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REGISTERED AT THE G.P.O.
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

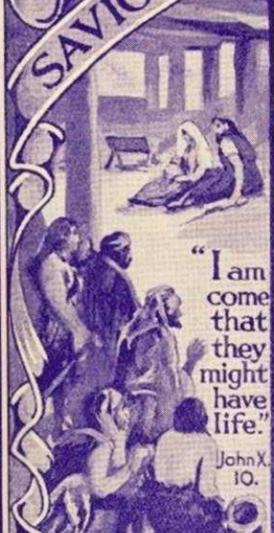
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Vol. XII., No. 15

APRIL 10, 1931

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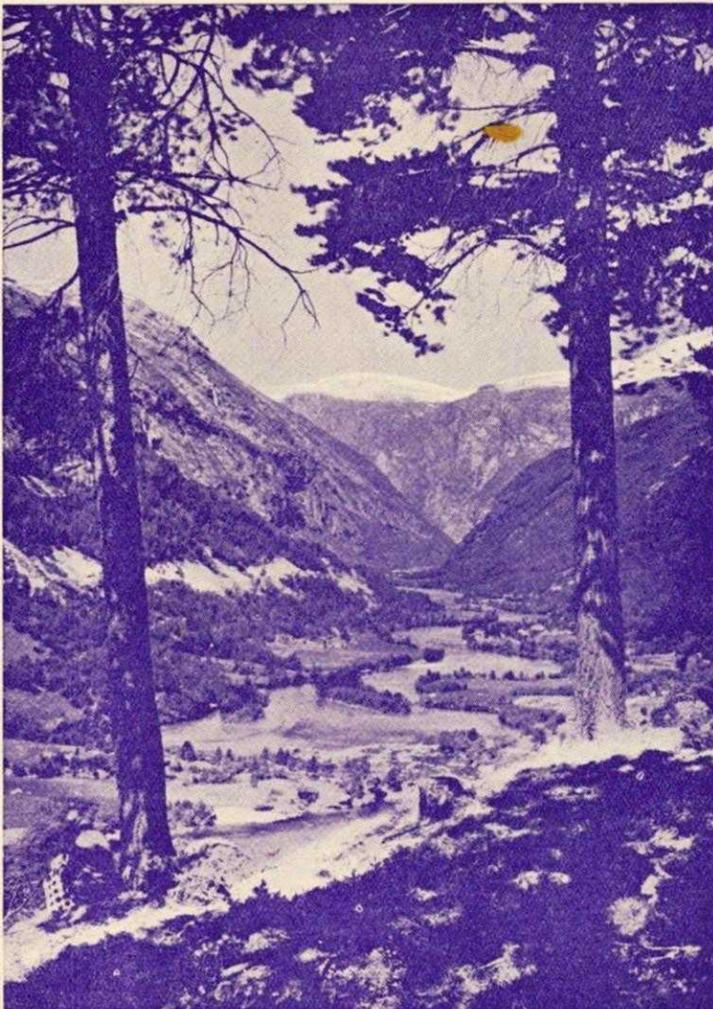
SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



"BESIDE THE STILL WATERS" (Psalm xxiii. 2)

COMING KING



"I
will
come
again."

John XIV. 3.

BAPTISER



"I will;
be thou
clean."
Mark I. 41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.

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

Vol. XII.

April 10 1931

No. 15

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American & Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per doz., post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to the Elim Publishing Co., Ltd.

Manuscripts. Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Rd., Clapham, London, S.W.4. Phone: Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. Phone: Macaulay 2981.

Telegrams: Publishing Dept: "Vicepress, Clapcom-London." Editorial Dept: "Foursquare, Brixstret-London."

WATCH THESE DATES

ELIM WOODLANDS. Owing to the Easter Convention, the monthly gathering will be held on Sat., April 11, instead of on the first Saturday of the month.

LEICESTER. Commencing April 8. Elim Hall, New Walk. Campaign by Pastor P. Le Tissier and Evangelist C. Johnson.

WEST WICKHAM. Commencing March 29. Old Paths Mission Hall, Grosvenor Road. Campaign by Evangelists G. Bishop and J. Newsham.

CARLISLE. April 12—17. Elim Tabernacle, West Walls. Campaign by Pastor P. H. Hulbert.

ISLINGTON. April 12 at 6.30 p.m. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

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

This space is reserved for local announcements

PRINCIPAL GEORGE JEFFREYS and Revival Party REVIVAL and DIVINE HEALING CAMPAIGNS

SOUTHPORT.—April 12-30. In the Cambridge Hall, Lord Street. Sundays, 3 and 6.30. Every week-night, 7.30. Wednesday afternoons, 3 o'clock. Frequent electric trains from Exchange Station, Liverpool.

BLACKPOOL.—Commencing July 18th and continuing throughout August. Watch for further particulars.

LONDON
WHITSUNTIDE CONVENTION
Watch this page for further particulars

BOOK SATURDAY, SEPT. 12th
for the

Crystal Palace
FOURSQUARE GOSPEL
DEMONSTRATION
to be conducted by Principal George Jeffreys

ANNUAL
Easter Convention
IN LONDON
Concluding Services this week (simultaneously) as follows:
Tuesday, Wednesday, & Thursday, 7.30, in the Elim Tabernacle, Park Crescent, Clapham
Elim Tabernacle, Stanley Road, Croydon
Elim Tabernacle, Central Park Rd., E. Ham
Elim Tabernacle, Fowler Road, Islington
Friday, 7.30, Welsh Tabernacle, Pentonville Road, King's Cross.
DO NOT MISS THESE MEETINGS

EASTER CONVENTIONS IN PROVINCES

BIRMINGHAM. April 3-6. Ebenezer Congregational Church, Steelhouse Lane. Good Friday, 11, 3 and 6.30. Saturday, 7.30. Easter Sunday and Monday, 11, 3 and 6.30.

Speakers include: Pastor P. N. Corry, E. C. W. Boulton, and P. Le Tissier. Convener: Pastor R. Tweed.

GLASGOW. April 5-12. City Temple (opposite King's Theatre). Easter Sunday, 11, 3 and 6.30. Tuesday, Wednesday, Thursday and Saturday, 7.30, Sunday (12th), 11 and 6.30.

Speakers include: Pastors R. Mercer, and H. Kitching. Convener: Pastor S. Gorman.

BELFAST. April 5-9. Elim Tabernacle, Ravenhill Road. Easter Sunday, 11.30 and 7. Monday and Tuesday, 11.30, 3.30, and 7. Wednesday and Thursday, 8 (Baptismal service, Monday at 3.30).

Speakers include: Pastor Phil. H. Hulbert, Convener: Pastor J. Smith.

CARDIFF. April 3-8. Cory Hall. Good Friday, 11, 3 and 6.30. Easter Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

Speakers include: Principal P. G. Parker, Pastor W. Barton, and Miss N. Kennedy. Convener: Pastor A. Longley.

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Charles T. Studd's Life Story

Mr C. T. Studd spent ten years in the interior of China until his health gave way, and he was invalided home. As soon as he was a little recovered, on the doctor refusing to let him go back to China he went to India and worked there for eight years. For the past thirteen years he has been living in and around the great Ituri Forest, where Stanley was lost, in the centre of Africa, preaching the Gospel to the cannibal tribes there. He rises before dawn, works all day, preaching, translating the Bible, trekking, overseeing the work of the fifty missionaries with him, his motto and that of those with him being "If Jesus Christ be God, and died for me, then no sacrifice can be too great for me to make for Him."

I WAS brought up in the Episcopal Church, and was pretty religious, so most people thought I was taken to church and baptised, and after a time I was confirmed and took communion. But I did not know anything about Jesus Christ personally. There was not a moment in life when I ever doubted that there was a God, or that Jesus Christ was the Saviour of the world, but I did not know Him as

MY PERSONAL SAVIOUR.

We boys were brought up to go to church regularly, but, although we had a kind of religion, it was not a religion that amounted to much. It was just like having a toothache. We were always sorry to have Sunday come, and glad when it came to Monday morning. Sunday was the dullest day of the whole week, and just because we had got hold of the wrong end of religion. A man may get hold of the wrong end of a poker, and when I got hold of the wrong end of religion I had to pay dearly for it.

We had lots of ministers and lots of churches all around us, but we never saw such a thing as a real convert. We didn't believe much in converts in those days.

My father was just a man of the world, loving all sorts of worldly things. He made a fortune in India, and went to England to spend it. He was very fond of sport of all kinds. He was passionately fond of horses to begin with, and when he saw fine horses he would buy them and train them, and then he would race them.

At last he got hold of a horse better than any one he had ever had, and so certain was he of

WINNING A RACE

that he wrote to a friend in London and said, "If you are a wise man you come to the race, and put every penny you have on my horse."

Unknown to my father this man had been converted. Mr Moody had come to England, and had been preaching. Nobody believed very much at that time in a man getting up to preach the Gospel unless he had two things—the title of Reverend, and a white tie round his neck. The papers could not understand such a preacher as Mr Moody, who had neither, and of course they printed column after column against him. But they could not help seeing that he could get more people to his meetings than half-a-dozen archbishops.

Well, father went up to London next day according to promise, and met his friend. This man had been over to Ireland when Mr. Moody was there, and as he was about to leave Dublin had missed

his train. God was even in that missing of a train. It was Saturday night, and the man had to

REMAIN OVER SUNDAY.

As he was looking about the streets that evening he saw the big bills advertising Moody and Sankey, and he thought, "I will just go and hear those Americans." He went and God met him; he went again and God converted him. He was a new man. But when replying to my father's letter he never said anything about it.

When they met, father talked of nothing but horses, and told him that if he were a wise man he would put every penny he had on that horse. After father had finished his business he came back to this friend and said, "How much money have you put on my horse?" "Nothing." My father said, "You are the biggest fool I ever saw, didn't I tell you what a good horse he was. But though you are a fool, come along to dinner."

