3 One day they left Him a - lone in the gar - den, One day He
4 One day the grave could con - ceal Him no long - er, One day the
5 One day the trum - pet will sound for His com - ing, One day the

sin was as black as could be, Je - sus came forth to be
nailed Him to die on the tree, suf - fer - ing an - guish, de -
rest - ed, from suf - fer - ing free, An - gels came down o'er His
stone rolled a - way from the door, Then He a - rose, o - ver
skies with His glo - ry will shine, Won - der - ful day my be -

born of a vir - gin, Dwelt amongst men, my ex - am - ple is He!
spised and re - ject - ed Bearing our sins, my Re - deemer is He!
tomb to keep - ing, Hope of the hope - less my Saviour is He!
death He had con - quer'd, Now is as - cend - ed, my Lord ev - er - more!
lov - ed ones bring - ing, Glo - ri - ous Sa - viour, this Je - sus is mine!

CHORUS.

Living He loved me, dy - ing, He saved me, Bur - ied, He

car - ried my sins far a - way, Ris - ing, He jus - ti - fied

free - ly for ev - er One day He's com - ing - O glo - ri - ous day

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Bible Study Helps

GOD'S DELIGHT IN OBEDIENCE.

I. Samuel xv. 22.

I No substitute will take the place of Obedience.

- 1 Sacrifice is not sufficient (I Cor xiii 3)
- 2 Obedience to ecclesiastical authorities, contrary to God's revealed will, is not acceptable (Acts iv 19, 20)
- 3 Obedience to any man must not come before obedience to God (Acts v 29)

II Obedience

- 1 Should be from the heart (Rom vi 17)
- 2 With diligence (Deut xi 13)
- 3 Should be manifested in the life of the believer (I Peter i 14, 15)
- 4 With delight (Psalm xl 8)

III God's delight in Obedience is manifested in making His promises to the Obedient.

- 1 The good of the land (Isaiah i 19)
- 2 Protection (Exodus xxiii 22)
- 3 Their well-being (Jer vii 23)
- 4 A great name (Genesis xii 1-4)

EARNESTNESS.

I. Earnest Devotion (Matt xxvi 7)

A woman sought Jesus in spite of her unworthiness, and gave one of the most precious and treasured possessions

II Earnest trust (Luke viii 43)

A timid, trembling woman pushed through the crowd and touched the hem of the Lord's garment, because she believed He would heal her, and He did

III. Earnest humility (Luke vii 1)

A man, wealthy and in a position of great authority, sought Jesus in spite of his circumstances, and the Lord honoured his humility and faith

IV Earnest Hope (Mark x 46)

A blind beggar believed that Christ could give him sight. Although the crowd rebuked him, Jesus honoured his earnestness by giving him vision

V Earnest faith (Mark vii 25)

A mother sought Jesus for her daughter who was possessed of a demon, and she continued to seek in spite of His seeming opposition. Jesus honoured her faith, classifying it as greater than any He had noted, even among His chosen people

Sept. 12: Foursquare Gospel Demonstration

in the **CRYSTAL PALACE**, London.

Book the date NOW.

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by PERCY G PARKER

Sunday, June 7th. Num x 29-36

"We are journeying unto the place of which the Lord said, I will give it you" (verse 29)

So are we. But it is a place of far vaster blessing than the promised land of Canaan. We are journeying to the heavenly Canaan. But there are no enemies in the land unto which we are journeying. They have already been driven out. Satan and his hosts have been flung out of heaven. They will make another attempt to enter therein—but it will be all fruitless. Our Leader has already crossed the Jordan and entered into the land of promise. Calvary has for ever held back the waters of death. It is for us to pass over and be where He is. Now it is for us to turn to our relatives and say to them, "Come thou with us and we will do thee good." Let us march steadily forward and give out invitations of Divine love, so that our ranks may be swelled by life-long friends and one-time foes.

Monday, June 8th. Num xi 1-15

"The mixed multitude that was among them fell a lusting" (verse 4)

Lust is simply the desire for anything outside the will of God. The majority in the world have ambitions and appetites outside the will of God. Only the minority are earnestly desirous of doing the Lord's will. The mixed multitude is always a danger. They are always seeking to make us dissatisfied with the will of God. They question God's goodness. They talk about the pleasures of sin as though they are far more precious than the pleasures of God. They would get us to turn our thoughts back again to the provisions of Egypt. Let us withdraw our eyes and ears from the mixed multitude. Let us fix the whole of our thought on the Lord. Then the cry of the dissatisfied will never incline our steps to backslide. The mixed multitude is overcome by unmixed faith.

Tuesday, June 9th. Num xi 16-33

Is the Lord's hand waxed short? (verse 23)

The Lord had made a promise to Moses. The fulfilment seemed impossible. He had promised flesh sufficient for over a million people for a month. As Moses hesitated, the Lord put to him this searching question, "Is the Lord's hand waxed short?" Of course it had not. Of course the Lord could do it. He did do it. God loves to surprise the heart of faith. God loves to increase faith by rewarding faith. God can bring meat where there is no meat. God can

bring bread where there is no bread. God can bring money where there is no money. It is not difficult for God to stretch forth His hand anywhere and any distance. It has not waxed short, and at any moment He can place on the table of His hungry family just that which they need.

Wednesday, June 10th. Num xii 1-16

"Heal her now, O God, I beseech Thee" (verse 15)

Moses believed in Divine healing. Miriam had done him a great wrong. Yet he had a godly revenge—he prayed for her. It is a great victory when we can pray for those who have wronged us. Do you know of anybody for whom you will not pray? Then your life comes short of the pattern of Moses. We should pray for those who spitefully use us and persecute us. Pray blessing upon the heads of your enemies, and probably those enemies will become life-long friends. If you have a blessing, pray that others—even though they may be opposed to you—may be brought into the same blessing. We should get so accustomed to prayer that it even becomes a spiritually natural thing to pray for our enemies.

Thursday, June 11th. Num xiii 16-33

We were in our own sight as grasshoppers" (verse 33)

Faith and faithlessness mingled strangely with Israel. On the whole the tendency was to doubt rather than trust. Israel quickly forgot. The Red Sea experience should have been enough to have kept their faith fresh. If the Red Sea could not stop their forward march surely the giants of Canaan could not. But the giants of the land of promise loomed greater than the God of promise. Caleb saw the giants and compared them with God and thought the giants were as grasshoppers. But the ten saw the giants and compared them with themselves and said, "We are as grasshoppers." Let us compare the giants with God. Then we shall be able to go forward with confidence singing, "If God be for us who can be against us? Who? Who?"

Friday, June 12th. Num xiv 1-10

"If the Lord delight in us, then He will bring us into this land" (verse 8)

Does the Lord delight in us? He certainly does if we delight in Him. Will He bring us into places of plenty? Certainly He will if those places of plenty are best for the developing of our lives. God's primary purpose is not to give us the rest of comfort but the rest of faith. Faith can rest under the

most comfortless surroundings. Faith can be happy outside a land of milk and honey or inside. Faith can be filled with peace when the barns are empty. But sooner or later the rest of faith leads into the land of plenty. Impoverished surroundings are temporary classrooms in the school of faith. Faith ultimately finds itself in Canaan, not in the wilderness.

