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# NEXT WEEK: Special Personal Evangelism Number

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# The Elim Ecangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 31

AUGUST 2, 1935

Twopence

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



Photo by]

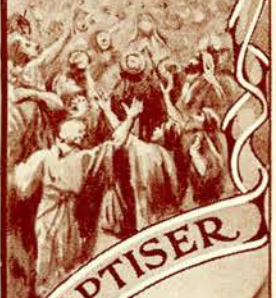
[Pastor E. J. Phillips.

On the Lake of Galilee.

COMING KING

"I  
will  
come  
again."

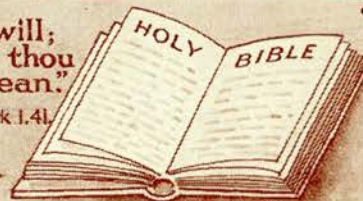
John XIV. 3.



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

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed

General Headquarters:

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

Vol. XVI. August 2, 1935 No. 31

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



**BRIGHTON.** July 23—Aug. 4. Elim Tabernacle. Regular meetings by Pastor J. McWhirter.

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

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

**HORSHAM.** August 3-5. Elim Hall, East Street. Special services. Speakers: Evangelist J. W. Newman and Mr. W. George.

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

**SOUTH CROYDON.** August 18, 19. Elim Hall, Selsdon Road. Special services. Speaker: Pastor L. Morris. Special visit of London Crusader Choir, Sunday (August 18), 6.30 p.m.

**WHITBY.** Regular Foursquare Gospel services are now held in the Elim Hall, Cliff Street.

Seaside and country outing to Hove and Elim Camp on Wednesday, August 7th. Coach will pick up passengers at London Bridge, Clapham and Croydon. Picnic lunch and tea provided. Inclusive charge 6/9.

## AUGUST CONVENTIONS

**Brighton.** August 5. Corn Exchange (Exhibition building adjoining Dome, now being reconstructed, entrance: Church Street). 3, 6.30. The Revival Party. Preacher: Pastor J. McWhirter. Aug. 6—8. Elim Tabernacle, the Lanes (next G.P.O.). 7.30 p.m.

**East Ham.** August 4. Elim Tabernacle, Central Park Road. 11 and 6.30. Speakers include Pastor W. G. Channon. Convener: Pastor J. Kennedy.

**Grimsbay.** August 4—8. Elim Hall, Tunnard Street. Speakers include Pastor A. Maccullagh and Miss A. Kennedy. Convener: Pastor V. S. Pritchard.

**Hull.** August 4—8. City Temple, Hessle Road. Speakers include Pastors E. C. W. Boulton and W. A. Nolan. Convener: Pastor H. W. Fardell.

**Kensington.** August 4, 5. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include Pastors G. Kingston, C. J. E. Kingston and H. Mason. Convener: Pastor J. T. Bradley.

**Romsey.** August 4—6. Speakers include Pastor T. A. Carver. Convener: Evangelist C. R. Cooper.

(Continued at foot of next column).

# COME TO THE GREAT FOURSQUARE RALLY

at the

# Crystal Palace

LONDON.

SATURDAY, 7th SEPTEMBER  
SPECIAL FEATURES ALL DAY

(see page 486).

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

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

**SUNDAY SCHOOL SCHOLARS AND CADETS** may obtain tickets from Sunday School Superintendents at 3d. each.

**RESERVED SEATS.** A number of reserved seat tickets for the baptismal service at 6d. each, and for the evening service at 1/- each are obtainable from the Accountant (address above). All other seats free.

**PROGRAMMES.** Illustrated Programmes will be ready in a few weeks, price 3d.

**LONDONERS.** Cheap fares by rail and easy access by bus and tram.

**DAY VISITORS TO LONDON.** Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

## Principal George Jeffreys

AND REVIVAL PARTY

at the Tent,

Doncaster Road, Scunthorpe.

Sunday, July 28th to Thursday, August 1st. Sunday at 3 and 6.30. Week-nights at 7.30. Thursday afternoon at 3.

Evangelist Tom Thomas will commence a Campaign in the same tent on the following Sunday, August 4th. Sundays, 3 and 6.30. Week-nights (except Friday) at 7.30. Thursday afternoons at 3.

### PRELIMINARY ANNOUNCEMENT.

Principal George Jeffreys and Revival Party's  
Switzerland Tour

September 14th to October 16th,

with meetings throughout German and French Switzerland.

FURTHER PARTICULARS LATER.

## ELIM SUMMER HOLIDAY HOMES

**ABERDEEN.** "The Silver City by the Sea." Open to August 19. An excellent starting point for the renowned Scottish places of interest. Miss Volckman, 7, Queen's Gardens.

**BRIGHTON DOWNS.** Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

**EASTBOURNE.** Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde. Granville House, Gaudick Road.

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

**GLOSSOP.** Beth Rapha, open throughout the year. Near hill and moors. Bracing air. Crusaders, August 3—17. Apply Pastor and Mrs. W. L. Taylor.

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

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

### AUGUST CONVENTIONS (continued)

**Southend-on-Sea.** Seaview Rd. (off Southchurch Ave.) Aug. 4—11. Speakers: Mr. and Mrs. W. L. Bell and Pastor C. Kingston. Sundays, 11 and 6.30. Bank Holiday, 3 and 7 (tea provided in interval). Other days, 7.30.

**Plymouth.** August 4—8. Elim Tabernacle, Rendle Street. Speakers include Pastor E. O. Steward and Pastor and Mrs. A. V. Gorton. Convener: Pastor J. Woodhead.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 31

AUGUST 2, 1935

Fridays, Twopence

## Power from on High

### IV.—Proving Spiritual Gifts

By Pastor A. LONGLEY

**G**OD has inexhaustible energy. The whole vast universe that He has produced is energy. All matter is energy. Even the seemingly inert block of wood is a mass of whirling atoms. Light is energy. Sound vibrates through the ether. Stars are energy and the sun is energy. It seems that God must create, for his very self-expression is creative. The universe is the result of God expressing himself. His word of energy produces but other forms of energy. It is impossible to find a period when God ceased from self-expression. The very nature of God compels Him to express Himself. He must give. He must outpour Himself in some way. He cannot refrain from giving. Energy of some kind must constantly be going out of Him; this is His nature. If God is not creating worlds he must be producing something else. The care of billions of worlds is a task not sufficient to satisfy the immense energy of His nature. He must have an angelic creation also and that is not enough, so He makes man and then adds the complicated task of saving the sinful. He has filled the immensity of creation with an infinite number of opportunities of self-expression. Everything that God has produced is productive, that which God has outpoured goes on outpouring. The stars have radiated light through countless ages. The sun has saturated this earth with the favours of its heat and light from the beginning of time. It goes on pouring out unceasingly and happily for He maketh the outgoings of the morning to rejoice, for

#### LIGHT WAVES SING.

Flowers breathe their perfume on to the cloke of the passing breeze which carries it to us. The bird pours out its melody. Nature uses the energy of its sap in an external manifestation of leaves and colour. Only man has broken this law of unselfish giving and only by the curse of sin is this law broken. God is love and love must give; must bestow itself upon others.

The Gospel of Christ is the channel of God's power to man. God is not confined by using this power as some so-called broadminded people would imagine. Eternity alone will reveal how much energy God has

expended via the gospel. Within this channel the power of God is separated into yet more channels and thus the individual believer becomes the means in God's hands by which He outpours Himself to the world. Within the individual the power of God is again separated into two more channels namely the Fruit of the Spirit of Christ and the Gifts of the Holy Ghost. Within each of these two channels the power of God is further separated into nine different channels and thus we have the ninefold fruit of the Spirit of Christ and the nine Gifts of the Holy Ghost. The stream of power comes from God the Creator and flows out as His self-expression in all cases. The law governing the giving of power is that power may be passed on and in this manner God's desire to multiply His opportunities of self-expression is fulfilled. God cannot be pleased to hold up energy. He asks for more and more opportunity to bestow it upon man. He only gives power to one that it might reach another and to another that it might reach others. The greatest purpose behind every expression of God is to create by one expression the opportunity of further expression. The motive of this law is love. The Fruit of the Spirit and the Gifts of the Holy Ghost must become

#### THE OUTGOINGS OF GOD

or else this mighty law is violated. God is always endeavouring to reach out to the untouched. His manifestations of power will always expand. The nine Gifts of the Holy Ghost are more direct evangelism than the Fruit of the Spirit of Christ, and God uses these gifts for spreading the gospel in a specially evangelical manner. Speaking of the preaching of the gospel the writer of the Epistle to the Hebrews says, "God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb. ii. 4). Through these channels God finds a more direct expression of His power. Less of the personality of the believer is involved in the manifestation of the Gifts than of the Fruit. Fruit produces character while the Gifts produce ministry.

We cannot say that God is confined to these eighteen separate manifestations of His power, but it is certain that these are the principal methods He uses in and through individual believers. Not even all the consequences of the Baptism of the Holy Ghost are confined to the nine Gifts mentioned in I. Corinthians xii. While it is admitted that the speaking in tongues on the Day of Pentecost made a great impression upon the strangers at Jerusalem yet we cannot attribute the conversion of the great number to that effect alone. The power of God rested in conviction upon the people through Peter's sermon which was in the power of the Holy Ghost. Conviction is not

#### CONFINED TO THE NINE GIFTS.

It would seem that the Corinthian Church had all the nine Gifts of the Holy Ghost manifest at one time or another and vocal gifts seemed to be specially prominent. We read in I. Corinthians i. 5-7, ". . . in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift." The supernatural was in evidence very plainly in this Church and there was no lack of the manifestations of the Spirit. When they came together many of them spoke with tongues and interpreted, some prophesied, some spoke words of wisdom, and others spoke words of knowledge. Yet though the Church constantly exercised gifts and had extensive practical experience of the manifestations of the Spirit they committed errors and were at fault.

Faults in the exercising of spiritual gifts would exist whenever God was hindered in His purpose of reaching out to others or whenever a manifestation failed to accomplish that purpose. Extravagances such as the apostle speaks of in I. Corinthians xiv. 26 would be a hindrance to the free coursing of the power of God to the whole of the Church. He says, "How is it brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." How can God impress in the midst of this confusion? How can God speak when

#### SO MANY DIFFERENT VOICES

want to be heard? The desire to be prominent has often frustrated the very purpose for which God has given gifts. A natural imitation of any vocal gift is doomed to fall short of the mighty purpose of God to reach others. Human speech, however fervent and eloquent cannot accomplish the same results as words that are in a special manner the outgoings of God's power. A vocal gift is described thus in I. Corinthians xii. 8, "For to one is given by the Spirit the word . . ." These words are God's method of reaching out to others. Words that are not given by the Spirit must fail to produce the intended effect of a vocal gift. We must prove our gifts. We must know that the words we speak in the manner of a spiritual gift are a gift in substance also. It is certain that experience alone is not sufficient to rule and judge spiritual gifts by. If this considerably gifted and experienced Corinthian Church were at fault in the exercising of gifts at times how much more shall we, who are less experienced, be likely to err along these lines if trusting alone to experience.

