

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

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

SUBSCRIPTION PRICE 10/-  
PER ANNUM, POST FREE.

# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

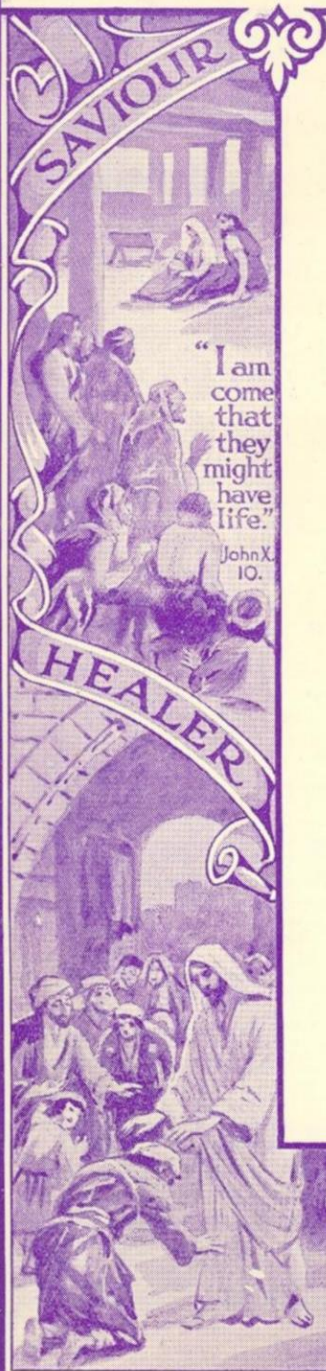
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 31

AUGUST 4, 1933

Twopence



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

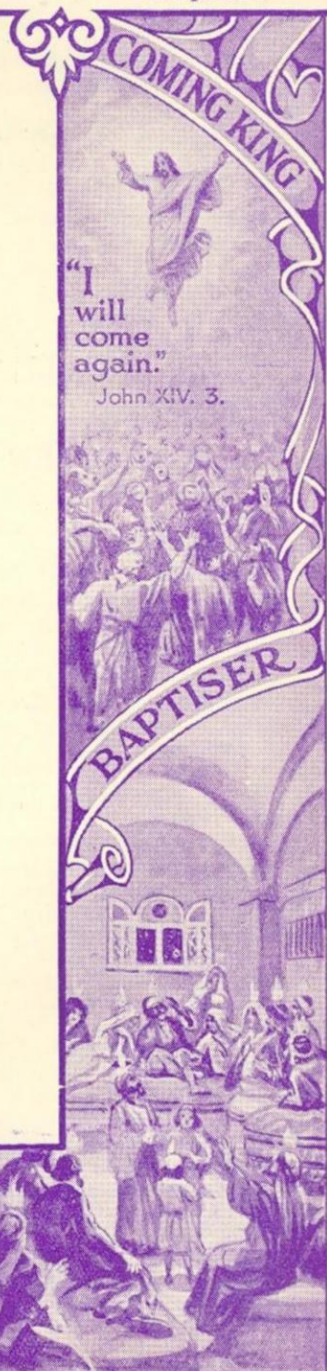
## The Secret of the Lord

God sometimes shuts the door and shuts us in  
That He may speak, perchance through grief or  
pain,  
And softly, heart to heart, above the din,  
May tell some precious thought to us again.

God sometimes shuts the doors and keeps us still,  
That so our feverish haste or deep unrest  
Beneath His gentle touch may quiet, till  
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,  
If 'tis His hand shall we not wait and see?  
If worry lives *without*, and toil and sin,  
God's Word may wait *within* for you and me.

Unknown.

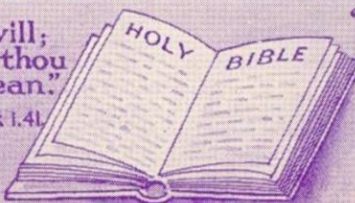


"I  
will  
come  
again."

John XIV. 3.

"I will;  
be thou  
clean."

Mark I. 41.



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

John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

August 4, 1933

No. 31

## CONTENTS.

The Man who Staggered Not .. .. .	481
Children's Bible Educator ... .. .	483
Go Forward ... .. .	484
The Illegal Trial of Jesus .. .. .	485
The Convention at Caux .. .. .	486
Family Altar .. .. .	487
Editorial .. .. .	488
The Healing of the Leper .. .. .	489
Music: Precious, Precious Blood of Jesus	490
Bible Study Helps .. .. .	490
Evangelism Imperative .. .. .	491
Flashes from the Foursquare Front ..	493
That I May Know Him .. .. .	494
Elim Crusader Page .. .. .	495
Concise Comments and Interesting Items	496
The Navajo Girl and her Old Clothes ..	496

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

Printed and published every Friday by the Elim Publishing Co., Ltd, Park Crescent, Clapham, S.W.4

## ELIM SUMMER HOLIDAY HOMES

*Take your holiday in an atmosphere of spiritual joy!*

The following will be present this summer at the various holiday homes:

**BRIGHTON:** Pastors J. McWhirter and R. E. Darragh.

**HOVE:** Pastor P. N. Corry. Miss Ching.

**SOUTHPORT:** Mrs. Saxon Walshaw.

**GLOSSOP:** Pastor L. Knipe, Mrs. E. J. G. Titterington.

**ELIM WOODLANDS:** Pastor J. Smith. Miss Barbour.

**BRIGHTON.** Elim Guest House, 45, Sussex Square. Situated in healthiest and best part of Brighton. Near sea and overlooking beautiful gardens. Spiritual fellowship and home comforts. Apply to Miss Wylie at above.

**HOVE.** Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Apply to Miss Volckman, Kenilworth House, Eaton Road, Hove.

**SOUTHPORT.** Elim Holiday Home in the Garden City by the sea. Special features: Bible readings, bathing, picnics. Apply to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP.** Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine healing and the baptism of the Holy Spirit are specially invited. Moderate terms. Apply to Superintendent, Beth-Rapha, Glossop, Derbyshire.

**ELIM WOODLANDS.** The Elim Bible College is open to visitors to enjoy its natural charms and spiritual opportunities. Apply to Superintendent, Elim Woodlands, Clarence Road, Road, Clapham Park, London, S.W.4.

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

**ELIM CAMP, Brighton Downs.** Camps for boys and girls in August. Young people, do not miss your opportunity, but apply to Camp Secretary, 22, Link Lane, Wallington, Surrey.

# COME TO THE GREAT Foursquare Rally

at the

## CRYSTAL PALACE

LONDON

### SATURDAY, 2nd SEPTEMBER

*Opening Prayer Meeting at 10.15 a.m.*

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys, meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Open-Air Meetings, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

## One Great United Meeting

at 6.30 p.m., in the Centre Transept,  
at which

Principal **GEORGE JEFFREYS**

will minister the Word

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day can be obtained at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on September 2nd. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. 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** may obtain tickets from Sunday School Superintendents at 3d. each.

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

**VISITORS.** Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## WATCH THESE DATES

**BANK HOLIDAY** Special gathering at Elim Woodlands. Tea at 4.30 p.m. Meeting in the open air if weather permits. Mrs. Channon and Nottingham Crusaders. Tickets 1/- in advance, 1/3 at door.

**BOURNEMOUTH.** Commencing August 6. British Legion Hall (opposite Winton Library), Wimborne Road, Winton. Evangelistic Campaign by Pastor H. W. Fielding.

**BRADFORD.** August 20 to September 3. Southend Mission Hall, off Leeds Road. Special Campaign by Pastor Charles Kingston.

**ELIM WOODLANDS.** Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-; at London churches. 1/3 at door.

**KENTON, Devon.** Commencing August 2. Victory Hall. Pastor W. F. South and Exeter Crusaders.

**LONDONERS, Please Note.** Outings to Brighton Camp and Hove by coach are being arranged every week in August starting from Elim Woodlands and picking up at Stanley Road, Croydon. Further particulars from Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 31

AUGUST 4, 1933

Fridays, Twopence

## The Man who Staggered Not

The Mount Moriah Experience—and After.

By Mrs. N. E. LINCOLN

I WANT you to look with me for a little while into the life of Abraham in Genesis xxii. We all know the story of this man of faith but it continues to have lessons for us and it does us good to look at him even in this day and age. As we look at Abraham we marvel at his obedience and at his faith, and over and over again we are astonished to see how he went through the trials that came into his path. We know that he was just a human being as you and I are, but God took him through, teaching him first the easier lessons, and then, step by step, leading him into the harder ones.

We see that into the life of Abraham came the cross—a cross that separated, a cross that opposed, a cross which no doubt made the teardrops start many a time. You will find that when God first met Abraham he was over in the land of his forefathers; it was a land where they

### KNEW NOT THE LIVING GOD.

Here God was pleased to reveal Himself to Abraham, and Abraham became acquainted with God. I believe that when God first met him it captivated his soul, and no doubt he went home that night and told Sarah all about it; how he had met Jehovah and how this marvellous Being had revealed Himself to him, saying, "Abraham, I want you to come out from among your own country, and go to a land which I will shew you."

That was a startling statement to Abraham, who was so settled; all his relatives lived down one street and up another, and it was all so pleasant and congenial. But God says, "Abraham, pull up your tent posts and follow Me." It was given to him to make the choice. Would Abraham obey, or would he step out of the will of God? Oh this cross that separates! "Go out into a land whither thou knowest not." No doubt he would have liked to have left an address or a message behind, but Abraham had to say to his relatives, "I cannot give you any address." Do you remember when you stepped out to follow God, how the future was veiled, and you had no explanation to give, satisfactory to questioning relatives? It is amidst the consternation of friends and neighbours

that Abraham gathers up his household and says, "We will follow God." Do you see the separation from loved ones? from all the old associations? from all the previous plans for his life? There is a breaking up and a going forward; the future is all unknown, but Abraham knows just one thing, and that is that God has spoken, and he can see the finger of an onward-moving God. He says, "As long as I can see that, I will follow on." The old Methodists used to sing—

While I see a track  
I'll never turn back,  
But go on at the risk of my all.

Is it not wonderful that Sarah was ready to go too? You know the wife is

### NOT ALWAYS READY

to go. The neighbours must have looked on and said, "Is not this the strangest thing that Abraham could have done? But he has gone now." Yes, he had gone, and if he had known that chorus I am sure he would have sung it:

Come joy or come pain,  
Come loss or come gain,  
I'll go every step of the way.

No doubt some of his friends said, "Something has gone wrong with Abraham. There has been such a change." Of course—a great change had taken place because he had met God in the way. A change had come in his plans and purposes of life, and now he had a new determination. He is going through with God. He takes his old father along, and also his nephew, Lot. No doubt he argued, "We must have someone to whom to leave our possessions, and Lot is a promising young fellow."

