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# CALVARY-WHAT IT MEANS TO ME (see page 568)

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AS A NEWSPAPER.

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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. 36

SEPTEMBER 4th, 1936.

Twopence

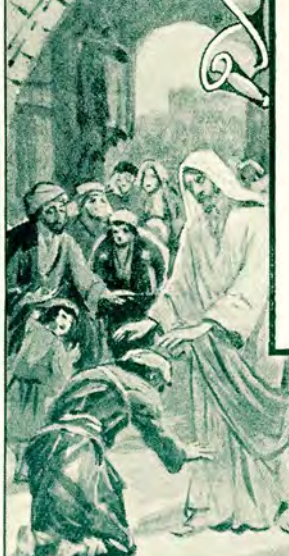
SAVIOUR



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



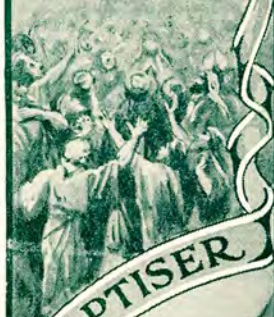
COME TO THE GREAT TWENTY-FIRST BIRTHDAY CELEBRATIONS OF ELIM  
AT THE CRYSTAL PALACE

COMING KING



"I  
will  
come  
again."

John XIV. 3.



BAPTISER



"I will;  
be thou  
clean."  
Mark 1.41.



"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. September 4, 1936. No. 36.

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DO NOT MISS

## Elim's Coming of Age Celebrations

at the

# Crystal Palace

LONDON

on SATURDAY, 5th SEPTEMBER

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.

**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 are now ready. Price 3d. each. Obtainable from Elim centres or from the Accountant (address above). Enclose stamped, addressed foolscap envelope.

**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.

## ELIM'S COMING OF AGE CELEBRATIONS

London and Brighton

SEPTEMBER 5th to 11th, 1936

(See particulars on page 561)

## ELIM'S COMING OF AGE SOUVENIR

The only up-to-date record of Elim's twenty-one years. No friend of Elim should be without it. Obtainable from any Elim Church, or from Elim Publishing Co., Ltd. 1/-  
Park Crescent, Clapham Park, S.W.4  
(Post free 1/2)

ALL  
PROFITS  
TO THE ELIM  
JUBILEE  
FUND

BLACKPOOL, JUBILEE TEMPLE,

Waterloo Road

SPECIAL MEETINGS

throughout the Summer Season. Each weeknight (except Friday), at 7.30; Sundays, 11 a.m. and 6.30 p.m. August 15 to August 30—Pastor James McWhirter.



**HOVE.** September 13—Oct 1. Elim Tabernacle, Portland Road. Campaign by Pastor H. W. Fielding.  
**KINGSTANDING (Birmingham).** Now proceeding. Tent Campaign by Pastor Jesse Williams.  
**PECKHAM.** September 4. Elim Hall, Nunhead Passage, off Whoriton Road, Peckham Rye. Convention. Speaker: Evangelist G. Ladlow.  
**RATHFRILAND.** August 23—September 3. Elim Hall, Church Street. Palestine Lectures by Miss A. Kennedy.  
**SOUTHAMPTON.** Aug. 30. Elim Tabernacle, Park Road, Freemantle. Visit of London Crusader Choir, 6.15. (Winchester Prison at 2.30.)  
**SPARKBROOK (Birmingham).** August 24—September 4. Elim Tabernacle, Hillock Road. Special series of Lectures entitled "Priestly Robes and Rites," by Pastor Charles W. Slemming.  
**WRENTHORPE.** September 5—8. Anniversary services. Special speakers. Lunch provided for visitors.

### PRINCIPAL JEFFREYS' REVIVAL PARTY ENGAGEMENTS

**Belfast.** In the Big Tent, pitched on the Annadale Embankment, Ormeau Road (near Park Gates). Now proceeding. Week-nights at 8. Sundays at 11.30 a.m. and 7 p.m.

**Coming of Age Celebrations** (Sept. 5 to 11). See next column.

**St. Peter's Port, Guernsey.** St. George's Hall. September 13 to 17.

**Baden, German Switzerland.** October 7 to 11. Full particulars later.

**Lausanne, French Switzerland.** October 14 to 18. The great "Comptoir de Beaulieu," accommodating ten thousand people, has been taken for the Principal's meetings. Full particulars later.

# 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 Colleg. 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. 36

SEPTEMBER 4, 1936

Fridays, Twopence

## Elim's Twenty-First Birthday

Celebrations at Crystal Palace—Something Entirely New

**S**ATURDAY, 5th September, will (D.V.) witness the greatest Elim gathering ever held. Foursquare Gospellers are making their way to the Crystal Palace, London, from all parts of the British Isles, in order to celebrate Elim's Coming of Age and render thanksgiving to God for His manifold blessings during the past twenty-one years. A record number of Elim Ministers and friends will be present.

The day will commence with a Prayer Meeting at 10.15 a.m. The Principal will conduct a Divine Healing Service in the Concert Hall at 11 a.m., and at the same time a meeting will be held for those seeking the Baptism in the Holy Spirit. At noon the Annual World Crusade Meeting in the Concert Hall will be addressed by a number of Elim missionaries from the foreign field, and also by representatives of the work at home.

Everybody will then have lunch and be ready for the first of the two great meetings entitled

### "TWENTY-ONE YEARS OF REVIVAL"

These two meetings will be in the Centre Transept, and the first begins at 2.15 p.m. prompt. Do not fail to be in your seat promptly at 2.15 p.m. for the afternoon meeting begins with a talk by the Principal about the birth of the Elim work. The account of the early years, commencing with 1915 is of enthralling interest, and no one will want to miss it. The story will be told for the first time by those who actually took part in the building up of the work from its commencement. Hymns and choruses reminiscent of those early days will be sung by choirs from the actual places which figure in the narrative. The foundation years of Elim will live again.

A narrator, who will be seated at a desk on the platform, will announce the years as they pass, and will gather up the threads of the story, weaving them into a pattern showing the remarkable development of the work under the hand of God since 1915.

A large map over the organ will indicate by the flashing of electric lights the towns referred to by the speakers.

More than 20 choirs and about 100 speakers will unite in telling the story.

There will be less than 1½ hours' interval for tea, so no time should be lost between the meetings.

The evening meeting will begin promptly at 6 p.m., when the second part of "Twenty-one Years of Revival" will be given. This will be followed immediately by a short service at which Principal George Jeffreys will minister the Word, the climax being a Communion Service. It is expected that the final service will conclude at 9 p.m. or shortly afterwards.

Reserved Seat tickets are obtainable for both afternoon and evening meetings (see opposite page).

Everyone should secure a Programme in order to follow all the speakers and all the musical items (see next page).

Will all those of our readers who are unable to be present join with us in prayer that this may be a red-letter day in the history of Elim and that this great day of thanksgiving to God for past mercies may also be a day of renewed consecration and of fresh vision, faith, and zeal for the future.

The Coming of Age Celebrations will be continued during

### THE FOLLOWING WEEK

On Sunday, 6th September, there will be special speakers at all the Elim Churches in the London district.

From Monday to Friday inclusive special meetings will be held every evening at 7.30. They will be convened by Principal George Jeffreys and a number of Elim Ministers will speak at each meeting. The meetings will be as follows:—

Monday, Sept. 7th. Elim Tabernacle, Park Crescent, Clapham.

Tuesday, Sept. 8th. East Ham Town Hall.

Wednesday, Sept. 9th. North End Hall, North End, Croydon.

Thursday, Sept. 10. Elim Tabernacle, Union Street, Brighton.

Friday, Sept. 11th. Kensington Temple, Kensington Park Road, London. Ordination Service.

**I**LLUSTRATED Programmes of the Crystal Palace meetings (36 pages—price 3d.) giving fullest details of the day's proceedings and including the hymn sheet to be used, are obtainable from most Elim centres, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4 (enclose stamped addressed foolscap envelope). A splendid method of advertising the meetings is to give these to your friends.

Further particulars including the arrangements which have been made with the Crystal Palace authorities for tickets of admission for the day of reduced rates, will be found on cover ii. of this *Evangel*.

Below we give an outline of the various routes to the Crystal Palace:

#### 'BUS SERVICES.

2—From N. Finchley, Golders Green, Baker Street, Marble Arch, Victoria, Vauxhall, Stockwell, Brixton, Norwood, etc.

3—From Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington, Brixton, Herne Hill, etc.

12—From Oxford Circus, Elephant and Castle, Peckham, Forest Hill, South Croydon, etc. (to Penge Entrance).

49—From Shepherd's Bush, Kensington, Battersea, Clapham Junction, Streatham Common, etc.

94—From Bromley, Lewisham, Brockley, Forest Hill, etc.

108—From Bow, Poplar, Greenwich, Blackheath, Catford, etc.

227—From Welling, Chislehurst, Bromley, Beckenham, etc. (to Penge Entrance).

254—From Bromley, Beckenham, etc.

#### TRAMS.

33, 48, 78—From City and West End (to W. Norwood terminus only).

#### TROLLEY-'BUS.

654—Sutton, Wallington, W. Croydon, etc.

#### BY SOUTHERN RAILWAY.

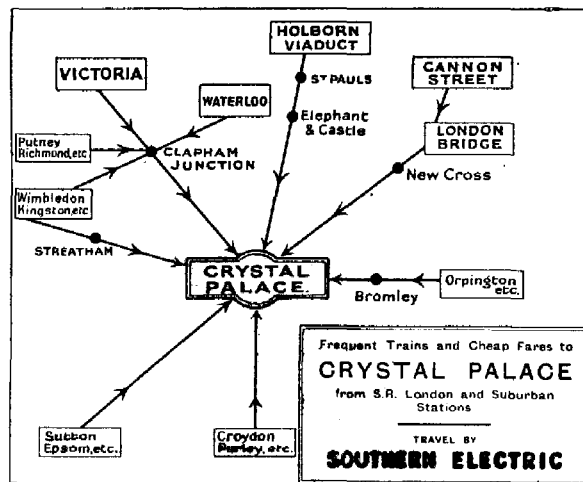
Frequent electric trains from following stations:

**Victoria, London Bridge, and Clapham Junction**, to Low Level Station.

**St. Paul's** to High Level Station (opposite Main Entrance).

Cheap day tickets from above stations 1/- return (Clapham Junction, 9d.).