Saturday, June 13th. Num xiv 11-25

"Let the power of my Lord be great" (verse 17)

That was a beautiful prayer of Moses. He had no desire to be great himself, but he did want the power of the Lord to be great. The Lord's power is great, but He loves us to pray that it may be great. Let Thy power be great, Lord, in the saving of men and women from sin, in the great evangelising of distant lands, in filling Thy servants near and far with Holy Ghost power in service, in opening the ears of the deaf, in giving sight to the blind, in bringing deliverances from sickness of every description. Let Thy power be great in vast evangelistic campaigns, in small cottage meetings, in our Sunday schools and Bible classes, yea, everywhere, let Thy power be great. And lastly let each one of us pray, "Let Thy power be great in me."

A Sure Foundation

On merit not my own I stand,

On doings which I have not done

Merit beyond what I can claim,

Doings more perfect than my own

Upon a life I have not lived,

Upon a death I did not die,

Another's life, Another's death,

I stake my whole eternity

Not on the tears which I have shed

Not on the sorrows I have known,

Another's tears, Another's griefs,

On them I rest, on them alone

Jesus, O Son of God, I build

On what Thy Cross has done for me,

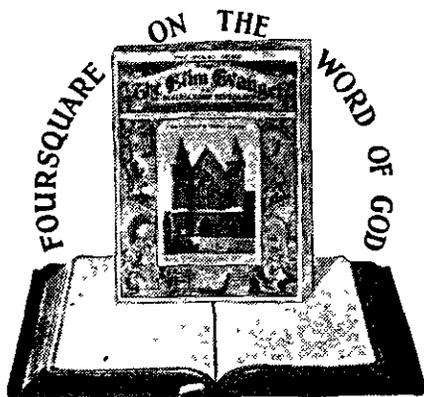
There both my death and life I read,

My guilt, my pardon there I see

Fellowship and Renewal

How much waiting before God do we do in private? Do we talk all the time, and then get up from our knees without even waiting for God to speak to us, or expecting that He will? It is so blessed to hear God speaking to ourselves by His own Holy Spirit, who dwells within the heart that is wholly surrendered to Him.

The Holy Spirit is here to renew men in their hearts, to take away from them the love of sin, to create in them a new heart and a right spirit, and so to change their inward longings and desires that their outward conduct shall become altogether different from what it was before.—C. H. Spurgeon



EDITORIAL

Signs and Wonders.

It is frequently asserted that miraculous manifestations ceased at the end of the apostolic age. That this is incorrect is proved by the following testimonies taken from a valuable old book, *Memoirs of James and George MacDonald*, of Pert Glasgow, Scotland, being quotations from the writings of the Early Fathers, all dated long after the last of the apostles had passed away

"The prophetic gifts remain with us even to this day—with us are also to be seen both men and women having gifts from the Spirit of God"—JUSTIN, A D 150

"I call them prophets, who being out of themselves and their own thoughts, uttered forth whatsoever the impelling power of the Spirit wrought in them. Thus have we prophets"—ATHENAGORAS, A D 180

"We hear many brethren in the Church having prophetic gifts, and speaking by the Spirit all kinds of tongues, and revealing the secrets of men to profit, and expounding the mysteries of God"—IRENÆUS, A D 180

"We had a right after St John, to expect prophesyings, and we do now acknowledge the said spiritual gift"—TERTULLIAN, A D 220

"There are no more any prophets nor any miracles among the Jews, of which there are large vestiges found among Christians"—ORIGEN, A D 240

"The discipline of God over us never ceases. Even the innocent

Blackpool Revival Campaign

Principal George Jeffreys Postpones Meetings

AN EXPLANATION

TO postpone to an indefinite date a campaign after months of preparation and advertising in the *Elim Evangel* demands that an explanation be made to our many friends all over the country who have booked rooms, and made arrangements to spend their holidays at Blackpool during the Principal's campaign

Two days before the date our tent was to be erected, our workers discovered that a site had just been booked by Pastor Edward Jeffreys of the Bethel Evangelistic Society for another tent in the same field alongside the pitch for our tent—and this in spite of the fact that he knew our tent was to be erected there two days later. To our amazement the evening papers of the same day announced that he was to commence a campaign in this tent eleven days later. The same night—about midnight—the Bethel tent arrived on the field.

Within a few hours the following significant comment appeared in the local press: "The piquant spectacle of uncle and nephew conducting rival revivalist campaigns is to be a feature of the season in Blackpool." A press with less integrity than the Blackpool press might easily have used this to bring ridicule on the Gospel of Christ.

It is clearly impossible for two campaigns to be conducted side by side in the same field, and in these circumstances Principal George Jeffreys has withdrawn for the present. This step has been taken although the tent and seats were on their way to Blackpool from various parts of the country, the electric cable was being laid to the field, houses had been rented by us for visitors, and a considerable amount of money had been spent on printing for local advertising—and last, but not least, realising the disappointment that it would mean to hundreds of Foursquare friends who had already planned their holidays at Blackpool.

We are more than consoled by the fact that our great family of Foursquare Gospellers in their practical sympathy with the Principal will hold him up in prayer, that he may be guided by God as regards a campaign at Blackpool.

age of children is filled among us with the Holy Spirit, and they see, and hear, and speak in ecstasy such things as the Lord vouchsafes by which to admonish and instruct us"—CYPRIAN, A D 245

Our Glorious God.

THE *Heart and Life Magazine* supplies this beautiful anecdote on the vastness and the condescension of our heavenly Father

"A learned atheist once met a plain countryman going to church. He asked him, 'Where are you going?' 'I am going to church,

sir,' was the reply. 'What to do there?' 'To worship God.' 'Pray, is your God a great or a little God?' 'He is both, sir.' 'How can He be both?' 'He is so great, sir, that the heaven of heavens cannot contain Him, and so little, that He can dwell in my poor heart.' The atheist declared that this simple answer of the countryman had much effect upon his mind."

Commencing with the present issue, the general reports from the various *Elim* missionaries will be found under our news items from *Elim* centres.

Praise Changes Things

By Mrs. CHAS. E. COWMAN

SEVERAL years ago, Mr S D Gordon wrote a booklet entitled, *Prayer Changes Things*. It has gone around the world and the caption has been used for mottos, tracts, etc. Great blessing has attended this simple statement. We all know that prayer does change things, but we also know that many times when we have prayed and prayed, the enemy has not moved an inch from his stronghold.

During a time of great pressure in my life I came into the possession of this secret, "Praise changes things."

One morning during the summer, a missionary living with us, came in from the garden holding in his hand

A LOVELY WHITE PIGEON.