God leads on, and soon they arrive at His appointed place. As the days go by Lot becomes restless; his herdsmen and Abraham's have a quarrel and there is trouble, and again there comes into the life of Abraham

### A NEW SEPARATION.

His hopes are centred in Lot, and he is glad to see him prosper in his business. He does not want to

be separated from him, but again the cross of separation comes into his life, as it comes into the life of every one of us. It cuts, and it hurts us keenly, but if we follow on with God He will heal the wounds. One day Abraham draws up by the side of young Lot and says, "Lot, I shall let you choose. If you want to take the valley I will take to the hill-tops, and if you want to climb to the mountain sides I will take the valley." Lot makes his choice, and Abraham takes what is left; Lot goes down into the valley, and Abraham begins to climb the mountain sides. Do you see that hour of separation?

As the years go by I behold another separation; another hour when the cross looms up before him. Into their home had come Ishmael, and Abraham's affections are centred upon the young lad, but God says to him, "You send Ishmael out of your home. Take Hagar, give her a bottle of water and some bread, and send her away. It is not my purpose that Ishmael should be your heir. Isaac is the one I've chosen—that little fellow over there in Sarah's tent." Again Abraham faces God and again all his plans are tipped overboard.

How Abraham's heart must have bled that morning as he looked at Ishmael for the last time, as he and Hagar pass out of his sight! The cross! Separation! Think you, beloved, that you and I will make the way to the skies easier than the saints of old? No. They fought to win the prize; they sailed through bloody seas; they went through the hard places; they bore the heavy cross. We too shall have to do the same, but there is glory round the cross, and there is

#### A CROWN ABOVE.

Again, as it were, Abraham starts afresh. Into their home has come this infant Isaac—the promise which God had given so long ago. They had despaired of ever seeing it fulfilled, but now he has come and their joy is complete. Their hearts are so happy as they watch him grow, and then see him take his first little steps. He grows up, and soon he follows Abraham into the field, and goes with Sarah to the well to draw water. Oh what joy there is in this household because God has fulfilled His promise and Isaac is in the family circle! But listen, we never get to the place where we shall be free from the cross.

One day God called, "Abraham!" And Abraham was used to saying, "Here am I, Lord." God said, "Take thy son, thine only son, and start right out for Mount Moriah. Keep going for three days until you get to the place that I shall point out, and there you shall offer up your son as a sacrifice to Me. I gave him to you. Will you give him back to Me?"

Oh, Abraham's heart must have stood still in his bosom as this new separation loomed across his pathway. The cross! How deeply it cuts sometimes, but oh, the grace of God which enables you and me to pick it up and follow all the way! I do not suppose Abraham said anything to Sarah. How could he tell that mother that he was about to take their son and offer him up on Mount Moriah! He must have been peculiarly silent, but oh, the battle he must have fought within his own soul! He could so easily

have replied, "No, I cannot, and I will not." How easy it is for us to say that. But our spiritual existence depends upon our obedience to God!

I can see Abraham as he goes out that morning to make preparations for the journey. He goes to the wood-pile. Never before had wood been so heavy to lift, but he piles it on until he sees it is enough. Can we put ourselves into his place? All hell must have been on Abraham's track that morning. Oh the excuses he could have picked up and said, "I cannot go to-day. I will wait till to-morrow." But with a breaking heart and a whirling brain he arises

#### WITH THE HELP OF GOD;

he has made his choice for ever, and is going through with God. He has everything ready, and has saddled the animal, and then Abraham calls, "Isaac, father is going to the mountain for a couple of days. Father wants you to go along." I do not know what he told Sarah, but she evidently does not surmise anything as father and son start out early that morning before anyone is around. Abraham's heart is heavy, and he does not want anyone to ask him where he is going, or when he is coming back. Perhaps he thinks he too will die on that mountain. Oh what a spectacle for three worlds! We often speak of a Gethsemane experience. This is truly Abraham's.

Isaac is young, strong and with muscles that are like iron. He is willing to shoulder a part of the load, and walks briskly alongside the old father, who is more bent that morning than usual, but his eye is fixed; he will obey God. Maybe there runs through his mind that first time when God said to him, "Get thee out from thy country and from thy people," and he reiterates to himself, "Well, that was hard in those days, but I am glad I obeyed." And in his mind he

#### COMPARES THAT DAY TO THIS,

but oh, this is so much harder! He stood the test back yonder and now his faith is stronger, and because of his previous experience he is better able to go through this tremendous test. I believe Abraham could have more easily gone into a fiery furnace.

The old Scotsman said as he read John iii. 16, "I could so much more easily have gone myself than to have sent my only son." Abraham would have been so glad to have laid down his own life rather than offer up Isaac. They continue to climb and it is a hard climb. We are but flesh and blood and these things which God demands of us take all we have sometimes. But God remembers that we are dust; He measures our strength before He puts the burden on.

The first day is coming to a close, and on the second we see them starting out again. As they get nearer to the spot which God had indicated Isaac gets curious and utters the words, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Do you suppose it was easy for Abraham to answer that question? Surely he must have summoned every inch of courage, and by one great leap of faith he answers, "The Lord will provide a lamb for the burnt offering." How can he tell him? No, he cannot tell him to-day. They travel on, and as the third day

dawns they arrive at this never-to-be-forgotten place. Abraham is piling up the wood, and the hour has come. Oh if someone were only there to take the young man aside, and break the news to him! But Abraham himself must tell him.

As the startled young man looks right into the eyes of his father, the old man says, "Thou art the lamb for the burnt offering." Perhaps he looks dumb-founded and says, "Do you mean me?" Oh the questions that must have arisen in that young man's heart and mind! With his iron muscle he could have easily resisted. How wonderful that Isaac submits to God's commands! Perfect submission!

No doubt they embrace each other and exchange a few parting words, and then Isaac is put upon the altar. I believe Abraham's hands shook and his fingers were clumsy as he tied those knots. Only God can give grace in an hour like that, and if God could give Abraham grace in the Old Testament I know He can give you and me grace in this day and age when we come to our hour of separation and say farewell to our Isaacs. Abraham has his Isaac upon the altar, and his eye upon his God. Angels must have hung over the balconies of heaven to look at this man who would lose his dearest treasure rather than disobey Jehovah. Is it possible for us to be filled with the same spirit? I believe it is. I know God can put something into our hearts that will make us say Yes, even if it takes our lives. It will pay.

You know the story, how Abraham raised his hand to thrust in the knife, while all heaven held its breath and then God says, "It is enough." The fire has burnt strong enough; the cross has pressed hard enough. Abraham has submitted to the separation and God comes on the scene and directs Abraham's eyes to a ram caught in a thicket—a substitute for his son.

And so, while the sweet-smelling savour of a burnt offering rises to heaven, the blessing and glory come down upon God's choice, subdued, fire-purged saint. He has stood the crushing ordeal. Yes, he had stood the test, and right there on the top of his most exquisite sufferings he received the greatest revelation. He beholds the day of the Son of Man and its glorious import (John viii. 56), and how glad he is. How transporting the vision! If Sarah had not been three days' journey away, they no doubt would have longed to have remained right there on that bleak, desolate mountain. It was the nearest to heaven they had ever been. Oh, these places where God takes us into deeper fellowship with Himself, and our souls catch the vision! How we love them!

As hard as it was to come to this place, it was equally hard to leave it, but they must go now. They have a story to tell—a message of joy. It took three days to come, but I doubt if it took that long to return. They had some of the same spirit that Elijah had when he outran the king's chariot. How joyous the homeward journey! It must have been similar to the return journey from the cemetery for Mary and Martha, after Jesus had raised Lazarus. Oh these return trips! It seems as though you'll die before you reach that God-appointed place on Mount Moriah, but you're coming back. Remember the

three Hebrew children came back after their furnace experience. The best of life comes after these Mount Moriah experiences.

How Sarah must have listened to Abraham and Isaac as on returning home they recounted to her how God had provided a lamb for the burnt offering—a substitute for his son! Can you imagine how good that first meal must have tasted to that unbroken family circle as they gathered round?

Isn't it marvellous when you think what God can put men and women through and bring them out triumphant and victorious, and have them shout the praises of God who gave them the privilege of being put to the test?

If you, beloved, are glimpsing Mount Moriah in the distance, fear not. The crisis hour of your life may be at hand, but rejoice, for there is something glorious coming out of it all. You're coming back with a new message, a new song, and a Mount Moriah touch on your life and countenance that cannot be gainsaid.

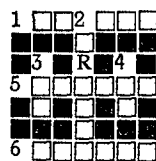
### The Reach of Faith

When the suspension bridge across Niagara was erected, a kite took a string across to the other side; to this string a cord was attached and was drawn over, then a rope which drew a larger rope, and then a cable strong enough to sustain the iron cable which supported the bridge, over which heavily laden trains now pass in safety. This could never have been done but for the small kite, which may represent a faith which, though weak, yet reaches to Christ and heaven.

## Children's Bible Educator

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

**BIBLE CROSSWORD.** The solution will give six Scripture names, not all of people. Draw the squares on your postcard, marking out the blank ones with cross lines.



**Clues across:**

1. A son of David (I. Chron. iii. 2).
5. A country where Christ preached (John iv. 9).
6. A Moabite idol (Jer. xlviii. 46).

**Clues down:**

2. First ancestor of Israel (Isaiah xli. 8).
3. A tribe of Israel (Numbers i. 39).
4. The name of a Hebrew month (I. Kings vi. 1).

**Solutions should arrive by first post Monday, August 7th.**

**SOLUTION FOR JUMBLED TEXT, JULY 21st.**

**Answer:** Proverbs iii. 5, 6.

**Correct solutions were received from:** David Allen; John Beck; Emelyn Bickell; Joan Blow; Joan Bradford; May Conning; Myfanwy Crockett; Irene Dennison; Henry Feasey; Amy V. Gale; Joyce Gummer; Dilys Hale; David Hanna; Irene Hodges; Mary Noble; Gwen Norden; Francis H. Painter; Patty Rogers; Betsy Sargeant; Kezia Sheldon; Rita Souter; Winnie Stares; Dorothy E. Stone; I. Ulyett; Dennis Wilkinson; Alfred Yardley.

# Go Forward

By M. M. ELLINGHAM

**T**AKING the first step is always difficult, and it is the first step that costs. When the Israelites approached the Red Sea, God's command to Moses was, "Speak to the children of Israel that they go forward." What a humanly impossible thing for God to command. Well might Moses have remonstrated and exclaimed, "Lord, we have no ships to take us across this span of water. Go forward! How? Lord, are we to perish in the sea?" Yet still the same answer comes, "Speak to the children of Israel, that they go forward." The command is final; it admits of no delay.

The Egyptians were well-nigh on the heels of the children of Israel, who began to murmur and cry out, but Moses said, "Fear ye not, stand still, and see the salvation of the Lord." What words of comfort: so simple and yet so encouraging. The Israelites were ever ready to murmur against Moses for everything that appeared to them to be a great mistake, but Moses believed God, he had faith in God, he listened to the voice of the Lord, and although everyone around him declared he had made a false step in leading them out of Egypt, Moses knew that God would keep true to His promises.

In the eyes of the people Moses stood alone. Maybe they even considered him fanatical, but there was One who stood by him; there was One who was leading him day by day, and that

## ONE WAS MIGHTIER THAN ALL

that were against him. Is it not just the same to-day? God is mightier than all that are against us.