After dinner my father said, "Now, where shall we go to amuse ourselves?" His friend said, "Anywhere." My father said, "Well,

YOU ARE THE GUEST;

you shall choose where we shall go." "Well, we will go and hear Moody." My father said, "Oh, no, this isn't Sunday. We will go to the theatre, or a concert." But the man said, "You promised to go where I chose." So my father had to go. They found the building was full, and there were no seats in the hall except special ones. This man knew he would never get my father there again, so he worked himself into the crowd until he came across one of the committee. He said to him, "Look here, I have brought a wealthy sporting gentleman here, but I will never get him here again if we do not get a seat."

The man took them in and put them right straight in front of Mr Moody. My father never took his eyes off Mr. Moody until he finished his address. After the meeting my father said, "I will come and hear this man again. He just told me everything I had ever done." My father kept going until he was right soundly converted.

That afternoon my father had been full of a thing that

TAKES POSSESSION

of a man's heart and head more than anything else—that passion for horse-racing, and in the evening he was a changed man. It was the same skin, but a new man altogether inside. We boys didn't understand what had come over him, but father kept continually telling us that he was born again. He

was always asking about our souls, and we didn't like it. Of course, he took us to hear Mr. Moody, and we were impressed a good deal, but we were not converted.

When father was converted, of course he could not go on living the same life as before. He could not go to balls, card parties, and all that sort of thing. His conscience told him so. He only cared about one thing, and that was saving souls.

When Mr. Moody left England my father opened his country house, and held meetings there in the evenings. He asked ministers and business men to come down and speak to the people about their souls. The people would come for miles to attend the meetings, and many were converted. One of these men came down to preach one day, and caught me unawares and said, "Are you a Christian?" I said, "I am

NOT WHAT YOU CALL A CHRISTIAN.

I have believed on Jesus Christ since I was knee-high. Of course I believe in the Church too."

I thought by answering him pretty close I would get rid of him, but he stuck tight as wax and said, "Look here, God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. You believe Jesus Christ died?" "Yes." "You believe He died for you?" "Yes." "Do you believe the other half of the verse—'shall have everlasting life'?" "No," I said, "I don't believe that." He said, "Don't you think you are a bit inconsistent, believing one half of the verse, and not the other half?" "I suppose I am."

"Well," he said, "are you always going to be inconsistent?" "No," I said, "I suppose not always." He said, "Will you be consistent now?" I saw that I was cornered and I began to think, "If I go out of this room inconsistent, I won't carry much self-respect." I said, "Yes, I will be consistent." "Well, don't you see that eternal life is a gift? When somebody gives you

A PRESENT AT CHRISTMAS,

what do you do?" "I take it and say, 'Thank you.'" He said, "Will you say, 'Thank you' to God for this gift?" Then I got down on my knees, and I did say "Thank you" to God. And right then and there joy and peace came into my soul. I knew then what it was to be born again, and the Bible, which had been so dry to me before, became everything.

One day when I was in London, a friend asked me to visit him and his wife, they being Christians. When we were talking about the Bible around the open fire, this friend said, "Have you heard of the wonderful blessing Mrs. Wheaton has got lately?" I said, "Why, she has been a Christian a long time." He said, "Yes, but she is quite different now." I had heard people talking about getting other blessings besides conversion, but I would not believe it. Then my friend opened his Bible and shewed plainly enough from the Scriptures that there were other blessings besides conversion. Then he said, "Have you these other blessings?" I said,

"No, I have not." We knelt down and asked God very simply that God would give us all He had for us.

When I went back to my room I got hold of *The Christian's Secret of a Happy Life*. That night I just meant business, and it seemed to come so plain—old truths, it may be, but they

SEEMED TO GRIP ME

that time. I had known about Jesus Christ's dying for me, but I had never understood that if He had died for me, then I didn't belong to myself. Redemption means "buying back," so that if I belonged to Him, either I had to be a thief and keep what wasn't mine, or else I had to give up everything to God. When I came to see that Jesus Christ had died for me, it didn't seem hard to give up all for Him. It seemed just common, ordinary honesty. Then I read in the book "When you have surrendered all to God, you have given Him all the responsibility, as well as everything else. It is God who is responsible to look after you and all you have to do is to trust. Put your hand in His and the Lord will lead you. It seemed quite a different thing after that, and in a very short time God had told me what to do and where to go. God put it in my heart and made me long

TO GO TO CHINA.

I was twenty-three when I went to China, and for two or three years it seemed as if God kept me walking up and down that country. Finally I was sent to a station where there had been a riot. Every missionary's house had been knocked down, and they had been sent away, but the British Consul was there, although he had been nearly killed. When a friend and myself got into that town we meant to hold the fort. When the Consul saw us it was as though he had seen a couple of ghosts. He said, "However did you get here? There are guards in every gate in the city to prevent any 'foreign devil' from coming in." We said that God had brought us in and told him what we had come for. He said, "No, you cannot stay here, I can give you a passport up and down the river, but no foreigners are allowed here except myself." After a little he said, "If you would like to stay in that hovel there you can, but there is not room for more than one." Then we began to discuss which should stay. My friend was going to be married, and I was not, but he wanted to stay. Finally, the Consul asked us to dinner, and in the midst of dinner he turned to me and said, "Studd, will you stay with me?" That settled the matter. I didn't know why God had sent me to that place until some time afterwards.

One day when I was reading the harmony of the Gospels I came to where Christ told

THE RICH YOUNG MAN.

"Sell all thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow Me." Then God seemed to bring all the vows I had made back to me. A few days later the mail which came only every half-month, brought letters from a lawyer and banker to shew what I had become heir to. Then God made me just ordinarily honest and told

me what to do, to give away all I possessed. Then I learned why I had been sent to that particular place. I needed to draw up papers giving the "power of attorney," and for that I had to have the signature of one of Her Majesty's officers. I went to this Consul and when he saw the paper he said, "I won't sign it. You don't know what you are doing." Finally he said he would give me two weeks to think it over and then if I wished he would sign it. I took it back at the end of two weeks and he signed it and off the stuff went.

God has promised to give an hundredfold for everything we give to Him. An hundredfold truly is a wonderful percentage, it is ten thousand per cent. God began to give me back the hundredfold

wonderfully quick. Not long after this I was sent down to Shanghai. My brother, who had been very ill, had gone right back into the world again. On account of his health the doctors sent him round the world to recuperate. He thought he would just come and touch at Shanghai and see me. He said he was not going to stay very long for he was mighty afraid he would get too much religion. He took his berth for Japan about the next day after he arrived. But God soon gave him as much religion as he could hold, and he cancelled that passage to Japan and stayed with me six months. When I saw that brother right soundly converted I said, "This is ten thousand per cent and more"—*Word and Work*

HE IS RISEN

IN a cemetery at Hanover, Germany, there was once the tomb of a woman who feared for the safety of her body after death, and who gave directions that her burial place should never be opened. When her body had been placed in the tomb, great slabs of stone were cemented together over the opening; outside of these were bands of steel, and the whole was given the inscription, "This tomb shall never be opened." But, in the fulness of time, a tiny seed fell into a crack between the stones and, finding there moisture and a bit of earth, it began to grow. After a while, by the process of nature, this seed separated the stones until the tomb itself, which had been made so secure, was opened.

Likewise, when Christ's body was placed in the tomb, it was sealed with the authority of the Roman Empire, and a guard was set over it, but all this proved of no avail. The seed of life which was locked in the tomb was stronger than the armed guard, it was stronger than the seal of the most powerful empire in the world. A new life came forth to rend the tomb and to strike the guard dumb. We can hear Christ say, "Whosoever liveth and believeth in Me shall never die."

Life immortal the Lord did bring
From the seed that fell in an open tomb

A missionary who was preaching in northern India was once challenged by a Mohammedan, who said, "You must admit that we Mohammedans have one thing which Christians have not."

"What is that?" inquired the missionary.

The Mohammedan replied, "When we make our pilgrimage to Mecca we find at least a coffin and the remains of our prophet, but when you go to your Mecca, Jerusalem, you find only an empty tomb."

Thanks be to God, this empty tomb signifies a risen Lord, and the Christian rests in the assurance that because Christ arose from the dead, he shall rise also!

In certain cemeteries, upon the grave-stones of the earlier period, there is often found the inscription, "Hic jacet," signifying, *Here lies*, followed by a descriptive statement of the deceased, the dates of his birth and death, and some sentiment concern-

ing his life. How in contrast was the tomb of our Lord! Instead of the sentiment, *Here lies*, the word of the angel was "He is not here." The message of hope which should be written in letters of gold over every tomb is, "He does not lie here, He is risen."

Over the grave of the great German painter, Albrecht Derer, at Nuremberg, Germany, is a single word, *Emigravit*. This word expresses the sentiment which the Christian may well cherish. He is emigrated, he is not here, he has gone to a better country.

Dwight L. Moody once said, "Some day you will hear that Moody is dead. Don't believe a word of it. At that moment I shall be more alive than I am now." Moody was not afraid to die. He died in the confident belief that death is but a translation into a larger life. For Moody, and the believing Christian, the grave is not a prison house.

A certain poet pictures a traveller coming to a gate on a mountain-side over which, as he approached he found the inscription, "The Gate of Death." But when the traveller touched the gate it opened to him, and he found himself in the midst of a new world of brightness and cheer. As he turned to look at the gate through which he had entered, he saw written on the other side of it, "The Gate of Life."

The testimony of the angel is the world's bow of promise, "He is not here, but is risen." The verdict of history finds an echoing answer in our hearts. Christ died that we may live. We can sing as an Easter message the words of the old Latin hymn

Christ, above all glory seated,
King triumphant, strong to save,
Dying, Thou hast death defeated,
Buried, Thou hast spoiled the grave

Thou art gone where now is given
What no mortal might could gain
On the eternal throne of heaven
In Thy Father's power to reign

We, O Lord, with hearts adoring,
Follow Thee beyond the sky
Hear our prayers Thy grace imploring,
Lift our souls to Thee on high

Meditations for Quiet Moments.

The Ministry of Gladness

By Pastor E. C. W. BOULTON

If you come . . . bring God's sunlight in your face —ROMANS XII 8 (A. S. Way).