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following: Balham, Banstead, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Bickley, Brixton, Brixton East, Brockley, Bromley South, Carshalton Beeches, Caterham, Cheam, Clapham and North Stockwell, Coulsdon North, Coulsdon South, Croydon East, Croydon South, Croydon West,



Denmark Hill, Dulwich East, Dulwich North, Dulwich West, Elephant and Castle, Epsom, Ewell East, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kensington (Addison Road), Kingston, Lordship Lane, Malden, Norbury, Norwood West, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Putney, Queen's Road (Peckham), Redhill, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thornton Heath, Tulse Hill, Waddon, Wallington, Wandsworth Common, Waterloo, Wimbledon, Woolwich.

#### FROM RAILWAY TERMINI.

The following are the best routes from the main railway stations:

**CHARING CROSS.** 'Bus 3.

**CLAPHAM JUNCTION.** 'Bus 49; or Southern Railway (direct).

**EUSTON.** 'Bus 68, 169 to Herne Hill, then 2, 3; or Underground to London Bridge, then Southern Railway.

**KING'S CROSS and ST. PANCRAS.** 'Bus 77, 77a, to Whitehall, then 3; or Underground to London Bridge, then Southern Railway.

**LIVERPOOL STREET.** 'Bus 133, 133a, to Brixton Station, then 2, 3; or Underground to Victoria, then Southern Railway.

**LONDON BRIDGE.** Southern Railway (direct); or 'bus 5 to Kennington, then 3.

**MARYLEBONE.** 'Bus 2 from Baker Street.

**PADDINGTON.** 'Bus 7, 15, 36 to Marble Arch, then 2.

**VICTORIA.** 'Bus 2; or Southern Railway (direct).

**WATERLOO.** 'Bus 68, 169 to Herne Hill, then 2, 3; or Southern Railway (change at Clapham Junction).

Visitors from the South coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge, from which stations there are frequent trains direct to Crystal Palace station.

## Musical Ministry

### Crystal Palace Choirs and Orchestras

**S**OLO choirs, orchestras, bands, organ, trumpeters, quartettes, duets, solos, massed items, musical effects, yodellers, etc., will all contribute in sanctified music and song at the great Coming of Age Celebrations at the Crystal Palace on September 5th. Secure an illustrated Programme for full details. Look who are coming!

Ulster Crusader Choir.

Scottish Choir.

Welsh Choir.

Elim Ministers' Choir.

London Crusader Choir.

Gloucester Silver Band.

A French Choir.

Swiss Yodellers.

East Essex Crusader Choir.

London Foursquare Orchestra.

Elim Sunday School and Cadet Choir.

Kensington Temple Orchestra.

Also choirs from Letchworth, East Ham, Birming-

ham, Brighton, Portsmouth, Islington, Croydon, Eastbourne, Bath, Nottingham, Ealing, Kensington, are singing solo items. The Principal and Pastors R. E. Darragh, A. W. Edsor, John Hill, and Mrs. J. McWhirter, in gospel song items. Also the London Crusader Choir Male Voice Quartette. Organ recitals by Mr. Ronald Cooper. It is the greatest Foursquare

musical programme yet organised, and in addition, new gramophone records of exceptional interest are being released on this great day. Be sure you hear them at the stalls. The South Nave Bandstand will accommodate during the day several of the various musical combinations, and free seating accommodation is provided around the Bandstand.

## The Image of the Invisible God

By Professor ALVA J. McCLAIN, M.Th.

**M**OST people believe in the existence of God. Perhaps I should say that all intelligent people believe that there is a God. It is true that some people live as if there were no God. We call this practical atheism. Others wish there were no God, and this we call emotional atheism. And others say there is no God. This last we call verbal atheism. However, it is not likely that even this latter class really believe what they affirm. The Psalmist declares that "The fool hath said in his heart there is no God." There is, after all, very little genuine intellectual atheism. Most atheists with whom we are acquainted are like little boys whistling in the dark. You know why little boys whistle in the dark.

There is really something wrong with the man who can look round about him at this marvellous universe in which we live with all its niceties of adjustment, and then say there is no God. Let me give you a parable to show what I mean. A man came into my study one day and said, in the course of our conversation, "I do not believe in the existence of God." I did not argue with him, having found that argument does very little good with unbelievers, but pointed my finger to a beautiful picture hanging on the wall and said, "Tell me, what do you think of that?" He looked at the picture for a moment and then said, "It's wonderful,

### A VERITABLE MASTERPIECE.

Why," said he, "one can almost hear the birds singing, smell the flowers and see the water rippling down over the stones. Tell me," he said, "who painted it?" "Never mind who painted it," I replied, "but come with me and I will show you the original landscape that the artist used as his model." We drove out to the place and the man looked for a long time at the scene, the grass, the flowers, the trees, the brook and the sky. "Well," I said at last, "What do you think of this?" "Oh," he answered, "the picture is a masterpiece, but it's a poor thing beside this, the reality." "Now," I said, "you deserve a sound rebuke and I intend to give you one. You looked at the picture and at once asked who painted it, but now I show you the reality, a thousand times more wonderful, as you yourself admit, and I am wondering why you do not ask who made it? You felt that the picture must have been the product of a master mind and hand, but you seem to assume that this more perfect original came by chance, that there is no master mind behind

it. Do you think it is easier to make a landscape than to paint a picture?" And, indeed, it would be far more rational for a man to visit a great art gallery and come out saying there are no artists than to go out into the world, look round about him, and then say

"THERE IS NO GOD."

I am sure you can see that if people will only think, they must assume the existence of God. The real problem, therefore, is not the question, "Does God exist?" As a matter of fact, men have always believed in the existence of God or gods. The crucial problem down through the ages has rather been, "How and where can I find God?" It is to the answer to this question that I wish to address myself.

I shall begin with the assumption that all of you believe that the God of the Bible is an invisible Being.

The Holy Scriptures very plainly declare that God is invisible, that He cannot be seen. The Apostle Paul in Colossians i. 15 speaks of Him as "the invisible God." The Apostle John writes in John i. 18 "no man hath seen God at any time"; and in I. Timothy vi. 16 the Apostle Paul refers to God as the One "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

God is invisible. Even the best of the philosophers agree with the Bible on this point. The philosophers, you must remember, are not very sure about anything, but the best of them will tell you that if there is a God, He must be pure Spirit, invisible to mortal eye. Not long ago I ran across a very interesting definition of human philosophy. It read as follows: "Philosophy is a blind man in a dark room looking for a black hat which isn't there." Now

### THIS DEFINITION OF PHILOSOPHY

is not without merit; yet it falls short in one respect. It is true that the natural man is blind. It is true that he lies in a dark world. It is also true that through the ages he has been searching for the black hat. But the hat, I would remind you, is there. I am sure you can see what I mean. I mean that down through the ages the most earnest thinkers of the human race have been feeling out into the darkness, if haply they might discover the ultimate Cause of the world in which we live. And although man has searched diligently, he has never, apart from divine revelation, discovered God. Yet God is there.

But now, in spite of the fact that God is an invisible Being, I doubt whether any one of us can think of God without at the same time constructing in our minds some kind of a mental picture of Him.

Have you ever tried it? If not, suppose you try it now, just for a moment. Do not think merely of the word "God." (That is a peculiar form of verbal idolatry, in which many people engage.) But think of God Himself, the invisible God. . . . Now, I am not a mind reader, yet I am rather certain that every one of you saw some kind of a mental image of God. Had we the time it would be interesting to have all of you describe what you saw. Perhaps some of you would not care to tell!

It is perfectly natural for us to draw mental pictures of the things which we cannot see. Let someone tell you about a person whom you have never seen, and at once you will begin to

#### DRAW A MENTAL IMAGE

of that person. Oftentimes the picture misses the mark rather badly, as you discover when you actually meet the person.

This habit of drawing mental pictures is strong in all of us, but especially in little children. I suppose that I am speaking to many who teach the Word in Sunday school classes. If you wish to make a test, take a class of little children, spend six months telling them about the invisible God; tell them that no one has ever seen God, that no one can see God; and after you have said all, you will discover that the little children still see God, or rather their conception of God. When I was a child I remember that I thought of God as a very old man with a long, white beard. He always sat high up in an enormous chair, and He never smiled. I was rather afraid of Him. You may smile at my childish fancies, but I assure you that adults often construct mental images of God which are even more absurd. But even if you could think of God as invisible, I very much doubt whether you could be satisfied with such a conception.

I know that such a conception of God has never fully satisfied me. When I am lonely, when I need help, when I kneel to pray, I find there is an emptiness in talking out into space to a God who is without form, to a God who is spread out everywhere like the ether about us, to a God whom no man has ever seen nor can see. In my experience as

#### A TEACHER AND PASTOR

I have talked with many people and find that most of them feel as I do, and I have come to this conclusion that whether they admit it or not, there is within the heart of every human being a deep yearning for a God who can be seen.

The very idolatry of the heathen world seems to prove that this is so. Why does the savage bow himself down to sticks and trees? Why does he carve out his god from wood and stone? Why are the heathen temples of the world, and even some of our churches in the homeland, filled with images? Certainly idolatry is the result of sin, the result of turning away from a knowledge of the true God.

But all this proves, nevertheless, that man craves a concrete object of worship, a God whom he can see.