What need have we to fear, or what right have the children of the Lord to question whether things are going to turn out well? Granted it is human nature to do so, but listen to these words, "All things work together for good to them that love God." Jesus is ever going before us into Galilee, and we know that whatsoever He commands us to do, it is for our good. "If ye love Me, keep My commandments."

God's commands may appear impossible, but we "can do all things through Christ who strengtheneth" us, and, beyond this, we can be "more than conquerors through Him that loved us." What wonderful promises!

The moment Israel went forth in obedience to God's voice, lo! the waters parted asunder and the children of Israel marched through untouched by water. Unhesitating obedience to God's voice inevitably brings the tide of blessings, and obedience to the voice of God is the only way in which to be successful Christians. Let us listen carefully to the still small Voice. We may know of a surety that when our lives are experiencing a stoppage of spiritual blessing, or contact with the Fountain of Life, there is something, however minute, coming between God and ourselves; something which we have need to lay at the foot of the Cross. Let us allow the Holy Spirit to search us. Those little things that spoil—a grievance against sister or brother so-and-so;

criticising somebody else; speaking unfairly of another. God forbid that we ever come to a place where we have time for such things. Or, maybe, God is commanding us to go on some errand; to step out in faith on some new road; or to give up some idol that impedes our service for Him. If He is speaking any such words, may we gladly obey, no matter what it be, for when we procrastinate, we place ourselves outside His best for us; not only this, we grieve the Holy Spirit; we hinder that beautiful plan that God has made for each individual life.

It is the absolutely surrendered life that is well-pleasing to God. God cannot use us if there is the least of the "I." "He must increase, I must decrease," said John the Baptist. What a revival this old world might experience if men who go by the name of Christians were sold out for God, were

## ABSOLUTELY SURRENDERED.

If by our lives we are not winning men and women to Jesus Christ, somewhere there is a loophole. "Henceforth thou shalt catch men": not *might* or *maybe*, but *shalt*. What is the condition? Follow Jesus—not half-heartedly, not unwillingly, and not doubtfully, but readily and lovingly.

The only way to accomplish a thing is to go and do it. God gives power and strength to the obedient. There are no promises for cowards or doubters. Praise Him, He gives abundant grace to those who endeavour to do their duty. We may feel weak, but He is the All-Sufficient One. The deepest sea of difficulty will part its waters for our approaching footsteps, the moment we determine to obey that voice which tells us, Go forward!

Go forward! How the words ring out. We are not to stand still and be content with our glorious salvation, but "press towards the mark for the prize of the high calling of God in Christ Jesus." Here is a word of warning to those who would be content to stand still. A very thoughtful man once said that nature never stands still: it either deteriorates or progresses. The same is true in the spiritual realm; we are either going forward or backward; it is impossible to remain dormant. Our lives are to be lives of progress, and of adventure in faith. We are to go forth in faith as good soldiers of Jesus Christ, trusting in Him who has overcome the world. We fight against

## PRINCIPALITIES AND POWERS

of darkness. Indeed, the Christian life is wonderfully thrilling and full of adventure, whilst at the same time it is the only safe life. Let us be determined to be sold out for God, that the life and beauty of Jesus may shine through us and win men into the kingdom of heaven. May we not succumb to the easy paths of life, for the day is fast approaching when we shall meet Him face to face. What joy if we can look into His eyes and not be ashamed.

Whatsoever He saith unto us, that let us do.

# The Illegal Trial of Jesus

By A. RAY BAKER

Matthew xxvi. 45—xxvii. 44.

**F**ROM the legal standpoint Jesus had no trial, but was mobbed, because—

## 1. His arrest was illegal.

(a) It was made after nightfall, which was forbidden according to the Jewish criminal law.

(b) He was arrested on testimony of a traitor, which could not be done under the Mosaic law (Lev. xix. 17, 18).

"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (verse 17).

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord" (verse 18).

(c) There was no warrant issued from a competent court of jurisdiction.

(d) The motive was illegal, as no fair trial was intended, but rather death.

## 2. The indictment was illegal.

(a) It was not in writing which was required by the Jewish court.

(b) Jesus was charged with two offences at the same time (which was illegal under Jewish code)—blasphemy and sedition.

(c) Blasphemy was charged by Caiaphas, who became the judge. No sanhedrin could make such complaint, and was only expected to investigate charges made by others. Caiaphas became

### JUDGE AND PROSECUTOR.

## 3. The preliminary trial was illegal.

(a) No such trials are known to the Hebrew criminal court. John says Jesus was brought before a high priest for a preliminary trial (John xviii. 13, Annas).

(b) It was held at night, which was strictly forbidden.

(c) Jesus was tried before a single judge whereas the lowest Jewish court had three judges, the next highest twenty-three, and the highest seventy-one.

(d) Secret trials were prohibited by Jewish law, and any trial only after the "morning sacrifice."

## 4. The trial before the Sanhedrin was illegal.

(a) It was held in the palace of the high priest, whereas the Great Sanhedrin could only sit in the Temple, known as the "hall of the hewn stones."

(b) It was held at night, whereas they could only meet in the light of day, and also after the morning sacrifice had been offered.

(c) The trial after midnight; Wednesday morning, next day Thursday being a Jewish annual sabbath, and it was unlawful to commence any criminal trial on the day preceding their sabbath, as no court was allowed to sit on the sabbath.

(d) The trial was completed in one day, whereas

Jewish law required three days—one for testimony, one for fasting and prayer, and one for final report.

(e) It was unlawful to commence a criminal trial on a feast day or a day preceding. The trial of Jesus was on two feast days, that of "unleavened bread" and the "feast of the Passover."

(f) Jesus was not allowed to make a defence, but convicted on

### THE TESTIMONY OF A TRAITOR.

An accused is supposed to be innocent until guilt is proven.

He was not allowed to have witnesses.

## 5. The sentence was illegal.

(a) It was made orally, whereas the Jewish law required that each judge cast a written ballot without knowing the vote of another.

(b) It was announced the same day, whereas three days should have elapsed. Jewish law required that facts should be established "by the mouths of two or more witnesses."

(c) According to Mosaic law the death penalty for blasphemy should have been by stoning, whereas Jesus was crucified.

Someone might answer, "But how about the Roman trial of Jesus?" Let it be remembered that Pilate had a private trial of Jesus and came back with the verdict. "I find no fault at all in Him" (Luke xxiii. 3, 4).

### WHAT WILL YOU DO WITH JESUS?

## 6. A mock trial.

(a) A humiliated, careworn, tired, forsaken, despised Saviour, blindfolded, smitten and spit upon.

(b) Pilate confused, troubled, asks the great question for every guilty sinner.

## 7. No one can take a neutral position, all must have something to do with Jesus.

(a) He is God's appointed Saviour.

(b) He is God's appointed Judge.

(c) He is revealed in the Gospel.

(d) He is preached.

(e) You must make some disposition of Him: He is on your hands.

(f) What will you do with Him?

## 8. As Saviour and Judge. He is vitally associated with two important days and two worlds.

The present world.

(a) He is now associated with the "Gospel day," it is the God-appointed day of salvation.

(b) The day of mercy and grace.

(c) A day when Jesus sits at God's right hand

### PLEADING YOUR CASE.

(d) An accepted time.

(e) A day when the Holy Spirit is in the world as God's chief of police, his arresting officer.



The world to come.

(a) The world's trial day.

(b) A day when Heaven's court will be in session.

(1) His work and office is to—

(a) Convince you of sin, of righteousness and coming judgment.

(b) Point you to the violated law.

(c) Advise you to come to terms of agreement with Him.

(d) Offer to engage Jesus to plead your case for you.

(2) If you submit the result will be—

(a) Your sins will be blotted out.

(b) Heaven's docket will be cleared.

(c) Your name will be recorded in the Lamb's Book of Life.

(d) You will rejoice.

(e) Angels will rejoice.

(f) Saints will rejoice.

(3) If you refuse and rebel—

(a) You will be bound over to the "judgment of the great day."

(b) Jesus will be your Judge and Disposer.

(c) Trembling, guilty, lost, you shall unwillingly come into His presence.

(d) You will be found guilty.

(e) You will then go away to weep and wail; to lament for ever the slighted mercies, the lost opportunities.

(f) Mercy's door will be for ever closed.

No Saviour.

No heaven.

No hope.

9. *Accept Him now—repent now—come now!*

The Jews crucified Jesus. Will you crucify Him afresh, or will you give him a fair trial, and accept Him as your Saviour?

## The Convention at Caux

By MADAME CECILE CAILLE

*How good . . . it is for brethren to dwell together in unity.—Psalm cxxxiii. 1.*

**W**ITH what reality we have experienced the truth of these words in the past unforgettable days from 1st June to 15th July on the mountain at Caux, above Montreux, in view of the marvellous panorama of vast Lake Lemman framed in the setting of the Savoy Alps. Brothers and

The great week (11th to 19th June) was when Principal George Jeffreys and his Revival Party conducted the services. About fifty English friends accompanied them; several hundred Christians from French and German Switzerland had gathered as well as representatives from various countries.

It would be impossible to describe the bliss and power of those days. More than 200 souls surrendered to the Saviour; a great number of Christians received the baptism of the Holy Spirit; a number of sick ones obtained healing for the body. A breath of revival shook the whole assembly. Greater numbers kept arriving from all parts; on the last Sunday more than 1,000 people crowded into the vast hall of the hotel. All the surrounding hotels had to open their doors to accommodate the people; the Caux Palace was full up to the sixth floor, which had not been the case since the Empress of Austria came to Caux before the war. The Regina was quite full; people were sleeping on sofas and armchairs or on mattresses on the floor; those who were well and strong willingly gave up their beds to the sick.

The Power from on high was the subject dealt with during the Convention, and truly this Power descended on the assembly, and continues to spread throughout our Switzerland; and as we received the promise of it, the Name of the Lord alone was exalted (Isaiah ii. 11), and we have the assurance that His great Name will continue to be glorified amongst His people, and that the revival so much longed for will spread through the whole world. The Lord is preparing His people for His soon coming. In the midst of the general confusion we see Him moving His mighty arm and hastening the accomplishment of His eternal designs. Even if the power of the enemy is great here below at the present time and he

*(Continued on page 488)*



**Madame Caille,  
the real  
"Mother in Israel"  
who is labouring  
for Christ  
in Switzerland.**

**This photograph  
was taken at the  
Caux Convention.**

sisters in Christ who had hastened from all parts, speaking English, French, and German (of whom about 300 were German-speaking Swiss) felt like one big family, enjoying a foretaste of the heavenly bliss when the redeemed from the East and the West will sing with one heart up there the praises of God and of the Lamb that was slain.

A sojourn of rest for the children of God had been organised for several weeks at the Hotel Regina, at very favourable rates, with different speakers succeeding each other from week to week.

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

**Sunday, August 6th.** Luke ix. 12-22.

"Whom say ye that I am?" (ver. 20).

