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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Effective Preaching for Reaching the Unchurched Masses (see page 504)

REGISTERED AT THE G.P.O.
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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 32

AUGUST 7th, 1936

Twopence

SAVIOUR



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

HEALER

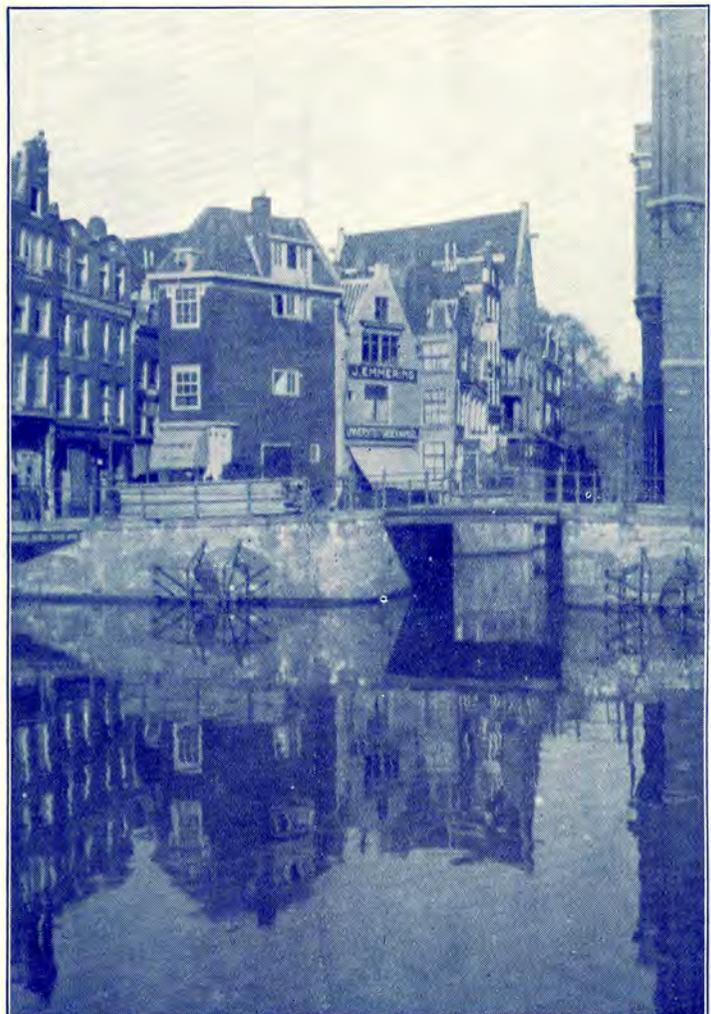



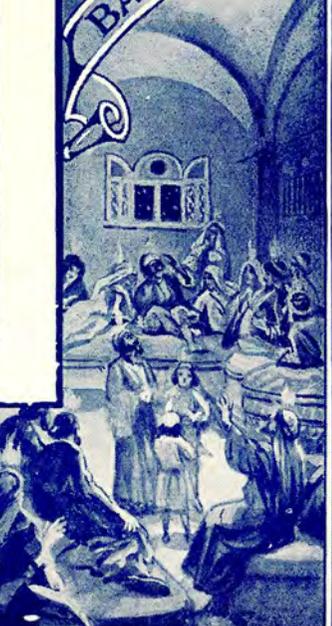
Photo by [Pastor P. N. Corry.
"And the street of the city was . . . as it were transparent glass."
—Revelation xxi. 21.

COMING KING

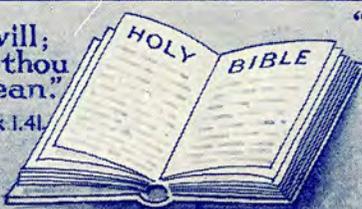


"I will come again."
John XIV. 3.

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:

Principal George Jeffreys (President)

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. XVII. August 7, 1936. No. 32.

CONTENTS

The Coming of Age at the Crystal Palace	497
The Jubilee	498
Music: Precious Hiding Place	501
Bible Study Helps	501
The Heart of a Rose	502
Family Altar	503
Effective Preaching	504
Editorial	506
Tinsel for Gold	506
The Lord's People	507
God Uses Them that are Broken	509
Hearts Afame	510
Some Recent Publications	510
The Crusader Page	511
The Forth Bridge	512

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Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

DO NOT MISS

Elim's Coming of Age Celebrations

at the

Crystal Palace

LONDON

When the outstanding feature will be

"TWENTY-ONE YEARS OF REVIVAL"

A graphic portrayal and panoramic review of the progress of Elim, told by word and song in the Centre Transept, commencing at 2.15 p.m. Choirs from all over the British Isles and scores of speakers will take part. Among other features will be a Divine Healing Service and a Communion Service conducted by

Principal GEORGE JEFFREYS

Special features all day from 10.15 a.m.

BOOK THE DATE NOW—SEPTEMBER 5th.

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

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 for "Twenty-one Years of Revival" are obtainable from the Accountant (address above). Part I. (afternoon), 1/- each. Part II. (evening), including Final Meeting, 1/- each. All other seats free.

PROGRAMMES. Illustrated Programmes will shortly be ready, 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.

OTHER VISITORS. Those wishing to prolong their stay can be accommodated at Elim Woodlands. Write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

August Bank Holiday

AUGUST 3rd

Principal George Jeffreys

and REVIVAL PARTY at

THE ROYAL DOME, BRIGHTON

(Recently enlarged and reconstructed)

TWO GREAT DIVINE HEALING MEETINGS

(Healing for Spirit, Soul, and Body), 3 and 6.30 p.m.

The Principal will preach at both services.

August Conventions

GRIMSBY. August 2-6. Elim Hall, Tunnard St. Speakers include: Pastor H. Entwisle and Evangelist J. E. Shaw. Convener: Pastor V. S. Pritchard.

HULL. August 2-6. City Temple, Hessle Rd. (corner of Madeley St.). Speakers include: Pastors E. C. W. Boulton and L. C. Quest. Convener: Pastor H. W. Greenway

PLYMOUTH. August 2-6. Elim Tabernacle, Rendle St. Speakers include: Pastor A. Jackson and Mr. W. Uprichard (Ulster). Convener: Pastor R. Mercer.

ROMSEY. August 2-6. Elim Tabernacle, Middlebridge St. Speakers include: Pastors W. L. Kemp and H. J. Rodwell. Convener: Pastor C. R. Cooper.

RYDE, I.O.W. Aug. 1-3. Elim Tabernacle, Warwick Street. Pentecostal Convention. Speaker: Pastor H. Burton Haynes. Convener: Pastor G. Hillman.

SOUTHEND-ON-SEA. Elim Tabernacle, Seaview Road.

BLACKPOOL, JUBILEE TEMPLE, WATERLOO ROAD

SPECIAL MEETINGS

throughout the Summer Season. Each week-night (except Friday), at 7.30; Sundays, 11 and 6.30. July 25 to August 13—Pastor Joseph Smith. August 15 to August 30—Pastor James McWhirter.

Visitors will be welcomed at the Guest House in St. Vincent Avenue (open all the summer), and also at the Elim Holiday Home near the sea (open July 28 to Aug. 28). Apply to Miss Wylie or Mrs. Pawson, 4, St. Vincent Avenue, Blackpool.



ABERDARE. Now proceeding. Campaign in large tent erected on Old Rock Brewery grounds, High Street, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

BATTERSEA. Aug. 16. Unity Hall, Falcon Grove. Visit of London Crusader Choir, 6.30. (Brixton Prison at 2.30).

BRIGHTON. August 2 and 9. Elim Tabernacle, Union Street, Pastor James McWhirter.

DAY AT THE SEA. Aug. 5, 12 and 19. Coach to Eastbourne, for day at the sea with Elim friends, starting from Duke Street, London Bridge, 9 a.m.; Elim Woodlands, 9.20 a.m.; Stanley Road, Croydon, 9.45 a.m. Picnic lunch, tea at Holiday Home. 7/6 inclusive. Book in advance; Miss D'Leny, 30, Clarence Road, S.W.4.

ELIM WOODLANDS will be open to visitors every Saturday during August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

KENSINGTON. Daily at 11 a.m. Kensington Temple, Kensington Park Road: World Revival Crusade Divine Healing meeting.

PECKHAM. Aug. 7. Elim Hall, Nunhead Passage, off Whorlton Road, Peckham Rye. Convention Service, 7.30 p.m. Speaker: Pastor C. Kingston.

ROCHESTER. Aug. 23. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 7. (Maidstone Prison and Borstal Institution, 2.30 and 5.30.)

SOUTHAMPTON. Aug. 30. Elim Tabernacle, Park Road, Freemantle. Visit of London Crusader Choir, 6.15. (Winchester Prison at 2.30.)

COMING OF AGE CELEBRATIONS IN LONDON

September 5th to 11th, 1936.

September 5th. Crystal Palace.

September 6th to 11th. Meetings every night in various parts of London convened by Principal George Jeffreys and addressed by Elim Ministers.

DO NOT MISS THESE GATHERINGS!

The PRINCIPAL & PARTY IN IRELAND

The BIG TENT

is being pitched in Belfast near Ormeau Road (near Park Gates), commencing Sunday, August 9th

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. XVII., No. 32

AUGUST 7, 1936

Fridays, Twopence

The Coming of Age at the Crystal Palace

"Come" from The PRINCIPAL

IF the gates of the Heavenly Palace are not thrown open before 5th September this year, I should love to meet every Foursquare Gospeller, if such were possible, in the Earthly Palace of Glass on that date. What a thrill it would be to look upon the faces of all we have been privileged to lead to Christ, to listen to the testimonies of all who have been miraculously healed, to commune with all who have received the Pentecostal Baptism, and to blend our praises with the praises of all who have been blessed under the Foursquare Gospel ministry. However, it would take many spacious Crystal Palaces to accommodate them all, and I must content myself with waiting until the pearly gates of the Foursquare City swing open, then there will be room and time for all. The opportunity of coming to the Crystal Palace on 5th September will doubtless be denied multitudes who would love to be there with us, but everyone will be present on that great day when the family gathering is summoned in the air.