Though there were a number of other gifts in operation in this Church, their errors were connected almost entirely with the three gifts of Tongues, Interpretation and Prophecy. The apostle's instructions are almost solely regarding these three. The error was the result of ignorance. This is apparent by the apostle's words in I. Corinthians xii. 1: "Now concerning spiritual gifts, brethren, I would not have you ignorant." He then takes up three chapters in his task of removing that ignorance and showing the characteristics by which a gift can be

#### JUDGED AND KNOWN.

After instructing them there is no further excuse for those errors which were the result of ignorance. Every person that has any spiritual gift at all ought to read the instructions of the apostle in I. Corinthians xii., xiii., xiv., until he is thoroughly conversant with them. Many errors would be prevented and many extravagances avoided if some of those who are ready to produce manifestations were half as ready thoroughly to understand them in the light of the Scriptures.

Though there were a number of negative injunctions in these three chapters of I. Corinthians the whole policy is constructive. We cannot really imagine Paul presenting a policy that would eliminate the least true manifestation of the power of God.

The Corinthian Church was not the only Church that needed instruction concerning spiritual gifts for Paul wrote to the Thessalonians, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good" (I. Thess. v. 19-21). This Church also was ignorant concerning spiritual gifts for they were told to prove all things, and that meant they must understand so that they did not quench the Spirit. That constructive purpose of judging and proving manifestations that is evident in the instructions to the Corinthians is evident here also. It would seem that their very ignorance led them to quench the manifestations of the Spirit. Probably because a number of improperly functioning and unconvincing prophecies were manifest

#### THE GIFT OF PROPHECY

was despised. Unless there are some scriptural standards by which gifts and manifestations can be judged there is a danger of quenching that which is of the Spirit under the impression that it is of the flesh and of accepting that which is of the flesh under the impression that it is of the Spirit. Spiritual gifts are so valuable to the Church as the means whereby God communicates His power that we must be able to recognise them immediately that we may profit by their ministry and avoid error so that a little leaven will not leaven the whole lump.

The instructions to the Corinthians amplify the few remarks on the same subject written to the Thessalonians. Paul tells the Corinthians, "Brethren, be not children in understanding, howbeit in malice be ye children, but in understanding be men" (I. Cor. xiv. 20). In exhorting them thus he realises that he ought to provide sufficient detail respecting spiritual gifts to enable them to be men in understanding. In these three chapters he has left us sufficient knowledge of gifts and manifestations for us to be mature in understanding. Experience would cultivate intuition that may warn us of certain errors, but as this method of

judging operates through so unreliable a medium as the feelings it is inadequate as a means of proving gifts. The experience of the Corinthian Church failed to provide them with a reliable means of judging. Something more definite than the intuition that is

#### PRODUCED BY EXPERIENCE

is needed as a means of judging spiritual gifts. It is true that "He that is spiritual judgeth all things."

## GAS!

**A**LMOST every nation in Europe has become gas-minded. Fear lurks behind the mind of statesmen of all nationalities, and in the common home of the people. We may not talk about it, we may even relegate the thought to those things that are not "sporty" and not quite "the thing," yet we know the dread of gas is not a bad dream (would to God it were) but a grim reality of the next war.

Our newspapers report successful "black-outs" of coastal towns, of prosecutions in the police courts for some who disregarded the warnings until we almost wonder if the war has not already begun!

Germany has gone further and already her public are instructed that there are gases designated by different coloured crosses. White cross designates "tear gas" which causes the victims to weep profusely so that they cannot see. Green cross designates chlorine gas, blue cross covers the range of phosgene gas, both of which caused such suffering and slow death both during the war and for years afterwards. Masks protect the eyes and lungs against these but not against the yellow cross or mustard gas which can enter the system through the skin and penetrates the heaviest uniforms.

Another gas has now been found more dreadful than these four and Dr. Helmut Klotz, the famous German scientist now in exile in Paris, thus describes the fear-

But such judgment must certainly be by the Word of God whenever possible.

Those who exercise spiritual gifts must prove their gifts. The slightest element of uncertainty regarding a gift will hinder the bold exercise of it. A gift impurely functioning or a natural imitation gains for the speaker prestige as the channel of God's direct power that he is not entitled to and no spiritually-minded or gifted believer will desire to occupy this false position.

some "dry drowning" effects of the new green gas manufactured in Germany. This gas, against which no mask and, at the moment, no antidote avails, impregnates the fluid in the lungs so that the victim is literally drowned in his own blood with flooded lungs. Furthermore, says Dr. Klotz, the gas is heavier than air, so that underground refuges are particularly vulnerable.

No use to run to the nearest tube for refuge when this green cross gas is about, the old remedy against bombs will be a trap and a menace. France has already shelters installed in Paris, Italy has an elaborate system, Germany is spending thousands on gasproof shelters and each trusts most in the fact that they hope to get in the first blow.

The vials are prepared and one authority states that "If out of 100 human lives, we can save one half the efforts made and the results obtained will be a just recompense." Every other person a fatality. Fifty per cent wiped out and yet the general public seem helpless to stop the slaughter that is proposed. The nations of the world, in spite of Councils, Conventions and Treaties, proceed at their deadly task as if such a thing as Peace never could exist. Mad preparations, devilish schemes on every hand and yet statesmen talk at Geneva as if everything were as beautiful as their Swiss lake. "In an hour that ye think not." How real it seems and how near, but nearer still His coming for His own.—P.N.C.

## Free and Forgiven

**T**HE colonel of the regiment, seated with his fellow-officers in court-martial, looked at the prisoner before him with a troubled frown upon his kindly old face. They were upon an Indian station and life was not altogether easy for the men under his care. The man before him, however, seemed absolutely incorrigible.

"What to do with you I do not know," said the colonel. "You have been charged again and again with drunkenness. You have had punishment after punishment and yet here you are again!"

The prisoner was indeed a sorry spectacle. Repeated excess in a hot climate had made him almost a wreck. If any case would be termed hopeless here it was. The colonel looked around at his brother officers in despair. "What is to be done?" he asked. "We have tried everything." May I examine the record, sir?" inquired a bright young captain. "I believe I have something to suggest."

The colonel, interested and relieved, passed him the man's record. "I thought so, sir," cried the captain eagerly. "There is one thing that has never been done to this man." "What, pray, is that?" asked the colonel. "Sir," replied the captain solemnly, "this man *has never been forgiven.*" The statement fell like a thunderclap on the little company of hard-bitten military men and a hush fell upon them that bespoke conviction.

Turning to the prisoner the colonel said, "You have been punished many times and are no better, indeed, you are worse. See, this time, I wipe the thing off the charge sheet. You are free—you are forgiven."

With a sort of surprised relief the man flung his face into his hands and with heaving shoulders left the court. From that day he was a different man. He cut the drink out and became after a few years one of the most trusted men of the regiment, rising steadily in rank.

**"A** GREAT multitude waiting." These words depict for us a scene enacted daily in the city of Jerusalem when our Lord Jesus Christ was there. A sad scene indeed, one of tragedy, distress and disease.

Around the pool of Bethesda, among the five porches (see John v. 3) lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. Mercy was here dispensed by a longsuffering Providence who had revealed Himself in Exodus xv. 26 as "I am Jehovah that healeth thee." In spite of the nation having found no room for Him who had come as their King, at His birth giving Him only a manger for a cradle—Jehovah was extending His hand of mercy to individuals. At certain seasons His angel came down and brought healing to those who had the strength to avail themselves of it. For thirty-eight years of weary suffering one man had lain there, with great hopes of healing in the early years, but with hope gradually receding as the long years rolled away. He had waited year by year for strength or for some helping hand, but all in vain.

What a picture of those who try in all sincerity to keep the Law of God. That which is holy, just and good but needed strength to fulfil. It cries o'er the head of the multitude of impotent folk, "This do and thou shalt live."

#### THE SOB OF INFIRMITY

goes up to Jehovah in response "I have no strength." Therefore no healing! no blessing! nought but a sorrowful waiting for death and after that the judgment. What remorse and anguish embrace the hearts of the multitude who have spent their lives so close to the blessing and yet die without it. The Law was weak through the flesh, and what it could not do for us God has done by sending His own Son in the likeness of sinful flesh and for sin (see Rom. viii. 3, 4).

So we see the man in John v. is given strength and healing by the word of power from Him who was God's own Son, who had come to save and to bless. He had come that man might have life as a free gift from God. "I am come," says Jesus, "that they might have life and that . . . more abundantly." Man spiritually dead and helpless, hears the welcome question from Him who is able to save and to heal, "Wilt thou be made whole?"

The soul sore with the sickness of sin cries, "God be merciful to me a sinner!" Jesus assuringly replies, "I came to call . . . sinners to repentance." Countless millions have heard His call and responded. Like those of Thessalonica

#### THEY HAVE TURNED TO GOD

from idols to serve the living and true God, and to wait for His Son from heaven. Called to serve and called to wait! Their work of faith was remembered their labour of love, also their patience of hope in our Lord Jesus Christ (I. Thess. i. 3). Their faith

had linked them on to Almighty power and salvation was theirs for time and eternity. Their labour of love proved their sincerity. Their patience during the waiting time would be tested.

This has remained one of the great tests of all true believers ever since. Once waiting sinners, now waiting saints! waiting for God's Son from heaven. What a prospect! glorious, enthralling, glowing and dazzling as the rising sun. The Lord Himself shall descend to take His waiting saints. Dead in Christ first, then we which are alive and remain shall be

# Waiting

■ By Clement Cowl

caught up together with them in the clouds, to meet the Lord in the air (I. Thess. iv. 16, 17). Will these words ever cease to comfort us, until we see His blessed face and enter the place which He has prepared for us? We are indeed comforted for we hear Him say, "Behold, I come quickly."

But what of the present waiting time. We see through the ages of Church history the tide of declension ebbing and flowing. The dark ages illumined by the light of the Reformation. This light well-nigh extinguished in the ashes of Smithfield's martyr pyres. Revivals like beacon lights bring fresh strength and brightness here and there.

These again almost submerged beneath a wave of worldliness allied with modernistic teaching, which take from us our living hope in a living, coming Saviour.