THIS is a ministry to which all God's people are called—a covering of glory which should adorn every service rendered. No office too great, and none too lowly for the exercise of this holy calling. The humblest, lowliest lot may be glorified by the heavenly sheen of gladness. Spiritual sunshine is all too rare in these days and needs

CAREFUL CULTIVATION.

The joy of the Lord will redeem life from tepidity and tameness, making it exhilarating and exultant. What a world of difference sunshine makes to a picture, lifting it from the commonplace to the sublime. The sunbeam falling upon the green sward transforms it into a golden glory, saving it from that pallid flatness.

Faces that are bathed in the Divine sunlight are always beautiful, and usually supply a real tonic to those who behold them. Here is a veil of loveliness that may hide any natural uncomeliness.

And where shall we gather this golden glow? Where is the secret place in which we may generate this wholesome brightness? Is it not alone with God?—perhaps upon our faces, where no human eye can see. Here it is that God spreads His mantle of beauty over our waiting lives, removing the wrinkles of care and

THE FURROWS

which haunting anxiety has ploughed over our faces.

Are there not those who come to us like ministering spirits, bringing in their train the very gladness of God?—shedding abroad that precious yet mysterious fragrance which comforts those who are cast down, restoring the drooping energies of the war-worn spirit, reviving the spent forces of faith and hope, rekindling love's declining fires. They touch us into newness of life—their genial, generous gladness is contagious. We find ourselves caught in the deep, strong stream of their joy—almost ere we are aware, our harps are off the willows, and song is rippling over the lips like some musical cascade. In such fellowship we find healing for the hidden wounds of the heart, and poisoned springs of thought and desire are purged by this pure tide of

SPIRIT-BORN PRAISE.

One writer, dealing with the subject of service, says, "The most serviceable gift which any man can give to the world is a radiant and inwardly victorious personality." And who but the Divine Spirit can baptise us into this life of laughter? Who apart from Him can anoint our lives with the oil of triumphant joy? Who can flood the deeps of our being with this abounding gladness but the Holy Ghost?

Charles Kingsley, writing on one occasion to his wife, said, "I wonder if there is so much laughter

in any other home in England as in ours." Here was a home rich in radiant gladness—brimful of healthy mirth and merriment. What a false impression we may give to the world of our religion—we may drape it in mourning, give it the appearance of melancholy, instead of decking it with the garlands of gladness. Would that we recognised that God has called His people to tread the pathway of praise!

Of one of those dear dusky disciples of Jesus Miss Amy Wilson-Carmichael writes, "She is

ALWAYS SINGING SOMETHING.

Her life is all sprinkled with songs "

Of Francis Xavier it was said by one of his contemporaries, "Sometimes it happened that if any of the brethren were sad, the way they took to become happy was to go and look at him." Francis of Assisi, we are told, "made happiness as much a rule of his order as poverty and obedience." Of the Franciscan movement in its early stages we learn that 'the secret of its irresistible appeal lay in its spontaneous joy

As we gaze on Jesus,
So like Him we grow,
To radiate joy and gladness
With life-giving glow.

Once more let us ask, What is the secret of this joy-robed, laughter-girt life? Is it but for a few choice souls, whose intimacy with heaven and heavenly things makes their garments smell of myrrh and frankincense? Have some

INNER CIRCLE OF SAINTS

a monopoly of this holy resplendence? I trow not, for surely to all the redeemed comes the command to abound in thanksgiving. Is it not by turning our eyes upon Jesus that life becomes the vehicle of Divine lustre? To those whose vision is full of Him it shall be given to conquer gloom and depression—believers of this type shall interpret God in terms that will charm and conquer other lives.

Of Henry Drummond it is told how "he once went out alone into the high Alps. It was in the early morning. The stupendous heights encompassed him on every side. He was awed by their majesty—his soul bowed in reverent worship. And then he broke out into loud exuberant laughter." Overcome with the glory of Creation's splendour, the feelings of this man of God simply overflowed in the form of irrepressible joy.

Have we not at times realised this glorious experience, when it has seemed as though God had unsealed the springs of gladness within, so that rivers of praise burst forth and our whole being was deluged and drenched with "the joy of the Lord"? Under this baptism of blessedness all life was transfigured into radiant holiness and loveliness.

Keep Me True

N.E.M.

Prayerfully

NELL E MAYS.

Keep me true, Lord Je-sus, keep me true! . . . Keep me true, Lord
keep me true,

Je-sus, keep me true! There's a race that I must run, There are

vict'ries to be won, Give me pow'r, ev'ry hour, to be true!
true! to be true!

Next week "My Bible and I," verses and chorus This is a piece of which every reader will be delighted to get words and music Don't miss next week's issue

Bible Study Helps

THE CHRISTIAN'S WARFARE AND REWARD.

(I. Peter v. 5-11).

A SPIRITUAL WARFARE

I. His Foes.

- 1 Pride (ver 5) Satan's great sin (aspiring to be God).
- 2 Cares of the world (ver 7) (The world of which Satan is made the god)
- 3 The Devil (ver 8)

II. His Implements of Warfare.

- 1 Humility (ver 6, cf Phil 2, humility of Christ)
- 2 Trust in God (ver 7, 9) Faith is the victory
- 3 Vigilance (ver 8) Being on the alert
- 4 Thoughtful (ver 8) Even-tempered.

III. His Rewards.

(These rewards are experienced through suffering)

- 1 Perfection (ver 10) In Christ's righteousness
- 2 Stab'lished (ver 10) Our feet set upon the rock which is Jesus Christ
- 3 Strengthened (ver 10) By Christ's glorious power
- 4 Settled (ver 10) By the peace of God that passeth all understanding

BIBLE UNION.

- 1 Unity of brethren (Psalm cxxxiii 1, cf John 1 12)
- 2 Unity of Spirit (Eph iv 3)
- 3 Unity of the Faith (Eph iv 13).

Objections to Divine Healing Considered

II.—The Cases of Timothy and Trophimus.

By T. W. BUCKIE

IN I Timothy v. 23, Paul tells Timothy to "drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities"

On the strength of these few words we are positively informed by some brethren that Timothy was a delicate youth with a weak stomach, and that the gift of healing had been withdrawn by that time, otherwise would not Paul have sent an anointed handkerchief, or had some brother lay hands on him and so have recovered him of his infirmities.

That Timothy was delicate or had a weak stomach is without support Who knows whether his often infirmities were hereditary and permanent, or

CIRCUMSTANTIAL AND TEMPORARY.

When we remember the prodigious work and responsibility, coupled with the persecutions and hardships endured by this young man, then are we surprised that his physical man breaks down under the strain?

When we find out the reason why he had abandoned the use of wine, we are on the highroad to an understanding of the cause and nature of his infirmities

Timothy was circumcised, and in all probability took the Nazarite vow, either for life or a period,

and the privations and hardships of his service, plus the loss of nourishment through fasting, produced the weakness and often infirmities If his infirmities were of a chronic nature, then I fail to see what good going back to the ordinary beverage, wine, would do If his stomach was only able to take water, then it must have improved to be able to assimilate wine.

Paul would never have chosen Timothy for partner in his strenuous and hazardous journeys had he been a delicate semi-invalid. As a consequence of overwork and lack of nourishment through abstinence, plus suffering of persecution, Timothy allowed his physical constitution to become run down, with consequent weakness and infirmity. The commonsense remedy is not a laying-on of hands or anointing, but a taking of nourishment by breaking the fast. God does not place healing in opposition to the ordinary laws of health, and when sickness is caused by their violation, no matter though the motive be good, He will perform no miracle to accomplish what the man concerned can and should do for himself That the miraculous Spirit-given gifts were still in existence and in due operation

then is proved from Paul's references to the laying on of hands (I. Tim. iv. 14, v. 22) and to the gift of prophecy (chapter iv. 1).

Paul writing to Timothy about A.D. 66, wrote, "Trophimus have I left at Miletum sick" (II. Tim. iv. 20).

On such meagre evidence is it assumed that Paul must have lost the gift of healing by A.D. 66, as otherwise he would assuredly have anointed Trophimus, with prayer, and so have healed him.

Only a careless superficial reading, coupled with a desire to find evidence in support of the withdrawal of the miraculous gifts by A.D. 63, could lead anyone to arrive at such a conclusion. Elsewhere we have shewn that if this is true then many other scriptures are false.

All that Scripture tells us about him is that he was a native of Ephesus, and accompanied Paul on his last visit to Jerusalem, where he was the unwitting cause of his arrest (Acts xx. 4, xxi. 29); then that six years afterwards, Paul left him at Miletum sick (II. Tim. iv. 20).

Notice that Paul here is recalling what had happened some time before, yet objectors give the time of writing, A.D. 66, as the time of Trophimus's illness. Who knows exactly in which of the six intervening years it occurred? Paul must have been at liberty and engaged in travel when he left Trophimus sick at Miletum, and had been first imprisoned in A.D. 60. If Trophimus's sickness happened on the journey to Rome, then Paul was miraculously preserved from snakebite, and Publius's father healed of hemorrhage *afterwards* (Acts xxviii. 3-9).

But then objectors will tell you that Paul was liberated for two years, and must have travelled with Trophimus, and so the illness took place then. Even here we find a division of opinion whether Paul ever was liberated or not. Scofield's Bible says in a footnote (page 1188), "It has been much disputed whether Paul endured

TWO ROMAN IMPRISONMENTS

or one"; yet on such disputed suppositions our friends would have us believe that Paul left Trophimus sick at Miletum because he no longer retained the gift of healing. Taking what is written as our guide, we believe that Trophimus, grieved at being the cause of the apostle's imprisonment, determined to follow him to Rome and fell sick on the journey. Remembering that Paul was a prisoner under escort, it may have been impossible for him to minister to his healing. Again the cure may not have been instantaneous, but gradual as in the case of the nobleman's son who "began to amend" (John iv. 52). Trophimus would require to be left in Miletum for convalescence, not being equal to the rigorous winter journey. Thus we fail to see it necessary to infer that Paul left him sick at Miletum because he could not or did not heal him. In any case Paul did exercise the gift of healing many times afterwards, according to Acts xxviii. 3-9.