He said, "I found this bird beside the walk, and there seems to be something the matter with one of its wings, as it does not fly." He became greatly interested in it, built a cote from an old wooden box, and carried food to it regularly, but the days came and went, and the pigeon just walked around on the ground watching the others as they soared away up through the blue heavens. Poor little bird with a wounded wing!

We became greatly attached to the wee thing for we too were prisoners and our hearts were knit in tender sympathy to it. Prayer had gone up from our hearts almost unceasingly, one long yearning cry, night and day for release, but not a rift in the cloud was to be seen. Our "prayer wing" was fully exercised, but still we were like the little bird, bound. We do thank God that throughout those crisis days we were kept from fainting or giving up, even when the way seemed utterly blocked!

Our attention was drawn at the time to an altogether

NEW LINE OF FIGHTING

the enemy, and the Word of God so unfolded step by step, with such a revelation of the secret of victory that our prayer life has been transformed. We found that prayer and praise are the two wings that mount the soul upwards to God. Prayer asks, praise takes, or brings the answer.

I fancy that someone is saying right here, "I have prayed, but I do not feel like praising God. Praise in the valley of the shadow? Praise when my heart is bleeding and torn? Tell me rather to weep! How can I praise God at such a time?"

"Sacrifice . . . the sacrifice of thanksgiving" is to praise God when you are depressed and despondent, when your life is covered with thick clouds and darkness, for it is acceptable to God, a "sweet smelling savour to your Lord and King." While we are admonished to "pray without ceasing," are we not also commanded to "rejoice evermore?" "This is the will of God concerning you."

When shall I praise God? When I feel happy and everything is moving along with ease, not a trial

to cross my pathway, not a burden to bear? It would be no sacrifice to praise God at such a time. Sacrifice hurts.

THE BOOK OF JONAH

throws a great deal of light upon this subject, and contains a very precious truth. No one could have been in a place where the outlook was darker. There Jonah was in the whale at the bottom of the sea, 'with weeds wrapped about his head.' What a desperate situation! Humanly speaking, every ray of hope was gone and he said, "My soul fainteth within me. But listen! In his trouble he said, "I will look toward Thy holy temple." He did the sensible thing, took his eyes off the discouraging surroundings, put them on the right place and began to pray. He then went a step further and determined to praise without feeling, saying, "I will sacrifice with the voice of thanksgiving." What a place for a praise meeting and what a song he sang! "Salvation (deliverance) is of the Lord."

As he sang and praised, the great whale began to rise toward the surface of the water and move out toward the shore, and soon Jonah found himself standing upon the land.

Praise has a wonderful lifting power, and we need not be anxious about the outcome of things if we will take the attitude of deliverance and begin to praise. When

JONAH'S SOUL FAINTED

within him, he deliberately looked right away from his surroundings and said these wonderful words, "They that observe lying vanities forsake their own mercy." Let us note this lesson. When Jonah was hemmed in on every side, everything that he could see that suggested disaster he called a "lying vanity." If he had not taken his eyes off these lying vanities he would have forsaken the mercy that God offered him. We never get faith by looking at ourselves, or our surroundings.

We read in I Samuel xvi of Saul's being tormented by an evil spirit. David was sent for and the record says, "When David played upon his harp, the evil spirit left him and he was well." Is not this a splendid and effective way to get rid of the enemy when he comes with mental depression and oppression?

The weakest saint may Satan rout,
Who meets him with a praiseful shout

"When I cannot pray, I always sing," wrote Martin Luther.

It is said that there is not a despondent note in the New Testament.

There is a thrilling account in II Chronicles xx of how a battle was won through praise. Jehoshaphat was told that a great multitude was coming up against him, from beyond the sea, and he realised the difficulty of the situation. He went to the Lord

with his trouble and prayed this humble prayer
 ' We have no might against this great company .
 neither know we what to do But our eyes are upon
 Thee " Not upon the greatness of the difficulty, but
 upon Thee It was

A CRUCIAL TEST

and the Lord did not leave them in doubt about His will, but spoke through one of the young men with these words " Ye shall not need to fight in this battle Fear not, neither be afraid, for the battle is not yours, but God's "

Fear is a deadly enemy Let us remember, when we are tempted to tremble, that " God hath not given us the spirit of fear, but of love and of power and of a sound mind " (II Tim 1. 7)

And then he appointed singers, who should go forth before the army singing, " Praise the Lord, for His mercy endureth for ever " All this they did, and not yet any visible sign of the promised salvation of the Lord! Right in the very face of battle, against an army mighty in number, they sang, " Praise the Lord! "

" When they began to sing and to praise," the Lord set ambushments against the enemy and they were smitten Two of the allied opposing armies began to fight the third, and when they had demolished them, they turned upon each other until the valley was filled with dead bodies and " none escaped " They had more than victory, for we read that

JEHOSHAPHAT AND HIS PEOPLE

were three days gathering the spoil, it was so great So you see they were much richer at the end of the trial than at the beginning; they received what they had never dreamed of and " the way of the wicked was turned upside down "

There are two songs in Jehoshaphat's great battle—the song of praise before, and the song of deliverance afterwards We, too, shall have our song in the valley of Berachah (blessing) praising God for the fulfilment of all that has been promised, but it is more precious to have the song of praise before—praising Him without sight or feeling, and seeing Him set ambushments against the enemy and complete the victory Shall we have both?

The marvellous experience which Paul and Silas had while in prison is but another example of the result of praise at midnight They were bound in an inner prison, their feet fast in the stocks, because they had preached the old-time religion which stirred up opposition and brought persecution, which it always does when the enemy's territory is invaded There was no earthly way of escape for them and it looked as if they would lose their lives the next day, but there is always

A DIVINE WAY OUT

of difficulty, no matter how great it may seem " But God will with the testing, also make a way of escape (I Cor x 13) He makes ways where there are no ways

Do we hear Paul and Silas complaining of the hardness of the way, grumbling, weeping, wondering why the Lord had allowed them to get into this

peculiar predicament? Thank God! no sound of a murmur comes through those prison walls, but they prayed " If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven " They believed the Word and began to praise God I do not imagine they felt very happy in that uncomfortable position, with their backs bleeding from the wounds of the thongs with which they had been beaten, but they praised without feeling, and offered unto God the " sacrifice of thanksgiving "

Methinks their duet was something after this fashion

His grace is sufficient for me,
 His grace is sufficient for me,
 My strength is made perfect in weakness,
 His grace is sufficient for me,

And, as they sang and praised, the foundation of that old dingy prison began to tremble, the building rocked and swayed, the

DOORS BURST OPEN

and not only were they freed, but " everyone's bands were loosed " Thus the Lord takes the things that are against us, transforms them into blessings for ourselves and others, even using our enemies to fight for us