Nevertheless, if our Lord tarries, I feel there is going to be a great and happy crowd at the Crystal Palace on Saturday, 5th September. Joyous companies are coming over from Ireland, up from Wales, down from Scotland, across from England and the smaller isles around, from Scandinavia, the Continent, and lands much further afield. Songs of victory that were sung in the early days of Elim will be sung by the Irish, revival hymns from the valleys of the land of my birth, by the Welsh, psalms that encouraged the persecuted covenanters will be chanted by our Scottish friends, melodies that have stirred our monster revival meetings in the greatest city in the world will be rendered by the English. Representatives of other nations too will sing in the tongues of their understanding and all of us, I trust, will sing with the Spirit.

The organisers are busy with the programme in their endeavour to give as full a testimony as possible to

God's goodness in the picture of Elim's twenty-one years of trial and triumph. Let us pray they may be divinely guided, and most of all for a greater down-pour of latter rain than we have ever experienced. It will be a great day, 5th September. Do come, if at all possible.

Come, join us in this great day of thanksgiving to God.

Come, stand by us in this uncompromising witness for the Truth.

Come as a mark of your appreciation for the blessing you have received.

Come, cheer us by your presence, and strengthen us with your prayers.

The Lord bless you!

A Servant of Jesus Christ and Yours,

George Jeffreys

The above letter of invitation is reprinted from the Illustrated Programme, shortly to be issued.

The Programme contains full details of "Twenty-one Years of Revival," which will make it possible to follow closely every item.

Special speakers and Choirs are coming from all parts of the British Isles for this unique event. Nothing like it has been previously arranged, and it will not be possible to repeat it. You should not miss this outstanding event of the year. The day's meetings will conclude with a great final meeting in the Centre Transept when the preacher will be Principal George Jeffreys.

The price of the programme is 3d., and it will be obtainable from most Elim centres or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. (Enclose stamped, addressed, foolscap envelope.)

The Jubilee

By Pastor J. SMITH

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.—Lev. xxv. 8-10.

WHAT an occasion for joy was the sounding of the jubilee trumpet in the land of Israel; it meant liberty to all who were sold as slaves, and the restoration of property to those who through poverty or other circumstances, had parted with their land. It meant that families would be re-united, that children who had been sold as slaves would be restored to their parents, and men and women who had sold themselves could find liberty. This year of jubilee was ushered in by the sounding of the *yobel*, which in Joshua vi. 6 is translated "rams' horns."

Furthermore it is stated that this sounding of the jubilee trumpet was to be on the Day of Atonement: the day on which atonement was made for all Israel. On that day the high priest divested himself of his robes of glory and beauty and put on linen garments. After making an atonement for himself, and for his house, he took two goats, one was chosen by lot to be a scapegoat and the other to be a sin offering. He took the goat upon which the Lord's lot fell, and having killed it brought its blood within the veil and sprinkled it upon the mercy-seat and before the mercy-seat seven times. Of the other goat we read: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto

A LAND NOT INHABITED "

(Lev. xvi. 21, 22).

Two goats were chosen to make full atonement for the sins of the children of Israel: a live goat, and a slain goat. The type required the two goats to complete its significance. How beautiful are these Old Testament types and how perfect in detail as they point out the path to Calvary.

Do we not see our Great High Priest, surrounded by myriads of angels, adored by archangels, cherubim and seraphim, in all the glory of His divine majesty, lay aside His robes of glory and come down to this benighted world, and through the instrumentality of the Virgin Mary take upon Himself a body, wrap Himself in the plain garb of our humanity, and in that body offer Himself as a sin offering to God. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12). But our salvation would not have been complete if Jesus had remained in the grave. The blood of Jesus did truly make an atonement for the

sins of the world, but the world needed more than an atonement. The world needed more than the cancellation of past sin. What was to prevent the power of sin becoming dominant in the life of the one for whom atonement had been made? What would check the awful ravages of sin in the life of a sinner? It needed more than atonement and forgiveness. It required new life to be imparted, a better and

MORE POWERFUL LIFE

than that which was to be found in humanity, which had failed so often in the past. It required divine life, divine nature, planted in the hearts of men to effect a sure and lasting cure for the awful sin disease. It required a life which had been proved and had overcome in the severest trials to which mortal could be subjected. This life was found in the Son of God, and in Him alone. Having accomplished the work of atonement on the Cross, the third day He rose a triumphant Saviour; conqueror over all the powers of death, hell, and the grave. Having risen from the tomb, all power in heaven and earth was invested in Him. Thus He comes to the heart's door of the sinner, and says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20). He comes within to dwell: "Christ in you the hope of glory." "For we are made partakers of Christ," "Partakers of the divine nature," "Partakers of His holiness." Wonderful grace and glory! Separated from sin by the power of the indwelling Christ. Delivered from the spirit of lawlessness by the incoming of Christ who was obedient in all things. Delivered from the spirit of selfishness by the advent of the Christ who gave Himself to the uttermost for the oppressed. "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one" (John xvii. 22).

The live goat

BEARING ALL THE SINS

of the children of Israel was to be released in a "land of separation" (margin). "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm ciii. 12). It therefore required both a slain goat and a live goat to complete the type. We are saved from the penalty of sin by the death of Jesus, and saved from the power of sin by the life of Jesus. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" (Rom. v. 10). And again, "Wherefore He is able also to save them to the uttermost that

come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

On this day, the great Day of Atonement, the trumpet of the jubilee was to be sounded throughout all the land of Israel, proclaiming liberty to all the inhabitants thereof. What a picture! On that far greater day, the day on which atonement was made for the sins of the whole world, when the cry went forth from the lips of the Son of God: "It is finished," when the veil of the Temple was rent in twain, then a far more glorious year of jubilee was ushered in, a year of liberty to all the Adamic race: liberty from the power and dominion of sin, freedom from vice; chains of sinful habit broken for ever; lust robbed of its dominion, and Satan vanquished.

Jesus knew that His people would need more than human power to sound that trumpet as He intended it should be sounded. If the

STRONGHOLDS OF SIN

and Satan were to come down, like the walls of Jericho did at the first sounding of the jubilee trumpet, then it would require nothing short of the mighty power of God. Consequently He told His disciples to tarry in the city of Jerusalem until they should be endued with power from on high. "And when the

the gifts of the Holy Ghost as well as the fruit of the Spirit were much in evidence. Like

THE PROMISED LAND

of Canaan to His earthly people, so was this "promise of the Father" to His heavenly people. For years afterwards, in spite of all the persecution which three worlds could wage against the infant Church, this work continued to grow and prosper. The religious world, under the leadership of the Pharisees and the elders of the synagogues; the world of learning and culture, under the philosophers of Greece; and the power of Imperial Rome, under the leadership of the Cæsars, all spent their energy in vain and to no purpose in trying to overthrow the work of God. But alas, the Church which all the powers of hell could not overthrow, was seduced and thus led to part with the precious things of God for those of this world. Upon the professed conversion of the Emperor Constantine so great was the influx of veneered heathenism into the Church that all the landmarks of holiness and divine power were swept away. The Church, like that of Laodicea, although professing to be rich, was really waxing poor, and in her poverty began to sell her possessions. First the Gifts of the Holy Ghost were sacrificed for the gifts of the emperor, which included landed estates, titles, beautiful

ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. l. 5).

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

BLACKPOOL. July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volckman and Miss Ching. Apply Miss Volckman, The High School, Alexandra Road, South Shore.

ELIM BUNGALOW CAMP. Brighton Downs. Crusader Camp, July 25th to August 15th. Apply Mrs. Douglas B. Gray, Elim Camp, Waterhall Valley, Patcham, near Brighton.

EASTBOURNE. July 31st—September 4th. Spacious house in its own extensive grounds, near Sea and Downs. **Week-end visitors welcomed.** Miss Barbour and Miss Henderson. Apply Miss Barbour, Aldro School, Meads, Eastbourne.

ELIM WOODLANDS. Miss D'Leny, 30, Clarence Road, Clapham Park, S.W.4. The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

GLOSSOP, BETHRAPHA. Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

RYDE, ISLE OF WIGHT. July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Apply Miss Webster, Ryde College, George Street, Ryde, I.O.W.

SCARBOROUGH. Patterdale School, Belgrave Crescent, July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw, Bell Grove, Rothwell Road, Halifax.

day of Pentecost was fully come . . . suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost." Truly they received heavenly breath to sound the trumpet of God. Following this wonderful reception of the power of God the disciples went forth as the Lord's trumpeters. On the first day three thousand souls, hearing the note of liberty, were liberated from their shackles of Judaism and ceremonial law and brought into the glorious family of the living God. Later, about five thousand found life and salvation through the message of those apostolic witnesses; everywhere the apostles went they carried their jubilee trumpets. Philip carried his trumpet message down to Samaria, and we read: "There was great joy in that city." Paul carried it to the gaol at Philippi, and as he and Silas began to play on their trumpets the very earth shook, and the prison doors were opened, and most wonderful of all the hardened heart of the gaoler was broken open as well.

The message of the apostles was not only one of liberty through Christ, but of rich inheritance also. Bodies were healed, saints were filled with the Holy Ghost, miracles were performed in the name of Jesus,

buildings, etc. Baptism in water by immersion, typical of burial with Christ, was exchanged for the mere form of sprinkling, typical of nothing on earth. The gifts of healing and the anointing with oil according to James v. 14, were sacrificed for Extreme Unction. The beautiful robe of Christ's righteousness and the garments of salvation were sold for priestly garments and stoles.

THE POWER OF GOD

was exchanged for the power of man. The sweet spirit of praise was parted with for abominable incense. Indulgence took the place of holiness, penance that of repentance, etc., etc. Well might hell hold a jubilee, and heaven put on mourning. The professing Church found herself "wretched, and miserable, and poor, and blind, and naked." All her splendid ornaments were gone, all her beautiful garments were soiled, her very soul was sold for cash, her liberty was gone. Darkness was creeping on, the long night of the dark ages was falling, and but for a few sparks from the valleys of the Alps, and a few scattered rays of light here and there, the Church was no more than the name of one who lived and was dead. But through the darkness came the Light of the World, as He came in the early morning of creation. He

spake: "Let there be light," and soon the light broke forth upon the soul of one sincere monk. Martin Luther heard the words, "The just shall live by faith," and was saved, and liberated from the chains of superstition and dead works. The Lord saved and called Luther to be His trumpeter. Soon the glad welcome notes of the jubilee trumpet were heard through Germany,

THOUSANDS HEARD IT

and found liberty. Soon the leaders of the professing Church heard the news of this monk who was blowing his trumpet so loud that the age-long shackles of ceremonialism were falling off. There was a rush to silence him, but it all proved vain. The Lord was laying hold of others. John Knox in Scotland was making the heather hills resound with the glad notes of his jubilee trumpet. He blew it so hard that he made the tears run down the face of Queen Mary, but he blew on. Others in England and on the Continent were likewise called to be the Lord's trumpeters. Their message was one of liberty: "Justification by faith." Truly the year of jubilee had come and the slaves of sin and Satan were being set free.