When we turn to the Bible we find the same craving in the hearts of its best men. Take the case of Job. His wealth is gone, his sons are dead, his body is diseased; even his wife has turned against him and now he sits waiting for some word of comfort from his three philosopher friends. At last the Temanite says to Job, "Acquaint now thyself with God and be at peace," and Job answers out of the midst of his distress, "Oh, that I knew where I might find Him! . . . Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him;

#### HE HIDETH HIMSELF

on the right hand, that I cannot see Him" (Job xxiii. 3-9). Or take the case of Philip in the New Testament. Our Lord had been talking about God the Father, about the Father's house and its many mansions, when suddenly the practical Philip broke in almost rudely and said, "Lord, shew us the Father and it sufficeth us" (John xiv. 8). It is the age-long cry—we would see God.

Now, I think we have the problem squarely before us. According to divine revelation, God is spirit, an invisible Being, yet in spite of the fact that such a conception is true, this alone has never been able to satisfy fully the hearts of men. There is the problem. How can it be solved? We come now to the very heart of our message. I trust that if all else is forgotten you will remember this next statement.

The birth of our Lord Jesus Christ in Bethlehem was God's answer to man's age-long craving for a God who can be seen.

For, when Jesus Christ came into the world, God came into the world, because Jesus Christ was God. When our Lord Jesus was born the invisible God came forth out of the darkness and became visible to human sight. Those three wise men who knelt beside the manger saw the face of God. Let me give you several scriptures in proof of this blessed truth. "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us, and we beheld His glory" (John i. 1, 14). "No man hath seen God at any time;

#### THE ONLY BEGOTTEN SON,

which is in the bosom of the Father, He hath declared Him" (John i. 18). In answer to Philip's question, "Lord, shew us the Father and it sufficeth us," our Lord replies, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father" (John xiv. 8, 9). And the Apostle Paul, in speaking of our Lord Jesus Christ in Colossians i. 15, uses a very striking expression, calling Him "the Image of the invisible God."

Now, perhaps some of you who have made a careful study of the Old Testament are saying, But did not God appear to men even before Christ was born? That is true. He appeared to Jacob, to Abraham, to Moses and Isaiah. But there is a real difference

between these great theophanies of the Old Testament and the appearance of God in Jesus Christ. In His Old Testament appearances God assumed the human form only temporarily for the special occasion in order that He might manifest Himself to men. The form seems not to have been permanent. But when Christ was born, God appeared in a body of His own, a body which is permanent, a body in which He will dwell throughout all eternity, a body in which we who are Christians shall some day see Him face to face. As I have sometimes put the matter: In the Old Testament God appeared in the form of man, while in the New Testament God

#### ACTUALLY BECOMES MAN.

And in both the Old and New Testament days it is the same person of the Godhead, the Eternal Son, through whom the invisible God appears to men. Now if anyone should ask us to describe the invisible God, we need not shrink back in confusion; we need not take refuge in agnosticism; we need not seek the help of philosophic speculations. We need only turn to the Word and read: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

God is like that.

Or you may read His lament in Matthew xxiii. 37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

God is like that.

Or you may read of His compassion in John viii. 10, 11, "When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more."

God is like that.

Or you may read of

#### HIS MARVELLOUS CONDESCENSION

in John xiii. 4, 5, "He riseth from supper, and laid aside His garments; and took a towel and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

God is like that.

Would you see the invisible God? Open your Bible anywhere, at any time. Read the record of our Lord. Behold Him, and worship; for this is the invisible God made manifest to the eyes of men.

But now a strange thing comes to pass. When Jesus Christ came into the world, although He was God, He was not recognised by the world. John tells of this in one of the most tragic verses of the Bible: "He was in the world and the world was made by Him and the world knew Him not" (John i. 10). Think of it! For long ages men had been feeling after God, if haply they might find Him,

and now God is here in their very midst, the God who made the world. He is walking among men, talking to them, teaching them, healing their diseases and they know Him not! Can you think of anything more tragic? I used to wonder why it was that the world didn't know our Lord. One day I discovered in Matthew v. 8 the reason why. "Blessed are the pure in heart for they shall see God." Our Lord Jesus did not hide Himself from men. It was sin, impurity, that kept men from seeing God even when He was before their very eyes. The same thing keeps men from finding God in Christ to-day. It is only as we

#### GIVE OURSELVES TO HIM,

receive a new, pure heart, are born from above, that we are able to see the invisible God as He has revealed Himself in Jesus Christ the Son.

There are some people who say that it really does not make any difference what we think about Jesus as long as we follow His teaching. That is a very superficial view, for it does make a difference what we think about Christ. It makes a difference to us. I am sure that all of us will follow His teaching better if we realise that God, not a mere man, is speaking to us. But more important still, it makes a difference to Christ Himself what we think of Him. He was always deeply concerned in what men thought about Him and was greatly pleased when someone recognised Him for what He truly is. You will remember His word to the disciples at the last supper. "Ye call Me Master and Lord: and ye say well; for so I am" (John xiii. 13).

It does make a difference what we think about Jesus Christ. It made a difference in the lives of His apostles. At the crucifixion they appear as frightened children, but when by His glorious resurrection these disciples were fully convinced that this Master of theirs was the Son of the living God, very God of very God, it revolutionised their lives. Never again do you find them flinching and running away from dangers. Never again do you find any uncertainty in

#### THE MESSAGE WHICH THEY PREACHED.

Other men might guess and speculate about the existence of God, but these men knew there was a God. They had found Him in Jesus Christ. They had heard His voice, they had seen His face, and that experience was one which they never forgot. Years after our Lord had ascended up into glory, Peter writes: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty" (II. Pet. i. 16); and the Apostle John, after the passage of a still greater time, writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; . . . declare we unto you" (I. John i. 1, 3).

I am aware that someone may say, "I do not need any such a visible God as you are talking about. I can find God in nature, in the world about me, in the heavens, in scientific study." And I answer that all



this sounds well, but it contains a very subtle mistake. It is true that men may study nature through the various sciences and find that there is a God, but you cannot find God Himself that way. In nature you may discover that there is a God but you cannot discover God. There is a real distinction here, not a mere

#### PLAY UPON WORDS.

Two men were looking at a beautiful painting. One said, "I know now that there is at least one great artist in the world." The other man said, "Yes, you are right, and I know him." This is the distinction, and the Bible draws it very clearly. "The heavens declare the glory of God," but the heavens do not declare God. The Apostle John has it right: "The only begotten Son, who is in the bosom of the Father, He hath declared Him." The heavens declare the glory of God, the only begotten Son declares God.

Now, you can see what I mean by affirming that Christ is the Image of the invisible God. I mean that when you find Christ you have found God. When you believe on Christ you are believing on God. When you love Jesus Christ you are loving God. When you worship Christ you are worshipping God. Some of us have found it rather hard to love an invisible God, but we have found it easy to love our Lord Jesus Christ. We have found it hard to con-

ceive an invisible God—wild, imaginary pictures flashed into our minds—but now we simply look at Jesus Christ in whom we see God manifest in the flesh. Perhaps some of us have found it difficult to pray to God who cannot be seen. Perhaps our voice seemed to go out and fall into bottomless spaces, but we find it easy to talk to God in Jesus Christ. I am sure that

#### THE GREATEST MOMENT

of my life came when I was brought face to face with Jesus Christ and found that I was face to face with God.

Some day it may be your experience to hear certain men who will try to tell you that Christ was only a good man and nothing more. You may meet others who will try to tell you that His body never rose from the dead. I would have you remember that such men are really trying to take God away from us, trying to push Him back into the darkness out of which He came through the Incarnation. But if you know the Lord Jesus Christ, you can afford to laugh at all the efforts of unbelieving scepticism, for you know that the quest for God is finished, that no more will man need to feel out into the darkness after God if haply he might find Him, for we have found God; we have found "the light of the knowledge of the glory of God in the face of Jesus Christ" and "in Him dwelleth all the fulness of the Godhead bodily."

## The Oven

**J**OHAN FLETCHER was in his pulpit one sabbath night. The opening service was begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon: he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him, and the whole horizon was lit up with the blaze of thought. He began to preach, and the Spirit gave him liberty. The crowded assembly was baptised from on high.

He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher, and swore he would bake her in his bread oven if she ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to church to-night. That is what that lost sermon meant. But she had the one she needed.

When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted she walked up the steps, and he fell on his knees crying, "Oh, wife, pray for me! pray for me!"

We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him.

It is a great act of eternal love when Christ once for all absolves the sinner, and puts him in the family of God; but what condescending patience there is when the Saviour with much long-suffering hears the oft-recurring follies of His wayward disciples; day by day, hour by hour, washing away the multiplied transgressions of His erring but yet beloved child.—C. H. Spurgeon.



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

**Sunday, Sept. 6th.** Matt. xxiv. 1-14.  
"See that ye be not troubled" (v. 6).

Love is ever faithful to forewarn and thus to forearm. The disciples had been taken up by the splendid and seemingly permanent works of man. The vision of the Eternal saw further than the natural. There must ever be a pulling down of the works of man to give place to the spiritual temple. Even beautiful and religious work has to be brought down. God will have a temple not made with hands, but built up by His Spirit in the lives of His people. This demolition of the old and building up of the new must of necessity be accompanied by travail. They would see much of distress. It was inevitable. Yet the love that forewarns hastens to console and fortify. "See that ye be not troubled." Praise the Lord for victory.

Though all around my soul gives way,  
Christ Jesus is my rock and stay;  
When all around is sore distressed,  
He bids me find in Him my rest."

**PRAYER TOPIC:**

That this week's special Conference gatherings may result in widespread blessing.

**Monday, Sept. 7th.** Matt. xxiv. 15-31.  
"As the lightning . . . so shall the coming of the Son of Man be" (verse 27).

The man skilled in weather conditions discerns certain signs which indicate the coming of the storm, and prepares for it in time. He is not caught unawares. The soul that is attuned to God, His ways and Word, His plans and purpose, will discern in the darkening skies of this age the indications of the coming of the Son of Man. Whether a man of the field or of the house, the peace of God in his heart will keep him from panic. The things of the house will not hold him, having been surrendered to God, and in the field of humble service he can be ready to meet His Lord. When the clouds gather and prophecy seems about to be fulfilled many get scared and try to get ready. Happy the man who, having accepted Christ as Saviour and Lord, and walking in His way, and abiding in His Word, is ready for His coming. The lightning flash leaves no time for preparation.