Outside the Church—the world around is replacing its Sovereign Rulers by men who seek to satiate the popular cry—unhinging society's foundations, wrecking family ties and whilst promising better conditions are making life

#### MORE COMPLEX AND DIFFICULT.

These conditions are reflected in the words of the Apostle Paul to the Romans in chapter eight when he says "the whole creation groaneth and travaileth in pain." And, he continues, "not only they but ourselves also which have the firstfruits of the Spirit, even we groan within ourselves waiting for the adoption, to wit, the redemption of our body."

We must of necessity share with the creation around us the result of man's sin and neglect of God. The convulsions of nature, earthquakes, storms, floods, droughts, famines, are the portion of a creation spoiled by the foul hand of Satan, when he brought in sin and death which followed in its wake. Creation as it came from the hand of God was very good, but the curse came upon it because of sin. So we who believe share the infirmities and perplexities which are the inheritance of the human race. We grow old, our hair bleaches, our bodies weaken, we are subject to pain. The whole creation groaneth and waiteth for the manifestation of the sons of God. For the time being they are in obscurity—it is diffi-

cult to tell who is a true child of God—but they are going to be manifested when this waiting time is over. Whilst we wait on earth the Lord Jesus Christ waits in heaven. There we see

#### A WAITING SAVIOURI

“Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it” (Jas. v. 7). Our Saviour and Lord patiently waits until the full harvest is ready for the gathering. Can we appreciate all that this means to Him, who shed His blood on Calvary, proving there His love to the uttermost? Love that the waters could not quench nor the floods drown. Love that no thought can reach. “This Man, after He had offered one sacrifice for sins, sat down in perpetuity on the right hand of God; from henceforth waiting till His enemies be made His footstool” (Heb. x. 12, 13).

What a triumph that will be for Him!

Looking around to-day, it appears as if the enemies of the Cross and the Christ are fast reaching their final victory. God and His Christ are being openly

decried and defied, and war has been definitely declared in Russia and elsewhere. But the decree of Jehovah stands that His foes are to form His footstool, and that every knee shall bow and every tongue confess. Till then the patience of Christ is revealed to our hearts. In grace and mercy He lingers so that whosoever will may come.

May the Lord direct our hearts into the love of God and into the patience of the Christ. How He must look forward

#### WITH EAGER ANTICIPATION

to the day when the assembling shout will gather all those He loves to be His eternal Bride. “Behold, I come quickly,” He says, “and My reward is with Me. I am Alpha and Omega . . . the Root and Offspring of David, the Bright and Morning Star!” Do all our hearts respond, Come, Lord Jesus? “Be ye therefore ready . . . for the Son of Man cometh” (Luke xii. 40). “Be patient therefore, brethren, unto the coming of the Lord” (James v. 7).

## LIVINGSTONE'S STORY

**T**HERE was a Scottish lad, yet in his junior years, ten years old, who worked in a cotton factory. The hours were from six in the morning until eight at night. But in spite of being tired, David Livingstone came home and studied until his mother had to send him to bed.

Young David loved to have fun, swimming and playing with other boys, but he was also seriously-minded. He studied nature. He was also a great reader. He read many scientific books, and books of travel. When only twelve years old he became interested in religious matters. About this time his father organised a missionary society. Young David read some of the lives of previous great missionary workers. He had not thought about becoming a missionary. When he was twenty-one, he read an appeal on the behalf of China, and became interested. But a war in China prevented his going. Robert Moffat returned from twenty years of work in Africa, and told about that great field. After an interview with Moffat, Livingstone decided to go there instead of to China.

It was a long, difficult journey by sea and land to the point where he was stationed as a missionary. It took him five months to make the journey. Once on the field, he entered with his whole heart into the work. The natives soon learned to love and trust him. He had medical knowledge and skill which he used for the benefit of the natives. These simple people came to feel that he loved them. He treated them so much better than the white traders.

One chief was very much impressed by Livingstone's good life. He asked the missionary: “I wish you would change my heart. Give me medicine to change it, for it is proud, proud and angry, angry always.”

The young Livingstone had come all the way across the ocean to Africa in order to give to these poor people the light of Jesus which would change their hearts.

Livingstone endured many dangerous trials while in Africa. Once he was attacked by a lion. The lion broke his arm, by crushing it between its teeth. The young missionary doctor was saved from death by the timely help of a negro who startled the lion. It turned to attack him, and the negro shot it.

For over thirty years Livingstone was in the darkest part of the darkest continent. He worked hard for sixteen years helping the people where he could. He founded new stations and went where missionaries had never been. While he was doing his missionary work he also explored the country. He discovered several new lakes, rivers and the famous Victoria Falls. For this he was awarded a medal.

After a two-year visit to England, Livingstone returned to his work and made more discoveries. One great work he had to do was to help destroy the slave trade. This was one of the great evils which he did much to do away with. He wrote about this great work: “If the good Lord permits me to put a stop to the enormous evils of the inland slave trade, I shall not grudge my hunger and toils. I shall bless His name with all my heart.”

This great David opened the way for the gospel message to be taken to darkest Africa. He awakened missionaries everywhere to their great work. For a long time he was lost to the world in Africa. He was found by Henry Stanley. And Stanley's face was that of the last white man Livingstone ever saw. Two years after Stanley found him, Livingstone died in the heart of Africa, where his heart is buried. And one of the things which he wrote a few weeks before his death was: “Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.”

This modern David, the man after “God's own heart,” died on his knees.



## Sweet Will of God

Mabel Craig.

*With expression.*

Melody by Mabel Craig.  
Harmony by Marjorie Mileham.

Sweet will of God be thou my por-tion, Self lost in  
thee my heart can re-joice; If in the val-ley  
or on the moun-tain, Sweet will of God my choice.

Copyright.

## Bible Study Helps

### ONENESS OF THE SAINTS.

(Ephes. iv. 4-6).

1. **One Body**—therefore we are all members.
2. **One Spirit**—therefore one essence.
3. **One Hope**—therefore one aim.
4. **One Lord**—therefore all servants.
5. **One Faith**—therefore one foundation.
6. **One Baptism**—therefore all dead, buried, risen in resurrection life.
7. **One God over us all**—Sovereign over our lives.  
**One God through us all**—Sovereign over other lives.  
**One God in us all**—Sovereign over our hearts.
8. **One Father over us all**—all children of one family (though attending different schools).  
**One Father through us all**—all missionaries.  
**One Father in us all**—new creations in our new hearts.

## “A Feast of Fat Things”

The Crystal Palace on 7th September.

**T**HE crowd at the Crystal Palace on 7th September should surpass all records for this annual event, for never has there been a better programme. If you want to enjoy a day of fellowship with thousands of happy Foursquare Gospellers, if you want to feast in the presence and on the Word of God, if you want to be introduced to the varied activities of this movement which God has raised up for His own purpose in these days, then—Come! You have many friends whom you should introduce to this work. You could not have a better opportunity of introducing them than at these Crystal Palace meetings. So come and bring them with you, or send them tickets.

Amongst the many meetings to be held during the day are the following:—

**OPENING PRAYER MEETING** at 10.15 a.m., conducted by Pastor E. C. W. Boulton.

**DIVINE HEALING SERVICES**, conducted by Principal George Jeffreys, who will minister to the sick.

**OPEN AIR BAPTISMAL SERVICE**, conducted by the Principal.

**ELIM CRUSADER RALLY**. The great youth gathering of the day.

**IMMORTAL MUSIC**. An hour of unique music and song which no lover of sacred music should miss.

**ILLUSTRATED PALESTINE TALKS** by Rev. and Mrs. L. T. Pearson.

**SUNDAY SCHOOL AND CADET RALLY** for those in-

terested in the coming generation. Special descriptive and illustrated items.

**WORLD CRUSADE MEETING** at which Elim missionaries on furlough will speak.

**PRAYER MEETINGS** for those seeking the Baptism in the Holy Spirit.

**THE SPADE AND PALESTINE**. An up-to-the-minute address by Pastor P. N. Corry.

**APPARENT CONTRADICTIONS** and so-called scientific errors of the Bible. Hear Pastor C. J. E. Kingston on this interesting subject.

**CHRIST'S SOON COMING**. Mr. Gwilym Francis will speak on this thrilling theme in the light of a recent visit to Palestine.

**THE TABERNACLE** and the Garments of the High Priest. Four illustrated and enlightening addresses by Pastor Charles W. Slemming.

**COMMUNION SERVICE**.

**SPECIAL CHOIRS AND ORCHESTRAS** on the Bandstand and elsewhere throughout the day, and the

**GREAT UNITED MEETING** at 7 p.m. in the Centre Transept, when the preacher will be Principal George Jeffreys.

**STALLS** will demonstrate various departments of the work of the Elim Foursquare Gospel Alliance and Elim Publishing Company.

**TURN NOW** for further particulars to page ii of cover. Don't miss this great Foursquare day!

# FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor E. C.W. BOULTON

**Sunday, August 4th.** Mark v. 21-34.

"If I may touch but His clothes, I shall be whole" (verse 28).

It was contact that this woman realised was needed to effect her healing—contact with Him who was the Source of life and health. And so she determined to find her way through to the Christ. It is that wondrous and mystic touch upon life that transforms it. Anything that is touched by the hand of Christ by virtue of that touch becomes a new creation. O that this day Thy touch may rest upon all my ministry. That eyes and ears, hands and feet may know the endowment which comes from contact with Thee. Thou canst reach me through Thy Word, and in the closet of communion Thou mayest impart that sacred anointing which shall make me sufficient for all things. In the busy mart I may also find Thee and realise the inflow of Thy life. "Moment by moment" I may catch the inspiration of that holy touch upon this life.

**Monday, August 5th.** Mark v. 35-43.

"Only believe" (verse 36).

This is the pathway to triumph; a thousand things may bar our way to the goal of our heart's desire, but faith shall cleave a passage through. Faith opens the door of impossibility, admitting the soul into a wondrous realm of spiritual achievement. It is the men and women who have simply believed God who have wrought the greatest wonders and left the largest legacy of blessing to the world. In spite of the prevailing unbelief of the age in which they lived they have dared to accept the Word of God, making it the ground of their confidence, the spring of their ministry. Faith is often the last resort of the soul, and this accounts for the long and painful periods of effort to accomplish by some other means that which is only possible to faith.

**Tuesday, August 6th.** Mark vi. 13.

"And He could there do no mighty work" (verse 5).

How effectually unbelief can lock up the power of God and prevent the manifestation of the divine glory. Unbelief creates an atmosphere in which it is hard for the arm of the Lord to move. To doubt the Word of God is to grieve the Holy Spirit who is responsible for those signs and wonders that often accompany the proclamation of the Gospel. How this reveals that God expects and depends upon the co-operation of man. God delights in taking man into partnership with Himself in the great work that He has in hand. 'Tis true that God could, did He so desire, perform His mighty

acts apart from the human channel, yet He is pleased to make man a fellow worker with Himself. Thus throughout this day, O Lord, let me labour in willing and obedient union with Thee.