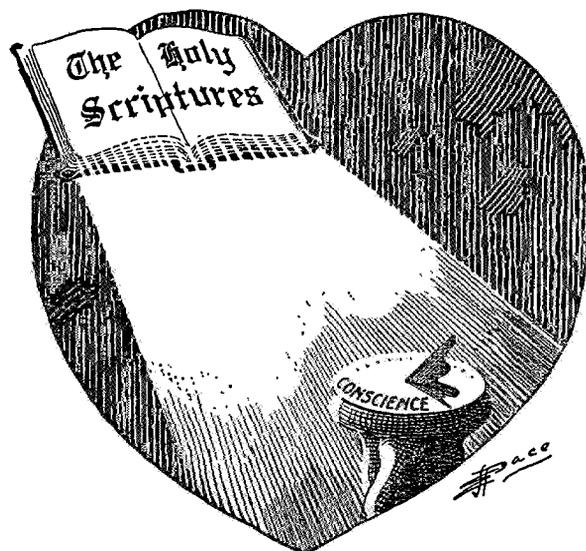
It should also be kept in mind that the gift of

healing did not do away with the believer's liability to sickness, as witness, I. Cor. xi. 30, where we have sickness and death amongst an assembly which had the gift of healing (I. Cor. xii. 9, i. 7). The operation of this gift, like the others, is in the sovereign will of the Spirit (I. Cor. xii. 11).

(To be concluded).

"The entrance of thy words giveth light."

Ps. 119:130



What the dial needs is **LIGHT**

Christ, the Preparer of Destinies

OUTSIDE of Christianity there have been grand spectacles of activity and force, brilliant phenomena of genius and virtue, generous attempts at reform, learned philosophical systems, and beautiful mythological poems—but no real, profound, or fruitful regeneration of humanity or society. Jesus Christ from His Cross accomplishes that which previously, in Asia and Europe, princes and philosophers, the powerful of the earth, and sages, attempted without success. He changes the moral state and the social state of the world. He pours into the souls of men new enlightenment and new powers. For all classes, for all human conditions, He prepares destinies before His advent unknown. He liberates them at the same time that He lays down rules for their guidance; He quickens them and stills them. He places the Divine law and human liberty face to face, and yet still in harmony. He offers an effectual remedy for the evils which weigh upon humanity; to sin. He opens the path of salvation, to unhappiness the door of hope.—Guizot.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, April 12th. Lev viii 10-24
 "And Moses took the anointing oil, and anointed the tabernacle" (ver 10)
 The anointing oil indicated separation to the service of God. It is a grand privilege to be separated to the service of God. His service is the supreme one, and everyone of us is privileged to be set aside for His service. But if we are set aside thus, then we must ever live in the atmosphere of His presence. We must count every place where we pass our days a little sanctuary for Him. Perhaps you are one of God's shut-ins. You cannot mingle with the crowds as others. No, but remember you can influence the crowds. Four walls cannot shut you out from God's service. Give yourself to prayer. Remember, praying is working. Sometimes I am too tired to pray—then I say, Lord answer the prayers of others who are praying for me. For whom are you praying?

Monday, April 13th. Lev ix 22-24, x 1-11

"Moses and Aaron blessed the people and the glory of the Lord appeared" (verse 23)

There was no formality about the blessing of Moses and Aaron. When they blessed, something happened. They blessed, and the blessing came. As they blessed, the glory of the Lord appeared. We say, "God bless you." But when we so speak does anything really take place? Does the blessing of God really fall on those upon whom we invite His blessing? If we use holy phrases lightly, then nothing will happen. But if we keep in touch with God, and pray that all our words may be anointed words, then when we say, "God bless you," the glory and blessing of the Lord will surely fall. Bless with the blessing that truly blesses.

Tuesday, April 14th. Lev xiv 1-18
 "Two birds, alive and clean" (verse 4)

These two birds were essential in the ceremonial cleansing of the leper. One of the birds had to die, the other was loosed. The blood of the first bird was shed. The bird that was freed was not set at liberty until it had been dipped in the shed blood of the first bird. How marvellously these two birds typify Christ! Christ died as the first bird—His blood was shed. He rose as the second bird—His blood was carried into the presence of God. Consequently the sinner—the moral leper—is cleansed. Through the death and resurrection of Christ we are pronounced clean. No longer are we outside the society of God's people. We are brought into His family. We mingle with the people of God because the Lord Jesus has procured our cleansing.

Meditations by PERCY G PARKER

Wednesday, April 15th. Lev xvi 1-10
 "And Aaron shall take two goats" (verse 7)

This 16th chapter of Leviticus brings us to the outstanding day of the Jewish year—the Day of Atonement. It was the day when "all the iniquities of the children of Israel" were put away from the sight of God. All kinds of sin were dealt with on this day. Ignorant sin, deliberate sin, sin that came to light, sin that never came to light—all were dealt with. It was a complete clearance of Israel's sin from the holy presence of God. Two goats were required for this purpose. As the two birds of our previous reading were necessary to shew the atoning work of Christ, so two goats were also necessary for the same purpose. In Christ all the sin of all the redeemed Church has been put away for ever. No one can lay any charge against God's elect. He has justified us.

Thursday, April 16th. Lev xvi 11-19

"There shall be no man in the tabernacle when he goeth in to make atonement" (verse 17)

The Lord Jesus made atonement for us Himself—and only Himself. No one could help Him. There was no other good enough to pay the price of sin—or help to pay it. He suffered, bled, and died—alone. It would have been useless raising Moses, or Samuel, or even Abraham. They were not needed at Calvary. Only one was needed—it was Christ Himself. Alone He suffered, alone He cried, "It is finished", alone He died. If we had been living then we could not have borne one pain for our redemption, neither could we have shed one drop of blood. It was His pain—His blood. Sin entered into the world by one—the first Adam. Sin was atoned for by One—the last Adam.

Friday, April 17th. Lev xvi 20-34

"And the goat shall bear upon him all their iniquities" (verse 22)

Tradition says that not only was this goat taken away into a desert place and lost, but it was also hurled over a precipice, that it could never come back. Let us bless God that Christ has taken away our sins into a land of forgetfulness. They are for ever gone. Neither man nor devil can rake them up again. As far as the east is removed from the west, so far hath He removed our transgressions from us. Men may remember our sin and seek to shame us with it, but God does not remember. It is gone for ever. Blessed are they who know that there is now no more condemnation. Sin forgiven at Calvary never has a resurrection.

Saturday, April 18th. Lev xix 1-18
 "Ye shall not steal, neither deal falsely" (verse 11)

Truthfulness is one of the highest expressions of godliness. The godly man hates exaggeration—he nates under-estimation. God wants truth—we should give it to Him. Never let us do a mean deed for the sake of progress. If we cannot advance righteously then do not let us advance at all. Lies spoiled the Garden of Eden. There is no place for false men and women in the New Jerusalem. Stealing and lying nearly always go together. A man who lies will also steal, and the man who steals will also lie. Civilisation largely rests on a crust of double words and double dealings. Honesty is a gem that should be found in every necklace of Christian virtues.

Bible Educator

A Prize and Special Mentions, Monthly

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

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

JUMBLE TEXT.

Here is a jumbled verse from the third chapter of the book of Revelation. All the letters of each word are together in every case, but the words are not in their right order.

NI IMH OT HITW WOND TIS
 YM HATT LWIL I TRANG
 COVERTHOME SA OT NI NOERTH
 I YM EM NEEV SOAL TSE
 COVEREAM DAN MA SIH TWIH
 RATHFE TROHEN

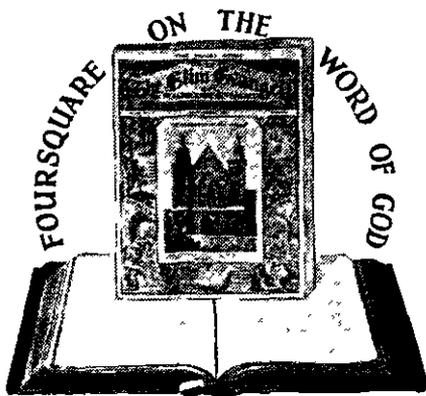
Write out the complete verse, and give its number in the chapter.

Solutions should arrive by first post Monday, April 13th.

Answer to Crossword for March 27th issue (Romans vi. 8):

WE ■ C ■ ■ ■ ■ ■ D
 E ■ S ■ H ■ A ■ L ■ L ■ B ■ E
 W ■ R ■ I ■ ■ ■ A
 B ■ L ■ I ■ E ■ V ■ E ■ D
 ■ ■ ■ S ■ E ■ ■ ■ ■
 T ■ H ■ A ■ T ■ W ■ ■ ■ ■
 ■ ■ ■ L ■ W ■ I ■ T ■ H ■ ■
 ■ ■ ■ S ■ ■ ■ T ■ I ■ F ■ ■
 ■ ■ ■ N ■ O ■ W ■ H ■ M ■ ■

Correct Solutions, and Prize-Winner
 Owing to the Easter holiday, and our having to go to press early, before the solutions of the Puzzle in our issue of March 27th have arrived, we postpone to our next issue the list of correct solutions received, and the announcement of the prize-winner for March.



EDITORIAL

A Worm-Eaten Book.

THERE are book-worms—and book-worms. We are always glad to meet human book-worms, the one qualification being that they read the right books. Recently we had put into our hands an old copy of Finney's *Lectures on Revival*. It was worm-eaten in many places. The covers, when held up to the light, were seen to be pierced by many tiny round holes. So with the pages. Worms had penetrated their way through in many places. It amused us to see worms so fond of Finney's *Lectures*. But it does not surprise us that many evangelical Christians feel that they wish to go through the book again and again. It is a revivalist's handbook. Vast blessing has come through its publication. God has used it to promote many revivals. If any of our readers are longing for some stirring book on revival they can be safely advised to purchase Finney's.

Lovest Thou Me?