**PRAYER TOPIC:**

That the Lord's servants working in lands where there is acute opposition and persecution, may be sustained by the power and presence of God.

**Tuesday, Sept. 8th.** Matt. xxiv. 32-51.  
"Watch therefore" (verse 42).

From Genesis to Revelation this lesson of watchfulness is repeatedly taught. All along the Christian pathway there is a need for constant vigilance. The enemy of souls is constantly vigilant in the hope of catching the heedless. He seeks to administer the dope of pro-

crastination to the unsaved, the narcotics of "good works" and religious activity to the respectable, to blur their vision and dull their senses to the ultimate end of the broad road. Those too, who have stepped out on the highway of holiness are not immune from his attention. He offers his alluring dainties, labelled "No harm in that" to many a saint. He seeks to get them from the watch tower of the Word, to the low level of the world, knowing that if he can succeed they will lose the vision of their coming king and thus the stimulation of that blessed hope. But the Master's voice in vigilant love, constantly calls: "Watch, therefore."

**PRAYER TOPIC:**

For revival to reach some of the neglected villages of our land.

**Wednesday, Sept. 9th.** Matt. xxv. 1-13.  
"Verily I say unto you, I know you not" (verse 12).

What a lot of talk there is in the world to-day about Jesus. Some say He never existed. Yet if so, why go to such great lengths to dispose of Him. Why worry about a fantasy! Some admit He lived and died and deny that He ever rose again. They bring forth all kinds of arguments to prove He is dead. But why all this disturbance and fuss? Why worry about a dead man! Some say the world needs another Jesus. A leader and commander of the people. All who voice these sentiments and statements must be suffering from the same malady as the five unwise virgins. They have no personal knowledge of Jesus. Alas, there are many who can talk about Him, can company with those whom He knows and acknowledges and who know Him, who make a fair show in the flesh but have not the wherewithal to carry them right into His presence. The Calvary vision must precede the coronation vision. Calvary love must woo and win the heart. This alone gives the blest assurance "My beloved is mine and I am His," and He has promised "where I am there shall ye be also."

**PRAYER TOPIC:**

That souls exercised about eternal things may be led right into the Kingdom of God.

**Thursday, Sept. 10th.** Matt. xxv. 14-30.  
"After a long time . . . the Lord reckoneth with them" (verse 19).

Ah! Time will tell. Knowing their ability He had given to each according to His wisdom. He then leaves them, putting them on their honour. The good servant appreciates and responds in faithful service to his Master's trust, the evil betrays it. Two act as though their Master was with them watching, the other tries to bury his conscience with his talent. He was not successful in this,

but as time went by the pricks of conscience lessened, until he almost persuaded himself that there would not be a return of His Lord and a consequent reckoning. But the inevitable time arrived and the faithful "workmen who needed not to be ashamed" met their Lord with confidence and were rewarded with praise and preferment. The other met his Lord with hollow excuses and unjust accusation, with the story that he gave back as much as he had received. But it was really a story of loss, loss of joy to His Lord, himself, and the world. No one was the better for him. Inglorious isolation leads to perdition, faithful service to exaltation.

**PRAYER TOPIC:**

That a great spirit of prevailing prayer may lay hold of all our Elim churches.

**Friday, Sept. 11th.** Matt. xxv. 31-46.  
"Come, ye blessed of My Father" (verse 34).

The real meaning is "ye blessed ones who belong to My Father." Thus speaks the Son of Man, who comes in His glory as King, to those whose practical love and faithfulness has given them the place of honour at His right hand. Such love as they had practised had looked for no reward, but had been lavished on those unable to repay. Had sought not the limelight that self-righteousness loves, but had artlessly done the simple and essential deeds of the Good Samaritan to the fallen and outcast. The comprehensive heart of the Son of Man had accepted these love-tokens as a gift to Himself. The all-seeing eye of the Father had noted and approved. Such deeds were the fruitage of born-again hearts, coming from God-possessed souls. He delights to own and acknowledge such and a rich inheritance awaits them. An inheritance planned by a Father Heart, kept by an Eternal Hand, reserved for such as are not hearers only, but doers of the Word.

**PRAYER TOPIC:**

An outpouring power and glory upon the great gathering in the Kensington Temple this evening.

**Saturday, Sept. 12th.** Matt. xxvi. 1-16.  
"She hath wrought a good work upon Me" (verse 10).

Thus the Lord sums up what others thought a waste. Their estimate and opinion was a sad testimony to their lack of respect for Him. Had He not for three years poured out His fragrant love upon them. Why should they begrudge Him this fragrant token. But understanding her heart, He takes up the defence of her case. He said in effect "You don't understand. I do." He knew the lasting fragrance of that sweet love-token would remain. And so it did. Through the agony in the Garden, the betrayal and the mock trial. While they slept, sweetening the betrayer's kiss, when they had forsaken Him and fled, the sweet odour of love lingered. At the whipping post, in the judgment hall, up Calvary's hill, on Calvary's cross. Through the blood, through the desolation, darkness and shame, one sweet, lingering odour of love. An earnest of Joseph's spices. A good work. Eternally remembered.

**PRAYER TOPIC:**

The touch of God upon all those who will be preparing to minister on the morrow.

### The Great Attraction

**M**ANY are the places which are sweet and sacred to the memory, but there is a place which stands out above all others in my heart and life and that place is Calvary. Calvary, sweetest of all places to me, has made an indelible impression upon my memory that neither time nor eternity can ever erase. When I was a sinner, wicked and wayward, straying from God, Calvary like a mighty magnet, drew me to God, and now it holds in an eternal grip from which I have no desire to free myself.



How I love to visit Calvary. What blessings I experience there, my troubled mind is calmed as I meditate upon God's great love, my hardened heart is moved and melted, my soul is revived, my strength renewed, and I come away filled with praise and gratitude.

Calvary, most precious of places, holding over my heart undisputed sway, thou shalt be my message to a perishing world, my glory among the saints. Thou hast given me everlasting possessions, of life eternal, joy unspeakable, and peace that passeth understanding. Thou shalt be my song through the countless ages of eternity. "Unto Him who hath loved us and washed us from sin, unto Him be the glory for ever. Amen!"

*F. D. Bryant*

### A Divine Accomplishment

**C**ALVARY means all. To limit its meaning is impossible, but I will state four of its greatest aspects, and the meaning they have in my life.

1. *The triumph of God over the power of Satan.* "They spake of His decease which He should accomplish" (Luke ix. 31). Calvary was a divine accomplishment! From Eden to Calvary we trace the power of Satan directed to thwart the purpose of God. All failed and ultimately He accomplished His decease. All the powers of hell were defeated. Thus to me the Cross speaks of victory over all the powers of the enemy.



2. *The climax of human hatred.* From the day of Cain man has hated God and ever opposed himself to the Almighty. Calvary was the climax. Thus Calvary means that if I am loyal to the Cross I shall incur the hatred of man, and the nearer I am to the Cross the greater the hatred.

3. *The revelation of the divine hatred of sin.* "It pleased the Lord to bruise Him," "My God, why hast Thou forsaken Me?" These statements show the eternal hatred of God towards sin, which on Calvary was borne in the body of His Son. Thus in the pre-

# CALVARY

## WHAT . . . IT . . . MEANS

sence of the Cross I hear the Divine Voice calling me to hate sin, and wage a ceaseless war against it in all its forms.

4. *The perfect obedience to the Father's will.* "Lo, I come . . . to do Thy will, O God." His whole life was in perfect obedience to the divine will, but the greatest manifestation of that obedience was at Calvary. Thus near the Cross I learn the most sacred lesson of obedience to my God and Father.

*Thos. A. Lower*

### Calvary—the Supreme Need

**C**ALVARY is the means by which God and my soul are for ever reconciled, drawn together by the force of transcending love. The problem of life and living is simplified for time and eternity, by the determination to know in thought, feeling and in practice, only Jesus Christ, and Him crucified.

It was the deep sense of sin in my conscience that attracted me to Jesus crucified, for I understood perfectly, that my soul must become acquainted with God through His perfect sacrifice, or face up to the awful fate of being banished eternally from His presence.

Calvary is the measure of how much God hates sin, yet when I came there as a penitent sinner, I felt, and knew, that one drop of the blood of the Son of God was more than equivalent in God's sight to the whole crime of the universe. My feeling of sinfulness was overwhelmed in the sense of God's free pardon.

More than that, the moral beauty, the moral strength of Christ's sacrifice on Calvary has drawn me in reverence to Him. To witness that sacrifice perpetually through the emblems of bread and wine, each first day of the week, is in itself to breathe a bracing atmosphere.

Calvary means everything to me. Calvary may be a strange subject, but for those who seek salvation, it is everything. To every one that believeth, the Christ of Calvary becomes everything, wisdom and righteousness, and sanctification and redemption.

*W. J. Patterson*

# CALVARY

... TO ... ME.

## The Source of Hope

**T**O me Calvary is the *alpha* of all things. The *beginning of life*. Once I merely existed without any knowledge of God and His gospel.



Until I beheld my every sin  
Nailed to the cruel tree,  
I felt a flood go through my soul  
Of Grace enough for me.

Then began life with a capital L.

*The beginning of knowledge of vital truths.* Calvary teaches me that sin is tremendously important. God did not only utter warning against it, He gave His Son to die for it. There are many things we are prepared to be taxed for, but would never dream of giving our sons to die for them, yet during the war thousands were willingly given to die for the cause of liberty, because liberty is so vital. God gave His Son to die for sin because sin is deadly. We find that the root cause of every tragedy is sin. Ah, but Calvary teaches me more. It tells me that sin is not incurable. A surgeon visits a patient with a view to operating: if there is no hope he will not use the knife but gently evade the awful words—"No hope." If there is hope, he operates. Thus God in the giving of His Son, gives hope to a lost and dying world.