**Wednesday, August 7th.** Mark vi. 14-29.

"For His name was spread abroad" (verse 14).

Larger and ever larger through the centuries has become the circle of those who acknowledge the authority of that glorious Name. Its wondrous charm has penetrated to the heart of heathendom, until the slaves of superstition have forsaken their idols and turned to the true and living God. Thus to-day in places where a few short years ago paganism prevailed you may find thousands of those whose hearts are conquered by the matchless fascination of that Name. For the sake of that Name men have left their fortunes and their friends and have gone forth to loneliness and loss; they have gloried that they were counted worthy to be the ambassadors of that efficacious Name to others who sat in darkness and in the shadow of death. Blessed Name! Thou art as ointment poured forth to those who are wounded in life's battle.

**Thursday, August 8th.** Mark vi. 30-44.

"Come ye yourselves apart . . . and rest awhile" (verse 31).

What a tendency to overlook the need of the quiet time of restful communion with God. How often the character of our work for the Master suffers on this account. In our anxiety to accomplish much, we sacrifice that vital season of waiting upon the Lord. Our service is shorn of its deepest glory; it loses that mystic spiritual radiance. There is a great need of these seasons of stillness in the presence of the Master; times when God's touch may take the fever out of our ministries. As we go forth from the secret place the music may not be quite so loud, yet it will possess a greater sweetness, and a richer, purer harmony. In those hallowed hours of intercourse with the Unseen many things will slip away, things which have only hampered us in our service for God.

**Friday, August 9th.** Mark vi. 45-56.

"Toiling in rowing" (verse 48).

A good deal of Christian ministry is of this type; it is characterised by laborious effort. And yet methinks this cannot be the highest form of Christian service. Surely God intends that the wheels of religious work should move more freely than this. Ofttimes this painful effort is owing to the absence of that central dynamic; that driving power within the

life, which whilst it does not remove the worker from the midst of fierce antagonisms, yet it endues him with a driving force which makes him "more than conqueror" over those influences which challenge him in his service for God. It is that indwelling energy which carries the believer triumphantly through the things that are against him, and makes ministry effectual in the highest and holiest sense.

**Saturday, August 10th.** Mark vii. 1-16.

"If any man have ears to hear, let him hear" (verse 16).

Blessed are those who have acquired the holy art of listening to God; whose inner life is fed from this highest source of inspiration and illumination. Morning by morning they are awakened by the sound of the divine voice; evening by evening they are still found listening at the gates of the Lord, waiting for the commands of their King, ready to obey His behests. Lord, grant that the moments of this day may not be so full of other sounds that I fail to catch Thy words. Let me not be so occupied with earthly interests that I pass through the hours unmoved by Thy inward counsel. Speak into my heart until it burns with pure passion. Reveal Thy will so clearly that I may run to do Thy bidding. Let all my ransomed powers be engaged to fulfil Thy good pleasure.

## ANONYMOUS GIFTS.

We are deeply grateful to the Lord's people for their spontaneous response to the recent appeal in the "Evangel" for the Fund for outgoing missionaries.

The response has brought joy to our hearts, especially as we have realised that the gifts so graciously given have involved real sacrifice. We say a big "Thank You" to all who have so far helped us.

As the amount needed has not been obtained we are still keeping the fund open for any of the Lord's debtors who have not yet responded to be able to do so.

Foreign Missionary Fund: (per Miss Henderson), Preston Park, £3; Hampstead (K.M.), £1; Hornsey Member, £1; York (X.Y.Z.), £1; Swanage, £1; Carlisle, £1; Beeston, £1; Clapham Park, (R.C.), £5; Clapham, 6/-; Staines believer, 10/-; Glasgow friend, 10/-; Croydon, 5/-; Barking, 5/-; Ilford, 10/-; Bath (A.G.), 10/-; Birmingham, £1; Thornton Heath (M.H.), 10/-; Kensington Crusader, 17/6; Clapham, 10/-; Clapham, "Widow's Mite," 10/-; Guernsey sister, £1; Exeter Sister, £7; Kensington (A.E.), 10/-; Portsmouth, £5; Acton, W.3, 2/6.

Prison Fund: Haywards Heath (P.H.S.), per Miss Ching, 15/-; Clapham Park (R.C.), £1; Ex-convict (B.A.), 2/6; Tithe-payer (K.Y.), £1; Beeston, £1; Southampton, 10/-; Essex friend, £1 10/-; Acton, W.3, 2/6; Hornsey member, £1; Eastbourne, 10/-.

Revival and Healing Campaigns: Streatham (A.C.W.), 10/-; Basingstoke believer, 5/-; Hornsey member, £1; Glasgow, £1; Halifax sister, 5/-.

Lord's Portion: Acton, W.3, 5/-.

**I**S it a state, or a place? Both, is our answer. It is, happily, a state, or condition, in which there will be complete deliverance from physical, intellectual, and spiritual bondage, limitation and humiliation. Man will indeed be then the Crown of creation. Many of the inferior creatures now excel him in strength, speed, vision, etc. But then man will far outstrip all; and will, in his degree, be like the One who has all power in heaven and on earth.

There must be a place called Heaven, where God is present in an especial sense, ruling, judging, and communicating grace and glory. There must be a place where the glorified body of the Saviour is, that Heaven which must receive Him until the time of the restitution of all things. A Heaven to which Elijah was translated, body and soul together, and where all Christ's people are to be along with Him. There must be some place where are to be found assembled "the angels which are in heaven," and from which they are sent down to this world, and to which they return when they have executed their commission. The difficulty as to the whereabouts of Heaven would be just as great regarding this earth if we had been born on another planet, and had only heard about the earth. Yet, here it is, and on it we firmly plant our feet. The ideas of a child respecting the position of India, Australia, or Cape of Good Hope would be vague and indefinite. Most Christians are in a similar plight as regards the whereabouts of Heaven. Children, in fact, have a far more vivid idea of Heaven, and where it is, than older people. They will at once point upwards. They are in error, of course. Indeed, Satan's seat is said to be upwards, in the region of the moon and stars. Many Christians, so-called, would say that we know very little about the next world. But the Bible is the orient sun that has dispelled the long deep night of darkness that once hung over heaven, and in great measure concealed it from the view of man. The natural sun, by his rising brings the earth—our present house—into our view. The Bible, God's bright spiritual sun that has risen upon us—also brings by its revelation into our view an eternal heaven which we who are the Children of God are to enter at death, and meet each other again on the other side of Jordan's floods, and be happy for eternity there in our Father's home.

The Bible speaks of Heaven as up above, but that is only a relative term; because if our heads were towards Heaven at twelve noon, our feet would be toward it at twelve midnight. The Scriptures do not fix the place, the exact locality which Heaven occupies in the great pavilion of space. They do not tell

where Eden was, men are always trying to find out. One writer, long ago, actually placed it in the moon. Now the earth revolves round the sun—and for aught we know the sun may revolve in the same way around the walls of Heaven, and from the radiance of Heaven itself may derive its light, and thus be a merely reflective body like the moon. Heaven may thus be in one direction from me at one time, and in the directly opposite at another. Some tell us that there are flames thousands of miles high, issuing from the sun. If so, who feeds

# HEAVEN

— By C. J. Gladwin —

those mighty fires? and what becomes of the ashes? Another idea is that the sun burns and shines without consuming. But what a lovely suggestion it seems, to think that we may walk daily in the very light of Heaven, the just and the unjust, for the time being, though it be reflected light only. Suppose an anchored vessel, and you row round it, whilst making that circuit, in what direction is the vessel from you during that circuit? Why, it is changing all the time. I cannot tell the exact position of Heaven. I cannot stand in the boat, the earth—in which I am now sailing, and point my finger in the exact direction along the ocean of space in which Heaven—the vessel of glory—is. But what if Heaven, the vessel of immortality, has weighed anchor, and is also under sail as well as the earth—thus increasing the difficulty of fixing the situation? All the same—Heaven has its position in the great ocean of space, just as much as the vessel has that is lying at rest upon the waters. An early idea was that the

universe is a three-storey building—Heaven at the top, the earth in the middle, and hell at the bottom. And this conception may have had its uses, and be convenient for every-day thinking, for ordinary people. The idea of up and down is also useful for ordinary purposes; though it means nothing really on the large scale and is a good deal a matter of sensation, and imagination.

*How big is Heaven?* A calculation has been made, that according to the dimensions given in the Book of Revelation, it contains over three billions of cubic miles; you could house all London comfortably in one cubic mile. And all the inhabitants of earth would have more than a cubic mile apiece in this spacious palace or city of God.

"Yet there is room; the Lamb's bright hall of song, with its fair glory beckons thee along."

*How old is Heaven?* I read the other day of a "rose-red city half as old as time." Heaven is older than time. Go back a few lifetimes to William the Conqueror,—Boadicea. Back to the birth of Christ, to the founding of Rome,—of Babylon. Back

**The jasper walls, the streets of gold,  
The pearly gates, the joy untold,  
The angels' songs, the crystal sea,  
All make me long to be with Thee.**

**The starry crown, the golden shore,  
The loving friends who've gone before,  
The palace bright just o'er the sea,  
All now invite me home to Thee.**

**The tearless eyes, the crimson tide,  
The tree of life, the crucified,  
The holy throng awaiting me,  
All make me long to be with Thee.**

**The pure in heart, of whom we sing,  
The golden throne, the reigning King,  
The pure delight, that waits for me  
All now invite me home to Thee.**

to Abraham,—Noah. Back another sixteen hundred years to the creation. Back to chaos and darkness. Back to the infinities and the eternities. Heaven was there then. So if we wish to see the

### MOST ANCIENT CITY

in the universe, we must see Heaven itself.

*What is Heaven like?* We may gain some idea from the description of the foundation of the walls, in the Book of Revelation. Talmage's additions to that makes it of riotous extravagance, an attempt to describe the indescribable. We read of a prodigality of wealth and colour. Fifteen hundred miles round, they measured. We may say that all this is figurative. But we cannot understand the force and significance of the figure unless we know something about the real structure, and colour, and value of the precious stones mentioned. The first part of the foundation is jasper. A congregation of many colours. Brown, yellow, green, vermilion, red, purple, black—so striped with colours that much of it is called ribbon jasper. Rare and of great value. Extremely hard. The head of Minerva in the Vatican at Rome is made of jasper—it adorned the breast-plate of the high priest. But its most significant position is where it glows and burns, and darkens and brightens from the lowest stratum of the walls of Heaven—fifteen hundred miles. There is the same measurement of all the precious stones mentioned, but we must shorten the description. We will mention the stone called beryl, because it glows in the imperial crown of Great Britain. The wheels of Ezekiel's vision flamed with beryl like a revolving fire. It appears in six-sided prisms. The joy of ancient jewellery. It looks like frozen fire. If all this is figurative, what must the reality be? If that is the foundations, what must the wall itself be? After all this enthronement of colours; a mingling of the blue of skies, and the surf of seas, and the green of meadows, and the upholstery of autumnal forests, and the fire of August sunsets. All

### THE SPLENDOUR OF EARTH

and heaven dashed into these twelve rows of foundation wall. We have been showing only the outside. What must the inside be for beauty?