There are many opinions about the Christ of God. One will say He was a faulty man, another a perfect man, another a super-man, another the God-man. To us He is the God-man. Very God as to His eternity, very man as to His incarnation. As God He meets my need for strength, as man He meets my need for an example. We see in Him the altogether powerful God; and at the same time the altogether beautiful man. He satisfies heaven and earth. He satisfies us altogether. He satisfies us to-day. He is the One whom we perfectly can worship. He is the One whom we perfectly can trust. To-day, blessed Lord, we worship Thee; we trust Thee. Thou canst satisfy and Thou alone. As we go forward into a day of natural shortage our cry shall be, He can satisfy my every need—whether I am a maid or a minister.

**Monday, August 7th.** Luke ix. 23-36.

"As He prayed, the fashion of His countenance was altered" (verse 29).

Many things are calculated to alter the fashion of our countenances. Frequently it is a negative alteration. Trials take away the peace, testings take away the patience, pain takes away the rest; with some lack of nourishment takes away the fulness. It is a sad thing when the glow and the glory pass from our faces and leave pain and gloom behind. But there is one sure way of passing from the negative to the positive. Prayer improves things. Fellowship with God modifies the lines on our faces. Communion with God destroys the strain and causes the bitterness to vanish. Prayer displaces the gloom and gives us the glory. Prayer beautifies mother's face. Prayer destroys the anxiety on father's countenance and replaces it with courage. Prayerful people overcome difficulties. Prayerful people rise above their disasters. Prayer has changed many a countenance. Let prayer change your countenance to-day.

**Tuesday, August 8th.** Luke ix. 37-48.

"And it came to pass the next day" (verse 37).

Days vary strangely with many of us. One day frequently means a complete change from the previous day. One day it is fine, the next day it is wet; or one day it is wet and the next it is fine. One day we feel we have not a care in the world, the next day the postman brings a host of them. One day there is abounding health in the family, the next day serious sickness has overtaken us. One day we are on a mount of transfiguration, the next day we are in a valley of arduous service. Yes, next days strange-

ly, sometimes tragically, vary. But it is good to know that the God of all days never varies. Wednesday's rain does not dim God's love, any more than Thursday's sunshine increases it. There may be April showers in our earthly experience, but the love and mercy of God dwells in eternal summer. We need not fear the next day if we are trusting in God every day.

**Wednesday, August 9th.** Luke ix. 49-62.

"Ye know not what manner of spirit ye are of" (verse 55).

Does our Lord ever have to rebuke us as He did James and John? Quick tempers are very fond of calling down fire on others. Some tempers that are not quick but moody are just as anxious to see evil overtake those to whom they feel resentment. Interdenominational jealousies, business and home jealousies, cause our Lord to look sadly at us and say: "Ye know not what manner of spirit ye are of." We ought to be of the Spirit of Christ. We ought to be loving and forgiving, sympathetic and gentle. We ought to weep over the erring one and lift up the fallen. We ought to weep with those who weep and rejoice with those who rejoice. But do we? Sometimes a mistaken zeal leads us into mistaken feelings. Lord, help us to live to-day without rebuke.

**Thursday, August 10th.** Luke x. 1-12.

"Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (verse 2).

Prayer is working. Prayer is an essential part in the work of harvesting the world for God. Praying people open the way to the ends of the earth for the Gospel message. Frequently also those who pray for labourers to be sent are themselves the first to be asked to go. We can cultivate the habit of intercessory prayer while we are busy during the day. While you are washing up the china, you can pray for more missionaries to be sent to China. While you are blacking the grate, you can pray that the black hearts of Africa may be made white. Even as you eat an ice cream in this summer weather, you can pray God's blessing on Mr. Gook's work in Iceland. God needs your prayers. He wants you to be a prayer warrior. Make time for prayer to-day. As you pray, God works.

**Friday, August 11th.** Luke x. 13-24.

"Rejoice because your names are written in heaven" (verse 20).

Praise God for the joy of realising that our names are known up there. The angels, when looking through the records of heaven, can find the name of

every believer. Earthly rolls will decay and perish, but the heavenly roll will never decay and never perish. I would rather have my name upon heaven's roll than on the visiting list of every king on earth. Miracles are nothing in comparison to the fact that God has given us a place in heaven. This fact enables us to praise the Lord at all times. We may be slighted, forgotten, cast-out on earth; but we are loved, remembered, valued up there. Let us do a little rejoicing this morning. Is it raining? Well, rejoice, your name is written in heaven and there is no rain there. Has a recent letter worried you? Well, rejoice, for if there are any letters in heaven they will only be love letters. Weave those tears from off your heart and rejoice.

**Saturday, August 12th.** Luke x. 25-42.

"A certain man went down from Jerusalem to Jericho, and fell among thieves" (verse 30).

Thieves don't simply take money, sometimes they take away reputations. Praise God! no thief can take our character, but one may take away our reputation. A thief can so misrepresent or slander us that others lose their confidence in us. At least they may lose their confidence for a time, but if we commit ourselves to Him that bringeth our righteousness to light like the noonday, then some time or other real character will triumph over a twisted reputation. Don't be afraid when you fall amongst thieves. If we wait patiently enough, the great heavenly Samaritan will come along and heal us. Thieves may temporarily cast us down, but the Lord will at last permanently lift us up.

## IT MAY BE TO-DAY

While rememb'ring the years that are fleeting,

As I wake in the morning I say:  
Art Thou coming to-day, my Lord Jesus,  
Art Thou coming, my Saviour, to-day?

When I think of the work that awaits me.

As I later go forth on my way,  
There will come to my heart such sweet singing,

For my Lord may be coming to-day.  
Then if trials and troubles befall me,

Does it matter? Ah, nay, indeed nay!  
I may pass through them, strongly enduring,

For my Lord may be coming to-day.  
—H. Lord.

## HELP FROM THE BOOK

If you are feeling out of sorts read Hebrews xii.

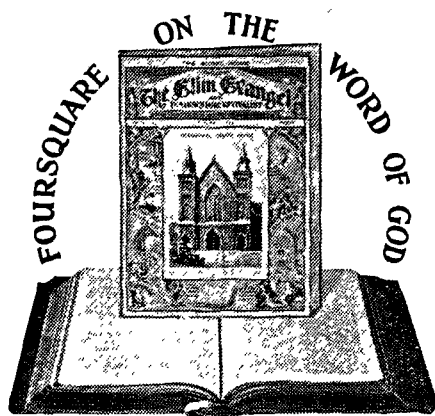
If people seem unkind to you read John xv.

If you are discouraged in your work read Psalm cxxvi.

If you are losing the confidence of friends read I. Corinthians iv. 1-5.

If you cannot have your own way, keep silent, and read James iii.

—Lily Rosser.



## EDITORIAL

### Sunshine.

IN these summer days people love to bask in the sunshine. There is health-giving, life-giving power in it. Its ultra-violet rays help to banish disease and death and impart that glow of health we all long for. People go hundreds of miles to get sunshine. What a difference it makes when we emerge from the clouds into the sunshine.

There is also a spiritual sunshine: it is the light of God's countenance. David says, "They looked unto Him and were lightened." They were made radiant with His sunshine. Let us cultivate the habit of living in God's presence—in His sunshine. There is life and health in the smile of His face. Spiritual disease and death are banished by His presence. We do not need to travel abroad, or even go to the seaside to enjoy this sunshine. It is always at hand. God is never far off. Spiritual sunshine has a wonderful effect on our lives. Let us live in it day by day until its radiancy is reflected from us—until we are radiant with His glory.

### Pastor Charles H. Coates.

ELIM members and friends will be interested to know that Pastor Charles H. Coates, who has for some years past been Secretary of our Elim Foreign Missions, and much engaged also on Elim publications, was released from these duties on July 15th, he feeling called to devote his whole time to direct campaign work. Mr. Coates will retain for this purpose his Foursquare ministerial credential, this indicating our sincere Godspeed to him in his proclamation of Pentecost and the fundamentals of the Christian faith. This does not mean, however, that his special views respecting the Second Advent prophecies of Holy Scripture as unlocked by the Great Pyramid are necessarily shared by us.

If you would reach the place where you desire to be, you must be content to travel to it by God's own path.

## Frustrating the Feuds

Many Christians seem to overlook the fact that Jesus Christ during His preaching ministry confined Himself largely to the pressing of very practical duties. While we hear much about "following the teachings of Jesus," there seem to be a large number who forget what He taught.

Take, for instance, the course of action He prescribed for the settlement of misunderstandings (Matt. xviii. 15-17). Dr. Torrey has said, "There would be no long-cherished feuds in the church if these words were obeyed."

If a brother trespasses against us (and the word *trespass* suggests that the matter is no mere trifle), we are to go to him in a kind spirit and show him his error. A fellowship in the Body of Christ has been severed. A coldness has been brought into the church. Is it well that such a state of things should be allowed to drift along? Our Lord would teach that, provided the offender does not soon confess his sin (Matt. v. 23, 24), the offended one should approach the offender in the matter.

"If he shall hear thee, thou hast gained thy brother." If your motive is to go and cram his words down his throat and thus gain personal satisfaction, leave the matter alone. But if your desire is to mend a broken fellowship, you may gain your brother and save the church from a bad situation.

If he will not hear, persevere in seeking peace by calling upon him again, taking two Christian witnesses with you. A united prayerful reasoning with others may help.

If the man still refuses to right the wrongs he has done, "tell it unto the church." Invite the prayers of the brotherhood and let him have the judgment of spiritual people in the matter. If he stands out against all this, but one course is left—"Let him be unto thee as an heathen man."

What is the Christian attitude toward the heathen? Do we hate them? Nay, we pray for them and work for them, knowing that they need salvation. A professing Christian who could persist in an action that he has been shewn is thoroughly wrong, would surely shew himself devoid of the Spirit of Christ. He needs converting and he can only be regarded as the rest of the heathen world.

Will Jesus' plan work? We believe it will. Put it to the test. Straighten out that misunderstanding that has made you a stargazer when you have met that other Christian. Do not let the breach widen.

(Continued from page 486)

is marshalling all his forces on the earth, the final victory is the Lord's.

We are advancing towards a time, grave on the one hand, but marvellous on the other, for those who are waiting for the God of Promise. May He find us ready, pliant in His hands, yielded unreservedly to His will and purified for service. Great things are before us. Let us go forward with courage, confidence and joy. He is the great Victor! May His holy Name be praised and blessed!

# The Healing of the Leper

A Sermon by the Rev. GEORGE LAMPARD

*And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.—Matthew viii. 2.*

**W**HAT a contrast—the multitude and the Man; they following aimlessly, constrained by curiosity, He constrained by a great need. Of that multitude we have not a syllable recorded, but the leper's story stands in the forefront of the Gospels for a purpose, affording example for all. He illustrates successful approach. Our Lord healed many lepers, in one instance ten, but this is the only individual story told.

Is there any ground for discriminating between physical and moral where God is? Is it any less miraculous to cleanse a soul than to cure a body? Doesn't the greater imply and involve the less? Is

## LEPROSY OF THE SOUL

less mischievous than leprosy of the body? Cannot a man's sin work greater havoc than a man's sickness? We have no hesitation in heralding Him the soul's Physician. Why not the body's too? He surely healed many thousands of bodies. His soul-healings were hundreds only.