*Seamus E. Hillman*

## A Call to Sacrificial Service

**M**Y heart is filled with gratitude for the grace that has enabled me to grasp the meaning of Calvary. I might have missed it; and then I should without doubt have proceeded along the toil-some path of extreme ritualism (for I was that way inclined), but, like Bunyan, "My eyes fell upon a cross . . . and my burden rolled down the hill out of sight."

Calvary means a complete atonement for my sins; a blotting out of an unworthy past; and a promise of new life and hope in the future. It means that a load has been lifted from my mind, and from my soul, and I am free. I am free to follow in the steps of my divine Forerunner, who Himself has "entered

in," thus giving me the pledge that one day, I too, shall have that amazing joy.

Calvary means to me a call to sacrificial service—



"We ought also to lay down our lives for the brethren." In the light of His supreme example I can give to God and humanity nothing less than all.

Finally, throughout the whole of my pilgrimage here, Calvary will be to me a pledge and a proof of God's love.

If ever I am tempted to doubt this, if circumstances or Satan suggest otherwise, I go again to Calvary, and, with my imagination illuminated by the Scriptures, I see the whole thing take place again—I behold the Lord of glory coming down to me in my extremity, identifying Himself with me in my guilt and misery, taking all my sin upon Himself and bearing it away. Then I know that God loves and cares.

*John Hill*

## Uttermost Atonement

**W**HEN I consider Thy heavens, the work of Thy fingers, the moon and the stars, I can see God's glory manifested. As I look at nature and all its beauty I am bound to believe that there is a God, and that His name is Love. But if I had only the heavens and the world around me to prove the love of God, then at times I might doubt that love. But how glorious to know that we have a greater demonstration of love than has ever been revealed in the world of material creation.

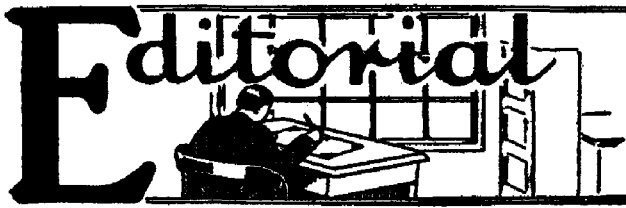


The greatest proof of His love for me is Calvary. Here I see in all its fulness "the love of God to me." As I stand on the mount of my Redeemer's sorrows, and gaze upon Him on the Cross I would bare my head in holy reverence.

What wonderful love there must be in the heart of God to cause Him to give His Son to endure such a death to save a sinner like me! Truly, Calvary is a wonderful place. Here I see redeeming love in all its fulness. Calvary is a place of victory! Did not my blessed Lord say, "It is finished." But what was it that was finished when Christ bowed His head on the Cross? The work of redemption was accomplished. The Atonement for sin was made. As Jesus died the veil of the Temple was rent and access made into the holiest for all who would enter. "It is finished" was therefore a shout of victory as He had completed His work of suffering and sacrifice. He went down into the grave, but not to stay. Hallelujah!

*Albert J. H. Magee*





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.

## Belfast Campaign.

THOUGH it is but a few days since the Belfast Campaign commenced, yet already news comes to hand of signal blessing. The great tent is packed to overflowing, with crowds standing around, and over fifty decisions for Christ in the first three services. Hallelujah! We rejoice in this manifest answer to the cry of those prayer warriors who have taken the burden of this campaign upon their hearts. If such wonderful manifestation of divine power has marked the commencement of the campaign what may be expected ere it closes? Oh for a mighty floodtide of Holy Ghost power to sweep over the whole of Northern and Southern Ireland, turning men's hearts to the Lamb of God. Let us continue in prayer for the Principal and his helpers that they may be strengthened and sustained during the coming days.

## Prayer Changes Things

### Philippians iv. 6

#### Prayer is requested for:

A sister suffering from great pain in her body, that she may be able to move about freely once more without the aid of others.—*F.L.*

A young man who is suffering from terrible depression, that he may be healed and find suitable occupation.—*R.C.*

An old lady, that she may be led to Christ.—*R.C.*

A young man, that he may be delivered from influences that are detrimental to his spiritual life.

A believer who is perplexed in mind, and is seeking the guidance of God, that he may see clearly the mind of the Lord. Also for an unsaved woman who is in hospital, that she may be brought to Christ.—*A.B.*

A sister who has been much used of God but at present is being attacked by the enemy and brought into darkness, that she may be completely delivered.—*L.N.*

One who longs to trust Christ more, and prove His power in her life.—*D.M.*

A Christian sister suffering from pain and weakness, that God will manifest His power in her body.—*J.M.*

Faith always thrives when God occupies the whole field of vision.—*F. B. Meyer.*

## Clusters of Camphire.

### The Daily Apocalypse

By Pastor E. C. W. Boulton

"New every morning."—Lamentations iii. 23.

"New ev'ry morning!" thus Thou dost teach  
The end of Thy fulness man never can reach.

**E**ACH day may bring its fresh and fuller unfolding of things divine, witnessing a deeper and clearer conception of life in God. New whispers from within the veil which launch the soul still further into the boundless fulness of Infinite Love. To the heart in union with the creative thought of God there is always a table newly spread and covered with that in which the true lover delights. "New every morning" are the touches which the Spirit of Life gives to the yielded and expectant soul, imparting spiritual strength, and hope and joy. Morning by morning the being is awakened by Him who comes to sup afresh from the cup of communion with His beloved and redeemed. The dawn is lit up with the splendour of His advent as the soul is thrilled with the voice of His love.

If we mourn the dryness of our spiritual state is it not because of lost contact with Him who is the un-failing Spring of all life in the Holy Ghost? If our joy has ebbed and our peace is withdrawn is not the remedy in a renewed response to the wooing within? Are we trying to bathe our tired souls in the glory of yesterday's experience when He calls us to a new unveiling of His grace and power? Day by day He would give in greater measure of that exhaustless fulness that resides in Himself, for all that He is and has is for those whom He has called into His eternal kingdom.

Methought that yesterday God gave His best to me;  
'Twas so, and yet, to-day a greater thing may be.

To Thee, dear Lord, my soul draws nigh, waiting for Thy transforming touch, listening for Thy constraining whisper, eager to answer without reserve all that Thy Love commands. Thou hast new secrets to speak into this longing heart which shall send me forth from the closet of vision with the radiance and rapture of that spiritual disclosure shedding its glory o'er the whole of my life.

Show me, blessed Master, that the new does not annul the old; the old survives in the new, but in larger, richer form. To-day's experience is the interpretation and fulfilment of that of yesterday. Yesterday the blade, to-day the ear, to-morrow the full corn in the ear. The glory of the past is not merely a memory to the soul that dwells in Thee; it finds its development in the discipline of the present moment. The realisation of that which now sends its warm spiritual glow through the entire being is the splendid sequel to that which Thou didst speak into this soul in days gone by. The vision is "new every morning" and yet in my moments of deepest spiritual insight I discover that it is the old vision, but coming with deeper, fuller significance to my responsive soul.

This day afresh mine eyes Thou dost anoint,  
The glory of the old to find within the new.

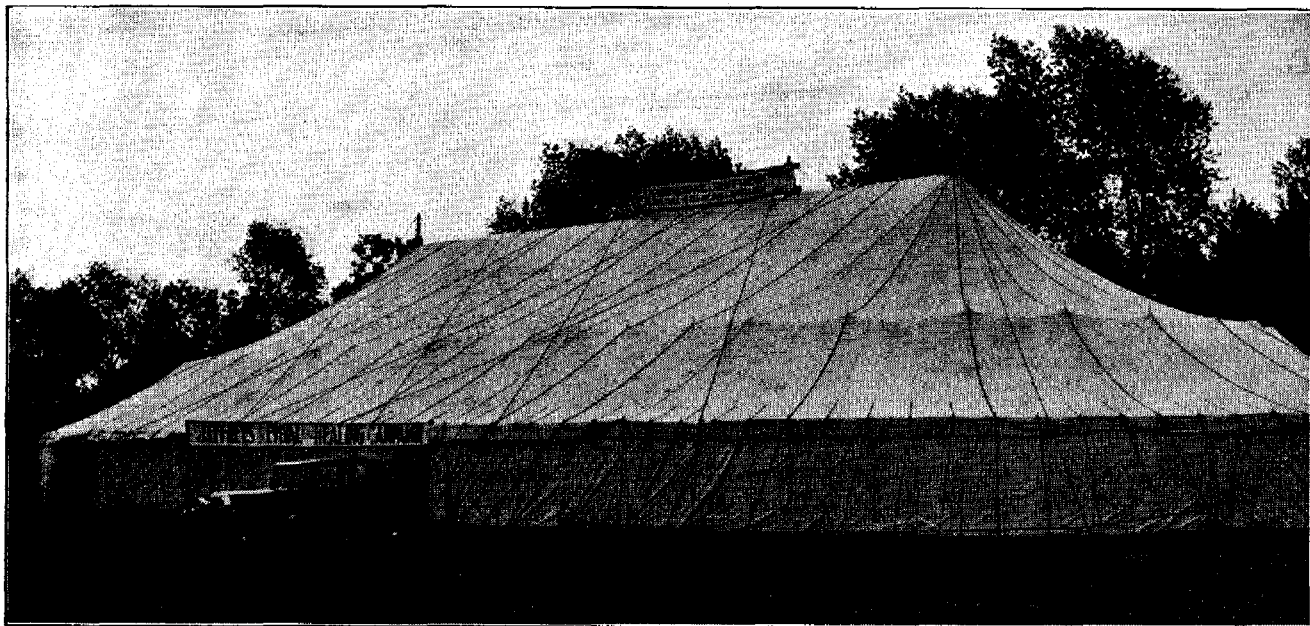
# God's Own Holiness

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

God's own holiness within thee,  
God's own peace upon thy brow;  
This shall be thy pilgrim brightness;  
This thy blessed portion now.