Possibly a good deal like earth at its best and that we have never seen. My one privilege has been free travel in these islands, and I have been extremely fortunate in weather conditions. From the Isle of Wight to the Isle of Skye, I have seen the best, at the best time, and have thus surely had a foretaste of the beauty of heaven. Then when we think of all the ravishing harmonies, the fruits and flavours, and fragrances, and friendships, the "temples of His grace" full of His worshippers, and remember that in Heaven all these are exceeded far beyond our imagination, we are ready to sing,

The half of that city's bright glory  
To mortals has never been told.

Eden was a type of Heaven as an inheritance. Have we put in our claim? Canaan was a type of

Heaven as a conquest. Are we fighting for it? Richard Baxter's Heaven is an eternity of holy repose free from all the sins and troubles of earth. John Howe's Heaven is a calm intellectual eternity spent in the contemplation of the beatific vision. Paul's Heaven meant "to be with Christ, which is far better." We shall there meet with the patriarchs, prophets, apostles, martyrs. We shall hear them give the marvellous stories of their lives. We are told that the great American infidel Ingersoll was announced to lecture on "The Mistakes of Moses." Mark Twain was asked to attend, as it was only a few blocks away. He replied, "No, I would not cross the street to hear Ingersoll on 'The Mistakes of Moses,' but I would cross the world to hear Moses on 'The Mistakes of Ingersoll.'" We shall hear Moses and others at first hand.

### HEAVEN WILL BE A MEETING PLACE

of families complete, we trust, in many cases. After all that is what will make our Heaven very largely. If John and Mary, and William, and Sarah, etc., are there, then our heaven will be complete, all the rest will be extra.

It is said that Billy Dawson was once preaching on Heaven, and rolling up a piece of paper which he pretended was a telescope, he gave such a description of what he could see that Sammy Hick, who was in the congregation became excited and rising to his feet, shouted "Let's 'ave a look, Billy."

In the Book of Revelation we are given a list of those who will not be found in heaven. But it is not that list, strange to say, that gives one furiously to think. We are told that the place of the unprofitable servant is outside, where there is weeping and wailing and gnashing of teeth. Happy are we if we have no fear that we are unprofitable. God says there are certain persons, members of churches, who make Him sick. They are the lukewarm.

I am sure of this, There are a good many who need to examine themselves afresh to make sure that they are neither unprofitable nor lukewarm. Entrancing as it is to think of the joys of Heaven, we need to spend a good deal more time performing our part of the great "Programme of Christianity" on earth. Fighting beneath a banner "with the strange devise," "Blood and Fire," and we shall know nothing of slackness or barrenness. We will conclude with a story told by D. L. Moody. A little boy and his younger sister were playing at "trains." He was the engine and she was carriage and passengers all in one. Determined to get a big enough station to start from, he shouted "London" and went puffing away. In a little while he stopped, and called out "Edinburgh," and then again "Glasgow." After that he had to come to a stop again, but

### HIS GEOGRAPHY WAS EXHAUSTED,

and so, unable to remember any other place he shouted "Heaven." The little passenger thereupon spoke, "'Top; I sink I s'ould like to det out here."



## Revival.

THERE are signs of growing longing for revival among God's people in many parts of the world. Many of the Lord's people are becoming increasingly impressed with a sense of impending outpouring. Small and large companies of believers are gathering together to pray definitely for widespread revival. This in itself is significant. Whenever revival has swept over the Church it has been preceded by periods of travailing prayer on the part of God's saints. These Christians are not praying merely for local, denominational or national revival, but are crying out for world-wide outpouring. Is it too much to ask God for an awakening that will break through and in many instances break down denominational barriers and sweep like an irresistible tidal wave over the whole Church? Is our vision as large as this? Can our faith rise to such splendid heights? Or are we seeking a revival that will thrust our particular section of the Church to the forefront? Are we prepared to pay the price of revival? It may mean misunderstanding, persecution and ostracism. It certainly will mean humbling ourselves before God and our brethren. Can we face it? The price may be heavy but the reward of revival is worth whatever in the nature of sacrifice is involved. We invite our readers to join in this ministry of prayer for world-wide revival.

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, and complete the purpose of His providence. With every new day let us think less of our present desire and more concerning the Divine Weaver's design.

—Dr. G. B. F. Hallock.

## Prayer Changes Things

Philippians iv. 6.

### Prayer is requested for:

A lady suffering from cancer that she may be healed, and that God may speak to her.—E.H.

That a husband may find joy in the Lord and be healed of cancer in the throat.—C.W.

A young man suffering from nerve trouble and terrible depression that he may be healed and find suitable employment.

The Foursquare Gospel Trekkers (of Canada, Hampshire) on their third annual trek, which is to include the Isle of Wight during the first two weeks in August.

## Clusters of Camphire.

### The Vision of Victory

By Pastor G. C. W. Boulton

"Death is swallowed up in victory" (I. Cor. xv. 54).

Let death its deadly challenge fling,  
And all its fearful terror bring,  
In Christ God hath removed the sting,  
And now with joy my soul can sing,  
He is risen!

WHAT a marvellous vision the apostle catches in this passage. Yet we look in vain for anything in his circumstances that appears to substantiate this bold claim. On the contrary there was much that might be regarded as a denial of such a sweeping statement. Death seemed to be marching triumphantly on in its devastating course.

The apostle's vision is both comprehensive and conclusive. It pierces the dark storm clouds of the present and perceives that glad hour in the history of the universe when all the forces that make for death and decay are themselves destroyed. It rends the veil of oppression and depression and sees the despoiler of the human race ultimately overthrown, and groaning creation emancipated from the galling yoke of bondage.

The terms used convey the thought of uttermost triumph. "Swallowed up." Calvary was the death-blow to death. This is the Pauline interpretation of the Cross. The Holy Spirit Himself had given to the Cross this splendid content. Death met its Waterloo on Golgotha's blood-red height when the Prince of Glory emptied Himself and went down to the deep humiliation of crucifixion. And now for those who find their life in Him the power of death is at an end; they are no longer held in thralldom to this dread force that seeks to dominate creation.

"O death, where is thy sting? O grave, where is thy victory?" cries the jubilant apostle. What enheartening conviction this utterance contains. What noble positivism it exhibits. What radiant victory it reveals. What a startling challenge it gives.

O my soul, hast thou too caught the vision of disenthralled creation? Of a world finally freed from all traces of corruption? Dost thou also rejoice in hope of the glory to come, which shall be made manifest when the time of travail is completed, and God hath brought forth His eternal purpose in the sons of men? Canst thou see, down the labyrinth of years, the time when "death shall be no more, neither sorrow, nor crying, neither shall there be any more pain?" Blessed hour when the hand of God shall wipe away the blight that for a little season rests upon creation, and perfection shall sit enthroned upon all the earth. Ere long God shall roll back the clouds of night and the unsetting Sun shall arise and shed His healing beams o'er all created things.

Lord grant to me the vision fair,  
Of all to which in Thee I'm heir;  
Show me beneath Thy conq'ring feet,  
Death and the grave in dire defeat.

# The Overcoming Life

By HENRY PROCTOR, F.R.S.L.

**I**T was in "Eden, the Garden of God," that Satan won the victory over man, the effects of which have been felt for nearly 6,000 years. But God has appointed a way whereby He will bruise Satan under the foot of man. The warfare began by the bruising of the serpent's head on Calvary, by the seed of the woman (Gen. iii. 15), is being carried on to-day by all who are His seed (Isaiah liii. 10). "For we have to struggle not with blood and flesh, but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spirit forces of evil in the heavenly sphere" (Eph. vi. 12, Moffatt). Day by day we are to arm ourselves with the *panoplia* or full armour of God, "above all, taking up the shield of faith, wherewith we shall be able to quench all the fiery darts of the evil one" (v. 16).

The result may be a continuous victory through the Man Christ Jesus who "daily leadeth us in the train of His triumphs."

God however, does not work apart from our co-operation. The divine purpose is to overcome Satan by means of man. So when Satan is cast out of heaven in Revelation xii., a great voice is heard proclaiming that "they have conquered him through the blood of the Lamb and by the word of their testimony, and they loved not their lives even unto death" (v. 10). We are to overcome him in every part of our being, in spirit, soul and body. We are exhorted therefore to "Exercise control, be watchful. Your adversary the Devil, like a roaring lion, is prowling about, eager to devour you: whom resist

## STEADFAST IN YOUR FAITH"

(I. Peter v. 8, 9). It is for our good that we should feel the brunt of all his attacks. Persecution is one of his methods, for he is the spirit who energises the sons of disobedience, and just as God works in His children both to will and to do of His good pleasure, so does Satan lead his dupes to resist the work of God in them (Eph. ii. 2). So they are "led captive by the Devil at his will." They think they are free to carry out their own wills, but they are really working out the will of another, the emperor of this world, the prince of the power of the air. This accounts for much of the enmity that there is in the world against God.

Satan, by means of the spirits which are subject to him, inspires their words, and energises their actions. For there is an inspiration of Satan (plainly manifest in spiritualism) but hidden more or less in every form of false religion. For in these, Satan transforms himself into an angel of light (II. Cor. xi. 14).

How then can I be victorious continually over the world, the flesh, and the Devil?