Beloved, is it midnight with you and are you in some kind of a dungeon, your feet in the stocks and you are unable to move? Have you given up in hopeless despair thinking that an escape is impossible? Begin to praise God " Whoso offereth the sacrifice of thanksgiving, glorifieth Me, and prepareth a way that I may shew him the salvation of God " (Psalm L 23, margin, R V) As sure as God's Word is true He will send some kind of an earthquake and set you free from your bondage and break every yoke " (Isaiah lviii 6)

Habakkuk also knew this wonderful secret of victory and sang a song of praise in the darkest hour " Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail and the fields shall yield no meat; the flocks shall be cut off from the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation " I fancy that when he got through praising he did what some real

OLD-FASHIONED METHODISTS

used to do, for he adds, " He will make my feet like hind's feet, and will make me to walk upon mine high places

We read in Joshua how the walls of Jericho fell flat after they were compassed about seven days God had declared that He had given them the city and faith reckoned this to be true, so they began their march around the walls using their only weapon, a ram's horn for a trumpet indicating triumph Unbelief might have said, " O Lord, just make the walls totter a little or loosen a few stones so that it may be a sign that Thou art going to answer our prayer and then we will praise Thee ", or prudence might have said, " It is not safe to shout until the victory is actually won, for if the walls should not fall, it would be so humiliating, and

the Lord would be dishonoured before the people " But this would not have been faith at all They acted on the authority of God's Word and shouted the shout of faith before there was a sign of encouragement and the Lord did the rest It is after we make a full committal that " He will bring it to pass "

How many walls of difficulty would fall flat were we simply to march round them with

SHOUTS OF PRAISE!

As we compass our " walls " with praise, the Lord has promised to " compass us about with songs of deliverance "

Thou waitest for deliverance,
O soul, thou waitest long!
Believe that now deliverance
Doth wait for thee in song!

Sigh not until deliverance
Thy fettered soul doth free,
With songs of glad deliverance
God now doth compass thee

There is a legend of two angels that come from heaven every morning and go on their round all day long One is the angel of prayers, the other is the angel of thanksgiving. Each carries a basket Soon the angel of requests has his basket filled to overflowing Everybody pours into it great handfuls of requests, but, when the day is ended the angel of thanksgiving has only two or three little contributions of gratitude in his basket

" Were there not ten cleansed, but where are the nine? "

A missionary in dark China was living a defeated life. Everything seemed to be touched with sadness and although he prayed and prayed for months for victory over depression and discouragement, his life remained the same He determined to leave his work and go to an interior station and pray till victory came He reached the place and was entertained in the home of a fellow missionary On the wall hung a motto with the words,

" TRY THANKSGIVING."

The words gripped his heart and he thought within himself, " Have I been praying all this time and not praising? " He stopped and began to praise and was so uplifted, that instead of hiding away to pray and agonise for days he immediately returned to his waiting flock to tell them that praise changes things Wonderful blessing attended this simple testimony and the bands that had bound others were loosened through praise

I wish to add my humble testimony to his It was a dark, dark night in my life when the words, " Praise waiteth for Thee O God in Zion " (Psalm lxxv 1), were impressed upon my mind I had been waiting in prayer, yes, my prayers and supplications had gone up to the throne, were piled up, as it were Now, could I not wait in praise before I saw the answer, or must I wait for signs and wonders ere I believed His Word?

GOO WAS WAITING

for this final step of faith and when I began to praise Him for the answer, to wait in praise, to rest in the

Lord, and wait patiently for His deliverance, He began to answer, exceedingly abundantly, above all that I could ask or think, and the possession of the secret of victory has transformed my life and filled it with gladness

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ and ringing of horns and the clashing of cymbals, some man who played the piccolo far away up in the corner said within himself, " In all this din it matters not what I do," and so ceased to play Suddenly the great conductor stopped, flung up his hands and all was still Then he cried aloud, " Where is the piccolo? "

The quick ear had missed it and all was spoiled because he had failed to take his part

Is your " praise note " missing from the heavenly choir, beloved?

Are you waiting, waiting, yearning, for God to answer your prayer? He is waiting to answer.

Try thanksgiving Praise changes things

Bible Educator

We are giving a prize every month for the best answers

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

SCRIPTURE ACROSTIC.

Below is a square formed of eight numbered lines of smaller squares, each line representing a word of eight letters When correctly filled in, they will be found to give a ninth word of eight letters filling the squares marked by stars, and numbered (9) in the list of keys Get the diagonal word first, so that it will help in getting the other eight

KEYS.

- 1 Description of a wise friend (Proverbs xxv 12)
- 2 Result of unbelief (Mark vi 52)
- 3 Part of sin's doom (Daniel xii 2)
- 4 Promised to David (Psalm lxxi 21)
- 5 Result of national apostasy (Revelation xviii 23)
- 6 What Christians should be when persecuted (II Corinthians i 6)
- 7 City near Moses' grave (Deut xxxiv 6)
- 8 What we are to do with hidden sin (II Corinthians iv 2)
- 9 (Diagonal) Title of the Lord Jesus Christ (Isaiah lix 20)

Solutions should arrive by first post Monday, June 8th.

SOLUTION TO MAY 22nd PUZZLE.

Answer to Charade: Joseph

Correct solutions were received from the following: Charles Balchin, Stella Cliff, Walter Elcock, Rosie Hanks, Joan Hill, Margaret Howard, Mary Hurst, Daphne Keyho, Barbara Mappin, Arthur North

Luke, the beloved physician, wrote his first treatise to a man whom he addressed as " most excellent," but the Person whom he wrote about exceeded every other kind of man for His excellence.

Concise Comments & Interesting Items

"They are building a Babylon," thus speaks Mrs Clarence Warren concerning Russia. She has spent eleven months there. She further says:

"Russia is wondering to-day what tomorrow will bring forth. Nobody knows."

"But the millions of people fear that any morning they may waken to see an ocean of blood sweeping the land."

"They would not be surprised if they were flung suddenly into that state of starvation which would drive them to become cannibals—to eat their own children for food."

"They have abolished God. They have tried to destroy spiritual hope as they destroyed earthly hope. There is no recognised religion, and churches are mocked at. No feast days nor fast days nor Sundays remain. Marriage is a civil ceremony and often not that."

"Russia is the most immoral country I ever entered, and I've been through most European countries. Even Americans are contaminated."

Roman Catholics can individually be very pleasant—or otherwise. It is their system we quarrel with. But a Catho-

lic recently entered our Clapham shop, and congratulated us on the striking window displays. "You know," he said, "I am on the other side of the fence—I am a Roman Catholic. But I hope to meet some Protestants in heaven (!) I hope," he added, "you expect to meet some Catholics there."

No tool invented can do the work of a potter's hand, so we are told. Certainly nothing else can do the work of our great heavenly Potter.

Christian Science, says a recent article in "The Defender," denies the Blood Atonement, that Jesus died, the Creation record, that man can sin, that souls can sin and be lost, the final judgment of man, the personality of Satan, the reality of prayer, the existence of angels, the truth about the Holy Spirit, the Bible teaching about hell, and the existence of Christ, prior to His Incarnation.