THE first and highest expression of the Christian life is love toward Christ. Robert Murray M'Cheyne, so well-known in Scotland, and even throughout the world, was an ecstatic lover of Christ. He did not simply preach Christ—he loved Christ. Once he received

the following letter: "I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said as your manner of speaking, that struck me. I saw in you a beauty of holiness that I never saw before. You also said something in your prayer that struck me very much. It was, 'Thou knowest that we love Thee.' Oh, sir, what would I give that I might say to my blessed Saviour, 'Thou knowest that I love Thee?'"

The Foursquare movement believes in a real Christ, and a real love for Him. We don't yearn to say, "We love Him," we *know* we love Him.

The Prevailing Name.

THERE is one Name that opens heaven—it is the Name of Jesus. Approach God without His Name, and the heavens are shut. Use heaven's golden key—the golden Name of the Lord Jesus—and the gates of heaven are flung widely open. Here is a simple illustration to enforce this essential truth.

Dr Henry W. Frost, of the China Inland Mission, tells a story about the Prince of Wales, the son of Queen Victoria, later King Edward, who, when a small boy, saw a ragged little girl with a wistful face in the street beyond the gates of Buckingham Palace. He entered into conversation with the little

girl and found out that her mother was desperately ill in a tenement and that they were suffering for want of food. The little Prince said to her that if she would only come with him to his home to the Queen, she would give her whatever she asked for. Against the protest of the guard, the little Prince carried the ragged waif into the presence of the Queen and had the little child to present her petition, and she went away with the welfare of the sick mother amply looked after. The little girl asked in the name of the Prince who could not be denied by the greatest potentate of the world.

He Careth for You.

The following verses were written by our sister Miss M. Paint, Elim missionary in India, when looking out over the sunlit mountains shortly after her illness.

My love is like a mantle,
Enfolding all of you,
It wraps the smallest member
With soft and purple hue.

The hillside and the prairie
The mountain and the plain,
When bathed in sunlight glory,
Re-echo this refrain.

If you should ever doubt Me
When all seems dull and dark,
Take heart—and then remember
I'm in thy little barque.

The storms shall ne'er o'erflow thee,
And floods shall never drown,
For you are My beloved,
Wearing love's priceless crown.

"Unto you therefore which believe, He is precious" (I. Peter ii 7)

MISQUOTED SCRIPTURE

No. XIII.—Matthew xviii. 19

HERE is another common mistake in quoting the words of Scripture—"If two of you shall agree on earth as touching anything concerning My kingdom, it shall be done for them of My Father which is in heaven." On comparing this with the Authorised Version, which is the standard by which all these examples of misquotations are judged in our columns, we find the words "concerning My kingdom" are not in the text, but have been inserted in place of "that they shall ask."

Now while the actual words of the text have a wider application than the words "concerning My kingdom," yet no one who is abiding in Christ would think of asking anything out of the will of God. The only condition for answer to prayer in this case is that two of you shall agree together to present the request. It is a striking example of the power of unity.

The Lord is Risen

By DOROTHEA DANGERFIELD.

And they told how He was made known to them in the breaking of bread—Luke xxiv 35

GREAT artists paint a bright picture on a dark background for contrast. In like manner the bright joy of Easterday is enhanced by the terrible darkness preceding it.

Let us join these two disciples, Cleopas and his friend, Luke the physician, as they journey to Emmaus, and watch them as they pass from the shadows of a great despair into the glorious sunshine of resurrection joy?

TWO DISCIPLES' SAD CONVERSE.

They walk along dejected, their figures bowed with grief, the strained look upon their faces shewing the sorrow, fear, despair and bewilderment that is rending their hearts.

Their Master is dead This was an overwhelming, stunning blow to them all, so numbing that they could hardly believe it, though the details were so tragically real. Their sorrow was almost a stupor. All that they could realise was that the dear Voice was silent, the loved Form entombed. Their heads swam and their hearts ached, as they again called to mind the sickening scenes of the past few days.

Their hopes were dead. All their hopes centred in Jesus, in His person, they had "trusted He would have redeemed Israel. With His death hope died. While journeying they naturally conversed about the tragedy of Calvary. The terrible scene is burnt into their minds, never to be erased. They call to mind His marvellous life, His tenderness, His teachings and miracles, His great claims. It was impossible that He was but another deceiver—the thought was obnoxious to them. He who had read the secret thoughts of others so truly, could not have been deceived Himself. But, whatever He was or was not, they knew that they would love Him always. Alas, what had they to live for? they could no longer tell forth the glad tidings of the kingdom, for

THE KING WAS DEAD

They felt themselves buried indeed with Him.

All the Saviour's assurances while He lived that He would rise from the dead were forgotten. What a disappointment they must have been to Jesus after all His most patient teaching! What sorrow also they would have saved themselves had they but taken the trouble to store up His words in their hearts and minds.

It is the same with us to-day. We should be saved from many a heartache and many a sickness if we would but remember that He is our Saviour and Healer and that He has lovingly pleaded with us to "cast all our burden upon Him, for He careth for us."

The two disciples gladly learning As they proceed, sighing and talking, then sadly thinking and wondering, a Stranger joins them and yet nothing about Him reminds them of their lost Master. Their eyes were holden. He gravely and kindly enquires

into the cause of their evident grief. How gently and lovingly He draws them out and gets them to tell their story. What a relief they feel it to unbosom themselves to His sympathy. Having heard them patiently to the end, they are now ready to listen. They needed instruction to solve the mystery, and so He begins with Moses and the prophets, and explains the prophecies of the Messiah to them. The Passover, the scapegoat, Psalm xxii, Isaiah liii, Daniel ix 26, the lives of Joseph and David. They all shewed the suffering Saviour, as well as the reigning King. The light of

A DAWNING HOPE

begins to shine in their eyes, their flagging footsteps are strengthened. The dark clouds of bewilderment and despair are breaking, giving them glimpses of the glories of Christ's coming kingdom. They have now reached Emmaus and "He makes as though He would go further." Why? Because He loves to draw from us the expression of our love and need. It is an awe-inspiring fact that Jesus the mighty King of kings and Lord of lords, so loves us, that it certainly gives Him pleasure when we ask Him to come in and abide with us. What love! What condescension! They felt the cords of His great love constraining them, so do you wonder that they begged Him to abide with them?

The two disciples greatly rejoicing They go in and sit down to the simple evening meal. The Stranger takes the bread, blesses and breaks it, and then in a flash "immediately their eyes were opened"—it is He, Jesus. It was as much as they could bear just then and so Jesus vanishes.

The clouds of sorrow and despair have melted away, the glorious Son of Righteousness has arisen and flooded the world with light. They are overwhelmed with gladness and cannot contain their joy. No thought of sleep that night. Instead, they hurry back to Jerusalem—hearts and lips longing to spread the good news.

Yes, ours is a glorious Gospel and the greatness and joy of it should so fill us, that we too, are impelled by the dynamic of our love to carry it to the very ends of the earth, for we adore a living Christ. "Now is Christ risen from the dead, and is become the firstfruits of them that slept." Thus our faith is not in vain, nor are we yet in our sins, for

JESUS LIVES.

We do not worship a memory, or trust in a dead martyr or hero, for He ever liveth. We who believe in the Foursquare Gospel are fully aware of this for He still works amongst us, manifesting His power as when upon earth.

The two disciples enlightened He was made known to them in the breaking of bread. Oh, that the eyes of faith always recognised Him at the breaking of bread, what joy would be ours, what

consolation, what abundant life, both spiritual and physical, would flow through us, purifying our souls and healing our bodies

I well remember the first big breaking-of-bread service I ever took part in. There were several thousands present. It was at the Royal Albert Hall, London, on an Easter Monday. The crowds outside were rushing hither and thither intent upon seeking the pleasures that fade. We could hear the dull roar of it where we sat. But all within the hall was joy. It radiated from the faces of God's blood-bought children as they gratefully and reverently remembered their precious Lord's death for them. It was said of it "In all probability this great service, with its born-again communicants packing the great auditorium, arena, platform, choir stalls, amphitheatre, three rows of boxes, the spacious balcony, and even standing in the top gallery—finds no parallel in the whole of Church history."

In the afternoon, Principal George Jeffreys prayed for the sick, and here was manifested

EASTER TRIUMPH

and joy, for our glorious risen Lord was there and that to heal and bless.

I remember one old man who was miraculously healed right before our eyes. He sat during the service, and when going up to be prayed for, he hobbled painfully with two sticks. He came back in the same painful manner, and sat down heavily. Presently he began stamping one foot, then the other. Then he got up and found he could stand

upright. Then he did a little jump, and his face beamed—he realised that he had received *the resurrection life of Christ*, and he was full of Easter triumph and victory. He got out of his seat and walked up the passage way, then he ran. He had to shake hands with everybody, he hardly knew what to do for joy. To us he said, "Crippled for years and years, and I'm over seventy!" He laughed for joy while the tears ran down his cheeks, and we were weeping and laughing with him.

We cannot all have the privilege of joining with part of the big Elm family at Easter. Some have dear ones that they cannot leave, others find it beyond their limited means. Let such remember that the dear Lord appeared first of all to one lonely woman, one who had been pardoned and cleansed, and her gratitude shewed itself in her full love to Jesus her Saviour. It was that love that He rewarded. The rare supremacy of

THE MAGDALENE'S LOVE

leaps into light at every word, and Jesus passed over all others and appeared to her first. Does it not shew that great love is valued by Christ above all other things? And so just let your love go out to Him, and you too will have a vision of our glorious risen Lord. Your loneliness will vanish in sweet communion with Him.

Get alone with Jesus, His precious Word in your hand, and give yourself up to happy meditation and praise, and you will have a "feast of fat things" that will fill your heart with loving, grateful joy.



Fruitful Campaigns—Fervent Ministries—Far-Reaching Blessing

JOYFUL SERVICES.

Woodside, Croydon. "Conquerors and Overcomers" was the watchword of the second anniversary service at the Adult School, Woodside. The saints were pleased to welcome Pastor Henderson. The hall was packed. The Crusaders sang special hymns. Pastor Henderson gave a stirring message of which the keynote spoke of "saying yes to Jesus and no to Satan." He also gave his own testimony.

Mr Clarke passed on a word as to how the work started, and everybody was filled with the joy of the Lord.

NEW FOURSQUARE CENTRE.