The first essential is that the believer should make a full surrender of his whole being to God. That charming hymn writer, Frances Ridley Havergal, was a pioneer in the overcoming life. She says: "I had been reading a booklet called "All for Jesus," and

I determined to make a full surrender to God," and on December 23rd, 1873, she said: "I see it all,

## I HAVE THE BLESSING"—

and her sister writes that from this time her life was as the fulness of summer glory compared to fitful gleams of April sunshine. "I saw then that it was not a coming to the fountain to be cleansed, but a remaining in the fountain and being kept clean." So if we walk in the light as He is in the light, the blood of Jesus keeps us clean from all sin, that is if our lives are lived in the light, as God Himself is in the light, we have communion with one another, and the blood of Jesus Christ His Son purifies us from all sin (I. John i. 7). In order to live this life, we must first of all offer our bodies as a living and holy sacrifice, for this is our spiritual worship (Rom. xii. 1). We should live in the spirit of that beautiful hymn:

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Day by day as we go forth we can pray, "Grant, O Lord, that we may fall this day into no sin, neither run into any kind of danger, but that all our doings may be ordered by Thy governance to do always that which is righteous in Thy sight. Yea, and cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name." Thus we take up the shield of faith knowing that

## HE IS ABLE,

and must be willing to keep us from all sin, that we are willing to be kept from. In this way we are kept holy and healthy in spirit, and soul, and so can be kept holy and healthy in body. From this point of view it is impossible to over-estimate the importance of the body, since it is not only a sanctuary of the Holy Spirit, but also a member of the Body of Christ. "Do not you know that you are God's temple, and that God's Spirit has His home in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and so also are you" (I. Cor. iii. 16, 17).

We are to be holy both in body and spirit. The spirit cannot be kept pure if the temple of the body is defiled. For we are a temple of the living God, as God has said, "I will inhabit them and walk about in them; and touch nothing impure, and I will welcome you, and be a Father unto you, and you shall be My sons and daughters" (II. Cor. vi. 16-18).

With these promises beloved, let us purify ourselves from everything that pollutes either body or spirit, and in deepest reverence for God, aim at perfect holiness.

This is God's command from the beginning, "Ye shall therefore be holy because I am holy." Let no one think, however that this is a hard and difficult life. No, His yoke is easy, and His burden is light.

It is far easier to bear a whole, than half a cross. His yoke is easy, and His burden light, especially when we are set free from all disease, which He having borne, we have no right to bear. "Surely He has borne our sicknesses and carried away our

pains" (Isaiah I. 4, Heb.). How comforting :

Himself took our infirmities,  
Our sicknesses He bore,  
He calls to you, O suffering ones,  
You need bear them no more (Matt. viii. 17).

## From Here, There, and Everywhere

### Grace.

Grace is God's love and power working for others without reference to their deserts.

### Arrears.

A prominent British doctor, Sir James Crichton Browne, is quoted in *Wesleyan Methodist* as saying: "We doctors are now constantly compelled, in the treatment of nervous diseases, to prescribe periods of absolute rest and complete seclusion. Some periods are, I think, only Sundays in arrears."

### Evangeline Booth on Peace.

The chief discovery which General Evangeline Booth made, in a 40,000-mile campaign which has just ended, was the world's all-absorbing desire for peace.

"Peace for the nations, peace for the home, and peace for the human heart—that is what people everywhere are seeking," she said.

In view of the need for peace of heart she has just launched a two-year world evangelistic campaign which "will strike for a million souls."

### No Room for Pirates.

Boats are the homes of more than a million Chinese, and the tens of thousands who come down to Shanghai make a fruitful field for evangelism. What they learn in the treaty ports may in some months be talked of in homes at the far West of China. *The Bible Record* gives an illustration.

An old man clambered from a sinister-looking junk and said to the colporteur: "I am a pirate. Three days ago, on the Whangpoo, I took over the contents of a sampan. In it I found a little book like the ones you are selling. I want more of them."

"Why so?" asked the colporteur.

"Not for myself, I'm too old; but for my children. I was born in that boat. I have never slept a single night on shore. My father was a river pirate, and my grandfather was feared the entire length of the Grand Canal. But a new day is coming. This book will bring it. I have heard many speak of this Book, and now that I have seen it I understand. There will be no room for us pirates any more. My sons must make a new life for themselves, and they can do it best with the help of this Book."

### Foreign Missionaries.

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelised Ireland; and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.

### Better Left Alone.

A brewer says:

"All who are seriously interested in the life and welfare of our citizens, as regards either the physical or religious life, should unite with us in the battle-cry, 'Back to Bible, bread, and beer.'"

True the Bible will take us back to bread, spiritual and physical. But it will cause us to turn our back on the beer.

### Fruit Through Bending.

Recently we were passing through an orchard. Our friend told us about pear trees that bore no fruit. They were fine trees apparently—but fruitless.

An expert came along. What is the matter with those trees? was the question. The expert took hold of my friend's neck and bent him toward the ground. "That is what is the matter," was his reply. "The branches need bending." Next year my manager-friend bent the branches of twelve of the trees toward the ground and fastened them thus. Two of the trees he did not touch. The twelve bore luscious fruit. The two were fruitless. The bending controlled the sap! What a lesson! If we are to be fruitful for God we must be bent. Only thus can our lives be fruitful.

### Christian Brotherhood.

A coloured man was elected president of the Christian Endeavour Union at its 43rd convention at Bournemouth recently.

He is Dr. Harold Moody, a Jamaican doctor, the founder and president of the League of Coloured Peoples.

This is believed to be the first time that a coloured man has been elected president of a British white-national organisation.

### The Prophet.

Dr. Campbell Morgan has defined a prophet as "A man who speaks the Word of God to men, interpreting the past, directing the present and foretelling the future."

### Beware of Rome.

Mr. Kensit says this is what he heard in Rome:

"Mary, we love thee," cries the priest in the pulpit, and at once the crowd respond, "Mary, we love thee." Again the priestly voice sounds—"Mary, thou art our only hope," and the response again comes, "Mary, thou art our only hope." "Powerful Virgin, save our sick," falls from the pulpit, and the people on the ground take up the refrain, "Powerful virgin, save our sick." Such piteous cries extend for hours on end. But there was neither voice nor any to answer.



# RADIANT REVIVAL REPORTS

## Proving the Power of the Gospel—Winning Souls by the Word

### BAPTISING BELIEVERS.

#### Healed in the Waters of Baptism.

**Barnsley** (Pastor J. R. Knight). A baptismal service has just been held in the Sheffield Road Baptist Church, which was kindly lent for the occasion.



**Pastor J. R. Knight.**

Eighteen candidates were immersed, amongst them were three husbands and wives and two sisters. Pastor L. Taylor of Glossop gave a most inspiring and encouraging message emphasising the divine leadership of our Lord Jesus Christ. Each candidate gave a short testimony before being immersed by Pastor Knight, who

prior to entering the water, gave a clear but concise exposition of the truth of water baptism. At the end of the service four believers expressed their desire to be baptised at the earliest convenience.

A sister who had been suffering from defective hearing bears testimony to the fact that whilst passing through the waters she was healed. To God be the glory!

At a recent Tuesday prayer meeting a sister was healed of a very bad leg. She walked to the meeting in great pain, but went away rejoicing.

A visit of Pastor Mullan was greatly enjoyed, as he spoke on the varied activities of missionary life in the Congo, and the dangers and evils that surround missionaries.

At the Thursday evening Bible Studies Pastor Knight is giving a series of sermons on "The Fruit of the Spirit."

The Crusader services are being held out of doors during the hot weather. On a recent evening spiritual lessons were learnt from a talk on "The struggle for existence amongst plants" given by Mrs. Knight.

### MISSIONARY MINISTRY.

#### Soul-Stirring Services.

**Worthing** (Pastor H. O. Bale). "Come to Sunny Worthing," so the railway posters say! and if you could have peeped into the Elim Tabernacle on a recent Sunday evening, you would have found the slogan true!—for did not the sunshine of His smile fill the hall? especially resting upon the five brothers and sisters who followed their Lord through the waters of baptism. To a packed congregation it was a happy time, recalling

blessed memories of the day when they too obeyed the call.

After the usual opening service the Crusaders sang, sweetly and tenderly, "Teach me Thy Way O Lord," and while the notes were still vibrating the Pastor rose and gave out the text: "Behold the Man." It was a beautiful message, and must have proved stimulating to those who were baptised and also to the many other believers gathered.

The church has had two visits from missionaries. Mr. Mullan came with a wonderful story of Congo life—its hardships, its difficulties, its joys and successes. The saints were thrilled with all he told us. Then later came Miss Paint from India, in native costume, taking the congregation to India for one brief hour.

We have also recently had a visit from three of our beloved Elim sisters, Miss Henderson, Miss Barbour, and Miss Ching. Miss Henderson's subject was entitled: "The cradle days of Elim," and she was listened to with rapt attention; with what intense earnestness she emphasised the fact that in the early days "holiness" was the Principal's watchword. Holy living, and separated lives is what he pleaded for then, and with great tenderness and zeal Miss Henderson pleaded the same for to-day; seldom has the Spirit of God been so manifest in a meeting, one could feel His presence, and great was the response to her appeal.

After the service Miss Ching introduced the World-Wide Crusade boxes, these taking the place of the Building Fund boxes, the church now being clear of debt, the sum of over £1,800 which seemed such a mountain five years ago, by the goodness of God had been raised. Pastor Bale remarked, when asked how the last £100 had come in so quickly, "We knocked at the windows of heaven, and God opened the door."

The past year has been full of God's faithfulness. Souls have been saved, lives consecrated anew, and bodies restored.

### HELPFUL BIBLE STUDIES.

#### Inspiring Missionary Gathering.

**Birmingham** (Pastor A. Longley). The faithful preaching of the Word by Pastor A. Longley is being owned of God in the salvation of precious souls, who are being added to the church. Believers, weary with the toil of the day eagerly attend the special series of lectures upon the "Manifestations of the Holy Ghost." These studies are much appreciated by the large congregations which gather week by week. Praise God for the opportunity to learn of Him.

A recent visit from Pastor Mullan gave cause for much thanksgiving. A splendid meeting; not one seat vacant, forms

added in the aisles were inadequate to accommodate the large crowds, many having to stand. The rain without was counteracted by the showers within. Mr. Mullan's story of miraculous escapes proved that Jesus lives and is interested in His children. The believers privileged to be present now possess a greater incentive to pray for those fields afar.

Another visitor, Mr. John Leech, K.C., has recently been in our midst, and God has blessed his first ministry amongst us. Opening up the Word at the Saturday convention service, speaking about the coming of Christ as the world's next greatest event. His Sunday morning message to the Lord's people was a hallowed word. The final meeting at 6.30 p.m. was another time of feasting, for as Mr. Leech portrayed the Sacrifice of Calvary through the offering of Jesus, three sinners accepted the Saviour.

### SPIRIT-FILLED MINISTRY.

#### Messages for the Children.

**Carlisle** (Pastor J. Tetchner). The children of God who worship at the Elim Tabernacle, Carlisle, can indeed magnify the Lord for continued blessing in this corner of His vineyard. Although we are somewhat isolated from other Elim churches, yet distance does not separate from the Lord. He is always in the midst.

The Spirit-filled ministry of Pastor Tetchner is undoubtedly being blessed of God and much appreciated by the saints. God is certainly using His servant to promote the spirit of revival in the church. Many are testifying of quickening received.