But there was something more than liberty from slavery in the proclamation of the gospel jubilee. "In the year of this jubilee ye shall return every man unto his possession." The Church had not only sold her liberty, but she had sold her spiritual possessions. Thank God for such men as Wesley, Whitfield, Finney, and others. They were also God's trumpeters, telling men and women of the good fruits of the promised land. Through the sounding forth of the message by these men the glad truth of holiness, and sanctification of heart and life, was brought to

light. Then came the Plymouth Brethren with the message: "The coming of the Lord draweth nigh." Another precious possession was now restored to the Church in this bright hope. But that was not all. How about the gifts of the Holy Ghost? What of the truth of divine healing? And the baptism of the Holy Ghost as in Acts ii. 4? Then something strange began to take place. The heavens commenced to

POUR DOWN THE LATTER RAIN.

Men and women began to realise the old-time power, the Spirit of God was again heard speaking through His people in other tongues. God soon found His trumpeters. Men and women filled with the Holy Ghost came forth from every country. We thank God that He found a faithful trumpeter, filled with the Holy Ghost, in the little principality of Wales. In young George Jeffreys the Lord found a chosen vessel. His message has been "Back to the Bible," and through his instrumentality thousands have been brought to the Lord, a great multitude have been filled with the Holy Ghost as in the days of old, whilst many have found in the Lord the Great Physician for their bodies. Not only through Principal George Jeffreys, but through the large body of Pastors and Evangelists who work under him, has the full gospel trumpet been sounded in the land.

Thank God the year of jubilee has come to the Church of Christ.

The long, long night is past,
The morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er the golden hills the day advances fast!
The Comforter has come!

"Be Filled"

PERHAPS there are no two words in Scripture which more clearly and fully set forth the idea of God's best for us. They contain a divine command, which, if obeyed, will place us in an attitude where God can "fulfil all the good pleasure of His will in us," and where we can say, "I do always the thing that pleaseth Thee."

Alas! it is too true, that the generality of Christians entertain narrow and contracted views of Christian privilege and possibilities of grace.

We make His love too narrow
By false limits of our own.

And we manage to compress infinite fulness into the narrow space of our finite ideas and desires, and, "according to our faith it is done unto us." We are dwarfs when we should be giants. We are beggars when we should be millionaires. We are satisfied with leeks and onions, when we should be feeding on the grapes of Eshcol, enjoying honey out of the Rock, and revelling in milk and cream and wine to the full. "In this mountain will Jehovah of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the less well refined" (Isaiah xxv. 6).

There's not a craving of the mind
Thou dost not meet and fill;
There's not a wish the heart can have
Which Thou dost not fulfil.
Angelic spirits, countless souls,
Of Thee have drunk their fill;
And to eternity will drink
Thy joy and glory still.
O little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?

Passage after passage of the inspired Word may be quoted to present the inexpressible fulness of the super-abundant provision to meet all the aspirations of our being and the exigencies of our life: "Filled with joy," "filled with goodness," "filled with hope," "filled with faith," "filled with wisdom," "filled with comfort," "filled with peace," "filled with the fruits of righteousness," "filled with good works," "filled with the Holy Ghost," "filled with all the fulness of God." The last passage is the climax. Adam Clarke says: "Among all the great sayings of this prayer, this is the greatest. To be filled with God is a great thing; to be filled with the fulness of God is greater; but to be filled with all the fulness of God utterly bewilders the sense and confounds the under-

standing." And then, lest this far-reaching and boundless petition should stagger our faith in God's willingness and ability to answer, the inspired apostle says: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

To "be filled" then, in its broadest and fullest sense, means that we, literally, "live, move, and have our being" in God. That He is the end of all our desires, the motive of all our actions, the spring of all our joys, the source of all our strength, the supply

of all our needs, and the only object of our worship and service. "The heaven above becomes the heaven within, the Saviour enthroned at God's right hand becomes the enthroned Lord of our heart and being, and God Himself removes His tabernacle from heaven to earth, and dwells in very deed with mercy in the temple of the believing heart."

Then on Thy grandeur I will lay me down;
 Already life is heaven to me;
 No cradled child more softly lies than I,
 Come soon, Eternity!

Precious Hiding Place

AVIS B. CHRISTIANSEN. ALTO AND TENOR DUEET. WENDELL P. LOVELESS.

1. I was stray-ing when Christ found me In the night so dark and cold;
 2. With His nail-scarr'd hand He brought me To the shel-ter of His love;
 3. Tho' the night be dark a - round me I am safe, for He is near;

Ten-der-ly His arms went round me And He bore me to His fold.
 Of His grace and will He taught me, And of heav'nly rest a bove.
 Ne-ver shall my foes con - found me, While the Sa-viour's voice I hear.

CHORUS.

Pre - cious hid - ing place, Pre - cious hid - ing place, In the

shel - ter of His love; Not a doubt or fear, Since my

rit.

Lord is near, And I'm shel - tered in His love.

Copyright, 1928, by G. Wendell P. Loveless.
 This hymn is sung by Pastors R. E. Darragh and A. W. Edsor on Elim Record No. 30.

Bible Study Helps

BELIEVER'S NEW BLESSINGS (II. Cor. v.)

1. **A New Creation**—life (v. 17).
2. **A New Relationship**—reconciled (v. 18).
3. **A New Ministry**—reconciliation (v. 18).
4. **A New Appointment**—ambassadors (v. 20).
5. **A New Sense**—faith (v. 7).
6. **A New Motive**—love (v. 14).
7. **A New Ambition**—labour (to please Him) (v. 9).
8. **A New Passion**—souls (v. 11).
9. **A New Centre**—Christ (v. 15).
10. **A New Righteousness**—God's (v. 21).
11. **A New Hope**—eternal body (v. 1).
12. **A New Assurance**—the Spirit (v. 5).

SEVEN STEPS IN THE BLESSED LIFE

1. **Its Foundation**—The Word of God (II. Tim. iii. 16).
2. **Its Fountain Source**—The love of God (John iii. 16).
3. **Its Fulness Expressed**—The Spirit of God (I. Cor. iii. 16).
4. **Its Faith Appropriating**—The Work of God (Acts iii. 16).
5. **Its Fruit Revealed**—The Peace of God (II. Thess. iii. 16).
6. **Its Flood-tide of Joy**—The Grace of God (Col. iii. 16).
7. **Its Fellowship Manifested**—The Remembrance of God (Mal. iii. 16).

THE PRINCE OF PEACE (Isaiah ix. 6)

Introduction: Who is He (Isa. ix. 6)? You will not find Him in the world's "Who's Who." Some people are looking for a man.

- I. **He is the Child**—born in a manger.
- II. **He is the Son**—given on the cross.
- III. **He is the King of Kings**—"the government shall be upon His shoulder."

1. The Wonderful Counsellor.
2. The Mighty God.
3. The Father of Eternity.
4. The Prince of Peace.

Conclusion: A Child to be adored; a Son to be worshipped; a King to be crowned—"Crown Him Lord of All."

The Heart of a Rose

A PARABLE
J. C. H. BEACE, B.D., LL.D.



ONE day while walking down the street in my city my attention was drawn to a full-blown rose in a yard by which I was passing. So compelling was its beauty that I was constrained to stop and admire. Only one blossom appeared on the rose-bush. But that one was near perfection. Pink with the golden glow of sunrise, deep shaded with the richest of tints, the whole flower large yet delicate, it was "a thing of beauty and a joy for ever." For though it might fade and fall into decay one who had seen it could never forget its rare charm and beauty. My own thrill of delight in it has lasted more than a score of years.

But if its beauty held me, its fragrance drew me. It filled the whole yard with the fragrant odours of its opened heart. It was as if the opening had been the breaking of an alabaster box of precious perfume. As I lingered and breathed in its beauty and sweetness, there came to me an irresistible longing to reproduce that loveliness in my own garden. So I opened the gate and rang the doorbell. A sweet-faced lady appeared. To her I made my request—that I might have a cutting to be rooted in my yard. But she said: "I will do better than that. I will root you a vine, and bring it to you." So thinking that that was only a polite way to get rid of a troublesome visitor I went my way. But she did not forget, and one day came to my door with a lovely, well-rooted branch of that choicest of rose-bushes. Gratefully the plant was accepted.

My little boy and I went to plant it in the garden. There I dug a hole and filled it with the richest and fattest soil. Then I hid the roots of the rose in that soil. As I worked at the transplanting I said to the sun shining clear in the sky above: "I am going to grow a rose like the beautiful rose in my neighbour's yard. Will you help me?" And the sun gave me its promise to keep earth and air warm against any possible chilling frost. I pledged the south wind to help me grow my rose. And it readily promised to blow softly; that there should be no storm or tornado; that the air should be kept sweet and pure.

The clouds in the heavens above also listened to my plea that they would help me grow my rose. They promised to lend the rain in season to clean the air and moisten the soil. Then too the soil joined our kindly conspiracy to create in our garden a perfect rose. It would give unstintedly of its own life—its richness, its sweetness, all its store of life and colouring. Finally the little boy promised me the only remaining help needed. He would till the soil about the roots, keeping it soft and loamy. He would see that no weeds grew to sap its strength. He would guard it against marauding beasts astray or

thoughtless children at play.

So well content I went my way. When many weeks had slipped away I came to view my rose-bush. Imagine my delight to find it large and luxuriant with one long stem, supporting a lovely rosebud! With a keen joy in my heart I ran in to tell my wife that within three days I should bring her the most beautiful rose her eyes had ever seen. And she was glad! But when the three days had passed, and I came again for my perfect rose only the keenest disappointment awaited me. The rose-bush was there indeed, with the stem and the bud. But only one petal had opened. And the bud still encalcyxed was a poor, twisted, gnarled thing of no beauty and no fragrance.