The world is getting busier. Despite industrial depression, the world is working at a speed hitherto unknown. She is busy planning to get busy. She is

busy increasing speed, busy scheming pleasures. Here is a notable illustration of one who in ten years has become a multi-millionaire. He is Thomas Bata of Zlín, Moravia. He is now the boot and shoe king of the world. Here is an epitome:

He is worth £10,000,000.

He owns the world's greatest boot and shoe factory, with a pay roll of 17,000 hands.

His retail shops number 2,000.

His output is now more than 135,000 pairs a day.

All this success has been gained within ten years.

Words by Dr. Cuyler tell us how to live in this busy world.

"No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a house-top in Joppa. Every child of Jesus should resolve that he will have a time and place for meeting his dear Master alone, and he will go forth from such holy interview with his face shining and his strength renewed."

The Uncharted Operations of the Spirit

WE have what we call trade winds and they are all charted on our maps. They are the prevailing winds, but there are many other winds that are uncharted. Whoever charted a tornado? It makes its own chart. There are gentle trade winds, there are also hurricanes, tornadoes, blizzards and typhoons, and also hot and cold blasts.

So it is in the spiritual realm, there are the gentle currents, the prevailing winds, the regular stream of salvation, and then there are

THE EXCEPTIONS.

The Divine blast on the Day of Pentecost was one 'There came a sound from heaven as of a rushing mighty wind.' It filled all the house where they were sitting, it overflowed, and three thousand were swept into the kingdom.

Was the operation of the Spirit on the three thousand seen? It was heard coming upon the one hundred and twenty, and the crowd heard it coming out of the hundred and twenty. No one of the great crowd saw it enter. Prior to its entering the three thousand they cried out, "What shall we do?"

The word coming forth in the Spirit, and accepted by three thousand of the hearers, brought about an unseen yet tremendously real experience. Eternal life was brought unto them as a reality. Three thousand were born again into a new realm, a new kingdom. No one saw the operation.

There is no limit to the number upon whom the Spirit can operate through one individual. On the Day of Pentecost we see three thousand being operated on from the hundred and twenty, and sub-

sequently five thousand being operated on from three—Peter, John and the lame man. What had the lame man to do with it? He was

LEAPING AND PRAISING GOD

as a receiver of life through Jesus of Nazareth. "One man of you shall chase a thousand." Here were three putting five thousand to flight (Acts iv 4).

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." You cannot tell whence the wind comes or whither it goes, and you do not have to tell. Just get into the wind. You can understand the blowing of the wind. You say, "We have the wind from the Atlantic, and feel it as it comes off the ocean." From whence did it start? You may say that a wind comes from the south or west or north, but can you understand all its circuits? In the same manner as the wind is continually moving, so is the Spirit of God moving continuously. Pray that He may move rapidly, strangely, demonstratively, yes, and if needs be, with the fury of a tornado.

When Paul and Silas were in the jail at Philipp there was an earthquake which caused the doors of the gaol to fly open. The commotion in the atmospheric disturbance brought about a disturbance in the otherwise undisturbable man, the Roman gaoler, and he was soon on his knees before a prisoner. What did it?

THE UNSEEN WORKING,

the breath, the wind, perturbed the inner man and he cried out, "What must I do to be saved?" There

was an earthquake within as well as without. And Paul told him, "Believe on the Lord Jesus Christ and thou shalt be saved." He believed, and while no one saw the actual birth, they saw the life which resulted from the birth in the activity of the gaoler when he took the prisoners to his home and washed their wounds and provided for them. A midnight lunch in exchange for stocks that midnight! Would you have liked to have heard the grace that Paul offered over the midnight lunch, and to have seen the face of the gaoler and his wife and family as they sang a new song, Paul teaching them to sing as he had sung?

How was it all brought about? An operation of the Spirit loosened the earth, loosened the doors, loosened the prisoners, loosened the gaoler, and loosened praises. Thou canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.

Study, watch, learn, contemplate the operations of the Spirit. Do not think He is confined to one course like a trade wind. Expect the unusual.

A Parable

I have seen a little plant beneath an oak tree sheltered from the storm, and wind, and rain, and it felt pleased and happy to be so screened, but I have seen the woodman come with his axe and fell the oak, and the little plant has trembled with fear because its protection was removed. "Alas! for me," it said, "the hot sun will scorch me, the driving rain will drown me, and the fierce wind will tear me up by the roots." But instead of these dreadful results, the shelter being removed, the plant has breathed freer air, drank more of the dews of heaven, received more of the light of the sun, and it has sprung up and borne flowers which else had never bloomed, and seeds that never else had sown themselves in the soil. Be glad when God thus visits thee, when He takes away these overshadowing but dwarfing comforts, to make thee have a clear way between thee and heaven, so that heavenly gifts might come more plentifully to you.—*Spurgeon*



GLIMPSSES OF THE WORK AMONG THE CHILDREN



Sunday-School Anniversary Sidelights

ENJOYABLE SERVICES.

Tamworth (Evangelist A Jackson) On Sunday April 26th very enjoyable anniversary services were held for the Tamworth Sunday school scholars the largest hall in the town being hired for this occasion. The preacher for the day was Pastor McAvoy, whose messages were very much appreciated by both the children and adults.



Evangelist
A. Jackson

In the afternoon a special children's service was held, when a varied programme of solos, recitations, choir-singing, dialogues, etc., was very much appreciated by the good congregation present. The young folks did remarkably well, and reflected much credit on those who were responsible for their training.

In the evening Pastor McAvoy delivered a message on the "Second Coming of Christ," urging his hearers to prepare for this blessed event.

At the close of the day every heart rejoiced in the Lord for the love and blessing bestowed in a very marked manner upon each service.

SIX CONVERTS.

Greenock (Pastor W Nolan) The Greenock branch of the Sunday school held their first anniversary services on a recent Sunday. In the afternoon the Sunday school was opened to outsiders, of whom a goodly number attended.

The children sang special choruses and a hymn during the service, which was presided over by Pastor Nolan, who also gave a short message to the children.

At the evening service the children also took part in songs and recitations, also some choruses and hymns. The church was packed at the evening service, and after Pastor Nolan spoke on the responsibility of the older people towards the children, six souls were saved.

CHILDREN'S DAY.

Bermundsey (Pastor W F South) The following is from the "South London Press":

"There were good attendances at the Elm Tabernacle, Upper Grange Road, Bermundsey throughout Sunday, when special services were held to mark the close of another year's successful work in the Sunday school connected with the church.

"Mr T Welham is the superintendent of the Sunday school.

"The afternoon was devoted to a programme by the children, which was of an interesting character. Mr Newman, a warm friend of the Elm work, presided. Items included an illustrated recital by the older girls, entitled, 'Hold-

ing forth the Word," and united singing and action songs by the scholars. At the evening service great interest was shown in a recital by four boys entitled, "The Old Old Story." A choir composed of Sunday school workers sang whilst Pastor W F South gave an address appropriate to the occasion.