**Pastor J. Tetchner.**

The presence of the Saviour is felt in a marvellous way at the breaking of bread services. Hearts are led higher up the mountain into closer fellowship with Christ as by faith they wend their way to the place called Calvary.

The Bible studies are proving most helpful. The pastor has just concluded a series of talks on "Power," and has commenced another series, of great interest to Pentecostal people, on the Holy Spirit.

The brothers' cycling band scour the outlying districts every Monday evening in search of souls, and God blesses their efforts. Indeed every branch of the work is continuing as strong as ever, and God is adding to the church the ones and the twos. Glory to His name!



We feel that mention must be made of the Sunday school anniversary services recently held. Everyone realised that out of the mouths of babes and sucklings He hath perfected praise. Choir pieces were sung by the children, songs were rendered with great success. Great interest was shown at these services by the older people and every gathering found a packed congregation assembled.

On the Sunday evening a splendid talk was given by Pastor Tetchner on "Bells." As the tones of the various bells, some

solemn, some gay, fell upon the ears of the listeners, the message they carried was brought home to all hearts in a most effective way. The message although only meant for children was thoroughly enjoyed by young and old alike.

#### CONTINUED BLESSINGS. Enjoyable Anniversary Services.

**Horsham.** The blessing of the Lord continues to rest upon the work in this little Sussex township. The church has recently

had the joy of a visit from Miss M. Paint of Ind a which proved a great inspiration and yielded a wider vision of those regions beyond. The Sunday School Anniversary proved a time of real blessing, the children taking their part in the services. The open air work is still progressing, and the Word of God is being proclaimed throughout the whole of the town. Recently Mr. George (Worthing) and Mr. Langridge (Brighton), ministered to the Lord's people here, their ministry proving an encouragement to the church.

## "Without Money and Without Price"

By Miss ADELAIDE HENDERSON

"Nothing to pay, ah, nothing to pay,  
Never a word of excuse to say;  
Year after year thou hast filled the score,  
Owing thy Lord still more and more."

**O**UR divine indebtedness! God's bankrupts. Every flower distils its own fragrance, so every believer possesses his own portion of God's wealth to give away to a lost and weary world—the fragrance of God's great salvation to be wafted from him to others.

Some people, conscious of their own limitations, can waft this fragrance only by giving or sending printed messages to needy hearts. The printed page is a powerful messenger and a mighty asset to Holy Ghost evangelism. Few of us realise what can be accomplished by the tactful distribution of tracts and *Evangels*.

In Essex to-day there is a well-known figure, a preacher of the gospel, who reveals in his testimony that through the gift of an *Elim Evangel* several years ago he and his household were led into a floodtide Pentecostal experience. He is a live wire to-day for God. During business and after business he uses every opportunity that he can find in winning souls for His Lord and in leading them into the deeper experience of Pentecostal blessing; all because one day an *Elim Evangel* was pushed into his letter-box.

Worldly papers are being pushed free of charge into our letter-boxes. This device is adopted to draw attention to their paper so as to increase its circulation. God's silent, but powerful messenger, *The Elim Evangel*, carries in its pages messages on salvation, healing, the baptism of the Holy Spirit, the soon coming of our Lord, worship, how to meet problems and difficulties of everyday life, etc., and has been used in blessing

and bringing into blessing vast numbers of men and women both in this land and in distant lands.

The *Elim Publishing Company*, who print the *Elim Evangel* have been reticent in bringing before the *Elim* people that they have a "Free *Evangel* and Tract Distribution Fund."

By means of this fund, missionaries on the distant fields have been supplied with the *Elim Evangel* week by week post free. Through this fund the *Elim Publishing Company* send out tracts for free distribution at open-air meetings, etc. They do not wish to curtail their scope of propaganda of the Word of Life but if possible to increase it. The glorious salvation that has transformed our lives came to us "without money and without price." To all who would like to send this priceless full salvation forth to a hungry, needy world, a salvation that brings healing to the body as well as to the soul and the glorious endowment of power to live out-and-out lives for God; to all such we would send this reminder that they can be co-workers with their Lord in this blessed work, by helpful contributions to the "Free *Evangel* and Tract Distribution Fund," *Elim Publishing Company*, Park Crescent, Clapham, London, S.W.4.

Opportunities to do service for the King in any way are the offers of God. If your opportunities are not large ones, endeavour to lay hold of the small ones. Small things in the estimation of man are often large in the estimation of God, and can call forth His "Well done" at the close of the day, because of the rich results that have ensued. We are sure the *Evangel* readers will help the *Elim Publishing Company* in this worthy cause.

"Dear Lord command our streams to flow,  
That thirsty men may drink of Thee."

## The Bible consists of Two Testaments

The Old is Law.

The New is Love.

The Old is the Bud.

The New is the Bloom.

The Old is the Carbon.

The New is the Diamond.

The Old is the New concealed.

The New is the Old revealed.

In the Old man is reaching up for God.

In the New God is reaching down for man.

In the Old man is in the valley but can see the sun shining on the mountain tops.

In the New he is on the mountain top basking in the sunlight of God's infinite love.



(Conducted by Pastor DOUGLAS B. GRAY)

## National Crusader Week

Preliminary announcements are made regarding the great National Crusader Week, from October 6 to 14. Prepare with us for a united drive this autumn to arouse and capture youth for Christ. Commence praying, planning, and preparing for this effort.

### Conference for Youth Leaders, Crusader Secretaries, Cadet Leaders, and Sunday School Superintendents.

It is hoped to hold some time during September a general meeting for Young People's Leaders, at Elim Woodlands, London. There will be special speakers and discussions on the various phases of our Youth movements. We trust to have several of our Churches throughout the country represented at this conference. Pastor Douglas Gray will welcome proposals and suggestions along these lines.

### AT THE SCRUBS.

The visit of the London Crusader Choir to Wormwood Scrubs Prison last month was one of special interest and profound blessing. Every message in song, including the stirring and soulful ministry of Miss Joan Holman, was warmly and eagerly received.

### ANOTHER HYDE PARK RALLY.

It has been decided to hold another Crusader Rally in Hyde Park on Wednesday, August 28th at 7.30 p.m. Book the date now. Full particulars later.

### THE IPSWICH CRUSADERS

At Ipswich the Crusaders continue to make progress. Interest, as well as numbers is being steadily maintained. Progress may be termed slow but it is definitely sure.

During Pastor Field's ministry quite a number of individual programmes were given. These consisted of various items selected and arranged by one Crusader. This type of programme was found to be very interesting because each week the service was more or less of a surprise nature.

Three evenings have been devoted to music. These also were greatly enjoyed and were successful in bringing out hidden talent.

On a recent Wednesday evening the local corps of the Salvation Army was visited. The service was well appreciated by all, and each item was rendered by the Crusaders. A dialogue entitled "The Foursquare City" proved to be a real blessing. It consisted of musical and prose items, and was instrumental in definitely emphasising the way of admittance to the "Celestial City." A solo, testimony, quartet, and two messages completed the programme for that particular evening.

Recently two of the Ipswich Crusaders were invited to preach at the Colchester campaign.

The Crusaders have recently recommenced their visits to the villages surrounding Ipswich. The first one to which they went was Tuddenham. Here the people delight to have the Crusaders pay them a visit. The village open air services are held on Monday evenings, and prayer is coveted that these shall be blessed of God, and that many shall think seriously concerning their souls' eternal welfare.

Although Pastor and Mrs. South have only just begun their ministry here yet already many have received real blessing. The Crusaders are determined with them to press on, upward and heavenward, and rejoice in the knowledge that their labour is not in vain in the Lord.

### BROADSTONE

"Great are the blessings that God is outpouring on our Crusaders in this district. They are showing a great interest week by week. Sometimes we are found feasting upon the Word of God, another time we are spreading the Word. It was our great privilege to visit the Poole Infirmary quite recently where we were heartily welcomed by the inmates. Here we sang the gospel and read the Word to the dear, suffering, aged ones. Our hearts were raised in thanks to God for permitting these to hear His Word in the "eleventh hour" of their lives. We have also been favoured with a visit of the Winton Crusaders who indeed brought countless blessings. Although this is a new work we feel that God has opened the door to a big future. We trust Him and pray for the souls of the many young people of our town. Praising Him alone for the work that has been accomplished we still "press forward."

### SONG-WRITER PASSES

Charles H. Gabriel, whose "Glory Song" rang out in all English-speaking lands two decades ago, recently died in Los Angeles. An Iowa farmer boy, he never had a single music lesson in his life. Yet he wrote Christian hymn tunes which have had a great ministry of encouragement and instruction, and for years he was a well-known leader of singing at Christian conventions.

### FORGING AHEAD AT GRIMSBY

During recent weeks this has been the glorious experience of the Crusaders as we have experienced the wonder-working power of God in our midst. Under Pastor Pritchard's ministry there has been a move forward at the Master's bidding. We do rejoice to say ten new members have been enrolled during this past six weeks, while our meetings are bright, happy, and a clear testimony to the satisfying portion we have found in Jesus our Saviour. Progress is not only being made indoors but outdoors also; the open-air witness is being owned and blessed of God. Recently we had a time of happy fellowship together on the Cleethorpes foreshore. Bible games were played and much interest was taken in our happy band of young people as we sang and played to the glory of God.

God has again honoured us with calling into fuller service our dear brother Mr. H. Ward, while former local crusaders now Elim ministers, have visited and ministered unto us—Pastors Kemp and Naylor. We look forward to the future with great confidence as we keep in step all the time.

### HULL (CITY TEMPLE) REPORT

The last Crusader service here was conducted by the other local branch of Crusaders—Mason Street. The church was opened to the public and the ground floor was filled, and the Holy Ghost was not closed out! The cheerfulness of heaven abounded and the atmosphere was spiritually bracing. Announcing being eliminated, item connected item naturally and smoothly, permitting the Spirit of the Lord to flow through the service without interruption.

It was a very full evening and must have involved much arranging and hard work, but it was far from being wasted energy. The pieces sung were really good, and the part songs and solos equally so. These, and an expressive recitation and a glowing testimony, came not in word only, but in power and the Holy Ghost. The opening song by the Crusaders "In the Service of the King" seemed to inspire the service, every note struck blending harmoniously into the one theme.

A brother's exposition of Hebrews xi. 29-31, also expressed the thought of service—by faith in God. He said he would not define faith, but show us what it could do. This brother's confident words and the whole evening left many looking more earnestly for what they could do through and for God.

# How Deep Shall the Cross Go in Your Life?

By MARY WARBURTON BOOTH

How can I answer the question before me?  
 How do I know what it all may entail?  
 How can I say just how deep in my being  
 There place the Cross that once rended the veil?  
 All that I know is, that deep down within me  
 Longings for holiness quivering there,  
 Speechless and wordless, but living on always;  
 Knower of heart throbs, Thou knowest my prayer.