But there is a distinct difference between God's declared will regarding the soul's condition and the body's. To quote but one—II. Thess. iv. 3: "This is the will of God, even your sanctification." Isn't Scripture's whole tenor sin's condemnation and the injunction to holiness, purity, and godliness? Are not promises to cleanse and purify numerous? And is not provision made for all in "the fountain opened in the city of David, and to the inhabitants of Jerusalem, for sin and for uncleanness"? And are we not made to see "the great multitude which no man can number, that have washed their robes and made them white in the blood of the Lamb"?

But no corresponding scripture tells that it is His will that all shall be cleansed from fleshly malady, and be restored to perfect health and vigour, and we see some of God's greatest saints victims of sickness and disease. Elisha was "sick of the sickness whereof he died." Job the perfect man, so described of God, and what a ghastly sufferer. Daniel, the man greatly beloved, was sick certain days; no wonder so delicate and refined a soul should thus suffer by reason of his sympathy. Hezekiah's abscess threatened to be fatal; Epaphroditus, "sick nigh unto death"; Trophimus, unable to travel and left behind at Miletum, and Paul with that tragic thorn in his flesh, that messenger of Satan to buffet him. And time would fail us to tell of the martyrs down the years made perfect through suffering, as their great Lord.

We know that Jesus healed all manner of sickness and disease among the people. He raised the dead, and committed

## THE SAME POWER AND AUTHORITY

to His Church; and the Acts tells us of sick and diseased healed, and dead raised by them. But isn't

this leper's story here to set forth individual approach? God doesn't reveal His will respecting one person to another, but to the person himself. Peter was sharply reminded of that, and John xxi. reminds us. Many a dear suffering child of God has asked the writer, "Do you think that it is God's will that I should get out of this bed?" and I've been compelled to answer, "Ask me what I hope and wish and desire, and I will tell you; but only yourself can be made to know His will, and for this He has made the way only open to Himself. But it is a living way, and the loving and tender High Priest will Himself present to the Father."

Observe the leper: "He worshipped Him, saying, Lord . . ." That is, he stood in right relationship to Jesus, recognising His Lordship, that is, His friendship of himself. He prostrated himself at His feet, realising the awful contrast and thus evidenced his humility.

We remember St. Augustine's statement, "The first thing in religion is humility; the second and the third thing is humility." "If Thou wilt, Thou canst make me clean." He doesn't ask to be made clean, because he is his Lord's property, and has no right in himself or to himself: but, "If Thou wilt." Hezekiah asked for restoration and was answered, but better have died, if that could be, over and over again than be the father, as he became after his restoration, of that minister of wickedness, Manasseh. Paul prayed three times for deliverance, but was refused, because God had some greater gift in store for him, and Paul presently "takes pleasure in necessities, weaknesses, injuries, persecutions, distresses, for Christ's sake; for when I am weak, then am I strong." The Master did not ask, but said, "Not My will, but Thine be done." The leper submits himself entirely to that will, but knows that if the will is present, the power is present too. I ask, Have we any right to expect healing on any other ground? Would we be well if such should be against His will? "No good thing," you say, "will He withhold from them that walk uprightly," and "His eternal power hath granted unto us all things that pertain to life and godliness." But

## OBSERVE THE CONDITIONS:

"Walk uprightly"; "life and godliness." Is not it possible that even Paul may be exalted above measure by reason of spiritual manifestation; that David in good health may go astray?

A thing is good that produces good, and many of His greatest gifts can be abused. On the other hand, what triumphs grace has won over handicap: for example, Milton's blindness, Helen Keller's wonderful success, Frances Ridley Havergal's hymns. But to encourage this direct personal appeal, note the response. And Jesus put forth His hand and touched



him, saying, "I will, be thou clean." Could anything be more spontaneous and enthusiastic? "And immediately his leprosy was cleansed."

Are there not thousands of all kinds of sick and suffering ones who might experience that same immediate, hearty deliverance, did they but submit themselves wholly and trustingly? And if for you, as for the beloved disciple, something unusual or unique is

determined, or like Paul, some greater thing is in store, then contact with this wonderful almighty Jesus will do for you what it did for them. "Go, shew thyself to the priest," said the Lord. The work of the Gospel can stand the scrutiny of the law, and the law can second the work of the Gospel. But learn that immediate personal submission is the secret of all successful deliverance whether of soul or body. "He sets the prisoner free."

## Precious, Precious Blood of Jesus

FRANCES R. HAVERGAL.  
*Tenderly.*

REV. J. MOUNTAIN.

1. Precious, precious blood of Je - sus, Shed on Cal - va - ry;  
2. Precious, precious blood of Je - sus, Let it make thee whole;  
3. Though thy sins are red like crim - son, Deep in scar - let glow,

Shed for re - bels, shed for sin - ners, Shed for thee!  
Let it flow in mighty cleans - ing O'er thy soul.  
Je - su's precious blood shall wash thee White as snow.

REFRAIN.

Precious, precious blood of Je - sus, Ev - er flow - ing free;

Oh, be - lieve it; oh, re - ceive it, 'Tis for thee.

4 Precious blood that hath redeemed us!  
All the price is paid!  
Perfect pardon now is offered,  
Peace is made.

5 Now the holiest with boldness  
We may enter in;  
For the open fountain cleanseth  
From all sin.

6 Precious blood, by this we conquer  
In the fiercest fight,  
Sin and Satan overcoming  
By its might.

7 Precious blood whose full atonement  
Makes us nigh to God!  
Precious blood, our way of glory,  
Praise and laud.

From "Hymns of Consecration and Faith," by permission.

## Bible Study Helps

### THE UNSPEAKABLE GIFT.

#### II. Corinthians ix. 15.

#### I. The Promise of the Gift.

1. Dates back to Eden (Gen. iii. 15).
2. Progressively revealed and renewed (Gen. xii. 3; Isa. ix. 6; Micah v. 2; Luke i. 26-33).

#### II. The Bestowal of the Gift (Luke ii. 1-20; Matt. ii. 10-12; John i. 14).

#### III. The Purpose of the Gift.

1. That perishing sinners might be saved (John iii. 16).

#### IV. The Nature of the Gift.

1. It is "unspeakable" in that it constitutes that which human intelligence cannot fully understand and human tongue cannot express. It constitutes:

- (a) God with us (Matt. i. 23).
- (b) God's revealing Himself to man (John xiv. 9).
- (c) Light in darkness (John i. 4, 5).
- (d) Life from the dead (Eph. ii. 1).
- (e) Life in abundance (John x. 10).
- (f) Life eternal (Rom. vi. 23).
- (g) A new relationship (John i. 12).
- (h) An incorruptible inheritance (I. Pet. i. 4-9).

### THE SEVENFOLD ASPECT OF CHRIST.

1. His incarnation (Luke ii. 11; John i. 14).
2. His holy life on earth (John i. 18; xiv. 9).
3. His death on the cross (II. Cor. v. 21; I. Pet. ii. 24).
4. His bodily resurrection (I. Cor. xv. 4, xvii. 20; Rev. i. 18).
5. His bodily ascension (Acts i. 9; Heb. x. 12).
6. His priestly intercession (Rom. viii. 34; Heb. vii. 25).
7. His coming again (I. Thess. iv. 13-18; Titus ii. 13).

**Conclusion:** All seven aspects stand or fall together. Without any one, the others are impossible.

### THE LOVE OF CHRIST.

1. An unbreakable bond (Rom. viii. 35).
  2. An irresistible power (II. Cor. v. 14).
  3. An unfathomable study (Eph. iii. 19).
- (Only three places where "the love of Christ" is mentioned in the Scriptures.)

# Evangelism Imperative

By Dr. MARK A. MATTHEWS

**I**N the study of evangelism and the present status of the Church, unmistakable definitions are necessary.

*First, the use of the word.* The word "evangelism," has been used as defining, and is generally understood to mean, a department of the Church's work. That use of the word is erroneous, and has been very destructive. In order to justify that incorrect use of the word other misleading terms were framed, such as "foreign missions, home missions, and local missions." There are no such terms in the Scriptures, and there are no such terms possible if one is correctly

## UNDERSTANDING THE SCRIPTURES.

No such terms were in the commission which Christ gave to His disciples. All of those terms are comprehended by the word "evangelism." All those terms are in the word "evangelism." When Jesus Christ said, "Go ye into all the world and preach the Gospel," He specifically instructed His disciples to go and evangelise the whole world. To evangelise the world was the specific duty imposed upon the disciples. It is the Church's supreme duty.

For the first hundred years the Church understood this duty, and tried to perform it. The concluding verses of the second chapter of Acts explain how the Early Church during the first hundred years undertook to carry out this commission. Whether we are trying to reach the people in a community, a city, a county, a state, a nation, or the world, the only term that comprehends that effort is "evangelism." We are evangelising the community; we are trying to evangelise the state; we are making an effort to evangelise the nation; we are spending time, energy, and money to evangelise the world in obedience to Christ's command; we are sending evangelists to a locality; we are commissioning evangelists to dependent fields, and we are ordaining and commissioning evangelists to the fields of heathenism, darkness, and superstition. That is real missionary work.

## THE CHURCH'S ONE DEPARTMENT.

There is but one department in the Church of Jesus Christ, and that department is evangelism. The Church has but one business and that is supreme—namely, the business of evangelising the world. All other departments of the Church are by-products of evangelism, and are subordinate to, must be governed and controlled absolutely by, the spirit of evangelism if they are to succeed. Remember, the Church's first business, her constant business, her indispensable business is the evangelisation of the world. As souls are saved they should be indoctrinated, organised, supervised, directed, and made to become self-supporting, constructive, personal evangelists, in order that the work may be perpetuated.

*Second, the history of evangelism.* Of course, when the Church drifted away from her supreme

business and subordinated her supreme task and made it one of many tasks, evangelism became less important in the eyes of some people; in fact, the Church lapsed in her duty. For the first hundred years she was very evangelistic; for the succeeding four hundred years she became increasingly subject to worldly ambitions for organisation. In the sixth century the satanic influences erected an alleged head of the Church. From the sixth to the eleventh century came darkness, because the Church had lapsed in her conception of her evangelistic duty. From the eleventh to the fifteenth century practically no evangelistic work was done in the world. Then, came the rustling of the leaves, the stirring of human hearts, the pricking of consciences, and the realisation of the Church's diabolical condition. Out of that condition came the Reformation, and the revival of the only doctrine that has ever evangelised any section of the world, namely, the doctrine of justification by faith. From that period to the eighteenth century there were a few efforts made which stirred the hearts of men, and brought to devout souls the real commission which Christ gave to the Church to evangelise the world.

In different parts of the world great leaders were raised up to preach the Gospel with fervour and power, and there came into existence as a result of their work, the idea of periodical revivals and evangelistic campaigns. But the idea of an evangelistic effort being a periodical effort was absurd!

## PERIODICAL EVANGELISM UNSANCTIONED.

God never intended the work of evangelism to lapse for a minute, nor that it drift into the idea of being a periodical affair, or a sporadic effort. Great preachers have been called of God and have become great evangelists. They have done a tremendous amount of good. Communities, cities, sections of a whole country, and sometimes small nations have been stirred by their evangelistic efforts.