"A final rally was held last night (Monday), the chairman on that occasion being Mr Hammond."

BRIGHT SINGING. HAPPY FACES.

Liverpool (Evangelist G Bishop) The Sunday school anniversary was a day spent in the presence of the Lord. Hearts were lifted heavenwards, as all listened to the children's bright singing, and watched their happy faces, for undoubtedly their happiness was found in Jesus, who is the real Fount of all blessing. The old-time Gospel was preached by twenty-six little children, who each had a letter of the alphabet by which they explained the way of salvation. Also one of the Sunday school boys gave a little message on the Eagle, and how it bears resemblance to the Christian life. This was a great blessing to many. Recitations given by others were also channels through which blessing flowed. The Pastor's messages were truly given by God for he shewed the great possibilities of a young life. He also gave a few words on the life of William Carey, which the children enjoyed.

A SPIRITUAL UPLIFT.

Barking (Pastor L Quest) The sixth annual Sunday school anniversary ser-

VICES were held in true Foursquare style Praise at the beginning, praise in the middle, and praise at the end.

Special hymns were sung by teachers and scholars to the evident delight of the congregations. Solos, dialogues and recitations were also rendered very effectively by the children.

On Monday evening, the Secretary's report on the past year was very satisfactory. The number of scholars on the books now totals 430. This is an increase on last year's figures and the work continues to grow, but best of all, a good many children have during the year, given their hearts to the Lord Jesus, taking Him as their own personal Saviour.

The Treasurer's report was also very encouraging. Pastor L. Quest, who was the speaker at all the services, delighted the children by his unique talks to them.

The services have been a real spiritual uplift, and much good is being done by an excellent staff of teachers, whose chief aim is to win the children for Christ.

LESSONS FROM THE ANT.

Leyton (Miss L. Thompson) Sunday was the occasion of the Sunday school anniversary. The singing of special hymns by the children was truly uplifting, while the messages delivered by Miss Thompson were much appreciated by both young and old, and many will carry the memory of them for a long time, especially the lessons drawn from the ant, coney, locust, and spider.

The annual prize distribution took place on Tuesday, when the children again excelled in recitation and song. We rejoiced to see a large number of parents in the congregation, and Mr. Cotton of Barking gave the message.

Bidding the adults become children for the evening, Mr. Cotton delivered a stirring Foursquare Gospel message in language which the little ones understood, and to which all listened with rapt attention.

The prizes were then awarded, and the meeting closed with the singing of a special hymn for the children, the words of which had been culled from the "Elim Evangel."

BLACKBOARD STUDY

Kilsyth The Sunday school anniversary was a rich time of blessing. The Superintendent's report showed a decided increase of numbers since the beginning of the year. He thanked the teachers for their faithfulness in attending to their classes regularly. Mr. Burke, who is in charge of the work here, then gave a blackboard lesson to the children, taking as his text Matthew xxiii 37, "Even as a hen gathereth." Drawing a homely farmyard scene, with a hen and her chickens, he imitated the different calls of the hen to her young ones, showing her love and care for their well-being,

illustrating the love of Jesus for sinners, and how he is calling them to come and take shelter under the covering He hath provided for us. That the message had been clearly understood by the children was evident when two girls decided to put their trust underneath the shelter of His wings. A solo was rendered by one of the teachers.

LAYING FOUNDATIONS.

Hendon (Pastor W. L. Kemp) The Sunday school anniversary services proved to be a time of great joy and blessing. Throughout the services the children attended in large numbers and great interest was shown in the work. The children sang special hymns of praise, and recitations were charmingly rendered. Pastor W. L. Kemp enthralled the children by his simple yet powerful talks, presented in such a graphic manner as to lay hold of their hearts and imaginations. The Superintendent likened Sunday school work to the laying of foundations. There would be strength and beauty of character if the foundations of life were resting on the Rock, Jesus Christ. In the Sunday evening message the Pastor exhorted parents to realise the eternal issues that depended on the training of their children, especially by the influence of example, and all were deeply impressed. The prize-giving on Monday evening served to shew the splendid attendance records of the scholars. Great tribute is due to the teachers for their loving service and constant loyalty.

FIVE CONVERTS

Hastings (Pastor F. G. Cloke) On a recent Sunday the anniversary of the Sunday school in connection with the church was celebrated, and was a time of real blessing.

The afternoon meeting was very well attended, and the various items rendered by the children were much appreciated as was also a spiritual talk based upon the Census, given by Mrs. Clark.

There were very few vacant seats at the evening service, when the Sunday school again rendered special hymns, and Pastor Cloke gave an address from the text, Matthew xviii 2, "And Jesus called a little child unto Him, and set him in the midst of them." When the net was drawn, five precious souls yielded to the Lord. Praise God for His faithfulness in thus blessing the preaching of the Word.

Another enjoyable evening was spent on the Monday, when the anniversary service was continued, the speaker on this occasion being Mrs. Smith of Beckley, Sussex.

It was delightful to listen to the children, and one felt the heart warm toward these little ones, loved of the Lord, as they rendered their various items, and again when tiny tots eagerly ran up for their prizes, so well deserved.

One item was especially enjoyed, rendered by the teaching staff, and entitled "The Books of the Bible" in song.

The Tuesday and Thursday meetings continue to be well attended, these being Bible reading, and prayer meeting respectively.

CHRIST THE MAGNET.

Southampton (Pastor H. T. D. Stoneham) God has richly blessed here under Pastor and Mrs. Stoneham during these first few weeks. Souls have been gathered in and many turned from darkness to light. It was a great time on the second anniversary of the Sunday school. The services were conducted by Pastor Field of Bournemouth. There was an egg-and-flower service held in the afternoon conducted by Mr. Frank Hurst, of Atbridge Romsey, which proved a great success, and many sick and sad folk were cheered and benefited by the gifts which the sick visitors brought to their homes—a loving way of bringing the Gospel to the unsaved.

The evening service was crowned with success and souls were saved after a stirring address from Romans iii 3.

On the Wednesday evening the final rally of scholars took place. Many pieces were sung as duets and solos, and Pastor Field again interested the children with an object lesson on the Magnet, bearing on the text, "And I, if I be lifted up, will draw all men unto Me." With rapt attention the children saw the working of the magnet picking up very few old rusty nails, representing old folk, but drawing a goodly number of bright steel filings, representing the young folks. The Sunday school Superintendent gave an encouraging report on the work for the last twelve months, and urged the necessity of getting hold of the young for Christ.

BRIGHTON ANNIVERSARY.