Oh wilt Thou cleanse me from all my defilement?  
 Oh canst Thou meet such a sinner as I?  
 Saved! Ah I know it, yet daily defeated,  
 O Mighty Saviour, help me or I die.

Swift as an echo Thou comest before me.  
 Lord, I can see Thee—and down in the dust.  
 Lord, will I lay me, still lower and lower;  
 Give me the power of Thy Pentecost.  
 Power to live holly, in all conditions!  
 Power to be sweet when nothing seems right!  
 Power to go forward when there's no ground to tread  
 on!  
 Walking by faith and never by sight.

Oh, for the power to win souls around me!  
 Sincerely I ask Thee to answer to-day!  
 Lord, I am baffled by conflicts around me,  
 About me, within me, blocking my way.

Hark, hark my soul, what is it thou hearest?  
 "Stand on thy feet while I speak unto thee;  
 "The Cross is the symbol, the sign, and the conquest,  
 "Choose now how deep in thy life it may be."

I cannot, I cannot, I answered Him trembling,  
 Thou knowest, Thou only, the great need in me.  
 Choose Thou, O Crucified, Mighty Redeemer—  
 How far, and how deep Thy Cross goes in me.

He answered!—is answering! And oh, how I praise  
 Him  
 That there is a place for mortals like me!  
 Where victory is certain, and victory triumphant!  
 Where life is abundant, and spirit is free.  
 You ask where I found it? I found it in Jesus—  
 Defeated and baffled, no light could I see  
 Till I flung self away, completely abandoned,  
 And just said "Yes" to the Cross life in me.

**Special Personal Evangelism Number next week. Order extra copies now**

## Jesus Our Passover

By MATTIE BROOME

**T**HE passover is an historical incident in the Israelitish nation when, delivered from Pharaoh, and the bondage of slavery, Israel was told by the Lord to take the blood of a lamb and sprinkle it on the doorposts of their houses, that when the destroying angel should go through the land in judgment they might be spared. That night the first-born was slain in every home where the blood was not sprinkled, but where the blood was found, the first-born was not slain for the angel passed over, thus was the great feast of the passover instituted.

### The Lamb.

It was specified that each family should take a lamb and kill it. In other feasts of Israel, other offerings were accepted, but at the passover it must be a lamb. It must be taken on the tenth day; kept until the fourteenth day and then killed in the evening. At midnight the angel of judgment came and nothing stayed his terrible work but the death of the lamb, either a lamb or the first-born must die, and so it is written of Christ, "Behold, the Lamb of God, which taketh away the sin of the world."

### The Blood.

It was necessary that a lamb should die; it was also necessary that its blood be sprinkled. Israel's safety that

night was in the blood. Woe to the man that thought the Lord would spare him because he was a moral man or an Israelite, his only safety was in the sprinkled blood. Even the blood shed would not spare him unless he had it on his door-post. Christ has shed His Blood, but every man must trust it for himself. We must all perish unless we trust the Blood of the Lamb of God slain for us.

### Safety.

Those behind the sprinkled blood were perfectly safe, and the basis of their security was the promise of God. If they who trusted the sprinkled blood were in danger, then the Word of God would fail. There is no record that one single house was entered by the death angel where the blood was properly placed. Such is the eternal safety to-day of one who trusts the Blood of Jesus. They who believe are never in one moment of danger, but are as eternally secure as God can make them, for the price was paid when Jesus died in our stead.

### For Us.

Christ our Passover is sacrificed for us. Behold the Lamb of God that takes away the sin of the world. He is the Son of God, the glorious one, and only through His Blood are we justified and sanctified and receive the wonderful baptism with the Holy Ghost.

## Classified Advertisements

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

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

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

### NOTICE.

Owing to the printing works being closed down August week, all advertisements for insertion in August 16th issue must reach this office not later than Tuesday next, the 30th July.

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

**BANGOR, Ireland.**—Board residence or apartments; modern conveniences, comfortable, homely, 3 minutes to Tabernacle, promenade and station; very moderate terms. Apply, Mrs. Gray, Erne House, Grays Hill. B2113

**BEXHILL-ON-SEA.**—Sunny south resort; comfortable, homely board-residence, facing park, minute sea; good table; recommended; members of the Foursquare heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2105

**BLACKPOOL.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfild Road, North Shore. B2067

**BOURNEMOUTH.**—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; reposeful conditions; from 42/- week; stamp: Jones, 9, Walpole Road, Boscombe. B2115

**BOURNEMOUTH.**—"Salaam," 14, Campbell Road, Boscombe; ideal Christian guest house; every comfort and attention; highly recommended; near sea, chimes, and places of worship; separate tables; moderate inclusive terms. Miss Cavill. B2070

**BOURNEMOUTH.**—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2071

**BOURNEMOUTH.**—Comfortable and happy holidays at Sunshine Villa, Castleman Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. B2079

**BOURNEMOUTH.**—"Montreal" Board residence, 6 minutes from sea, 2 minutes gardens; every comfort and attention; parties catered for, personal supervision; recommended by Pastors and Christian workers. D. Kent, 7, Walpole Road, Boscombe. B2104

**BOURNEMOUTH.**—Homely apartments, or bed and breakfast 3/6, near buses and shops, ten minutes from sea, five minutes from the Foursquare Fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Road. B2135

**BRIGHTON.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B2128

**BRIGHTON 1.**—Bedroom and breakfast 21/-, sharing 18/6; central to all parts of town. 8, Prestonville Road. B2117

**CHRISTIAN WORKERS' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1944

**COLWYN BAY.**—For a delightful holiday come to "The Ferns," Aelybrvn Road, Colwyn Bay; lovely position overlooking sea; modern conveniences; board-residence or apartments. Terms and photo on request, Mrs. Edna Davies. B2118

**CORNWALL, NEWQUAY.**—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone: Newquay 526. B2127

**EASTBOURNE.**—Comfortable, homely board-residence, bed and breakfast, or permanent apartments; nice locality, moderate terms, nice garden; recommended. (Foursquare). Mrs. Lee, "Astaire Villa," Astaire Avenue. B2125

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elm Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

**ELIM REST HOUSE.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

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

**GUERNSEY.**—Why not come to Guernsey for your holidays? board-residence, quite near the sea and Foursquare Assembly at Vazon; terms moderate. Mrs. Mauger, Le Camp, Vazon, Catel. B2106

**HOVE 3.**—Board-residence or otherwise; home from home; select neighbourhood close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmains," 37, Marmion Road. B1995

**HOVE.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2074

**HOVE.**—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1978

**LONDON.**—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B2049

**LONDON.**—Christian home, select district, garden; full board 25/-, without mid-day meal 21/-, or bed and breakfast; close to buses and trains. Highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2107

**LONDON.**—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2131

**LONDON.**—Attractively furnished accommodation, long or short period, meals optional, terms moderate; quietly situated near Kensington Temple; also bed and breakfast 5/-. 28, Lansdowne Crescent, Ladbroke Grove; Park 2737. B2132

**MORECAMBE.**—Apartments, vacant from August 7th onwards, 4/- two persons. Mrs. Raw (late of Leeds), 55, Brentlea Crescent, Heysham Road, Morecambe. Member of Foursquare Assembly. B2136

**OLD COLWYN, North Wales.**—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster). Henblas, Sefton Road. B2130

**OLD COLWYN.**—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2129

**SHANKLIN, I.O.W.**—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B2096

**SHANKLIN, I.O.W.**—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply, Mrs. Niblett (Foursquare member), Dairy, Atherley Road. Phone 311. B2086

**SOUTH WALES.**—Board-residence or bed-breakfast; a good rambling holiday amongst Welsh mountains; very moderate charges. Apply Mrs. Verrinder, 34, George Street, Cwmarn, Mon., nr. Newport. B2120

**SOUTHEND-ON-SEA.**—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2124

**SOUTHPORT.**—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.j. throughout; bath, piano. Mrs. Bates. B1971

**SOUTHPORT.**—Comfortable, homely apartments, with or without board; Foursquare member; 2 minutes from Churchtown Station and buses; terms moderate; children welcome. Apply, Mrs. Hornby, 19, Denmark Road. B2109

**WESTCLIFF-ON-SEA.**—Homely apartments, with attendance, or bed-breakfast. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B2076

**WESTCLIFF-ON-SEA.**—Overlooking park; quiet, lovely position; coastal cars half minute. Near sea, shops, Elim assembly. Bus, station to door. From 35/-; sharing, 30/-. Coates, "Woodlands," 10, Chalkwell Avenue. B2116

**WORTHING.**—Highly recommended board-residence, or bed and breakfast; minute sea, bus route, excellent food; ideal for winter visitors; terms moderate. L. Furze, 63, Ham Road. B2133

### HOUSES, FLATS, ETC., For Sale, To Let and Wanted.

**SHOEBURYNESSE, Essex.**—Furnished house to let, August, £3 per week; 2 bedrooms, 2 reception, kitchen, bath, etc., 5 minutes from sea. Apply, Box 379, "Elim Evangel" Office. B2134

### SITUATION WANTED.

**MAN,** age 52, smart, active, Foursquare, unemployed 2 years, will take anything, caretaker, handyman, general work, etc. Sims, 3, Manchester Road, Thornton Heath, Surrey. B2123

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**PIANO Correspondence Lessons.**—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

### BIRTH.

**COLLINS.**—On June 10th, to Mr. and Mrs. Collins, of South Croydon, the gift of a daughter, Mary Ruth.

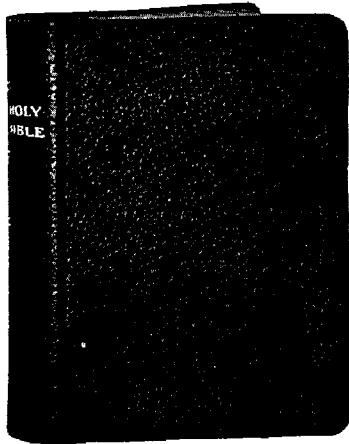
### WITH CHRIST.

**GARROD.**—On July 10th, Mr. W. Garrod, of Bath. Funeral conducted by Pastor A. V. Gorton.

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See over page 

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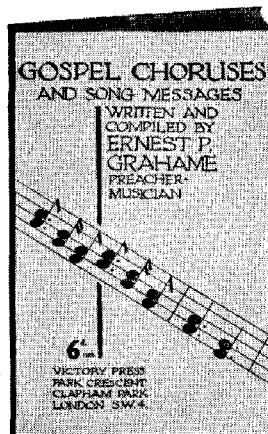
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