**I**T is a blessed and cheering fact to the seeker after that "holiness without which no man shall see the Lord," that it is God's *own* holiness that he is seeking after. It is God's own work to circumcise our hearts, to work in us, to will, and to do; to produce in us both the will and the execution and to sanctify us "in all respects unto perfection" (*holoteleis*). For "Christ died, not that we might be able to form a holy nature in ourselves, but that we might receive one ready prepared and formed in Christ for us by union and fellowship with Him," and "as

By blessing them that curse us; praying for them who despitefully use and persecute us, do we prove ourselves to be children of that blessed God who is continually doing the same, viz., loving His enemies; blessing them with fruitful seasons, sending rain and sunshine on those who hate and curse Him. We are called to do likewise to all our world—the evil as well as the good, that we may be perfect even as our heavenly Father is perfect. If our Father feeds His hungry enemies, and if the Saviour prayed for His enemies and died for them, we ought also to walk in the same spirit, the same steps: "even as He walked." But how are we to do it? The first definite step is the full surrender: "Present your bodies a living sacrifice," that we may prove what is that good,



The Foursquare Gospel Revival Tent in which such remarkable scenes of revival power are now being witnessed. Hundreds of souls are being won for Christ under the preaching of Principal George Jeffreys

our natural corruption was produced originally in the first Adam, and propagated from him to us, so our new nature and holiness is first produced in Christ and derived from Him to us, or as it were propagated" (*Marshall*). So the effect of all discipline and chastening is that we may be "partakers of His holiness" (Heb. xii. 10). It is *His* excellences (I. Peter ii. 9, Greek) that we are to show forth, becoming imitators of God as beloved children. So we are commanded, and with every command there is the enabling, for His word is with power, to do many things contrary to, or beyond human nature, in the power of the divine nature, as being energised thereto by God Himself.

acceptable, and perfect will of God. All the Christ-life is comprehended in one word—"Lo! I am come to do Thy will, O God." The full surrender of Romans xii. 1, with immersion in the Holy Spirit, brings the knowledge of His will and the power to do it. If any man willeth, is willing to do His will, he shall know it in every detail, for he will have the opened ear, the ear of the learner, which is wakened morning by morning to hear. We are sanctified by the will of God—even that He has promised to produce within us—to make us perfect in every good work to do His will, doing in us that which is well pleasing in His sight. Christ in us is the worker, the overcomer, for as Mar-

shall says (A.D. 1792): " If we be joined to Christ our hearts will be no longer left under the power of sinful inclinations, but they will be powerfully endued with a power, bent, and propensity to the practice of holiness by the Spirit of Christ dwelling in us, inclining us to mind spiritual things and not to ' lust after the flesh.' " We find by a blessed experience that " the flesh is crucified " with the passions and lusts thereof, and these have no longer any power over us, but we are more than conquerors through Him that loved us, and we can say with the blessed Paul, " In

conjunction with Christ, I have become crucified, nay, living no longer am I, but living in me is Christ, and as far as I now live in flesh, in faith I live; the faith of God and of Christ who loved me and gave Himself up on my behalf " (Gal. ii. 20, Rotherham).

**God cannot give more than He has given ;  
but we can take more than we have taken.**

## Bible Study Helps

### THE TWO BUILDERS (Matthew vii. 24-27)

#### I. Comparisons.

##### 1. Both builded.

(1) Representing those who build hopes of heaven.

(2) But not all those who hope for heaven will reach heaven.

##### 2. Both heard.

(1) The real and the nominal Christians hear the same gospel, read the same Bible.

(2) But the latter (nominal) are only " hearers " not " doers " of the Word.

##### 3. Both tested.

(1) Neither the wise nor the foolish escape the tests of this life.

(2) Neither can escape the final test before the judgment seat.

#### II. Contrasts.

##### 1. In character.

(1) One was " wise " and the other " foolish."

(a) It is folly to build on forms, feelings etc., without " doing the will of the Father."

(b) It is wisdom to dig down to the bed-rock of a surrendered will, a will in harmony with the Father's will.

(2) In matters of the soul, we are wise or foolish for all eternity.

##### 2. In results.

(1) One gloriously prevailed, the other miserably failed—under the tests.

(2) The tests of this life are those of the domestic, business or social life.

(3) These tests are mercifully sent to reveal us to ourselves, to show the character of our " building " and whether we are able to meet the final test (I. Cor. iii. 15) or not.

Conclusion: " Dig deep " (Luke vi. 48).

### " AT THY WORD WE WILL " (Luke v. 5)

1. We will go and preach the gospel to all nations (Matt. xxviii. 19; Mark xvi. 15).

2. We will contend earnestly for the faith (Jude 3).

3. We will give Christ first place in our lives (Col. i. 18).

4. We will study His Word (Jer. xv. 16; Psa. cxix. 11; Rev. i. 3).

5. We will let our light shine for Him (Matt. v. 16).

6. We will return good for evil (Matt. v. 44).

7. We will be men of prayer (Luke xviii. 1; John xiv. 14; Jer. xxxiii. 3).

8. We will expect His second coming (Titus ii. 13).

## And they call it " Being Saved "

H.B.

HERBERT BUFFUM.

1. I'm sur-prised and I'm de-lighted and I'm run-ning o'er with joy  
2. There should be some way of tell-ing all the joy and peace we find  
3. Just to think there's al-ways mer-cy for the one who hum-bly comes,  
4. Now, I like the sam-ple I've re-ceived so well I want to go.

For I've found the thing which I so long have craved; O I  
Since with-in the crim-son fount-ain we have laved; And our  
And it mat-ters not how vile or how de-praved; Je-sus  
To that ci-tiy where with gold the streets are paved; And when

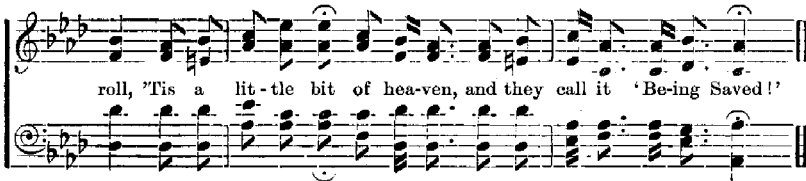
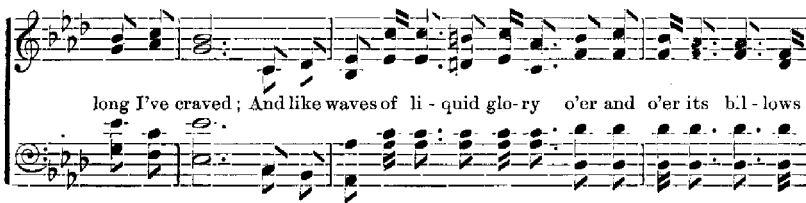
wish that I could tell it, I am sure the world would come, 'Tis a  
souls are wash'd far whit-er than the snow-flakes from a-bove, 'Tis a  
just for-gives them all a-like and takes them to His fold, 'Tis a  
I be-hold the King in all His beau-ty I am sure, That I'll

CHORUS.

1.-3. lit-tle bit of hea-ven, and they call it 'Be-ing Saved!' } I've a  
4. feel at home in hea-ven, [ om t ] for I'm saved!

hea-ven all my own down in my soul, I have the pleasures which so

## And they call it "Being Saved" (continued)



Copyright, 1924, by J. A. Anderson.

This song is recorded on Elim Record No. E. 32, and is sung by Mr. W. Llewellyn Bell.

## Bible Study Helps (continued)

## THE COMPASSION OF CHRIST

1. **For the blind** (Matt. xx. 34) the True Light.
2. **For the leper** (Mark i. 41) the Un-defilable Cleanser.
3. **For the bereaved** (Luke vii. 13) the Resurrection and the Life.
4. **For the debtor** (Matt. xviii. 27) the Greatest Creditor.
5. **For the hungry** (Mark viii. 2) the Bread of Life.
6. **For the sick** (Matt. xiv. 14) the Mighty Healer.
7. **For the ignorant** (Mark vi. 34) the Best Teacher.
8. **For the multitudes** (Matt. ix. 36) the Chief Shepherd.
9. **For the demon-possessed** (Mark v. 19) the Son of the most High God.
10. **For the wounded** (Luke x. 36) the Good Samaritan.

The following report appeared in the *Belfast Telegraph*, August 17th, 1936 :

## Belfast Revival Meetings

### MASSIVE TENT CROWDED

### Visit of Principal Jeffreys

REMARKABLE SCENES OF REVIVAL FERVOUR ARE BEING WITNESSED NIGHT AFTER NIGHT AT PRINCIPAL JEFFREYS' FOURSQUARE GOSPEL REVIVAL MEETINGS IN BELFAST. THROUGHOUT LAST WEEK THOUSANDS HAVE BEEN ATTENDING THE SERVICES, AND THE SPACIOUS EVANGELISTIC TENT, ON ANNADALE EMBANKMENT, IS PACKED TO OVERFLOWING.

A FEATURE OF THE MEETINGS IS THE MINISTRY TO THE SICK WHEN THE REVIVALIST PRACTISES THE ANOINTING WITH OIL AND THE PUBLIC LAYING ON OF HANDS. MANY COME FORWARD TO BE PRAYED FOR FOR HEALING. THE SPEAKER EXPLAINS THAT HE PERSONALLY HAS NO POWER TO HEAL, THAT GOD IS THE HEALER. HE ALSO EMPHASISES HEALING IN TWO REALMS—DOCTORS OPERATING IN THE NATURAL AND MINISTERS IN THE SUPERNATURAL.

ON SUNDAY NIGHT SCORES STOOD TO TESTIFY TO HEALING RECEIVED BEFORE A CONGREGATION ESTIMATED TO BE BETWEEN 4,000 AND 5,000. THE SIDES OF THE TENT HAD TO BE LET DOWN ALL AROUND. OVER 250 CONVERSIONS HAVE BEEN REGISTERED.