In great and crushing disappointment I made indignant charges against sun and wind, and cloud and soil. It was all their fault that the rosebud had not bloomed. But one by one they made patient answer. Not one had failed. Not one had forgot. All shared my grief. The sun had given its warmth and light. The clouds had not withheld their refreshing showers in season. The south wind had blown gently with that soft motion that kept the air pure and undefiled. The earth like a nursing mother had yielded its life with no withholdings to the roots of the rose-bush. I could not doubt any one of them. Then the boy who had helped me plant the vine spoke in his own defence. He had done his best. He had kept the soil clean and fallow. Not a weed was in evidence. No hurt had come to the rose under his care. He too had watched with increasing joy the enlarging bud with all its fair promise of blossom. Suddenly, with trembling lip and downcast eye, he confessed: But—I did forget to watch for the worm that has gnawed its way to the heart of the bud, and so marred its beauty and destroyed its promise of perfection. Together we stood in sad contemplation of that blighted bud. The ruin was complete. We might try again. But for the fatal flaw on this bud of our care and hope there was no recovery.

Another day, I passed by the Garden of God, and beheld a life in its purity, beauty and fragrance called the Rose of Sharon. That life radiated the glory of a clean mind, a pure heart and a sound body—one like unto the Son of God. In contemplation of the beauty of holiness, I lingered long in reverent admiration and wonder. All my desire ran out to Him, till I became obsessed with a yearning passion to grow a life like His, to reproduce the comeliness of His form, the chaste fashion of His thought, the free sovereignty of His will, and the heavenly beauty of His spirit.

Then there was given to me a little life to do with as I could. Here was the untainted mind, the unsoiled soul, the

unmarred body, aglow with expectation and purpose. I joyfully engaged in my task of making this life like that I had seen in the garden of the Lord. Nothing should hinder. Nothing should be left undone. With the life in my keeping I turned to the state, displayed my treasure and told my purpose, and demanded its help in my task. Freely the state responded. It gave promise of streets made safe and parks and playgrounds for the wholesome development of his body. Schools should be erected and equipped that his mind might be trained and disciplined. Libraries, art galleries, and music halls must be opened that his mind might respond to the love of beauty, and find the inspiration to high and holy endeavour. Publicists and scientists were commanded to hold ever before him ethical ideals and moral standards to inspire and challenge. Participation in community interests should provide him self-mastery and strength for a worthy task. Civilization was commanded to withhold nothing from my requisition, in the effort to grow a life after the divine Pattern.

Then came real-ation. The finished life was utter disappointment. Not one petal of the rose had blossomed to fragrance or beauty. Not one aspect of life had reached perfection. Here was only a man—with perverted mind, with unclean heart, an excited imagination, and an enslaved will. Failure! Ruin! Despair!

My first furious impulse was to charge the state and its agents with bad faith. To make them responsible for failure. But the facts forbade. I knew they had all done their best. Where then the blame? Whose the tragic fault? The keeper of the heart had forgotten to watch against the worm of sin. Like the pierced cocoon the silken cord of life had been marred, till its promise of unfolding beauty and fragrance had failed and shrivelled. For the rose that did not bloom there had been no recovery. Is this too the answer for the life that failed?

Wonder of wonders! I saw that that other Life had been broken too. But that out from its wounds there flowed healing streams, the Balm of Gilead. Bathed in that stream of life outflowing—the promise of the broken life is recovered. Its hurt is healed, its strength renewed, its powers reinforced, and all its promise fulfilled. Once again I lingered and looked. So I saw upon Him glory as of the only begotten of the Father—who came that men might have life—more abundant—more glorious.

ANONYMOUS GIFTS.

We acknowledge with gratitude to God the following anonymous gifts:—

Jubilee Appeal Fund: Silver Wedding Thankoffering, through a prayer meeting, £25; Two Glasgow sisters, £1; Hull "Evangel" Reader, £1; York (J.M.M.), £1; Leeds (E.D.), £5.

Nottingham: Hull (per Pastor J. T. Bradley), 5/-.

Free Distribution Fund: Birmingham sister, 2/6.

Prison Work: Leeds (E.D.), £3.

Foreign Missionary Fund: Leeds (E.D.), £2.



The Scripture Union Daily Portions:

Sunday, August 9th. Matthew xii. 38-50.

"Jonas was three days and three nights in the whale's belly" (verse 40).

Whatever unbelief, scepticism and hardheartedness was amongst His audience on this occasion, there was nevertheless faith in the Word of God regarding the account of Jonah and the whale; and they lived nineteen hundred years nearer to this wonderful event than we do. It is just wonderful to consider the Scriptures which Jesus believed and taught and exhorted men to believe as the Word of God, in the light of present-day Modernism. He believed in the Bible account of creation (Matt. xix. 4). He referred to Abel, Noah, Lot, Lot's wife, Abraham, Isaac, Jacob, Moses, David, Daniel, the Flood, the destruction of Sodom and Gomorrah, the giving of the manna in the wilderness, the giving of the Law. In fact He believed in verbal inspiration: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18). He quoted from no less than twenty-two of the books of the Old Testament. Truly the Fundamentalists have a right to praise God for the testimony of Jesus concerning the Word of God.

PRAYER TOPIC:

For a real anointing of the Holy Ghost upon all the Foursquare Gospel services being held in our churches this day.

Monday, August 10th. Matthew xiii. 1-17.

"Behold, a sower went forth to sow" (verse 3).

We have in this parable a most beautiful unfolding of one of the greatest mysteries of the kingdom of heaven, which in all ages has puzzled the wisest of men, and is puzzling thousands of the wise men of this world in the present age. I refer to the mystery of the new birth, that which puzzled Nicodemus, a master in Israel. When God desired to have a family He did not depart from the natural laws with which we are all so familiar. Almost all life is begotten through seed of some kind, whether it be animal life, vegetable life, or eternal life. Living seed has, of course, the power in it of reproducing itself provided it is given a fair chance. Just as the ground receives the seed and acts upon it, so the human heart receives the message of the gospel and acts upon it, and the same results follow in each case: a new life comes forth corresponding, not to the kind of the ground, but to the kind of seed planted therein. (The quality of the crop depends on the ground.) A godly seed will therefore produce a godly race. Like begets like. So the preaching of the good news of Jesus Christ, if received and acted upon, is bound to produce results according to the laws of nature.

Meditations by Pastor J. SMITH

PRAYER TOPIC:

That God may make this Coming of Age Year the most fruitful in the experience of Elim.

Tuesday, August 11th. Matthew xiii. 18-30.

"While men slept" (verse 25).

While those who should have been watching were fast asleep the enemy was busy working. It was while men slept in the early church, after the close of the dreadful days of persecution, that the enemy came and sowed his tares among the wheat; and true to the parable, the Lord has allowed the two to grow together in the field to this day. The enemy sowed tares among the wheat, something which looked very much like the real thing. It could produce the blade and the stalk, but not the fruit. Alas that Satan should have so many willing workers: how many are going up and down in our land sowing doctrine and teaching which produces only a form of godliness, but no fruit of the Spirit. "By their fruits ye shall know them." Also in the individual life wherever Satan finds a sleeping, inactive Christian, he is sure to come along with some of his tares. The Church of God, and our individual lives can only be kept pure by constant watchfulness.

PRAYER TOPIC:

Real blessing upon the work now in progress in the Elim Holiday Homes and Camps.

Wednesday, August 12th. Matthew xiii. 31-43.

"There shall be wailing and gnashing of teeth" (verse 42).

We know full well that in these days when Modernism is abounding everywhere, it is becoming unpalatable to speak of a hell such as is described here by our Lord. Yet still the words of Christ stand before us in all their awfulness. No matter if you try to spiritualise it in some way so as not to mean literal fire, yet the awfulness of this coming judgment remains. Alas that so many can speak lightly about the subject of hell. Do we speak lightly about the wreck of the "Titanic," or the Great War, or of some disastrous earthquake? Is it not time that we as Christians should begin to give our Lord credit for the truth, and to teach that He was not trying just to scare the people by strange and weird imaginations. If we did how it would sober us, how soon it would affect the ungodly, how soon would intending suicides desist from their awful intentions.

PRAYER TOPIC:

That the hand of God may be upon all those who are ministering to the sick at this time, that they may minister life and inspiration to those who suffer.

Thursday, August 13th. Matthew xiii. 44-58.

"And they were offended in Him" (verse 57).

Oh, the irony and the ignorance of this treatment of our Lord in His native country. And alas that it should still prevail. Must not every great man have a native country and perhaps a native village, like our Lord, and must he not have acquaintances grown up with him? Does the fact that a man travels a few thousand miles and crosses to another country or continent add so wonderfully to his understanding that people will hang on to his words, while those of his own town despise him, and wait longingly for the stranger to come and tell them something wonderful. Applying it to home: in these days when British goods are so much in demand, and home grown products fetch the highest price, should we not be a little more appreciative of our own men and women and give a little more honour to the man from the next street who is holding forth the word of life in our midst.

PRAYER TOPIC:

That the message of the "Elim Evangel" shall find its way into many hungry hearts, bringing deliverance to those that are bound.

Friday, August 14th. Matthew xiv. 1-12.

"Herod said, . . . This is John the Baptist" (verses 1, 2).

The memory of that birthday banquet would not be blotted out. A guilty conscience is its own accuser. When we think it is all forgotten, the least thing brings it all back afresh. The horror of having to always meet the dark, black past at every turning of the road! What a power must be in the blood of Jesus, when it can even purge the conscience from a sense of guilt. What untold mercy must be in the Lord when He is both anxious and willing to forgive such scoundrels as Herod, if they will only repent and turn from their evil deeds. What a joy to feel free from the guilty past; and from the horrible present, when our sin is ever before us; and from the more dreadful future, when the thought of coming judgment appals us.

PRAYER TOPIC:

The breaking down of prejudice against the Foursquare Gospel message in districts where campaigns are being held.

Saturday, August 15th. Matthew xiv. 13-21.

"They need not depart" (verse 16).