Coming to our day, we have permitted evangelism to drift into what might be called a programme of scientific organisation. You cannot inject machinery into an evangelistic programme and retain the freedom of the Holy Spirit. Because of the high-powered machinery and the excessive financial burden, and because of the inability of the workers to analyse and properly appraise the cranks connected with the campaigns, great evangelistic organisations have lapsed and are to-day practically useless.

The need for evangelism is greater to-day than ever before in the history of the world. We are not fighting the lower and baser passions only; we are not trying to redeem men from the slums only; we are not dealing with the coarse, the mean, vulgar and revolting forms of sin only—we are engaged in a battle of strategies. We are fighting the strategies of the Devil. He is the greatest strategist in the universe. He is not asking men to become drunkards, liars and thieves; he is asking men to become Atheists,

Spiritists, Theosophists, Christian Scientists, Unitarians. He is dwelling in the realm of psychology. He lives in the religious atmosphere. He is trying to anæsthetise the conscience of men. He is making a direct stroke against the Deity of Christ. He is urging men to teach that Christ is only one of the great founders of religions. He is bringing

#### HINDUISM, BUDDHISM, AND CONFUCIANISM

to the front. He is trying to revive Monotheism. He is a great Pantheist. He is an advocate of the beautiful. He is making his great central attack through modern psychology, and he is using every strategy of psychology known to his power. He has captured one of the intellectual and educational departments of the Church and is boldly teaching rationalism, and when he gets an opportunity he teaches bolshevism, socialism, and finally anarchy. Therefore, the necessity for real evangelism is greater to-day than ever before. Jesus Christ demanded that Christianity become universal. He does not recognise or permit the false religions above mentioned.

The first-century evangelism, the house-to-house evangelism of the New Testament, the evangelism which is imbued with the Spirit of God, controlled by the Holy Ghost, magnified by Christ, and vested with the powers of the Godhead, is needed more to-day than ever before in the history of the world. Spectacular, noisy evangelism will not defeat the strategies of the Devil.

*Third, the Holy Spirit programme.* When Jesus Christ sent His disciples out by twos to do this work He gave the most scientific method as well as the most devout, spiritual method of doing evangelism that has ever been tried. Two are more than twice one in any contest.

In the first century the Holy Spirit directed them to go from house to house, the federal heads of the houses conferring, praying together, catechising the children, catechising the servants, catechising the

#### MEMBERS OF THE FAMILY,

breaking bread together, praying and literally evangelising the people of those households. He extended Christ's plan and made it the permanent plan of the Church. Personal evangelism is the plan of the Holy Ghost. He commands the individual Christian to handpick the lost souls. There is but one kind of evangelism, namely, personal evangelism, the saint to the sinner. It is mathematically correct, it is ordained of Almighty God, and it is the programme of the Holy Spirit.

If the Church were doing her evangelistic duty and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scriptures to him, and leading him to Christ, this country could be evangelised in thirty days. The trouble is that the individual Christian is absolutely ignorant of his evangelistic duty, or he is so fundamentally lazy that he will not perform it.

We need workers, not shirkers; we need pray-ers, not players; we need personal workers, not egotistical peacocks.

There is but one plan of evangelism, namely, the Holy Ghost's plan, and His plan is personal evan-

gelism. A great deal of what has been said applies to the ministers. If they were to do personal work and make an appeal at the end of each evangelistic sermon, more people would be saved and be brought to Christ and into the church. The average preacher is an evangelistic deadhead. He has lost his position as an evangelist because ignorant of his duty. He doesn't know how to preach an evangelistic sermon. He is talking books and poetry and moving pictures, and every other form of trash that can be conceived. He has been destroyed by one of the Devil's strategies.

#### THE PREACHERS

have put evangelism out of the conscience of the Church because they seem to be incompetent, or they have lost the fire, the spirit, the fervour necessary, or they are too lazy to carry on the campaign. The average preacher spends too much time at home washing the dishes when he ought to be washing the feet of the sinner, or he spends too much time at golf and in the world's attractions. The average preacher is *guilty of busy idleness*. No wonder the record of the Church shews that he hasn't received people on profession of faith! He has neglected his duty as an evangelist. If he is not an evangelist he has no place in a pulpit. The Holy Ghost plan is to preach the Gospel, draw the net; yet there are preachers all over the country who receive members on communion days only. The Devil never created a more diabolical scheme to destroy the evangelical spirit than that scheme. There is but one God-decreed kind of evangelism, namely, personal evangelism ever vigilantly pursued, in season and out of season, without recess, never permitting a lapse, always at the business of finding a lost soul and bringing him to Christ.

*Fourth, the future of evangelism.* If the Church cannot be aroused to her spiritual obligations to the lost souls, and if she cannot train her men to be evangelists, and if she cannot make her Church officers perform their duty as

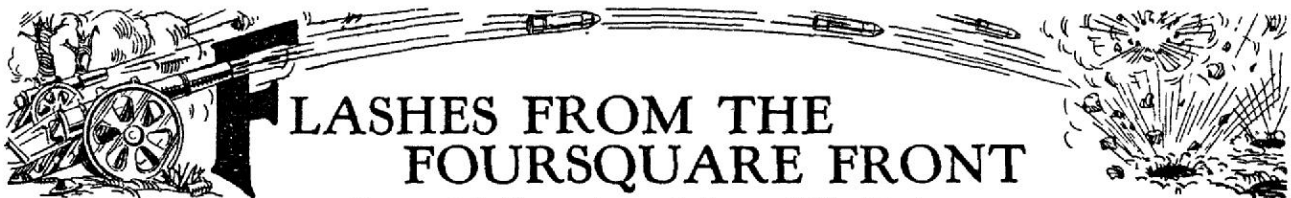
#### PERSONAL EVANGELISTS,

then the future of evangelism is dark. If the Church, if the individual Christian, if the church officer—elder, deacon, deaconess, Sunday-school teacher and worker in any and every department, can be made to see that his supreme business in life is finding a lost soul and leading him to Christ, then evangelism will return to the glorious position that it occupied in the first century, and God will add to the Church daily those He is saving.

Remember, revivals are not pumped up, they are prayed down. You can't have a revival unless you have a praying church. Call the church to prayer. Let her demand prayer in every home, the erection of the family altar, and the gathering of her members in prayer groups every week, and the opening of every church building every day in every week for prayer and meditation, and then the revival will be here.

#### ANONYMOUS GIFTS.

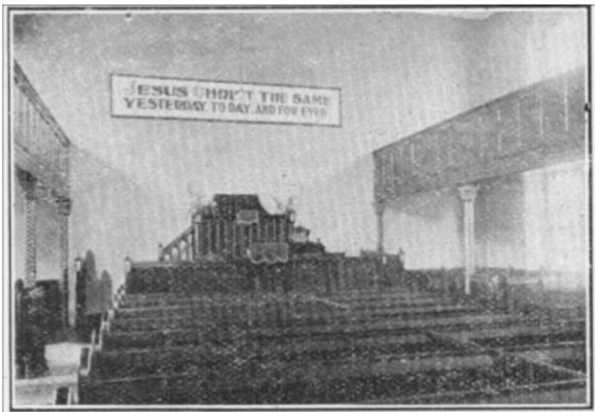
We gratefully acknowledge the following anonymous gifts: Revival and Healing Campaigns: Swindon (M.W.), 10/-. Work in General: Strood (F. Birmingham), £5. Foreign Missionary Fund: Hastings Crusader, 10/-; Nottingham Crusader, 10/-.



## FLASHES FROM THE FOURSQUARE FRONT

### Successful Campaigns—Intense Bible Study

Special efforts in local churches can come under two headings: one is an effort to keep alive a dying church; the other is to press forward in active service because you are fired with zeal for Christ and compassion for lost men and women. The two are as far apart as the poles. Discerning believers will know under which heading to class the campaigns and missions held in the Foursquare churches. We rejoice in the unabated enthusiasm and zealous love of Foursquare Gospellers and praise God for His blessing on these special efforts.



Interior of  
Elim Tabernacle,  
Armagh.

#### SUCCESSFUL MISSION.

**Armagh** (Evangelist E. Jones). The faithful ministry of Evangelist L. W. Nelson of South Africa, who has been conducting a ten days' mission in the Elim Tabernacle, College Street, has been owned and blessed of the Lord. A steady increase in numbers and a sweet fragrance of the Master's presence was seen and felt in every meeting. Praise God for Mr. Nelson's ministry and clear and searching messages.

We are glad to report that God is blessing the regular ministry of the Word here, and also for the flourishing condition of the assembly. The prayers of the saints go with Mr. Nelson, that God may continue to use him in the extension of His kingdom.

#### MUSICAL MISSIONER.

**Rochester** (Pastor L. Morris). The Rochester assembly, meeting in the Elim Tabernacle, Star Hill, has been greatly blessed and uplifted by a three weeks' evangelistic campaign conducted by Dr. E. P. Graham, the preacher-musician.

This mission has been a unique one as the musician, in his usual style, illustrated his messages by means of the piano. Dr. Graham uses old-time hymn tunes, together with excerpts from compositions by Handel, Mozart, Beethoven, and others, to clothe his messages with. Such subjects as The Creation, the Middle Cross, the Two Advents, the Messiah, and A Night with the Master, have at-

tracted big crowds to the Tabernacle. Many came from Bromley, Gravesend, and other places, to hear the old-time Gospel message given forth in this unique manner. Souls were saved and the saints fed upon the finest of the wheat.

The assembly here has also been favoured with a Lord's day visit of Pastor W. G. Hathaway. This is not his first visit, and it was looked forward to with great anticipation by all who remembered his previous visits, and they were not disappointed. The messages given were in the power of the Holy Ghost and the presence of the Master was very manifest in both services. In the evening Pastors Hathaway and Morris delighted the congregation with a duet, giving a rendering of one part in Welsh. God is indeed sending blessing to this assembly but the saints are still hungering and thirsting for more.



By kind permission of

["Birmingham Gazette"]

#### BAPTISMS AT SPARKBROOK, BIRMINGHAM.

The above photograph by the "Birmingham Gazette" is of the baptismal service conducted by Pastor R. Tweed; when fifty candidates followed the Lord through the waters of baptism. The service was held in the Baptist Church, Moseley Road, the building being packed to capacity. A report of the service appeared in our columns in a recent issue.



**STEADY PROGRESS.**

**Carlton, Notts.** (Pastor A. F. Rash).

Looking back over recent months since Pastor Rash commenced his ministry at the Elim Hall, Conway Road, the saints have much to praise God for. They have been fed on the finest of the wheat, and blessings new He is still bestowing.

The breaking of bread services on Sunday mornings are great seasons of refreshing when the Lord draws graciously near to His people.

There is a great work in progress in the Sunday school amongst the children, and extra teachers have been enrolled to cope with the increasing numbers. Good numbers, including many strangers, gather on Sunday evenings to hear the Gospel, and God is honouring the Word. On Monday evenings the Pastor has been dealing with subjects relating to the return of Christ. These messages have been most inspiring and heart-searching.

The prayer meetings and Divine healing services held on Wednesday evenings are also great sources of help and en-

couragement, and prove that God still hears and answers prayer.