PRINCIPAL JEFFREYS IS A FUNDAMENTALIST OF THE OLD TYPE. THE ELIM MOVEMENT, WHICH WAS FOUNDED BY THE PRINCIPAL IN A SMALL HALL IN BELFAST 21 YEARS AGO, HAS SPREAD ALL OVER THE BRITISH ISLES AND TO FOREIGN LANDS.

Since this report appeared the number of souls saved now totals 450, and so great are the crowds attending the revival services that the newly-erected King's Hall, Balmoral, Belfast, the largest public hall in Ireland, has been taken for the last three days of the Principal's campaign.



# CONTENDING FOR THE FAITH

## Convention Blessings—Faithful and Fruitful Ministry

### HULL CONVENTION

#### Inspiring Gatherings

**Speakers:** Pastors E. C. W. Boulton and L. C. Quest.

**Convener:** Pastor H. W. Greenway.

The first day of the Convention dawned cold and cheerless, rain coming down in torrents, but this failed to damp the spirits of God's people.

The opening meeting of the Convention proved most inspiring. The message was given by Pastor L. C. Quest from Knottingley, who spoke on Isaiah's vision. Time alone will reveal the fruit of the afternoon's service at which Pastor E. C. W. Boulton spoke. Both speakers ministered with profit to a large gathering in the evening.

The day quickly drew to a blessed climax at the Lord's table. Most of those who attended the gospel meeting remained for this time of fellowship. With one accord the saints gathered around the Table of Remembrance, and a hallowed time of worship was spent in the Divine presence.

On the Monday a party from Lincoln came and joined in the fellowship of God's children. Between the afternoon and evening services tea was provided, after which the whole company went forth and held three short open air meetings, finally marching four deep through the streets, singing the songs of Zion.

On the Wednesday evening Pastor Boulton gave a most searching word which left a lasting impression upon those assembled.

### GRIMSBY CONVENTION

#### Showers of Blessing

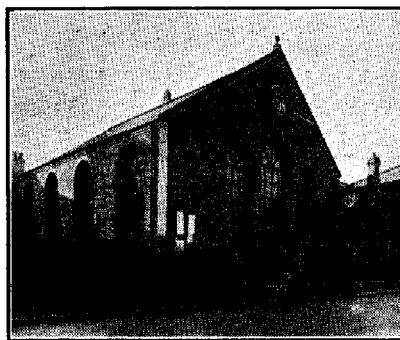
**Speakers:** Pastor H. Entwisle and Evangelist J. E. Shaw.

**Convener:** Pastor V. S. Pritchard.

Showers of blessing were manifest from the commencement of the Annual August Convention at the Grimsby Elim Church. One cannot say less than it

was good to be in the house of the Lord, as God Himself ministered to the many visitors and members of the church, through His servants Pastor H. Entwisle and Evangelist J. E. Shaw.

Although multitudes of people were seeking worldly pleasure, God gathered His saints in Grimsby who were filled with the joy of the Lord, fed upon the



THE ELIM HALL, GRIMSBY

finest of the wheat. Under the inspiration of the Holy Spirit a deeper insight was given into the Word of God: as Evangelist Shaw gave several instructive addresses on the life and work of the Apostle Paul, encouraging God's people to get into closer touch with their Lord, and showing the blessing of a Spirit-filled life. Pastor Entwisle gave soul-stirring addresses. All were edified and blessed, grateful hearts praising God for the full assurance of faith and hope. Many received a touch of bodily healing, and one sister was gloriously filled with the Holy Spirit. Following the Convention, a one-time Grimsby Crusader, Pastor J. Naylor was used of God to give an interesting message.

A sister has also testified to being healed without an operation when suffering from appendicitis.

### RECEPTION OF NEW MEMBERS

#### Open Air Witnessing

**Healing** (Pastor D. E. Forsyth). Recently the Pastor had the joy of extending the right hand of fellowship to four new members at the Lord's Table. Previous to this he gave a most impressive message on the recent terrible mine disaster at Barnsley in Yorkshire. The congregation were urged to prepare for eternity. At the close of the service a number of the saints united with another church in the district for an open air effort to reach the unsaved. Both the Vicar and Pastor Forsyth spoke at this gathering.

### FOURSQUARE GOSPEL RALLY

#### AT DONCASTER

#### Blessed Times

**Doncaster.** (Pastor A. E. Pike). The recent Foursquare Gospel Rally held in the Spring Gardens Methodist Church, proved most helpful. The Sheffield Crusaders, together with Evangelist Oliver, came in the afternoon, giving a unique rendering of the gospel under the title of "A Worldly Christian on Trial." Later, a great open air meeting was held when testimonies of God's power in Christian experience were given.

At the evening service the Sheffield Crusaders again gave special items of music and song, several helpful testimonies being given. The message from the Word of God contained a real call to consecration in service for the Master. A further word was given by a sister, showing the weakness of man and the power of God in striking contrast. Two precious souls decided for Christ at this meeting. A number of the Lord's people from Barnsley joined in these gatherings, making a very happy day in the presence of the King. The Methodist friends very kindly consented to the Foursquare gatherings being held in their beautiful church.

## TRUE GREATNESS

We may do the little without doing the great. That is the mischief; and we so do the little as to imagine that we are doing the great, which is the still deeper and more fatal mischief. But we cannot do the great without doing the little. That is the beautiful relation and issue of things in Christian life and experience. We cannot pay attention to "judgment and the love of God" and allow the little taxations to escape notice.

—Joseph Parker.

## ANONYMOUS GIFTS

To those who have given to help forward the work of the Lord, we say "Thank you" in His name:—

Foreign Missionary Fund: Herne Bay (H.B.), designated, £3; Dundee believer, designated, 5/-; Ilford, per Miss Henderson, 12/-; Croydon Crusader, per Miss Henderson, 5/-; Glasgow, per Miss Henderson (designated), 10/-.

Work in General: Haifa, 10/-.

Nottingham Jubilee Fund: Hull, per Pastor J. T. Bradley, 5/-.

NOTE.—The sum of £10 for the Jubilee Fund recently acknowledged under "Aberystwyth" was from the Aberystwyth Foursquare Gospel Church.

## CLIPPINGS & COMMENTS

(By our Crusader Headquarters' Diarist)

August 10th—15th

**Monday.** August—the holiday month. Crowds of Crusaders are away at Camp—either Brighton or Glossop. In my "heart of hearts" I wish I were there, too! The Cadets? Yes, of course, the boys are away at Camp now and the girls are off on Saturday. Our Chief Secretary is down at Brighton (that reminded me of the Camp) but there—I must remove this "little green-eyed monster" from my desk, and . . . well, this is office news!

Here is news from one of the small branches. Last year they did not participate in the Crusader Week as they were so few in number—but this year of course they are going to have their share in giving the hosts of evil a mighty push backward! On the day of Pentecost there were 25 times as many converts as members of the original church. What are we expecting?

**Tuesday.** July 31st ended the Crusader half-year and since then nearly every post has brought Crusader Report Forms. There are now in the region of 145 Crusader Branches in the British Isles. It is always interesting to hear of the activities of the different branches—to hear that Crusaders enjoy their meetings and are being encouraged by seeing other young folk won for Christ.

From a London Prison Chaplain: "This is just to say that we look forward to seeing you and the choir here next Sunday afternoon, the 16th August." It seems to me (though I may be wrong) that one would expect a prison to be nearly the last place where the Gospel would be eagerly accepted, and yet God has opened the doors of 18 prisons, and Crusaders in England and Scotland (and shortly Irish ones, too) have marched in. God has given great opportunities to the Elim Crusaders—and He is expecting us this day to do our duty!

**Wednesday.** Here on my desk is a letter from a Yorkshire Crusader Branch, bringing news of great blessing—of Crusaders receiving the "promise of the Father" and others passing through the waters of baptism. How we rejoice to read news like this! We are convinced that "the day is at hand." Now is the time for us to take a bold stand for Christ, for

There are other needy souls out there—  
Lost in the darkness, drifting to their doom;  
Seeing not a ray of light to break the hopeless gloom.

**Thursday.** Letters are steadily pouring in concerning the National Crusader Week, requests for speakers, suggestions re advertising matter, and Crusader Secretaries in England, Scotland, Ireland and Wales have sent in suggestions for the special Crusader "Evangel" which it is hoped to publish in connection with this week. Enthusiasm prevails on every hand, and expectation is running high! Crusaders everywhere seem to be determined to live up to their motto and do their best for God.

(Continued on next page)



(Conducted by Pastor DOUGLAS B. GRAY)

## WELCOME TO YOU

The great day is almost here. Thousands will soon be travelling to the great Metropolis. Choirs from Ireland, Scotland, Wales, England—all meeting in the great Crystal Palace to give praise



to the Lord for His blessings during these twenty-one years of revival. Every Elim member should be present if at all possible, and secure an illustrated programme. September 5th, 1936, will, we feel sure, be a crowning day in the history of Elim. Join with us in giving praise to Him, and share in the unbounding blessings of the day. We wait to see you and welcome you and all your friends.

### HAVE YOU

yet secured your copy of the "Elim Songster," No. 11, containing special "Songs of Jubilee," some brilliant and well written pieces? No Foursquare Gospel soloist or pianist should be without a copy. Write the Elim Publishing Co. to-day for this Jubilee publication.



Oct. 4th  
to  
Oct. 11th  
Elim  
National  
Crusader  
Week.

The autumn approaches. Summer relaxations and activities are passing. The season for further aggressive evangelistic effort draws nearer. The first week in October will again witness a national effort by Elim Crusaders to extend their borders and gather in souls for Christ. Youth must win youth, and the Elim Crusader Movement is a mighty testimony to the nation of consecrated and surrendered lives to the greatest of all causes—the extending of God's kingdom.

**Coming Shortly.**—A new Musical Publication, "Songs of the Sanctuary," being a selection of Hymns and Choruses written by Pastor E. C. W. Boulton, with musical settings by various composers.