Brighton (Pastor J. J. Morgan) This year's anniversary was the third one celebrated in the Brighton branch of the great Elim Sunday school, and as usual the special meetings held were mightily blessed. The Sunday evening service resulted in four people accepting the Lord Jesus Christ as their Saviour. Every item chosen for the children to render was the direct result of earnest prayer that the Word should bear fruit to the glory of God, and the children themselves were equally enthusiastic for the seed to be sown. A sister remarked after one of the meetings, "The glory of it all is that Christ was so manifest in everything that was done." Pastor Morgan delivered a very fine sermon on the foundation of faith, and on the following night he gave an address especially directed to parents, which also bore fruit in the salvation of two souls. One of these converts, a young man, was so deeply moved that he literally shook under the power of conviction.

This is the second Sunday school anniversary, that Pastor Morgan has spent in our midst, and his keen interest in the little ones made his presence much appreciated.

A noteworthy feature of all three meetings was the heartiness of the children's singing, which was truly inspiring, and the rows of radiant little faces impressed more than one visitor to the church. Every meeting was attended by a large congregation.

The crowded platform (specially erected for the occasion) showed the steady increase in numbers since last year. Praise God, the work among the



Miss E. Thompson

young life in the Foursquare movement is growing apace, and as revealed by their simple ministry, is bearing some very beautiful fruit.

Both the Superintendent and the Secretary, and indeed all the teachers, must have felt more than rewarded for their faithful labour by the results attained during the past twelve months of service.

CHILDREN'S WEEK-END.

Hull (Pastor H. A. Court) The labours for God of childish voices and actions during the children's week-end must not pass unmentioned. "The old, old story"—this keynote, presented once more in its sweet freshness, has filled all hearts with gladness.

Many were heard to remark, "I have enjoyed it,"—and this with an emphasis inferring inadequate expression of thought and feeling. Martial strains, joyous notes, gleeful music, touching recitations, breezy duets, object lessons in verse, and action poems, seemingly a quaint mixture, yet used as courses in a banquet—were spread before the children of a heavenly Father, with the Lord at the head of the table. Pastor Court gave a short talk about A Clock at the Sunday afternoon service, and in the evening his subject was entitled, "The Old, Old Story."

Pastor Greenway from Grimsby gave an illustrated address on Monday evening, which was listened to with deep attention and interest.

The Sunday school teachers also contributed items in song and elocutional efforts of a splendid character.

NEGRD HEAD-MAN BELIEVES.

Africa: Ngor-mani, Congo.

Pastor Cyril E. Taylor writes

We praise and thank God for a spirit of awakening manifested in the meetings of late. In fact a sound of abundance of coming rain. Pray on that it may increase and increase.

The teacher at Kisula came in to tell us that forty have professed their faith in believing.

My wife and family are well and enjoying good health.

The Roman Catholic priest is making an effort to get in our midst, and yesterday he reached a village about six miles from here. Of course the presence of another white man is a big thing in the eyes of the natives. He speaks of leaving teachers about in the villages behind him.

We praise God too, that the tykiki (prime minister) of the 1st chief here at Ngor-Mani has believed, and has come up to live with us in the Christian village. We thank God for this, he is such a fine, steady man of about forty-eight years of age, and we trust that if he continues steadfast, he may become an elder in the Church of God. He has of course had great experience in judging native affairs as principal elder under the old chief, and this will all be useful to him as he comes into the church amongst some of our youngest members. For every elderly man or woman who believes, there are ten or twelve young people. Though we are far from despising the younger ones, yet we rejoice to see the older ones

coming in, because one cannot have a church merely of young men, though they will advance and be able to take their proper place in time.

HINDU CHAINS BREAKING.

India. Monghyr, Bihar

Miss Marion Ewens writes

Mukhand Singh is still "on the fence," but we know that prayer prevails with God and with men, and we believe on Mr. Beloved has not come along since the time he was so convicted, but his wife attends regularly at our Sunday evening service. The convert we are most concerned about just at the present time is Kaganand Prasad, the pundit who teaches us Hindi (he is not really a pundit, but we have adopted him as one). I have been praying much that the Lord would make R. Prasad not only an out-and-out Christian, but one of His own chosen workers in this Foursquare work in Monghyr. He is educated and refined, and has good address among his friends, and he witnesses to the truth of the Gospel. He came and took his stand with us in the market here in Monghyr, and spoke to different individuals as they would argue vainly, and was able to silence them.

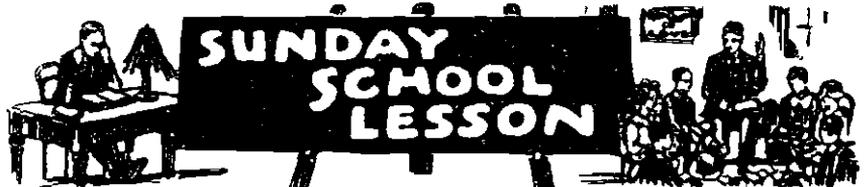
His wife is a Hindu, and has a little boy of one year but is most of the time ill, and lives with her parents at Bhagalpur. The parents of the wife know he is practically a Christian, and when he does go to the home to see his wife they are very suspicious of him, and he only stands at the door and looks at his wife. They are all very real Hindus. According to the law if he becomes a

Christian he can take his son with him. He has not liked to do so before, but now the child is one year, the next time he goes to Bhagalpur he will try and bring the child with him.

Mr. Prasad has some houses here in Monghyr, and he with his mother and sister live in one of them. The young sister became a widow about three months ago, and her husband was living away with his people when he fell ill, so that the wife was not there when he died. Prasad would not let his sister go there to mourn her husband's death, because he said she would have to go through all the Hindu ceremony of a young widow, which would be terrible. We see how the Lord Himself is just separating them from the Hindus. The sister cannot read or write, but would soon learn. She wants to come to the meeting here, but cannot go out in the street so long as they are living in Hindu quarters. But she will be no hindrance if her brother comes out.

Then their mother is the dearest old lady you ever saw, so very simple, but trusts the Lord in her way. We cannot go often to her but her son has spoken to her a great deal of Jesus. She also would be an asset to the work.

They have some land and a few houses in Shikhpura, so I am suggesting that he sell some, possibly those here in Monghyr, as he will have great difficulty in obtaining rent from his Hindu tenants after he has been baptised. We do need wisdom in these things. I think he will by degrees set his household affairs in order. He is the only man of the family, so everything is in his hands, and it ought not to be so difficult for him.



By Pastor P. N. CORRY

Sunday, June 14th, 1931

READING: Luke x. 25-37

THE GOOD SAMARITAN

MEMORY TEXT: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"—Luke iv. 18.

TEACHER'S NOTES.

Once again the tremendous racial antagonism that existed between the Jews and their Samaritan neighbours must be made very clear to the class or they will fail to grip the teaching of our Lord's pointed parable.