Thornton Heath (Pastor J Wooderson). We praise God for opening up a new Foursquare centre here, and for setting His seat upon His work. The saints are experiencing times of real spiritual blessing under the faithful ministry of Pastor Wooderson. Souls are being saved, and there are many remarkable testimonies of healing. There is a steady increase in the numbers present,

and the Spirit of the Lord is indeed manifest.

The Crusader branch is an outstanding feature of the work. There is a band of real earnest young people, truly on fire for God. Great interest is being shewn in the open-air work. Truly God's smile is upon this corner of His vineyard. To Him be all the glory.

TIDE OF BLESSING RISING.

Eastbourne (Pastor J R Moore). The tide of spiritual blessing is still rising in Eastbourne.

Chiefly we praise the Lord for the ingathering of precious souls, twenty-three in the past few weeks having signified their acceptance of Jesus as Saviour.

During February, Pastor Moore exchanged platforms with Pastor Lees, of Croydon, and the church here was much helped and blessed during Pastor Lees' ministry.

One Sunday recently, Pastor Boulton was present and gave the Word both in the morning and evening services, in

the evening commemoration of the Lord's Supper, the Saviour's presence was most wonderfully manifested.

Pastor Moore's messages, too, have been specially blessed. The Holy Spirit is indeed working mightily. One cannot express the joy felt by all in this great spiritual uplift.

A recent Wednesday was set apart for prayer. The Tabernacle was open all day from seven a.m. to nine p.m., while worshippers came quietly in and out throughout the day, staying as long as their varying duties permitted, and towards the close of the day, as more were able to assemble together, God again manifested unmistakably His gracious approval of this time of worship and petition for revival.

SPIRITISM DENOUNCED.

Leeds (Pastor T H Jewitt). In spite of the cold weather and a heavy fall of snow, quite a good congregation of Foursquare Gospellers turned up at the Albert Hall on a recent Sunday evening in March, to signify their unwavering faith

in the divinely inspired and infallible Word of God

At this meeting Pastor Jewitt denounced that evil and satanic cult called "spiritism" It was clearly shown from their own statements and teachings that this "doctrine of devils" cannot stand the light of the Word of God

From certain statements produced by Pastor Jewitt the congregation saw that among the fruits of spiritism there were three black I's—infidelity, insanity, and immorality

In the power of the Holy Ghost our brother emphatically denounced this horrible lie which has arisen, and which is cunningly working its way into families and homes, and even churches, dragging its victims away from all that is holy and Christ-like, down to degrading immorality and everlasting damnation

But the service did not close until there was lifted up before them the Christ of the Foursquare Gospel, who is able to set men free even from spiritism, lifting them from the depths to the heights

With much fervour the saints sang at the close of the meeting

He breaks the power of cancelled sin,
He sets the prisoner free

We rejoice to record that before the close of the meeting, the Lord brought salvation into the midst To God be all the glory

REVIVAL SCENES AT MALDEN.

Malden (Evangelist Gordon) God is blessing the ministry of His servants, Pastor and Mrs J Woodhead (Leigh-on-Sea), in the campaign they are conducting here The first week was a real



Interior of Hall at Malden.

fight The Word has been going forth daily in power, and is proving now to be the power of God unto salvation Some twenty-six souls, young and old, have professed salvation The attendances are increasing, and great interest is being manifested, inasmuch that hungry saints are travelling six miles nearly every night of the week to hear the blessed truths of God's precious Word

Not only are sinners being saved, but the saints are being edified by the ministry of His servant, as God each day speaks through him

CITY TEMPLE ACTIVITIES.

Glasgow (Pastor S Gorman) This assembly, under the able ministry of

Pastor and Mrs Gorman, is continuing to hold the fort of the Foursquare Gospel in Glasgow, and is advancing and deepening its spiritual life The various meetings through the week are well attended, and the prayer meetings on Tuesday nights are hallowed times where God makes His presence very real to His children They are also richly blessed and built up on the Word of God at the Thursday night Bible studies taken alternately by Pastor and Mrs Gorman During the Sunday evening Gospel services, which are attended by a good number of visitors, the Spirit of God has been convicting and converting men and women, one of the most recent being a young Jew who had come in one Sunday evening and been gloriously saved

The Crusader meeting on Monday evenings is attended by an enthusiastic band of young men and women, who are given ample opportunity of using their talents in singing, readings, and Gospel addresses, and God is blessing them The open-air band on Saturday night at the corner of Gardner Street and New City Road is being used by God to the saving of souls, and very few Saturdays pass without someone being delivered from the bondage of Satan into God's most marvellous light As the precious seed is sown, God gives the increase

DEEPENING OF SPIRITUAL LIFE.

Grimsoy (Pastor A C Coffin) God is moving in this assembly, and the saints are rejoicing in the Saviour who fully satisfies and is a constant Companion and dearest of all friends

The meetings are hallowed by the presence of God, and there is a deepening of spiritual life We praise God that the last few weeks have seen an increase of attendance at the meetings

On a recent Sunday evening a very moving message was

delivered on that well-known text "Revelation iii 20, "Behold, I stand at the door and knock" This message was a blessing to all present, and it is known that one young man was saved at the close of this beautiful service This was followed by a testimony meeting, when several testified to the time when Christ knocked at their hearts door, almost all who testified said that they were saved through the prayers of loved ones

The Lord's healing power is being made manifest, and praise is given for a little child, whom the Great Physician healed in answer to prayer, when it was about to have a serious operation on the throat

We praise God for a growing in-

terest in the Word of God among the children of this Sunday school This was especially noticed on prize Sunday in February, when at their own request, having sufficient marks thirty-one children received beautiful Bibles

CAMPAIGN AT HALSTEAD

Halstead, Essex This little country town has been surprised by a direct frontl a tuck from the Llim Foursquare



Pastor Chas Kingston

forces, and although some have criticised, others have been captured for the Master Beginning with a mere handful, the meetings have grown in power and numbers Some have testified to healing one, a young man, stated he had been delivered from epileptic fits, while a sister said the Lord had healed her of severe stomach trouble The meetings were conducted by Pastor and Mrs Charles Kingston, and an assembly is being opened here of which Mr Holmes will take charge The prayers of "Evangel" readers are requested that God will abundantly bless the new Elim assembly

SINNERS RESPONDING.

Hendon (Pastor H W Fardell) A time of great blessing was again spent on Thursday last,



Pastor H W Fardell.

when the church was favoured with a visit from Miss Ching There was a very large response of box holders in bringing in their World Crusade boxes, more than half of the congregation responding

The interest of all present was roused as Miss Ching read several letters from our missionaries, and all hearts rejoiced as they heard of the wonderful way in which the Lord protects His workers in the foreign lands, and how He supplies their every need What a wonderful Saviour

Some of the Gifts of God

VI.—The Gift of Tongues.

By Pastor LEN J. JONES

WE will deal with these two gifts of *divers kinds of tongues and the interpretation of tongues* together. They are different gifts, but under certain conditions one is dependent upon the other.

These two gifts have been given much prominence; in fact, when you speak of gifts to some they only think of these two. There are

NINE GIFTS,

and when we speak about the gifts of the Spirit, we mean the nine, and not only these two

The reason for their prominence may be that these gifts are vocal, so that their manifestation attracts attention. Let us remember that they are at the bottom of the list, and are not the most important. That they are important, however, is just as clear, for if they were not, they would not be in the list at all

Speaking in tongues in the church, with interpretation, is for the edification of the church. The two gifts are a means to an end. There is a danger of being more concerned with the means than with the object in view—more concerned about the exercise of the gifts than the edification of the church—a contentment that the gifts have been manifested, and an unconcern whether the church has been *really* blessed through the manifestation. This is a grave, as well as a prominent danger. That which is aimed at, the edification of the church, must be considered more important than the agency used for

THE BLESSING OF THE CHURCH.

There has been much discussion as to whether there should be any difference in the conduct of a meeting when brethren come together, or, alternatively, when "there come in those that are unlearned, or unbelievers"

An evangelistic meeting, when the unsaved are gathered together, hardly calls for speaking in tongues and interpretation. Though perhaps accused of quenching the Spirit, the evangelists who have taken this stand are the ones who are being mightily used in the salvation of souls. Others who are in bondage about this matter, maybe are being used to bring blessing to God's people, but are not being used to reach the masses outside.

A little fact is worth a lot of theory, and those who would think differently must not blind themselves to what is going on around. It must be kept in mind, too, that the Lord has made us *triune*—giving us spirit, soul and body. If the Lord did not want us to think, He would not have given us faculties to think with. The fact that we are beings

CAPABLE OF THINKING,

shews that we are to think. We must not become so spiritual (?) that instead of being *triune* we endeavour to make ourselves *biune*—as though we were but body and spirit, and our mind not to be used—as though

we must not reason, must not consider, must not deduce, but just do as we "feel led" and all will be well.

That the Spirit of God does lead people is true, "For as many as are led by the Spirit of God, they are the sons of God"; but there is a time when we are to do what we believe is right, without any particular feelings about the matter. We need a little practical everyday commonsense in our spiritual experience. When it is time to get up in the morning, we get up, or we should, without any particular feeling. We do it because it is the right thing to do. If we waited until we felt led, we would often be guilty of sleeping in. So it is in spiritual things. While there is a leading of the Spirit of God, there is also a time to do what is right without any particular leading.

It is noticeable that in the chapter which sets the speaking in tongues and interpretation in order, we are told not to be children in understanding (I Cor. xiv. 20). It seems that this verse in its particular setting tells us not to allow ourselves to be lulled to sleep by any spiritual anæsthetic, but "in understanding be men". Another verse to be noticed is the 37th, where after the setting of these gifts in order we read, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (verse 37).

THE FIRST CHARGE

against the person that deals unscripturally with this subject is that he is not spiritual and does not understand

In another part of the chapter (verses 7 and 8) we are reminded that even with things without life, such as pipes (flutes) or harps, there has to be some order if we are to know the tune. The trumpet or bugle is the next illustration, and we are asked, Who will prepare himself for the battle if the call is uncertain? So we are told to learn a lesson from these illustrations, and not be like flutes or harps, with nothing definite in view, or the call on a trumpet that cannot be understood. The music of the flute may be sweet, but it does not mean anything—the trumpet, too, may be able to make a noise, but it is not fulfilling its purpose.