There is no need to go away from Jesus hungry and looking for bread; no, not even for the natural bread. This great sympathetic Saviour, who was moved with compassion toward the multitude and healed their sick is just the same to-day. There is no need to leave Jesus and go in search of another physician, because there is none better than He. This Saviour is willing to be both our Friend and Guide, He leads His sheep into green pastures and beside the still waters. There is no need to leave Him even if you are in a wilderness: "For in the wilderness shall waters break out, and streams in the desert." Here was a case of "Little is much when God is in it." Bring what you have to Jesus, He will undertake just in your present circumstances. Don't wait until you have everything so nicely fixed up, come as you are, He is waiting.

PRAYER TOPIC:

Special anointing upon all our ministers as they prepare for their Sunday services.

WHO are the unchurched masses? Are they the masses of unchurched people, or the unchurched masses as distinct from the unchurched classes? I accept the larger interpretation. It is not the business of the Church to accentuate class distinctions, besides which, it would be difficult to prove that the industrial populations are more indifferent to religion than tradesmen, professional men, and club men. The great majority of both the classes and the masses are unchurched, and all need to be reached. To hold the faith of our Lord Jesus Christ, with respect of persons, is sin. The duty of the Church is to seek all men for Christ, regardless of all social distinctions.

The question we have to consider is the place of preaching in seeking to reach what are here called the unchurched. If unchurched means outside the Church, the question is narrowed to the kind of preaching that will be effective in

REACHING THE OUTSIDER.

Obviously, outside preaching is the readiest answer. That, however, misses the point. Open air preaching, and preaching outside churches, belongs to the methods for bringing the outsider into the Church. The question before us is whether the unchurched can be reached from the pulpit, and if they can, what is the kind of preaching that will reach them? Is it possible for preaching to so carry its assault into the world outside as to arouse the indifferent, arrest the worldly, and attract the careless? That is the question. Not how to get a crowd for the preacher, but how to preach so as to bring the crowd. The problem is not solved if the preaching gathers its crowd from other congregations. Such an assembly may be a great tribute to the preacher, but it is no gain to the kingdom of God. It is the unchurched that are the problem, not the gipsies of the house of Israel. Is there any preaching that makes an appreciable impression on the solid ranks of the ungodly? We believe there is.

There is manifestly much preaching that is not of that order. It is to be feared that most of our preaching fails to reach those who are within our churches, to say nothing of those outside. Of those who hear, how many listen? If the lid could be suddenly lifted from the minds of the congregation, what a revelation there would be for the preacher. Speculation, schemes, bargains, fashion, gossip, pleasure, what a medley of suitors for the attention of that still hour in the house of God! In many places the sermon is simply tolerated, shortened to the utmost limits of brevity, and by most of the people utterly ignored. In others it is degraded to a display of intellectual agility, and the congregation settle down to enjoy the skill and strength of the preacher. How often preaching fails to arrest the mind, grip the conscience, and reach the soul of those who are present. If preaching is to reach the unchurched, it must begin by

REACHING THE UNSAVED

already within its reach. The most effective preach-

ing for reaching the outsider is the preaching that converts every insider into a missionary, and sends every hearer to tell others the things he has heard.

The same kind of preaching will not be equally effective everywhere. Localities have distinctive qualities, moods, and fashions. The mental and

EFFECTIVE FOR REACHING THE

spiritual soil is as variable as the earth's surface. A preacher may fail in one place and succeed in another. I have known one man fail in the south and succeed in the north, and another who has failed in the north and succeeded in the south. Provincial stars often blink dimly in a metropolitan atmosphere; and I have known a popular preacher who had a crowded audience in one street, and preached to empty benches when appointed to a church only ten minutes' walk away. The difference was not in the preacher, but in the people. In one place the intellectual succeeds, in another the picturesque, and the emotional in a third. No man is equally suited to every sphere. Soils vary. The preacher, therefore, under God, must find a responsive people if he is to succeed in finding an entrance to their souls.

1. *The preacher's material.*

The first condition of effective work is an efficient workman. There is no element in preaching so important as the preacher. If a man is going to be an effective preacher, he must live to preach. It must be the one serious business of his life, having the first place in his thoughts and the first claim on his time. Everything must bend to his pulpit. A preacher who makes anything else his work, and preaching his pastime, has mistaken his calling. The demands of Church organisation are seriously crippling

By the late Rev. SAM

the work of the pulpit. No man can direct multitudinous organisations, potter about after magic lanterns, social clubs, labour bureaux, and attend the committees of every public institute in the town, and be

AN EFFECTIVE PREACHER OF THE WORD.

The man who is called to preach must give himself to preaching.

There are some accessories of the preacher's work that should not be overlooked. Many a man's work

is hindered by trifling defects that might be easily remedied. Nothing in or about a preacher is unimportant. His dress, style, and manner all count for or against the effectiveness of his ministry. Slovenliness and a slouching habit close many a door against both the man and his message, and, on the

PREACHING

THE UNCHURCHED MASSES

other hand, aloofness and affectation are equally prejudicial to success. Sometimes mere accessories make all the difference between success and failure. In one city a preacher, mighty in learning and earnest in service, fails to get a congregation, while another, with not half his learning, and not one whit more devoted, preaches to a crowd. Why? Because one despises the accessories of his calling, and the other neglects nothing that will contribute to the effectiveness of his work. The voice is a gift to be cultivated; gesture, when appropriate, gives emphasis to speech, and a pleasant manner prepares the way for the truth. Professional pleasantness, studied dramatism, and rehearsed elocution, are unpardonable in the pulpit, but there is no reason why any man should prejudice his mission by want of discipline, training, and care. There are no trifles in the service of God.

The natural qualities of a preacher often fix the limitations of his ministry. Preachers who have a vivid imagination, picturesque speech, large sympathies, and a genial humour, will succeed where an austere, prosaic, and unsociable man would fail. Great preachers who have appealed to the people have nearly always been men moulded on a large scale, and liberally dowered with humanity. Such men succeed in defiance of all canons. You may lay down rules as to length of sermons and the use of manuscripts; pile up difficulties that make success impossible, and

MUEL CHADWICK

enumerate conditions that are essential, but Spurgeon, Beecher, Parker, and Talmage sweep away rules and difficulties as trifles, and walk through your barriers like giants. But masters are rare, and genius is rarer still. What we want to know is how men of ordinary gifts and sincere purpose can so preach as to reach the lost.

Everything leads back to the man. The quality of the preacher determines the level of the preaching. Even in the accessories it is the man that counts. There is no instructor of the voice like an impassioned

heart, in gesture there is no art like the artless impulse of the soul, and in manner there is no tutor like a sincere and gentle spirit. There is no surer way of becoming an effective preacher than that the preacher himself be a true sermon.

THE PREACHING REVEALS THE PREACHER.

Its level is determined by his own height. Truth borrowed may be either above or below the borrower, but masquerading in other men's possessions is not worthy to be called preaching. Such preachers are time-servers, not prophets. Truth must come from the depths of a man's own soul if it is to be the Word of God upon his lips. It is truth vitalised by experience that is quick and powerful, and such truth is only apprehended by faith, and realised in the life of the soul. An average man alive with divine energy, moved with divine compassion, and impelled by a divine urgency, is a mighty force for righteousness in the hands of God. The outsider has little respect for parsons, and less reverence for priests, but he knows a man when he sees him, and a man of God he will hear. The pulpit must get rid of its unreality, effeminacy, and cant if the outsider is to be reached. When there is a true, strong, manly man of God in the pulpit, there will be no lack of men in the pews. Unfortunately, seminaries cannot make men, and it is men, men, men we want. Every man has to grow his own manhood, and that solemn task should be every man's care. Preacher, "take heed to thyself." Whatever lowers the soul's vitality reduces the efficiency of the workman, and hinders the effectiveness of his work. "As the man is, so is his strength."

2. The preacher's message.

Nothing makes for a preacher's effectiveness more than a true conception of his calling. He is a messenger. That which he speaks is not his own. He is not at liberty to criticise, modify, or tamper with that which is entrusted to him. Neither has he any right to withhold it from any person to whom it is sent. But he is neither a postman nor a phonograph. He delivers an open message which he has received from God for men. It is not handed to him from without, it comes to him from within. He did not find it in books. God spake it to him in the depths of his own soul. He stands between God and man, and is in constant communication with both. That which he speaks from the pulpit he first

HEARD AT THE THRONE OF HIS LORD.

His first business is to wait for his message, and his next is to see that it is faithfully delivered. Every hearer has a personal interest in the message. Once that is realised, there will be no difficulty in securing a hearing. I have heard a judge sum up a case without any attempt to secure attention, but there was breathless stillness, so eager was the anxiety to hear. I have heard a lawyer read a will in a most slovenly fashion, but there was nobody asleep. Alas, we have to speak to people who have no desire to hear! The

(continued on page 508).



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

Christian Laughter.

IN some circles the idea prevails that laughter is one of the prohibitions of Christian experience; that to be thoroughly religious we must renounce laughter. Perhaps, alas, there are some representatives of Christ who have done much to confirm such an idea. Yet nothing is farther from the truth. It is in Christ that we discover the true source and secret of laughter. Like Zion of old, in the hour when our captivity was turned, "then was our mouth filled with laughter." No, laughter belongs to Christian experience; it is one of the effects of which salvation is the cause. There are times when spiritual exhilaration can only find expression in laughter. At such times laughter becomes the safety-valve of overwhelming joy. Some sudden revelation of God's utter sufficiency has caused His people to break forth into holy hilarity; so deep and full has been the inrush of joy that no other adequate outlet was available, and so the soul gave way to its gladness in God, and made the woods, the fields or the mountain slopes ring with its laughter. It was Sarah who said, "God hath made me to laugh, so that all that hear will laugh with me." It is in the hour of fulfilled promise when God's hand performs the impossible thing, that the heart can call holy laughter to its aid as a medium of manifesting its gladness. Blessed are all those whom God hath taught to laugh!

Prayer Changes Things

Philippians iv. 6

Prayer is requested:

For a young man seeking restoration, and the Holy Spirit; also for healing from skin disease and depression.—P.T.

For a person who has backslidden.

That a believer who is spiritually hungry may experience an outpouring of the Holy Spirit.—D.J.J.

That a brother in Christ may experience improvement in his business to enable him to pay his debts.—J.M.B.