**CHOIR VISIT.**

**Ealing** (Pastor J. Robinson). Ealing shall flourish by the Word of God and its full obedience to Christ's Divine command. This has been the success of the Ealing branch of this movement, meeting in the Cranmer Hall, Cranmer Avenue, which is wonderfully blessed of God. During the past month Pastor J. Robinson has given interesting discourses on the Life of Esther, on Spiritism, and on Sanctification. On a recent Sunday they delighted to have the visit of about thirty of the London Crusader Choir, the various items were given a very fine rendering, under their capable leader, Mr. Douglas B. Gray. This long-promised visit was most uplifting and will not soon be forgotten. During the past month six new members have been received into fellowship, and during one of the Sunday evenings, the Ealing Crusaders conducted the meeting with short messages and special items. May God

mightily use the young people for His glory and the extension of His kingdom.

**HOLY GHOST MINISTRY.**

**Ballymoney, Co. Antrim** (Mr. D. Hood). The saints here praise God for victory in church life, and in their individual experience. The Church of Christ has always thrived best midst fiery trial and persecution, and it has been so here. The enemy has come in like a flood, but the Spirit of the Lord has put him to flight. Souls have been saved, Satan defeated, and numbers continue to grow. Hallelujah.

Recently a special week of prayer was held, and in spite of the heat wave the attendance was pleasantly surprising to all. God poured out rich blessings, and at the end of the week the tide was full in. Sunday night found the Hall full for the Pastor's message on The Coming of Christ, and the power of God was greatly manifest in the preaching of the Word.

So the saints here press on, "looking unto Jesus the Author and Finisher of our faith."

## That I May Know Him

*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.—Phil. iii. 10.*

By Miss M. CRAIG

**S**OMEONE has said that knowledge is power, and according to the standard of the world this is certainly true. This desire for knowledge comes instinctively to mankind. Watch the baby as he pulls his toy to pieces—why? Behind this seeming destruction there is manifested a desire to know just what makes the noise inside the toy. What is it that causes the explorer to risk his life in Arctic regions?—knowledge and its pursuit. Again, watch the doctor, how he studies in order to gain a knowledge of the machinery of these wonderful bodies of ours.

But Paul's desire for knowledge was not an earthly one. He desired to know Christ. Would to God that every believer had this heaven-born thirst after knowledge.

But as we study Paul's life we see how his desire was tested in his experience. Remember, we cannot know the Christ of the empty tomb until we first know Him as the Christ of Calvary; and we never can expect to prove the

**POWER OF HIS RESURRECTION**

until we first enter into the fellowship of His sufferings. In Acts xvi. we see Paul's prayer answered in God's way. In prison he experienced what it meant to be despised and rejected of men, entering as it were into the blessed fellowship of Christ's sufferings. But although his feet were in the stocks, yet his tongue was not bound, and he began to praise the Lord along with his companion. And the prisoners heard them. I am glad it was a song of praise they heard instead of the grumbles that we so often hear

from the children of God in times of testing. Then was manifested the power of the resurrected Christ. There was an earthquake, and best of all, salvation for the gaoler. Did Paul regret being cast into prison? Why, it was worth all the suffering to see such glorious results. Paul knew that all things worked together for his good. Child of God, are you in a prison of circumstance? Is it the midnight hour in your experience? Now is the time to realise that you are being privileged to enter into the fellowship of

**YOUR LORD'S SUFFERINGS.**

Praise God, after the midnight hour of suffering comes the dawn of resurrection life, power, and victory.

The fabric of our lives on the loom of time contains many dark threads, but one day when the pattern is finished, we shall then trace the golden threads of the love of God. Lastly, let us look at the Captain of our salvation, who was made perfect through suffering. God's best and choicest lessons are written on the blackboard of affliction, and only can be learned in the school of suffering. The thought of the fellowship of His suffering is inexpressibly sweet to the child of God. Our trials make a bond of fellowship between us and the Master, and it is comforting to know that He understands, however peculiar our trials may be, because He has been tempted in all points like as we are, and, hallelujah! He giveth more grace. Let us encourage ourselves with this thought. In every path of suffering are to be found the footprints of Jesus, and if we follow them they will lead us onward and upward to the glory and power of His resurrection.

# ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

Notes & News



**Wallington.** The blessing of God is resting upon this branch, and under the ministry of Mr. W. Jacobs, progress is being maintained. Recently the Elim Crusaders conducted the Sunday evening service, during which the presence of the Lord was experienced in a marked manner. A striking testimony was given by one sister, who, prior to her conversion, was steeped in modern thought. A beautiful duet was rendered, entitled, "All my days and all my hours," and a most appealing poem was given by another Crusader. A message based on Rahab was given by a young sister. God's seal was upon the gathering throughout.—F.W.K.

**Forest Hill.** "Can Christ satisfy the youth of to-day?" Those who were present at the meeting on a recent Thursday evening might well agree as they listened to the testimony and song of the Spa Fields Crusaders in their visit to the saints at Perry Vale that such is possible, even when many are despairing of the days in which we live. This was their first visit, and the blessing and fellowship is still fresh in our memory. Several gave their testimony to the saving and healing power of Christ, and a duet entitled, "Precious Name of Jesus," was beautifully rendered. An interesting item of the programme was an accordion solo by a brother who also gave his testimony to a remarkable conversion. The programme was concluded by an inspiring address from the words, "Let us go on," which was given by Evangelist S. Penny, under whose able leadership the meeting was made such a success. Both in word and song Christ was exalted, and at the close of the service those present realised indeed that in all things Christ had the pre-eminence.—J.M.

**Hendon.** On a recent Sunday, the Gospel service was conducted by the Crusaders, a band of young people truly testifying to the satisfaction found in Christ as their Saviour. Seven brothers beautifully rendered in harmony, "Though your sins be as scarlet." Two special pieces were sung by the choir, "Where is He now?" and "I will shout His praise in glory." The first Gospel message, given by a sister, proclaimed the love of God for the sinner, the text being taken from Deuteronomy vii. 8. The second message, delivered by a brother, was taken from the healing of the leper, shewing the power of God to heal the

disease of sin. A stirring testimony was given by a brother, proving God's power to keep. "From grumble corner to sunshine square" was rendered by another brother. At the close of this service a large number gathered around the Lord's table to remember His death on Calvary, "till He come"—a grand ending to a day spent in the presence of the Lord.—N.M.D.

**Halifax.** Our activities have been many since our last report, for twice we have answered the call to go forth and minister to our brethren in other assemblies.

Our first visit was to Glossop, that beautiful country town near the Derbyshire hills, and oh, what a happy, blessed time we had, and what a hearty welcome we received from the Glossop Crusaders. Their kindness and hospitality in providing refreshments for us, after our long journey were greatly appreciated. We united our voices with the Glossop Crusaders in singing, "Living for Jesus." The fact that this beautiful choir piece was rendered in every assembly during the Principal's south coast tour, and has also been mentioned in practically every Crusader report since Easter, proves clearly that the Holy Spirit does indeed govern the musical side of our services.

The messages in song, word, and testimony were given as "unto Him," and God set His seal upon our ministry, for one soul was born of God, redeemed and washed in the precious blood of Jesus.

Our visit to Huddersfield was a memorable night, too, for the presence of Jehovah Shammah was manifested throughout the meeting. We know of a surety that God's blessing was upon our ministry, for every prayer, message, solo, and testimony, blended with each other, culminating in one great theme: "Jesus, and Him crucified." It seemed as though each Crusader (whether taking a leading part or not) was lost in the contemplation of Jesus, for the whole service, from beginning to end, was full of His glory.

The Huddersfield saints gathered to wave us goodbye, and as we sped back to Halifax we realised how sweet it is to do the will of Jesus, and to be used in His service.

On a recent Sunday we took the evening service, when God again blessed the

ministry of His children. Our hearts rejoiced when at the close of the service, one sister responded to the altar call.

God is indeed doing a work of grace in the lives of the Halifax Crusaders for which we thank and praise Him from the depths of our hearts. Glory be to His wonderful Name.—G.E.L.

*"The Son of Man shall come in the glory of the Father."*

Who are His saints? Christ's first appearance is for them. . . . They are described in Psalm i. 5. The saints are all the saved sinners who have entered into the covenant which God made by the sacrifice of His dear Son . . .

(1) These will embrace all the dead in Christ (I. Thess. iv. 16). This company will include all true disciples in Old Testament times from Adam to John the Baptist; also all New Testament saints, from Stephen to the last member of earth's family who has passed from death to life when Christ appears.

(2) All living believers (I. Cor. xv. 23; I. Thess. iv. 17). Some suppose that only watchful Christians will be translated at this time. . . . But while there is much to lead us to examine ourselves whether our faith is real, I think the term "they that are Christ's" must include every one who is sprinkled with His precious blood, and sealed and indwelt by the Holy Spirit . . .

Doubtless the moment when the trump is sounded will be unspeakably solemn to those who are only professing Christians. Many who thought they were true followers of Christ will be left behind. They are described in Matthew vii. 22, 23.—J. G.-T.



A Group of Elim Crusaders at Lodge Road, Birmingham

Pastor Gowan Bishop is in the front row

# Concise Comments & Interesting Items

Referring to our own country one says, "Superior air power will alone give the protection Britain needs." With that in mind it stirs up thought to remember that Britain is only fifth on the list in aerial strength. Below is a comparison of the air-power of various nations:

	First line	Immediate Reserves	School Machines	Total
France	1,687	430	883	3,000
U.S.A.	1,752	—	599	2,351
Japan	1,385	554	—	1,939
Italy	—	—	—	1,507
Britain	706	353	375	1,434
Jugo-Slavia	627	—	297	924
Rumania	799	—	—	799
Poland	—	—	—	700
Czecho-Slav.	546	—	141	687

Germany has no military air force. This was forbidden by the Treaty of Versailles. But she possesses 200 air liners in comparison with Britain's 40 or 50; many of these air liners could be converted into formidable bombers in a few hours.

The flight accomplished by General Balbo has thrilled the world. General Balbo is the Italian Air Minister, and he has led a small armada of seaplanes from Rome to Chicago. It has been an amaz-

ing triumph for these twenty-four aircraft. In perfect formation they have crossed thousands of miles of sea and land. Like huge birds they have defied the storms and the fog and the distance.

The world applauds—yet seriously wonders. What does this long distance armada flying mean? Britain remembers the Spanish Armada. That was by sea—that was destroyed. But what about these air armadas? It is known that General Balbo favours mass formation for aerial warfare. What fearful destruction would result from an aerial attack by a thousand seaplanes!

Figures are intensely interesting though not decisive. It is said that during the war the total weight of bombs dropped in London was thirty tons, and the casualties were 1,880. It is now calculated that France alone could drop 600 tons of bombs every twenty-four hours, which, comparatively, would result in casualties of 37,000. In addition, this method of attack could be kept up every day indefinitely. The frightful carnage thus resulting can be more vividly imagined than described.

Amidst it all, however, we can remember that the same God who miraculously pro-

tected our shores from the Spanish Armada can likewise protect us from any air armada that is sent against us. It pays a nation to keep right with God. God fights for those who honour Him.