The population of the Northern Kingdom were removed to Assyria by Sargon (II Kings xvii 6), who replaced them by colonists brought from various parts of the Assyrian Empire (II Kings xvii 24), who knew nothing of the God of Israel and were instructed by a

priest, but who at the same time made gods of their own (II Kings xvii 27-29). On the return from the captivity these Samaritans wished to help the Jews rebuild their Temple and city, but because of their mixed descent their offer was refused. The history of this quarrel will be found in the Books of Ezra and Nehemiah. These Samaritans then built a temple of their own on Mount Gerizim, but while they claimed Jewish descent worshipped under Jewish forms and kept Jewish laws, they were always regarded by the Jews as aliens and mongrels. In fact with the passing of the years this bitterness grew until the word "Samaritan" became a term of abuse (John viii 48), and the Jews had no dealings with Samaritans (John ix 9, Luke ix 51-53). Matters proceeded so far that they were excluded from fellowship, called "strangers" (Luke xvii 16-18), proselytes were not to be received from their number, and in some of the Jewish writings of this time expression is given to the statement, "May I never set eyes on a Samari-

tan!" or "May I never be thrown into company with a Samaritan!" The shorter road from Judæa to Galilee led through Samaria, but Josephus tells us that generally a Judæan would travel down to Jericho, go through the country of Peræa, and so arrive at his destination, rather than pass through hostile and unclean Samaria (cf John iv 4)

The Lawyer's Questions.

The lawyer in answer to the question of the Lord Jesus quotes the famous passage from Deuteronomy vi 5, but when faced with the direct command, "Do this and thou shalt live," he immediately wishes to make an excuse for himself, and went on to say, "Who is my neighbour?" This question to a Jew is not so easy as it looks, for the rabbis said that a neighbour was only a fellow-citizen of the Jewish nation (read Lev xiv 17, 18 and note the words "thy brother," and "the children of thy people"), and that they were not in any way called upon to help any who were not of their race, so much so that they were charged by the ancients with being "haters of mankind." As they interpreted the Law, the Roman soldier, the Samaritan fellow-countryman, the Greek merchant, or the Egyptian camel-driver, were not neighbours. They made the Law of none effect through their traditions, for Leviticus xix 34 says that "the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt." It was a lawyer's cunning question to get from Jesus a statement that could be used against Him, and with wonderful wisdom there comes

The Lord's Answer

The road from Jerusalem to Jericho has always been famous for its robbers. One hill is named the Red Mountain because of the bloodshed that has taken place there by robbers. It is only twenty-two miles of a road, but in that short distance it drops 3,250 feet, i.e., from 2,400 feet above sea-level to over 800 feet below sea-level at Jericho. It is wild, mountainous country, with deep gishes and savage gorges, so that even to-day when a motor-road threads its length, it yet looks repulsive, and it is not so long ago that bandits infested this notorious road. Along this dangerous road a certain man fell among robbers who stripped him, wounded him and departed, leaving him in a half-dead condition.

A priest passes that way, also a Levite, the one a minister of the Temple, and the other one that attended to the ceremonial service of the Temple, and they both passed by on the other side. As Robertson points out, the word literally means that each came to where the poor fellow lay who had been left by the robbers and because of the fear of ceremonial defilement he promptly stepped to the other side of the road, and so passed by. It is a vivid and perfect word picture. You can see those men come and look, and then, because of their religious scruples, cross the road to escape any responsibility, utterly devoid of mercy. Law and ceremony could do nothing because of the fear of defilement. The Samaritan, however, though despised as unclean, came where he was, had compassion went to him, bound up his wounds, poured in oil and wine, set him on his own beast, brought him to the inn, took care of him while there and

when he left, not only left enough money to cover his stay at the inn, but pledged his credit to the innkeeper to be responsible for any further outlay.

Point out that the "two pence" were equal to about one shilling and four pence of our English money, and that this amount was a labourer's wage for two days (see Matt xx 2). Get the members of your class to tell you what the good Samaritan gave to help this man: his time, his compassion, his necessities (oil and wine), his conveyance, his comfort (while at the inn), his money, and his credit were all lavished on one whom the priest of the Law and the Levite would not touch. Which of these, asked the Lord, was neighbour to him that fell among thieves? It was a question that struck at the roots of all his Jewish pride, for the lawyer had himself laid it down that the Law demanded that a man should love his neighbour as himself (Luke x 27), and here in this parable those who failed were those whose duty it was to lead in the worship of God, while the one who fulfilled the Law was an alien stranger. Yet he could not excuse his own nation, but only reply that the one who shewed mercy was neighbour, and fulfilled the Law. His question, "Who is my neighbour?" had been fully answered, and now became, "Who is NOT my neighbour?" We know of One who was the good Samaritan and more. He came where we lay (Heb ii 14), bruised and wounded (Isaiah i 6), and when the Law and its ceremonial could do nothing to help, He did everything (Isaiah lxi 1), put us on His own beast (see Esther vi 7-11), and now has become surety for us (Heb vii 22), until He shall return. What a wonderful Saviour!

PREACH THE WORD



EVEN the slightest opportunities for conveying the Gospel message should not be neglected.

A word fitly spoken, even under apparently the most unpropitious circumstances, may, with the Divine blessing upon it, result in incalculable good.

Dr Elliot, a number of years ago, related in a sermon an interesting instance of his having successfully preached the Gospel to a solitary Indian woman. While he was missionary to the Wyandottes this Indian woman came fifteen miles one day to hear him preach, but arrived just as the sermon closed. Seeing her disappointment and knowing her purpose, he did not hesitate to approach her as she sat at the foot of a tree, and with the required aid of two interpreters gave her the truly Gospel message, "that Christ Jesus came into the world to save sinners." It resulted in her conversion and through her in the conversion of many of her tribe.

A similar instance is recorded somewhere of Dr Lyman Beecher, who also on one occasion did not hesitate to preach the Gospel to an audience consisting of a single individual, who had ventured out through the storm to hear him preach. The sermon was as faithfully delivered as though the house had been full. It led to the conversion of that hearer, and he in turn was instrumental in the conversion of numerous others.

This improvement of apparently unfavourable opportunities of doing good has the complete sanction of the Saviour's most holy example, as seen in His prolonged conversation with the woman of Samaria, resulting in her own conversion, and the carrying of the Gospel to her people.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim i 15)

Classified Advertisements

REVISED RATES.

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MISCELLANEOUS.

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WITH CHRIST.

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GALE.—On May 12th, Thomas Gale, aged 84 years, of Nottingham. Funeral conducted by Rev. W. A. Kerr (late of Leitchworth), F. Edwards, and Pastor D. G. Channon.

GRIZZELL.—On May 18th, Richard George Grizzell, aged 54, member of Elim Tabernacle, Rochester. Funeral conducted by Pastor F. H. Trevor.

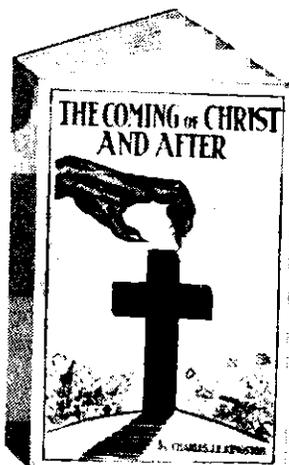
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