So we believe that there is a time when the speaking in tongues and by interpretation should be in abeyance. Besides being the most practical, we believe too that the position is scriptural. The person who says, "I cannot help myself when the power of God comes upon me," is wrong—he can help himself. The fact that it says, under certain conditions (I Cor. xiv. 28) "to keep silence in the church, and let him speak to himself and to God," gives this person no ground to stand upon.

It is good to take notice of the warnings. At the same time we must encourage rather than exclude such speaking in tongues and interpretation as is

beautifully in order and perfectly scriptural—[^]for speaking in tongues and interpretation is scriptural, and in

HARMONY WITH THE PLAN

and purpose of God. In our endeavour to keep clear of extravagance, let us be careful that we do not put our hand unwarrantably upon this God-appointed ministry.

We will now consider a scriptural and orderly speaking in tongues

We find in the Scriptures a two-fold speaking in tongues. The first is a speaking in tongues not unto man, but of mysteries unto God. No man understands this. It is not meant to be understood or interpreted, but is a pouring out of the soul in prayer to God. This is not a public speaking, but private—not something that edifies the church, but something that edifies the person himself.

Regarding this speaking in tongues that is not for interpretation, the Apostle Paul said, "I thank my God, I speak with tongues more than ye all yet in the church I had rather speak five words with

MY UNDERSTANDING,

that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The other speaking in tongues is in the church, and is to be interpreted. In fact, there is not to be speaking in tongues in the church without interpretation. If there is no one to interpret, there should be no speaking in tongues.

Failing to distinguish between these two has brought trouble. Two mistakes can be made, both of which would bring confusion. The first is speaking in tongues in the church publicly for interpretation when the person should keep silence in the church, and speak to himself and to God. This danger is as far as speaking in tongues alone is concerned. The second danger is in connection with interpretation, and consists of a person trying to interpret a speaking in tongues that was never meant to be interpreted.

There are degrees of fluency and liberty in speaking in tongues and interpretation, as there are degrees in the manifestation of the other gifts. Although this covers a good deal of ground, there is still room to say that there are people who speak in tongues that should keep silence in the church. Their language is not at all clear and full, but cramped and with repetition, and does not come with

POWER AND ANOINTING.

A person with understanding would not attempt to interpret. The person that does attempt interpretation will probably get himself into trouble. While it is deplorable that the whole church should suffer because of our mistake, yet a few heartaches along this line prove wonderfully instructive, to those who are really seeking the will of God.

It does happen, too, that a person will start speaking in tongues in order and with anointing, but does not keep the anointing. Perhaps he begins to fear or doubt. Perhaps he does not keep yielded to the Spirit of God, or perhaps he does not stop just at the

right time. The same hindrances, too, can be suggested regarding the interpretation. How beautiful, blessed, and edifying it is, however, to hear a person, with power and anointing, deliver his message like rivers of living water, so fluent and so free, and then to hear the interpretation with the same liberty—no commotion or excitement, but all beautifully in order.

In respect of the private speaking in tongues unto God, no other argument need be given in favour thereof than those passages in the Word of God which tell us that such a person edifies himself, and that Paul thanked God for it.

Again, in respect of the public speaking in tongues in the church for interpretation, no other argument in favour thereof need be given than the Word of the Lord which makes it clear that there is such a gift. With interpretation it is equal with prophecy, and can be a means of much

BLESSING TO THE CHURCH.

We are in a weak position indeed, when we refuse to hearken to the voice of the Lord and the light of God's Word, either as a check upon us regarding something that we are doing that we should not be doing, or something that we are not doing that we should be doing. As there are sins of omission as well as sins of commission, so there is a procedure that refuses to hearken to the Word of God for correction, and there is another failure if we refuse to hearken to the Word of God when it exhorts us to do something that is not being done. The Word of God is a lamp unto our feet and a light unto our path. It was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. It is better to give heed to the Word of God than to human philosophy and reasoning—it is better to listen to its precepts than to the traditions of men, and thus avoid the Lord's condemnation and judgment, "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men."

If then these gifts are not to be encouraged, when the unsaved are gathered together, while yet

GOD, WHO DOETH ALL THINGS WELL,

has put such gifts in the Church, what is the suitable time for their manifestation?

A good time for this is Lord's Day morning, when God's people are gathered together. Even then, we are to be sure that all things are for the edifying of the church. Surely much emphasis needs to be laid upon this warning. If people are zealous of spiritual gifts, let the edification of the church be their aim, and let them seek to excel in this—not for a little selfish gratification, but for the blessing of others. Others, *others*, OTHERS, is the note that rings out exultantly in connection with spiritual gifts.

Because of a little extravagance, some are afraid of the gifts, and have excluded them altogether. This is not wise, and not the best, although better by far than confusion or extravagance. Let us make the best our aim, putting our hand upon that which

is not a blessing and edifying, but encouraging a manifestation of speaking in tongues, with interpretation

ACCORDING TO THE SCRIPTURES.

"To see the best, and be content with less, is surely to be disobedient to the heavenly vision" (F. Montresor)

Our aim is to ring out triumphantly the joyful news of these precious gifts, but we would sound out just as loudly the note of warning regarding misuse. The chapter we have been dealing with (I Corinthians xiv) exhorts to a pursuit of the gifts, but there is even a stronger exhortation running through this chapter concerning misuse. We would ring both bells—the

bell of good news, yet by no means that bell alone—we would just as loudly ring the other bell of warning, for there is a need of this warning note. Even when God's people are gathered together, and everything else is in order, there is a limit as to the number of messages, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God" (I Cor. xiv 27, 28)

So we close this most interesting subject, pregnant with life, with the scriptural injunction that inasmuch as we are zealous of spiritual gifts, let us seek to excel to the edifying of the Church

God's Promises

By GEORGE D. WATSON

WE live on promises. To say that we can't accept promises, that we can't trust in a bare promise, can't depend on it, can't transact business on it, is to go in the face of universal experience.

A promise implies the coming of some good to us, of which we are not yet in possession. A promise does not refer to anything evil coming to us—that is a threat. A promise is a statement we take for the time being of something good we are hoping for. It is the basis upon which rests all governmental business and domestic life, and all the affairs of this life are transacted on

NOTHING BUT PROMISES.

Marriage and currency are promises, so are treaties between nations. A cheque is a promise, and all the business and affairs of this world are carried on by promises. The world lived four thousand years on the promised Messiah, so that from the Fall until the day Jesus was born was a great arch of promise, and on that arch the world hung. The promises extend from the beginning until the present, and from the present to the future, and when the Lord calls on us to get saved on a promise, we simply do what on business principles we do in every other matter. God's promise is a projection from Himself that we may take hold of. We cannot take hold of the abstract Deity. An infant could take hold of the moon as easily as a man's mind can grasp the infinite God. Now, how can souls be brought in contact with the Divine nature? Why, God lets down these promises, and by believing on them we are brought up into fellowship with the Divine nature. A promise is like a rope thrown to

A MAN OVERBOARD

by which he can be drawn aboard the vessel, so by promises we are brought up by the Divine Spirit into fellowship with the Divine nature.

God unbosoms Himself to us in His promises. We only live a minute at a time, but God lives in eternity, the eternal past and future. He "inhabiteth eternity." Now, inasmuch as you live only a minute at a time, God says, I will give you a promise that ex-

tends into to-morrow, so that by taking hold of God's promises you get the substance of what will come to-morrow. When I believe God's Word I get the benefit of what took place two thousand years ago, and will get the benefit of what is to come, and I virtually spread myself over the whole duration of ages by simply

BELIEVING GOD'S PROMISES.

There are, it is said, over thirty-two thousand promises in God's Book, and they touch every phase of human experience. Promises of pardon that will bring you forgiveness this moment, for cleansing from all sin, for keeping, correcting, guiding, healing, perplexities, business life, time and eternity; for the young, middle-aged, old, fatherless and widows, for war and peace, for home or afar, poverty or wealth, health, sickness and death, for daily bread and raiment, for homes on earth and mansions in the sky.

God has floored the earth and roofed the sky with promises. We are born on a promise and God meets us with a promise. "When thy father and mother forsake thee, then the Lord will take thee up." And when we lay us down to die, we shall lay our head on

A PILLOW OF PROMISES

like this: "Be thou faithful unto death and I will give thee a crown of life." And as we soar to God's throne we are accompanied by a promise of a place in the first resurrection. Promises touch life at every pore. Now God, if He can, has exhausted Himself in promises to us. All these promises are in Christ, and not one fulfilled out of Christ. Jesus is the depository and repository, every gift of God is in Christ Jesus.

God's promises are God's government bonds. The government has issued bonds to pay the national debt, and people buy these bonds, and they are held. The very existence of the government upholds these bonds, and all God's promises are bonds, all paid for. They have coupons, and every time you cut off a coupon you get a blessing, and the coupons never exhaust. Jesus stands back of these promises, they are all given through Him.



By Pastor P N CORRY

Sunday, April 19th, 1931

READING. Luke VII. 1-10.

MEMORY TEXT. "The Lord is gracious and full of compassion, slow to anger and of great mercy. The Lord is good to all and His tender mercies are over all His works"—Psalm cxlv 8, 9

THE CAPERNAUM CENTURION TEACHER'S NOTES.

Once more the lake-side city of Capernaum is the centre of this week's talk, but this time we are to meet a fresh and striking character. By the way it would be a good thing to get the children of the class to name the various characters that the Lord came in contact with in this city. Do not tell them yourself, but let it be a little revision of previous lessons, and in so doing fix the character in the minds of the scholars. In all classes, revision work is useful and helpful.

This centurion was the captain of the troop quartered at Capernaum, the servant of Herod Antipas, and, as we shall see a man of wealth and position. Notice some things about him.