Tinsel for Gold

By A. B. SIMPSON

ALL other religions aim to repair our ruined humanity and build upon its old foundations. The religion of Jesus Christ demands a revolution, a dissolution and a new creation. He comes to you with your earthly visions and before He can work out His glorious plan for your life you must surrender every ambition, every affection, every desire. Not only so, you must do it gladly, you must count them so worthless that you will hasten to exchange them as you would tinsel for sterling gold and accept instead the nobler vision which He is unfolding and the heavenly prize which He is bestowing. So He came to Paul in the glory of that vision at Damascus, and in a moment all the things that Paul had lived for were counted but refuse that he might win Christ, and from that hour Paul was constantly trying to forget every old experience and every new revelation, and rise to some yet higher plane in the heavenly race. So He came to Zinzendorf, and all the dreams of earthly rank and power were in a moment dissolved and his one ambition henceforth was to know, to glorify, and to enjoy, his Saviour, and to spread His gospel to all the world. So He comes to many of us along the path of life and weans us from the past things we have hitherto lived for, and shows us some higher vision of holiness or service, and henceforth our cry is, "Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark of the prize of God's upward calling in Christ Jesus."

There is no doubt that the Holy Spirit in these last days is moving intensely upon the heart of the Church, and calling God's chosen ones perhaps to the last great prize. Certainly before the end we may expect the Bride of the Lamb to reach a maturity of character and to be arrayed in a glory and beauty not yet seen. The Holy Spirit, like Eliezer, is bringing out the choicest jewels for the Bride of the Lamb that she may be presented in all the glory of her divine array at His coming. Let us be willing, therefore, to welcome His light, to let Him wither everything that is not His highest and His best, and to ask Him to reveal to us the hidden things which "eye hath not seen, nor ear heard, neither have entered into the heart of men."

I would have you to attend to the full significance and extent of the term "holy." It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity of thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive. It is a virtue which has its residence within; which takes guardianship of the heart, as of a citadel or inviolate sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not only purity of action that we contend for; it is exalted purity of heart, the ethereal purity of the third heaven; and, if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it.—Thomas Chalmers.

The Lord's People

"The Lord's portion is His people."—Deut. xxxii. 9.

By T. M. ANDERSON

THERE are many passages of Scripture which show that God's pleasure is not so much in the things which He has made, but in the persons He has created. His purpose in creating man in the beginning was to find an outlet for His great love. What that love would have done for the race will probably never be known. Had man not sinned, and incurred the displeasure of God, a far different story would be told of the race of mankind. In this text with the four verses that follow it we shall see something of what it means to be in the favour of God, and to belong to Him as His people.

First, we belong to God by the right of discovery. "He found him in a desert land, and in a waste howling wilderness." Can words portray a more accurate description of the state of men? In a desert land, indeed, God found him. As Israel was in bondage in Egypt, sorely oppressed by the taskmasters, so is every man in bondage to the Devil, sin, and the world. The state of the lost is also like a waste howling wilderness. A sinner is lost in this terrible place where terrors are on every side, and beasts of hell howl for his soul. He knows not the way out; he has no human hand to lead him to safety. Such is the state of all lost men. If they are ever

FOUND AND SAVED,

God must do it. But we read that Jesus came to seek and to save the lost. When God finds us, and we likewise find Him, we become His by right of discovery. We were God's property once, but the Devil took us from Him; now when the Lord finds us in our lost estate, He is only finding what He had lost. We are the Lord's people because He has found us and saved us for His own purpose of love.

Second, we see that God bestows great favour on His people. "He led him about." A clearer reading of this statement is, "He compassed him about." Surely the Lord will compass His people about with His presence and protect them from the enemy. He besets us behind and before, and lays His hand over us. God takes full responsibility for His people. He pledges to preserve them from evil; He promises to be with them always; He places His power at their disposal; and gives them access to His mind. Nothing shall happen to His people by chance; all that comes to them shall be by His appointment. He shall judge the trial before He permits it, and shall have a way of escape for such as He permits to suffer temptation. As a Father He pitieth His children; He leads them through the valley of the shadow of death. He gives them all the care of a shepherd,

THE LOVE OF A MOTHER,

the support of a companion, and the comfort of His Spirit. Indeed, "The Lord's portion is His people."

Third, we note that the Lord teaches His people.

"He instructed him." The methods employed by the Lord to instruct His people are by His Spirit and by trials. The Spirit will take the things of Christ and show them unto us. We each have the right to call upon God for guidance and instruction in all things that pertain to life. Nothing is too small to bring to His notice. In all things we should seek for wisdom from above that we may know how to act so as to glorify Him. When He permits us to suffer trial He designs to teach us important lessons on patience, faith, and divine care. Things we learn in the school of experience cannot be taught us elsewhere. We must experience some things to know them. The furnace of affliction can reveal the Son of God in our midst. The lions of trial can show us His watchfulness. We shall find this kind of instruction continues throughout life.

Fourth, we see that the Lord preserves His people. "He kept him as the apple of His eye." No organ of the body is guarded more carefully than the eye. It is provided with

PROTECTION WITHOUT AND WITHIN.

Quickly it can be closed to prevent the entrance of things which would destroy it. How well the Lord knows our needs of preservation. We are as delicate as an eye, and as priceless to God as an eye. This people whom He loves He will keep as the apple of His eye. No weapon formed against them shall prosper. No designing foe shall destroy them. The eye has its tears with which to wash out the small things which irritate. So God enables us to weep when we are hurt by the irritating things of life; in this way we get relief. To weep before the Lord and relieve the pains that we feel is no disgrace. Tears thus shed often cleanse the mind of dirt thrown on us by other people.

Fifth, we read that the Lord leads His people. "The Lord alone did lead him." Let every saint of God ask for and expect divine guidance. He is the Captain of the hosts that go forth to battle. He shall lead them to victory. He knows the way we should take, and will go before us to point out the way. He is the head of our body; with Him are the eyes to see, and the mind to think for us. It is ours to obey.

Sixth, we find that the Lord gives the victory to His people. "He made him to ride on the high places of the earth, that He might eat the increase of the fields; and He made him to suck

HONEY OUT OF THE ROCK,

and oil out of the flinty rock." This is a word picture of complete victory. The people of God ride on high in triumph over all enemies, and are fed with spiritual food which God brings out of the rock, or hard trials and situations of life.

The Lord's portion is His people. Let us prove it daily in our lives.

Effective Preaching for Reaching the Unchurched Masses (continued from page 505)

preacher has to make men understand that they are personally concerned in the Word of the Lord.

One of the loudest complaints against preaching is that it lies outside the interest of the people. They care for none of the things of which the preacher speaks. To remedy this, many are addressing themselves to current topics and the week-day interests of the people. Everything, from sociology and economics to disasters and plum-puddings, is made the text for the popular preacher's homily. In more pretentious circles poets and novelists are substituted for apostles and prophets. The justification is that they get the people, and manage to get the gospel in somehow. But it is a poor business, and such sermons are difficult to preface with "Thus saith the Lord." Fancy one of the apostles preaching on politics and plum-puddings, or devoting the hours of worship to poets and novelists! It is a mistake in policy as well as in principle. The unseen realities are men's deepest interest, and the Eternal must always be the most modern. Every man has a personal interest in the questions of sin and grace, God and Devil, heaven and hell. If Christ be faithfully preached, every man must take heed. In Him are all the treasures of wisdom and knowledge; with Him is the solution of every problem in every age. It is the preacher's fault if the hearer does not understand that he comes to him with a message of vital interest, and pregnant with eternal issues.

The message must be intelligible. It must be spoken to the people for whom it is sent. Many preachers never speak to their congregations—some preach to nobody but themselves. The sermon is a soliloquy spoken in the hearing of the people for the satisfaction of the speaker. Dr. Dale confessed that for years his interest was in truth rather than in the people. What a confession for a messenger! There are preachers so busy studying the terms of the message that they forget to deliver it. The King's messenger should make haste to

DELIVER THE KING'S MESSAGE.

Others preach to an imaginary host—an ideal congregation that is not there. One man complained of his minister that he preached to them all as if they were M.A.'s; very good preaching, no doubt, if the M.A.'s had been there. There is a preacher's pride that sacrifices everything to what is deemed the dignity of the pulpit, and what a preacher owes to himself. It is as wicked as it is absurd. A man who was appointed to a small fishing town remembered what was due to himself, and resolved to keep up the dignity of his pulpit. His people were of the humblest, but he preached them most scholarly sermons, technical and academic, that not one of them could understand. A dear, good soul asked him if he could not, on a week-night at least, give them a simple, helpful talk. For reply he turned to his wife and said: "Would you like to see me come down to that, my dear?" And she answered, "No, my darling!" What a couple of fools they were! Is that the way

a messenger should treat his message? Has he any right to despise the people to whom he is sent? Is that the way shepherds feed the flock of Christ? No wonder such churches are empty. The outsider naturally declines to come where he will be starved as well as fleeced.

Preaching, to be effective, must be direct and intelligible. It is waste of time to argue with adversaries that are dead or distant. Talk to the people who are there. Talk to them; don't read them a paper few can understand, and for which nobody cares. Read sermons will never reach the unchurched masses. Their own leaders look them in the face and talk, and reading from a manuscript gives them a sense of unreality. Academic preaching interests nobody—not even theological students. The preacher must speak in the vernacular of the people. It is criminal to deliver a message involving life and death in an unknown tongue. Every available help must be used to interpret its meaning and enforce its

More than one-half of

1936

—our Coming of Age Year—
has now passed.

Have you yet sent your gift to the
JUBILEE FUND?

Gifts may be made through your local Church,
or sent direct to the Secretary-General,
Elim Foursquare Gospel Alliance, 20, Clarence
Road, Clapham Park, London, S.W.4

"Whatsoever He saith unto you, do it."

authority. Never be afraid of illustrations. They were not beneath the Master's dignity, so no man need count them a degradation. It is by the things with which they are familiar men will best understand the things of which the preacher speaks. This is no plea for shallowness or carelessness in preparation. Obscurity is no proof of depth.

SIMPLICITY IS THE MARK OF PERFECTION.