## HALIFAX CRUSADERS SPECIAL EVENTS

Our branch has experienced times of rich blessing during the last few months. A short time ago we had an "unofficial" visit from Evangelist D. Vanstone, and our hearts were gladdened by his bright and breezy message from the Word of God.

Recently we had our first Crusader "breaking of bread" service, and although the writer was unavoidably absent, the report was that a little time of heaven on earth was experienced—where each one sat at the feet of the Master and drank in the life-giving Spirit of Pentecost. Spiritual messages were given, and several were baptised in the Holy Ghost and others refilled. Oh! may God create the desire in the heart of every Crusader in the land to seek Him in the sanctuary, and there to await and abide in the secret of His presence until they are filled with power from on high.

We have just had a glorious time of blessing in the opening of our re-decorated Meeting Hall—now known as the Elim Tabernacle. How we sang those two nights! It seemed, as we sang the choir pieces, that each heart was overflowing with praise unto God for giving us such a beautiful building in which to worship Him, and oh! how our hearts rejoiced when lost souls sought and found the Saviour of men.

The second night took the form of a baptismal service, when twenty believers (including three Crusaders) identified themselves with Christ in the waters of baptism.

The memory of those services, and the messages from our beloved Principal will long be treasured, and we are eagerly looking forward to a return visit from the Revival Party—may God bless each member of the Party as they make their pilgrimage up and down the land to set revival fires alight.

## CLIPPINGS AND COMMENTS (continued)

Here is news from Scotland concerning the Scottish Singing Party coming to the Crystal Palace. They are going to sing a really Scottish piece, to a tune which reminds one of purple heather and wild, rugged highlands. The time is drawing near now, and preparations for the great day are almost complete. Hundreds of Crusaders will be there. We just wish all could be, for we are sure that this is going to be a "red letter" day in the history of Elim.

**Friday.** News from another branch: "During the winter months we organised a 'stick-it' campaign, which proved successful. Members promised to attend Crusader meetings whatever the weather might be." That's the real Crusader spirit! Quite a good idea for other branches to copy. No half-hearted Crusaders there—all pulling together!

A letter comes from Birmingham. This

particular branch has been opened since the National Crusader week last year, but this year they do not mean to be out of the effort and are eager to get all the information they can. It is always a joy to be of assistance to a band of young folk on fire for God!

**Saturday.** Here is a request from a Crusader Branch near London asking to be put in touch with six other branches—from which I presume that they intend to start correspondence links. That seems to me a really good idea. Exchanges of experiences are generally helpful—in Christian work they should be. At different times we have received letters from young folk abroad asking to be put in touch with a Crusader with whom they might correspond. The pen has been a mighty weapon all down the ages, both for good and evil. Let the Crusaders' pens be mighty weapons for God.

## Leicester

Our branch is progressing slowly, but surely; we seem to be up against a brick wall here, but praise the Lord, by His grace we are winning through.

We have enrolled quite a number of new members, and had some very profitable meetings. The favourite seemed to be Object Night and on these occasions we were greatly blessed.

During the winter months we organised a "stick-it" campaign, which proved very successful. In this case members promised to attend Crusader Meetings whatever the weather might be.

Another feature in our meetings which we think essential for true Crusader work is the prayer and praise meeting which we hold on the first Wednesday in the month.

## The Millionaire's Testimony

**A**N American paper records an interview between a young man and an American millionaire in the city of Philadelphia. "You ought to be a happy man, Mr. Ridgeway," said the youth. The millionaire replied, "I am not aware of any cause for which I should be envied." "What, sir!" exclaimed the young man in surprise. "Why, you are a millionaire! Think of the thousands your income brings every month!" "Well, what of that?" said Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, and wear more than one suit of clothes at a time. Pray, can't you do as much?" "Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you." "What better off am I for that?" said the rich man. "I can only live in one house at a time; as for money I receive for rents, I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you can desire." "And after I have bought them," responded Mr. Ridgeway "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can ride in an omnibus for five cents, without the trouble of attending to drivers, footmen, and hostlers; and as to anything I 'desire,' I tell you, young man, that the less you desire in this world the happier you will be. All my wealth cannot buy a single day more of life, cannot buy back my youth, cannot procure me power to keep off the hour of death; and then what will all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

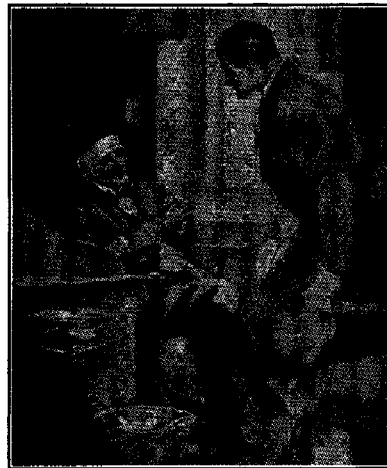
Doubtless the young man envied the millionaire. And yet, with all his wealth, Mr. Ridgeway's declaration was

this—"All I get out of my money is my victuals and clothes, and I can't eat more than one man's allowance and wear more than one suit of clothes at a time."

How true is God's Word: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I. Tim. vi. 6-8). "Godliness with contentment"—not contentment apart from godliness. An unbeliever might be contented with his circumstances: though that would be helpful for time, it would be valueless for eternity.

"All my wealth," said Mr. Ridgeway, "cannot buy back my youth, cannot procure me power to keep off the hour of death." Money cannot redeem the past, and it is unable to ward off the approach of death. How sadly suggestive is Mr. Ridgeway's closing question: "What will it all avail when, in a few short years at most, I must lie down in the grave and leave it all for ever?" The answer is It will avail nothing—"For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26).

It has been well said that "money is a universal provider for everything but happiness, and a passport everywhere but to heaven." If you desire true happiness, it can only be obtained through believing on the Lord Jesus Christ. "Happy is that people whose God is the Lord" (Psa. cxliv. 15). The Lord Jesus not only saves the soul from sin's penalty, but satisfies the deepest longings of the heart. "In a few short years at most" the reader will have to leave this world and enter eternity. Are you ready for the change? "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). Are you prepared to meet God? Face the question fairly and squarely, and don't rest until you know that your sins are all forgiven.—A. M.



## CLASSIFIED ADVERTISEMENTS

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

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

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

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.

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

- \* **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. C71
- \* **Blackpool.**—Apartments or board-residence, near the Jubilee Temple, off Waterloo Road; Foursquare member; terms 3/6 two persons. Mrs. Aspinall, "Clare Vale," Lyndhurst Avenue, South Shore. C141
- \* **Blackpool.**—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," 69, Arnott Road. C150
- \* **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.**—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
- \* **Bournemouth.**—Bright, Christian guest house, central, every comfort, liberal table; gas fires in bedrooms; moderate inclusive terms; ideal winter residence. Miss Cavill, 14, Campbell Road, Boscombe. C152
- \* **Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60
- \* **Brighton.**—Comfortable, furnished bedroom and sitting-room, with cooking and attendance given; central, 2 minutes sea and shops; vacant in September or October; moderate. Mrs. Bartlett, 34, Temple Street. C154
- \* **Cornwall.**—Picturesque Christian guest house, sheltered, secluded position; few vacancies for September; highly recommended by Elim Pastors; ideal for winter guests; restful, homely, every attention; very moderate terms; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C155
- \* **Eastbourne.**—Board-residence or bed and breakfast; terms moderate; comfortable and homely (Foursquare); recommended; every convenience; 3 minutes to bus, 10 minutes to sea. Mrs. Lee, "Astaire Villa," Astaire Avenue. C142
- \* **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.
- \* **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C151
- \* **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. B2921
- \* **London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C27
- \* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C80
- \* **London.**—Christian home, select district; garden; full board, 25/-; without midday meal, 21/-, or bed and breakfast; close buses and trains; recommended by Elim ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N. 8. C137
- \* **London.**—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C143
- \* **Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen" Abergele Road. B2256
- \* **Old Colwyn.**—For autumn beauty come to North Wales. Board-residence; bracing air; no fogs, wonderful scenery, home comforts, Christian fellowship; recommended; terms moderate. Apply, Mrs. Thomas, "Henblas," 3, Sefton Road. C144
- \* **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
- \* **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 Road Dairy). C145
- \* **Scarborough.**—Genial, homely accommodation; Christian fellowship in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms, board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C134
- \* **Southport.**—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

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**Wimbledon.**—One unfurnished room to let (or would furnish). All conveniences, use of bathroom, etc., low rent; suitable for business girl; near station and assembly. Write Box 433, "Elim Evangel" Office. C158

### SITUATION VACANT

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### BIRTH

**Nicholson.**—On July 10th, to Mr. and Mrs. Nicholson, of Portsmouth, the gift of a son, Stephen Edwin Peter.

### MARRIAGES

**Crawford : Darragh.**—On August 5th, at Greenock, by Pastor H. W. Fardell; Edward Albert Crawford to Mary McKean Darragh.

**Shackleton : Stove.**—On August 15th, at the Elim Tabernacle, Windsor Street, Liverpool, by Evangelist J. McInnes; Ernest Shackleton to Alice Ann Stove (both Elim Crusaders).

**Sim : McLean.**—On August 1st, at the City Temple, Glasgow, by Pastor H. W. Fardell; Allan Birnie Sim to Jeanie McGraw McLean.

**Vidler : Stephens.**—On August 15th, in the Robertson Street Congregational Church, by Pastors A. C. Coffin and J. C. Cariss; Leslie Vidler to Lizzie Kathleen Stephens (both Elim Crusaders).

**Wilson : Cameron.**—On August 8th, at St. Kilda, Edinburgh, by Pastor A. J. K. Magee; William Gerard Wilson to Annie Cameron (both Elim Crusaders).

### WITH CHRIST

**Bird.**—On August 17th, Edward William Bird, of Hendon, aged 15, Elim Crusader. Funeral conducted by Pastor J. Dyke.

**Trott.**—On July 18th, Leonard Trott, of Hull, aged 12. Funeral conducted by Pastor H. W. Greenway.

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