I. He loved the Jews

Only a few days ago in one of the most progressive of our English daily papers I read an article by a Jew in which he said that he as a member of the ancient race of Israel was always conscious that there was a real though often undefinable barrier between himself and his fellows. He always knew that in whatever sphere he moved he was a "Jew," that friends never accepted him with unrestricted completeness, and that foes despised him doubly on that account. This, written in the twentieth century, is an up-to-date illustration that shows the marvel of this centurion's character with all the greater clearness. Of all nations in Europe that have conquered and governed, the Roman was perhaps the most intolerant of the worship, prejudices, and racial characteristics of the people they governed. Yet Jewish elders themselves testified to this centurion as being "one that loveth our nation, and hath built us the synagogue" (notice that definite article, not simply a synagogue, but the synagogue). To say the least it was most unusual that one of the captains of the imperial army of occupation should love the Jewish nation and shew it in such a wonderful way.

The ruins of this synagogue, although built for Jewish worship, testify

to the fact that Roman architects planned it, and one authority states that all its measurements were governed, not by the Jewish standards of measure, but by the unit of the Roman foot and its proportions, which was the universal Roman rule for basilicas. The capitals of the pillars were beautifully carved with bunches of fruit, and one bit of carving that I saw when visiting this spot in 1930 shewed the pot of manna, and another the seven-branched candlestick. There are other carvings, however that would make any priest from Jerusalem raise his hands in horror, for there are two Roman eagles holding two ends of a Hercules knot (see photo reproduced), and other carvings of a mythical character, which would never be allowed in any synagogue of Jewish construction. These shew the pagan Roman influence of the builder of this synagogue. His love for the Jews certainly marked him out as an extraordinary Roman soldier, but the wealth

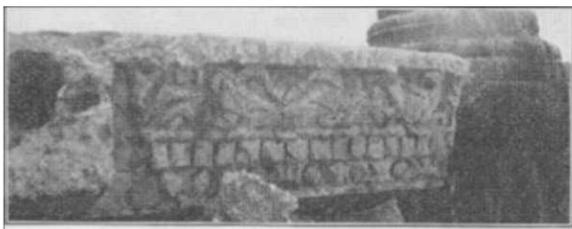


Photo by [Col C S Cooper] Roman Eagles Carved on the Synagogue Wall,

of decoration and the construction of the synagogue shews how deep his regard must have been. I do not know of any other such example in the whole of Palestine, it is marvellous.

II He Loved His Slave

Slaves were not thought much of in the first century AD. If you will read Ephesians vi 5-9 and Col iv 1 you will see that the Apostle Paul laid down rules to guide Christian masters as to the treatment of their bond-slaves. This centurion had a young man or lad (Matt viii 6, margin) who was his slave, and knowing the time in which they lived and the character of most Romans, one would hardly expect any consideration or regard for a slave, yet we are told that this lad was dear unto him (Luke vii 2). He certainly was a different sort of army captain to those usually met. He loved the people he was placed to keep in order, and he loved even a boy-slave in his service, yet in case you should think that such characteristics hardly go well with army discipline and the government of a conquered race, he lets us know that such is not the case.

III. He Loved Discipline.

As one set in authority he was not slack and when he said to one of his soldiers, "Go," he went, and to another "Come," he came, and to his servant, "Do this," he would do it (Luke vii 8). His love of his servant and of the Jews did not make him soft, or slacken the discipline which he had a right to expect. He was the better man and the better centurion for his regard of those under his authority, and I am certain as a result the service rendered to him was all the more readily given. Many imagine that love and discipline do not go together, but if you will read Hebrews xii 5-11 I think you will see that such a view is altogether mistaken. This Roman centurion contrived to combine the two, and as a result the character that the Word shews to us is especially fine.

IV He Loved the Lord Jesus.

In spite of the grand character that the elders of the Jews gave him, in spite of his friends, and in spite of the testimony that the synagogue and his servants could bear, he himself had only one word to say, "Lord I am not worthy." This unworthiness found expression in two ways and in two words, verses 6 and 7 should read as Edersheim shews, firstly, "Trouble not thyself for I am not fit (levitically speaking) that Thou shouldst enter under my roof." As a Gentile his house would be considered as "unclean" (see Acts x 28), and would defile any Jew that entered. Secondly, he says, "Neither thought I myself worthy" (a Greek word altogether different from the first, and which referred to his own spiritual, moral and religious condition). I though a great man, probably the most important in the city, he regarded himself as an unworthy man, on the ground of his Gentile birth and his own failings. Yet as Edersheim says, "In his self-acknowledged 'unfitness' lay the real fitness of this soldier, and in his deep-felt unworthiness his real worthiness for the Kingdom." The Lord Jesus saw the greatness of his faith, recognised the true worth of this man when compared with many Jews (see Matt viii 11, 12), and granted his request, and the honoured servant lad was healed by the word of power, so that when they that were sent returned to the house, they found the servant whole that had been sick. I am sure that from that moment the noble centurion became a lover of Jesus, besides being a lover of the Jews and of those that served him. He went into the kingdom not because of the great value that he placed upon himself, but because he trusted in the word of power, spoken by One greater than he could ever be, and worthy of trust when he was most unworthy.

— — —
 If I really, really trust Him,
 Shall I ever fret?
 If I really do expect Him,
 Can I e'er forget?
 If by faith I really see Him,
 Shall I doubt His aid?
 If I really, really love Him,
 Can I be afraid?

Concise Comments & Interesting Items

Principal Jeffreys and Nottingham. This cutting taken from the "Joyful News" appears to be a reference to the great Foursquare campaign in Nottingham

"The following is an extract from a letter recently come to hand from a big city in the Midlands

Last October an evangelist came to this town and took over a derelict church. He was a stranger, and had no congregation to come to. For seven weeks he toiled hard. The result is over a thousand converts, and a church filled every Sunday. At Christmas he moved on and left a pastor in charge. Now in that derelict sanctuary on three nights in every week, apart from Sunday, meetings are held with an average attendance of eight hundred. On Saturday and Sunday evenings open-air meetings are held, and conversions are frequent. The pure Gospel is preached the young people are attracted and held by its simple message. 'Joyful News' is right when it tells us that this and not the providing of amusements, is the way of blessing."

Earthquakes seem very far away from us in England. Some of us can remember slight tremors. My mind goes back to a stay at a farmhouse in Derbyshire, during a series of meetings, when I awakened one night thinking the bed had gone through the floor. It turned out to have been a slight earthquake

which caused considerable local excitement. Yet while earthquakes are comparatively so rare to us, it is stated by Mr J J Shaw of West Bromwich that "every day for the past five years the world has been subjected to an earthquake." Mr Shaw has a delicate instrument for recording earthquakes in any part of the world. We have had a specially bad batch of 'quakes since November last. Our heavenly Father knows all about these crackings of the earth's surface, and controls them for the working out of His own purposes.

The "War Cry" reports

"A father and son, both Salvationists, were so anxious to take their places in the corps that they took turns in attending indoor and outdoor meetings with the only pair of boots they possessed between them.

Another bandsman present at the Saturday night meeting was seen no more during the week-end. His father came out on Sunday in the same pair of boots.

A little child borrowed some other child's 'Wellingtons' in order to attend the Young People's Meetings."

The Evangelists of America were invited to a great convention at the Moody Memorial Church in Chicago at the commencement of this year. During the week's meetings 700 people were converted. The Christian business men of Chicago were so pleased with the re-

sults that during the next few years they are arranging for special campaigns in theatres and public halls. We hear a great deal about the racketeering spirit in Chicago. It is good to hear also of the evangelistic spirit.

The Bible Training Institute of Glasgow recently held their annual missionary day. Many missionaries have been trained at the Bible Training Institute, and are now scattered throughout the world. One of the speakers recalled an apt utterance by Mr Hudson Taylor, founder of the China Inland Mission. Mr Taylor said, "You will never be able to fish in the rivers of China unless you have learned to fish in the rivers at home."

The vastness of creation is brought home to us in various ways. Here are some amazing facts to consider.

"Astronomers estimate that there are from 770,000,000 to 2,000,000,000 stars of all magnitudes. The distance across the known universe is more than 60,000,000,000,000 miles. An express train, travelling at the rate of twenty miles per second, would require 300,000,000 years to cross this known universe once! Some think that there are more than 1,000,000 stars as large as our sun. Our world, weighing about 6,000,000,000,000,000,000 tons, is just a baby world when compared with the sun which has a diameter of 854,392 miles, or 329,390 times as large as the earth."

A Welcome and a Warning

(Isaiah i. 18, 19, 20)

GRACIOUS indeed is the welcome which God gives to the sinful and needy. It is He who gives the invitation "Come" so often in His Word.

Isaiah 18 contains one of the sweetest of His calls and one of the most blessed of His promises.

"Come now, and let us reason together, saith the Lord.

Though your sins be as scarlet,
They shall be as white as snow,
Though they be red like crimson,
They shall be as wool."

The Call.

COME—the invitation to the sinner

The Time

NOW—the time of acceptance—of salvation

The Object.

LET US REASON TOGETHER—

He would call us to the path of wisdom and true joy.

The Person.

SAITH THE LORD—Yes! He is the One who takes the initiative. It is He who gives the invitation—He who knows all that we are.

The Promise.

THOUGH YOUR SINS be as scarlet, they shall be as white as snow—though they be red like crimson, they shall be as wool.

He is fully aware of all that we have done and of all that we are. But He has found a way in righteousness for our guilt to be blotted out. He gave His Son—His only Son to die. On the cross atonement was made. He Himself cried, "It is finished" and now He is at God's right hand

in heaven, for God has accepted the sacrifice and glorified His Son who offered it once and for all at Calvary.

What is our part then? It is this, "If ye be willing and obedient, ye shall eat the fat of the land."

If we accept the invitation and own our sins and come to God in answer to His call—blessing—abundant blessing—eternal blessing shall be ours.

The warning note is sounded clearly—"If ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken it."

There is danger—beware. The sinner—the guilty creature who makes light of all the entreaties of God in the Gospel—seals his own death warrant, he secures his own everlasting doom.

God speaks the welcome and the warning alike while it is to-day. Harden not your hearts.

Classified Advertisements

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