No man who ever heard Gladstone expound the principles of sound finance and righteous government to an audience of working men will ever deny the possibility of making the greatest subjects intelligible to the average mind. The Epistles were written to new converts, and they may be preached to new converts still if they have first glowed in the soul of the preacher. It is in the heart truth is clarified, vivified, and fired.

Intensity is the prevailing note of effective preaching. Speech throbbing with life and aflame with passion never fails to arrest and arouse. If the Word is a fire in the preacher's bones, it will soon find its way to the hearer's heart. It takes more to move a man than to instruct him. A farthing candle will lighten the face of a rock, but it takes dynamite to shift it. Nothing less than dynamite will reach the unchurched. It must have force enough to blow up conventionalities, break down prejudices, and penetrate the market place, saloon, and music hall. Such fire comes only of conviction and consecration. No man can burn over things of which he is in doubt. I believe, therefore I speak. The man who doubts; argues, questions, suggests, cavils; the man who believes; speaks. Conviction gives speech its ring of sincerity, its irresistible logic, and its possessive passion. The speech of doubt is cold and limp; the speech of certainty is a living flame. The pulpit is passionless because it has lost its certainty. Passion is the great need. Not excitement, but passion born of conviction, passion born of pity, passion inbreathed of God. When the preacher is listless, cold, and formal, the people conclude he is either indifferent, a hypocrite, or ignorant. If he is sincere, earnest, urgent, they say he may be wrong, but he means it; he may be mistaken, but he believes it; and the crowd is always ready to hear an honest man. No man who preaches directly, simply, and earnestly the gospel of Christ in the power of the Holy Ghost, will ever fail to reach the people.

The preacher's mission is not to get a crowd. When Jesus Christ sends a preacher, this is what He says to him: "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee to open their eyes, that they may turn from darkness to light, and from the power of Satan

to God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Me." A ministry that falls short of that fails of its purpose. Churches had better remain empty as a solemn and silent witness for God than be filled at the cost of spirituality and truth. The Church is not an institution for the social and educational benefit of the people, much less is it a place of amusement, with the preacher sometimes director and sometimes clown.

THE CHURCH IS THE BODY OF CHRIST,

and the minister the servant of the Most High God. We seek men that we may save them. Men's eyes are opened by the truth as it is in Christ Jesus, that settles what he may preach; they are turned from Satan to God by the power of the Holy Ghost, that settles how he shall preach. The preaching that converts men is the only preaching I know that is effective in reaching the unchurched masses who are without. Everything else fails. Sensations grow stale, polemics become wearisome, fireworks fizzle out, and even anecdotes lose their charm, but the ministry that opens men's eyes and turns them to God abides for ever.

A PERSONAL TESTIMONY.

It is more than twenty years since I first faced the problem of filling empty churches. I have had a succession of them since then, and the convictions born of that first experience have never failed. They have been tested in various conditions; among the poor in the slums, among the artisans of an industrial population, among the cultured of a university city, and in a downtown church of a great city, and they have never failed. My preaching is neither funny nor short. The subjects are biblical, theological, and practical. We have scores of reclaimed drunkards in church fellowship, and hundreds of godly men who were formerly among the unchurched. The Word is preached, prayer is constant, and sinners are daily converted to God, to whom be all the praise.

God Uses them that are Broken

GOD uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod that it let out the cool waters to thirsty people.

It was when the three hundred elect under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil and poured it forth that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favour to rescue her people from death. It was when Jesus took the five loaves and broke them that the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke

her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear that His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history and all biography, and all vegetation, and all spiritual life, God must have broken things.

Those who are broken in wealth and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the Devil. God is waiting to take hold of our failures and nothingness and shine through them.—*Sel.*

Hearts Aflame

By S. E. FOULKES

Above all things have fervent love among yourselves—I. Peter iv. 8.

HERE is a remarkable word of counsel. God is asking us "above all things to have fervent love" one toward another. Most people place work above love. We are so busy earning our daily bread or taking care of our families, or even doing the Lord's work, that we leave love out of our days and our hearts become hard and callous. Few have fervent love. God says above all things have fervent love. This means not only to make love the first consideration of our lives but to keep it fervent with holy affections.

Webster defines "fervent" as very hot. God's Word is the plumb line on our lives. How does your love and mine measure up to this commandment of God? He desires our love burning with sincerity, aglow with kindness, generosity and tenderness.

In his Epistles John declares, "God is love; and he that dwelleth in love dwelleth in God, and God in him." We have only as much of God in our lives and service as we have of fervent love. Our life and our service is not acceptable to God unless it is fraught with the love of Christ.

"The greatest thing a man can do for his Heavenly Father," a well-known minister has said, "is to be kind to some of His children." This is God's appointed ministry to all—being kind, being thoughtful, being generous and unselfish to those around us in the home and shop and everywhere. We preach by our lives and the more love we have in our hearts the more eloquent our living testimony for Jesus.

The love of Christ is described in I. Corinthians, 13th chapter. He tells us to "be followers of Him," in giving out this selfless, deathless love to those around us. Though we speak with the tongues of angels and have the gift of prophecy and work miracles and have not love we are as sounding brass and tinkling cymbal.

Little is much when God is in it. If we keep His love aflame in our hearts our lives are open channels of blessing to others. A drunken man was standing near a mission door. The evangelist saw him standing there as he was going in to conduct meetings. He reached his hand and said with fervent love, "God bless you brother." Those words, spoken in love, melted the drunkard's heart. He did not think anyone ever loved him enough to ask God's blessing upon him and to call him brother. He went into the services and was soundly converted and is to-day being mightily used of God in winning other men from lives of sin.

All outside of love is outside of God. Everything we think, speak and do should flow out from hearts aflame with the love of Christ. This is the love that makes us pray for them that spitefully use us, blesses them that curse us, and forbids us to judge the word or deed of another. It is the love that never criticises, never finds fault, never murmurs or condemns. It is the love that bears all things, endures all things, hopeth all things.

This fervent love is the hallmark of every mature Christian and is shed abroad in the heart by the Holy Spirit. We can never attain to this holy, selfless love in ourselves. Christ's love is perfect in us as we yield to Him and let the Spirit have His way in us every moment. There must be a real letting go of our own life, will, ideas, and sense of things, and a willingness to let God do what He will in us under all circumstances. Our heart and life must be wholly transferred to Him together with all care or anxiety about results.

Continual yielding and continual trusting on our part enables the Spirit to make us "more than conquerors" through His love. Beloved ones, yield to the Holy Spirit and let Him shed abroad in your hearts the love of God.

Some Recent Publications

"DEFINITE EXPERIENCE."

By Rev. A. S. Wilson.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3).

An interesting book dealing with the question of sanctification. A spiritual and thoughtful answer. Although there may be certain points with which I do not agree yet a healthy and vigorous tone pervades the whole book, and there is much to be commended in the thought expressed. It is a book calculated to be useful, and fitted for distribution. Its chapters, although brief, are full of material, giving food for thought. Every reader will be the better for a careful perusal of its pages.—H.K.

"THE SOUL OF EGYPT."

By Allison Douglas Boutros.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3).

This is another very interesting book giving the reader a vivid account of the customs and life of Egypt. Personally it created within me a desire to go. Every chapter has some new glimpse of Egyptian ways and methods. It is a very enlightening book. It makes one feel glad that the privilege is ours to live in a gospel-reached country. The book is instructive and spiritual. It contains profitable meditation and if read in the right spirit will result in much edification. All for one shilling. It is surprising that it can be done for the money.—H.K.



LONDON BOUND

Great Crystal Palace Programme

This year's Crystal Palace demonstration will witness the greatest representative Foursquare Gospel gathering ever held. The British Isles will be represented in full force. English, Irish, Scottish and Welsh choirs. Almost every Elim Minister and Evangelist will be there. Hundreds taking part throughout the day. Missionaries will speak. Bands, choirs and orchestras, London Foursquare Trumpeters, organ recitals, Sunday school and Cadet choirs, pioneers of early days, thousands of friends meeting friends, the ministry of divine healing, and culminating in a great service of thanksgiving and Communion, and an address from our beloved founder and leader, Principal George Jeffreys. Don't miss this great day. Secure an illustrated programme. Pray for an outpouring of Holy Ghost power.

(continued from column two).

the leadership of Pastor Gorton, goes out on Monday evenings, into the villages round about, preaching and singing the wonderful message of salvation, and much blessing we believe has been brought to many, and the villagers have shown their appreciation by asking us to visit their village again, and we are only too glad to return, for we know that "The need of the world is Jesus."

Notes and News

The August engagements of the London Crusader Choir are as follows:—

- Aug. 16. Brixton Prison (2.30). Battersea (6.30).
- Aug. 23. Maidstone Prison (2.30). Borstal Institution (5.30). Rochester (Elim Church 7).
- Aug. 30. Winchester Prison (2.30). Southampton (Elim Church 6 p.m.).

Pastor E. J. Phillips (Secretary-General) recently gave a lecture in Maidstone Prison on "The Bible and Archaeology." The lecture was well received and a graphic description of the present-day findings in Palestine was depicted in a convincing and conclusive manner. Such discoveries as are continually being unearthed confirm without a shadow of a doubt the authenticity of the Bible. The "Jewish Chronicle" says: "Even the most judicial and sceptical must come to the conclusion that Wellhausen and his school are now thoroughly discredited and the elaborate and fantastic critical structure which they built is shattered for all time." And yet the theology taught in many of our Theological schools and colleges even to-day is based on Wellhausen's school of thought. We stand to-day as ever, "Foursquare on the Word of God."

Yes, the London Foursquare Orchestra needs consecrated talent for the Master's service. Here is an opportunity for some to link up and do some active work for the Lord. Write us to-day.

It is encouraging to note that there has been a great increase of interest shown here in Bath in the weekly Crusader meetings held during the past six months, and that every Crusader looks forward eagerly to these meetings week by week. There are so many experiences in the Christian life that we find no difficulty in arranging a different programme each week, and our members are finding that "there is pleasure in His service, more than all." When the weather is fine the cycling band, under

(continued at foot of previous column).

Clippings and Comments

By Our Crusader Headquarters' Diarist

JULY 13th to JULY 18th, 1936

Monday. Back at the office all bubbling over with news and splendid results of yesterday's visit to Holloway Prison, a great crowd of interested women, but . . . to the work!

Any letters? Yes, here is the pile for our department. I wonder what news they are bringing?