A financial and commercial boom is announced. Some shares have risen enormously in value. Buying has increased. Prices are said to be rising. There is less unemployment. Is this boom a spasmodic one? Will it have a reaction? Years of depression have taught us to be careful. If God is permitting the world a measure of return to prosperity then we shall be glad. But maybe it is simply a movement leading the world to say, "Peace, peace, when there is no peace."

The Christian amidst all the whirl and wonder of present-day happenings can rest contentedly in the fact that:

There is an Eye that never sleeps  
Beneath the wing of night;  
There is an Ear that never shuts  
When sink the beams of light.  
There is an Arm that never tires  
When human strength gives way;  
There is a Love that never fails  
When earthly loves decay.

## The Navajo Girl and her Old Clothes

By H. P. BARKER



SHE HAD PUT THE DIRTY BLANKET OVER THEM!

THE Navajos are a tribe of Indians who live in the western part of the United States. Some Christian ladies live among them, and seek to lead them to the Saviour. One of these ladies gave a little Navajo girl some new clothes. She received them with many thanks, and seemed delighted to have them on; but when she went home, she took them off.

Next day, when she came again to the Christian ladies, they were surprised to see the child dressed in her blanket. They told her it was too ragged and dirty to be respectable. and that if she came to their house, she must wear the clothes they had given her.

She went away, and before long returned with the new clothes on, but she had put the dirty blanket over them! The ladies then told her that if she wished to continue wearing the old clothes, she must wash them. But this she stubbornly refused to do.

The ladies tried to persuade her to change her old clothes for the new ones which they had given her. But she became sulky and went away, evidently feeling that she had been wronged. I suppose this Navajo girl, and many others of her tribe, consider the native style of dress so superior to any other that they prefer their own clothing, even when filthy and in rags.

What a picture this is of the human heart, clinging to its "filthy rags" of self-righteousness, even though God offers a perfect robe of Divine righteousness.

People would readily have assented to it, if the Bible had said that all our un-righteousnesses are as filthy rags. But it says all our righteousnesses are like these repulsive things.

Do you realise this? Do you own that all the things you have thought were good are filthy rags in God's sight, and that He cannot possibly have you live with Him in heaven unless you are arrayed in the robe which He provides?

# Classified Advertisements

REVISED RATES.

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.

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

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

**ABERYSTWYTH.**—Ideal place for holiday; sea, country, mountains, record sunshine; fellowship at Foursquare Gospel Church, Guild Room, Portland Road; open all season; apartments. Apply Mrs. D. W. Evans, 6, Northgate Street B1394

**BOURNEMOUTH.**—Bed and breakfast 21/-; constant hot water, indoor sanitation, near assembly, trams, buses; central, vacancies for August 19th, September, special terms winter guests. Mrs. Sims, 86, Avon Road. B1437

**CHRISTIAN Workers' Holiday Home (Devon).**—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 16th—Sept. 10th Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon B1278

**EASTBOURNE.**—Board-residence, three minutes sea; terms 40/-, children under 15, 20/-, bed and breakfast 21/-; no vacancies July 22nd—29th, August 5th—19th; Foursquare. Mrs. D. L. Weeks, "Oak Villa," 4, Desmond Road. B1431

**HASTINGS.**—Board-residence 35/-. Bed and breakfast 21/-. Parties of Crusaders special terms Mrs. Barnes, 28, St. Helens Road. B1407

**HERNE BAY.**—Comfortable apartments, clean; cooking and attendance; quietly situated, bed and breakfast 25/- per week, or board-residence. Mrs. Turner, 3, Park Road B1384

**HOLIDAY Home, 35/-** every comfort, Christian fellowship, near sea and station. Miss Job, 212, Victoria Road, Southend-on-Sea, East. B1406

**HOVE.**—Board-residence; quiet, comfortable and homely, few minutes sea 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1313

**HOVE, Sussex.**—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops; moderate charges Mrs. Baker, 247, Portland Road B1314

**HOVE.**—Board-residence, own catering if preferred, home comforts, central position on the sea front, between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway B1366

**HOVE.**—Comfortable board-residence; quiet, homely, convenient for sea, shops, buses, £2 weekly, or from 30/- each shared room; bed and breakfast from 21/-. Miss Conway, 41, Clarendon Villas B1434

**ISLE OF WIGHT, Shanklin.**—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St Martin's Avenue, Shanklin, I.O.W. B1306

**ISLE OF WIGHT, Ryde.**—Comfortable apartments, clean; cooking and attendance, indoor sanitation, five minutes from Assembly; Foursquare; vacant September. Mrs. A. Childs, Cambridge Villa, Swanmore Road. B1438

**LONDON, 39, Holland Park Avenue, W.11.**—Thoroughly recommended, most comfortable, quiet rooms, with use of lounge; continual hot water; close to Kensington Temple, ten minutes West End, moderate terms Park 7838 B1375

**SHANKLIN.**—Thornbury Boarding House, quiet and restful, standing in large garden; ideal position, two minutes from lift, cliffs, Keats Green, and Chine; recommended by Christian workers Apply Miss E. Fyfe Telephone 230 B1385

**SOUTHAMPTON, Freemantle.**—Two bed-sitting rooms to let, full board and attendance at £1 5s 0d per week; with Foursquare followers. Mrs. Andrews, 21, Virley Villas, Kentish Road B1439

**SOUTHSEA.**—Comfortable, Christian apartments, board-residence, five minutes from sea; indoor sanitation and bath; terms moderate; vacant end August and September E. Terry, 19, Taswell Road. B1435

**SPEND your holidays at Leigh-on-Sea; comfortable apartments, quiet, restful, Christian home; bed and breakfast 17/6, or board-residence; special terms parties. Mrs. Cutmore, 17, St. Clement's Drive. B1415**

**WESTCLIFF, Southend-on-Sea.**—Comfortable apartments, or bed and breakfast, 20/- per week, or 15/- two sharing; full board on Sunday 2/6. Foursquare Mrs. Green, 213, North Road. B1425

**WESTCLIFF-ON-SEA.**—Comfortable, homely board-residence; bed and breakfast; select neighbourhood, near sea and station; terms moderate. Mrs. E. Daniell, "Hazelmere," 33, Cranley Road B1345

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

**TO LET.** lower part of house, unfurnished, garden; near Selhurst Station, trams, buses; also large bed-sitting room furnished. Write Bilcliffe, 92, Holmesdale Road, South Norwood. B1427

## SITUATION VACANT.

**WANTED,** house-chambermaid for private hotel for season, small assembly near. Apply Mrs. Brading, "Dimbola," Freshwater Bay, I O W B1246

## SITUATION WANTED.

**YOUNG man** seeks situation; willing to take anything within reason Out and out Christian; willing to go away if necessary; single with dependents. Victor Springett, 38, Mildmay Road, Islington, N.1 B1440

## FOR SALE.

**TRIUMPH CAR,** 7 h.p. 1930 Gordon England Saloon, sunshine roof, in good condition £55 Box 280 "Elim Evangel" Office B1441

## PROFESSIONAL.

**CAREY COLLEGE** for Boys Foursquare. Near sea and woods. Efficient individual preparation for Public School and University Examinations. Boarders received. Apply Principal Carey Davies, M.A., Woodland Park, Colwyn Bay. B1404

**OLD COLWYN, North Wales.**—DELIGHTFUL FOR HOLIDAYS: For furnished houses, apartments, or houses for sale, write E. Wynn Jones, House & Estate Agent, 2, Station Road, OLD COLWYN; mention "Elim Evangel." B1369

## BIRTHS.

**PHILLIPS.**—On July 17, to Mr and Mrs. Richard Phillips (Dowlus), the gift of a daughter, Nancy

**QUEST.**—On July 24th, to Pastor and Mrs L. C. Quest, the gift of a daughter, Grace

## WITH CHRIST.

**ARNOLD.**—On July 2nd, Mrs. Arnold, member of Elm Church, Bournemouth Funeral conducted by Pastor I T Bradley

**CHEADLE.**—On July 10th, Raymond Cheadle, aged 6, of Elm Sunday School, Reading Funeral conducted by Pastor J T Bradley

## ELIM SUMMER CONVENTIONS

**BRIGHTON** August Bank Holiday Monday (7th) in the **DOME** at 3 and 6.30 p.m.  
Speakers - PRINCIPAL **GEORGE JEFFREYS** and Revival Party : ● ELIM CRUSADER CHOIR, conducted by Mr. Douglas B. Gray

The Convention will be continued by other speakers from 8th to 13th inclusive in Elm Tabernacle, Union Street, The Lanes (near G.P.O.), nightly, except Friday, at 7.30. Sunday at 11 and 6.30. Convener: Pastor James McWhirter. August 14—26. Summer Bible School conducted by Pastor P. N. Corry.

**KENSINGTON.** August 6 and 7. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor J. T. Bradley.

**EAST HAM.** August 6 and 7. Elm Tabernacle, Central Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor W. G. Channon.

**PLYMOUTH.** August 6-10. Elm Tabernacle, Rendle Street. Speaker: Pastor J. Smith. Convener: Pastor S. Gorman. Sunday, 11 and 6.30. Monday, 11, 3 and 7.30. Tuesday, Wednesday, Thursday, 7.30.

**HULL.** August 6-10. Elim Hall, Mason Street. Speaker: Pastor E. C. W. Boulton. Convener: Pastor F. G. Cloke. Sunday and Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30.

**GRIMSBY.** August 6-10. Elim Hall, Tunnard Street. Speakers: Pastor and Mrs. R. Tweed. Convener: Pastor J. Kelly. Sunday, 11, 3, and 6.30. Monday, 11, 3, and 7.30. Tuesday, Wednesday and Thursday, 7.30.

**PORTSMOUTH.** Aug. 6—10. Elim Tabernacle, Arundel Street. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastor and Mrs. H. T. D. Stoneham. Convener: Pastor W. Field.

**ROMSEY.** Aug. 6—8. Speakers include Pastor J. Lees and Evangelist G. S. Hillman.

**WIMBORNE.** August 6 and 7 at 11, 3, and 6.30. Elim Church, Leigh Road. Speakers include: Pastor R. Knox. Convener: Pastor J. Dyke.



Companion  
Volume to  
*Healing Rays*

BY

Principal GEORGE JEFFREYS

# Pentecostal Rays

THE BAPTISM AND GIFTS OF THE HOLY SPIRIT

● No list of chapters or synopsis can give any true idea of the power of this book to shed light in dark places.

*Pentecostal Rays* contains the subject matter of studies and addresses spread over twenty full years of Gospel Work. It is a book in no circumstances to be missed.

256 pages,  
Gilt Cloth  
Boards. **3/6** by post 4/-

Presentation binding with  
pluvisin limp covers, real  
gold blocking, red edges  
and bookmark. **5/-** by post 5/6

ORDER FORM 

To: **Elim Publishing Co., Ltd.**  
PARK CRESCENT, CLAPHAM PARK, LONDON, S.W.4.

Please send me ... copies of " Pentecostal Rays " for which I enclose remittance of .....

Name.....

Address.....