" . . . Our Crusaders will be coming along to the Crystal Palace and bringing their banner—which we have just unearthed from its hiding place . . ." A good many banners seem to be having a "spring-clean" this year. (Yet we can't afford to let our banners get hidden away—our testimonies, I mean—can we?).

Further letters bring suggestions for the National Crusader Week. That was a great week last year. Enthusiastic Crusaders all over the British Isles united in a grand effort in the cause of Christ, with blessed results. . . . What will it be this year?

Tuesday. Here is news of other Crusaders coming along to the Palace—ah! The banners and the testimonies will be well to the fore that day!

From a London Prison: "We are looking forward to the visit of the London Crusader Choir on the 26th instant." . . . Yes, the hearts of men and women are still being touched by the old, old story!

Another London Prison Chaplain writes: "We are delighted to know that the Belfast Crusader Choir will be visiting this Prison on September 6th. . . ." We are equally delighted. May God bless their visit. A warm welcome awaits the Ulster Crusader Choir.

Wednesday. From a south coast Church: "We are all, of course, greatly looking forward to the meetings in the Dome, Brighton, on August 3rd." More special meetings? . . . It really is remarkable how these young folk rally up to conventions every Bank holiday. . . . but then, there is an Attraction!

"I hope to be present at the next practice of the London Foursquare Orchestra and am anticipating much blessing on the great meetings at the Crystal Palace."

"Praise Him with the sound of the trumpet . . . praise Him with stringed instruments and organs . . . praise ye the Lord!" (Psalm cl. 3, 4).

Thursday. From Scotland: "We are off to camp on Friday" (Macduff). Elim Crusaders, from the north of Scotland to the south of England are enthusiastically going off to camp this year. A really splendid opportunity for considering the handiwork of God in company with other young folk of like sentiments. (Soliloquy: "Our God is a great God." "The earth is the Lord's and the fulness thereof." "When I consider Thy heavens, the moon and the stars . . . what is man?").



Bath Crusader Cycling Band

Pastor and Mrs.
A. GORTON

Mr. F. C. SMITH
(Crusader Secretary)

News reaches us to-day from our most northerly branch—523 miles from the Metropolis—that a party of thirty or more will be coming for the Crystal Palace meetings. Well done, Aberdeen. A royal welcome awaits you!

Friday. Further news concerning the Welsh and Irish Choirs who are taking special part in the Crystal Palace programme. What a great reunion of the

Elim Family there will be on that day. "We will rejoice in Thy salvation and in the name of our God will we set up our banners."

Saturday. To-day's mail brings further suggestions re the National Crusader Week. Many branches are already compiling their programmes. May this be a Jubilee Year for multitudes of Britain's sin-enslaved youth!

Here is confirmation regarding the visit of the London Crusader Choir to a Provincial city. Yes, the world is lulled to sleep by the enchanting music of the Evil One—but . . .

"We are the awakeners,
In the name of the Christ we sing,
We are the awakeners,—
O, prepare ye the way of the King.
Awake! Awake!"

AS THY DAYS

By CARRIE JUDD MONTGOMERY

As thy days, so shall thy strength be.—Deuteronomy xxxiii. 25.

Do thy weary footsteps falter?

Does the path seem steep and hard?

Dost thou long to drop the crosses,
And fly Home to thy reward?

Lift thy heart in holy courage,

Let thy faith the promise see,

For His good word never faileth:

"As thy days thy strength shall be."

Weak and faint, does life seem ebbing,

Does all hope of vict'ry flee?

Fear not, O beloved toiler,

"As thy days thy strength shall be."

Does the mountain path grow rougher?

Still the Lord hath need of thee;

He hath trod the steeps of Calvary:

"As thy days thy strength shall be."

Does the tempest beat more fiercely?

Still shall stand His blest decree,

All the waves shall not o'erwhelm thee;

"As thy days thy strength shall be."

Hush thy heart in sweet abiding,

Let all doubt and sorrow flee;

Sink to rest upon His bosom,

All His strength shall be for thee.

The Forth Bridge

THIS bridge, constructed on the cantilever principle, is one of the most remarkable triumphs of railway engineering, reflecting great credit on the engineers, Sir John Fowler and Sir Benjamin Baker, who designed, and on Sir Wm. Arrol, who carried out the work to completion. This stupendous structure, spanning the Firth of Forth, uniting the Lothians with Fifeshire, cost £2,000,000 sterling, and was, when opened in 1890, the finest bridge in the world. The total length, inclusive of piers, is a mile and a half, of which a mile is taken up by the cantilevers. The headway under the centre of the bridge is 152 feet at high water, and the highest part of the bridge is 361 feet above the same level. The main piers are cylindrical columns of masonry, 36 feet high, 49 feet in diameter at the top, and 55 feet in diameter at the bottom, standing on rock or boulder clay.

One is impressed with the massive solidity of the structure, giving confidence that the longest passenger train with its precious living freight will be carried safely over.

There are other means of crossing the river Forth and its estuary apart from this bridge. But have you ever considered there are not two ways to heaven? There is only one way, and the Lord Jesus Himself has said, "I am the Way" (John xiv. 6). The same infallible Teacher said, "Narrow is the way that leadeth unto life, and few there be that find it" (Matt. vii. 14). Are you one of the few? that is, Have you found the Saviour? He has assuredly been seeking you, for He came to seek and to save that which was lost" (Luke xix. 10). Remember, He stooped from the heights of glory to the shame and death of the Cross, that He might form a bridge, so to speak, whereby lost sinners might pass from death to life, from darkness to light, from hopeless ruin

to the Father's house above. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). His words are truth and verity. "No man cometh unto the Father but by Me" (John xiv. 6).

The Forth Bridge is strong, yet it might be shattered by the forces of nature, as was the Tay Bridge in the well-remembered storm some years back. But the blessed Son of God guarantees the everlasting security of all who trust Him. "They shall never perish, neither shall any (man or demon) pluck them out of My hand" (John x. 28). He is "able to save" (Heb. vii. 25), and He is "able to keep" (Jude 24).

"He is willing to save you; He will carry you through."

The cost of making this iron roadway across the Firth of Forth was great, but, inasmuch as its destruction has been already foretold (II. Pet. iii. 10), it is as nothing when compared with "the precious blood of Christ," which brings "eternal redemption" (Heb. ix. 12) to all who by faith appropriate it to their own cleansing and deliverance.

He has, by Himself, become the mighty sin-purger (Heb. i. 3). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I. Peter iii. 18).

This is "great salvation." How shall the sinner escape if he neglects it? (Heb. ii. 3). God says of such, "And they shall not escape" (I. Thess. v. 3). For such there is "a great gulf fixed" between hell and heaven. Those would pass from the one to the other cannot (Luke xvi. 26). That gulf is never bridged. The doom of those who "neglect so great salvation" is for ever and ever.—A. L.

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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.

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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* **Bangor, Ireland.**—"Whitworth"; board-residence; elevated position, commanding magnificent long sea view; central; electric; recommended for cleanliness, comfort, catering and home-baking; Foursquare home; terms moderate. Mrs. Adams, 3, Princetown Road. C119

Blackpool.—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

* **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 24, Holmfeld Road, North Shore. C71

* **Blackpool, S.**—Comfortable, homely apartments, 10 minutes' sea and new Jubilee Temple; Foursquare member; bed and attendance, 3/6 two persons; board if required. Mrs. Allison, St. Brelades, 10, Hudson Road. C110

Bognor.—Everyone knows holidays are jollidays with Mr. and Mrs. Hollyman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canonbury, Esplanade. Telephone 1029. C99

Bognor.—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnam," 5, Newtown Avenue, Newton Estate. C117

Bournemouth.—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Rd. C79

Bournemouth.—Superior accommodation, bed and breakfast; home from home, 1 minute sea; moderate terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C89

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Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; 10 minutes' walk various beaches, comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

* **Cornwall, Penzance.**—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C43.

Eastbourne.—Board-residence, 42/-; bed and breakfast, 25/-; on sea front; Foursquare fellowship; easy distance Tabernacle. Mrs. Weeks, 1a, Queen's Mansions, off pier (late Desmond Road). C111

* **Elim Holiday Homes.**—See page 499.

* **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.

Geneva, Switzerland.—Miles. Docommun personally known to the Revival Party. Beautifully situated, near lake, central; Foursquare meetings, mountain excursions, etc.; every comfort; inclusive terms from 8/- per day. 133, Rue de Lausanne. C126

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Hove.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

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London.—Christian home, select district; garden; full board, 25/-; without midday meal, 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. C112

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; Christian fellowship; home comforts, personal supervision, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Good recommendations by ministers and guests; terms moderate. Phone: Mountview 7069. C30

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Morecambe.—Beautiful Morecambe sea and mountain scenery; comfortable, homely board-residence, bed-breakfast; nice locality, nice garden; highly recommended (Foursquare). Mrs. Raw, 55, Brentlea Crescent, Heysham Road. Vacancies from now onward. C105

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* **Shanklin, I.O.W.**—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue (late Atherley Rd. Dairy). C12

* **Shanklin, I.O.W.**—"The Gem of the Island" guest house; ideal position, 2 minutes from cliffs; recommended by Pastors; reduction for numbers sharing, large rooms. Miss Fyfe, "Thornbury," Alexandra Rd. Tel. 230. C85

* **Silloth, Cumberland.**—Comfortable, homely apartments, board optional; full board, 35/-, or 30/- each two or more sharing; home-made bread and cakes; near bus and station, Elim assembly. Mrs. Cameron, New Street. C116

* **Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; nr. sea & assembly. Miss Job, "Bethany," 212, Victoria Rd., Thorpe Bay. B2334

Southend-on-Sea.—Bed-breakfast; terms moderate; clean, comfortable apartments; near Priory Park and station. Mrs. Robinson, "Homeland," 27, Priory Avenue. C127

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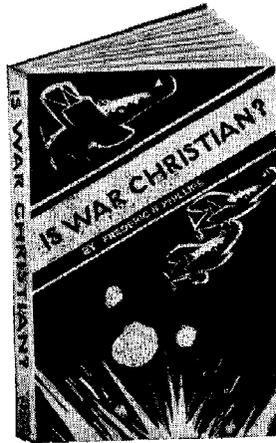
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