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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 23

JUNE 8, 1934

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Photo by]

[P. N. Corry

"FAR FROM THE MADDING CROWD"

(In the Derbyshire Dales, near Glossop).

COMING KING

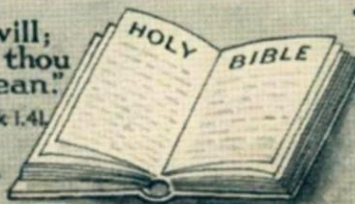
"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips.

Vol. XV.

June 8, 1934

No. 23

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ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." July 7—Aug. 30. Miss Wylie and Mrs. Pawson. Pastor P. N. Corry will hold a Bible School there in July.

BRIGHTON DOWNS. Elim Bungalow Camp. Mr. and Mrs. Vanstone. Boys' Camp, July 28—Aug. 11. Girls' Camp, Aug. 11—Aug. 25.

EASTBOURNE. Aug. 3—Sept. 7. Mrs. Webster and Miss Ryde. Charming house in own grounds. 7 minutes from sea front.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the College lectures.

GLOSSOP. "Beth-Rapha," Elim Holiday Home. Near Derbyshire dales and Yorkshire moors. Now open. Applications to Mrs. Frederick, Mrs. Titterington last week in July, and August.

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COME TO THE GREAT

Foursquare Rally

at the

Crystal Palace

(LONDON)

Saturday, 18th August

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, 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

BOOK THE DATE NOW!

Further particulars will be announced later.



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DORKING. Old Post Office, South Street. Foursquare Revival Services. Conducted by Pastor W. E. Smith.

Elim Summer Holiday Homes (continued)

At these homes our Lord will come as Boaz of old and let fall "handfuls on purpose" for the hungry and tired. There will be all kinds of happy recreations, picnics and games.

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

For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4

SWITZERLAND. Party of English visitors leave for the Geneva Convention on June 18th, returning on June 27th. Approximate cost £15. Apply immediately to 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. XV., No. 23

JUNE 8, 1934

Fridays, Twopence

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

I. How the Scriptures were given.

IN studying the Bible we must remember that it is especially an Eastern book and that many of its passages can only be fully understood when the Eastern customs are known. It will be our purpose in these articles to endeavour to throw light upon many of these misunderstood verses. One day when visiting the British Museum I had the opportunity of a few moments' conversation with one of the official lecturers there. He said to me, "The Bible does not so much need defending as explaining." C. H. Spurgeon said something very similar. "There is no need to defend the Bible. One does not defend a lion; let it out of its cage, and it will defend itself!"

The language in which the Old Testament was originally written was, of course, Hebrew with the exception of a few chapters in Daniel, a verse in Jeremiah (x 11), and a passage in Ezra (iv 8 to vi 18) which were written in Chaldean. The New Testament writers, however, wrote in Greek.

Do you ask, "How was the Revelation given?" Peter answers that question in his Epistle (II Pet. 1 21) when he says, "Prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." The Greek word *phero* translated "moved" means to bear or carry. It is the same word that Jesus uses in John xv 4, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Just as it was necessary for the sap to go through the branch before it could bear fruit so the Holy Spirit had to

MOVE UPON THE MINDS

and hearts of the writers of the Scriptures before the divine fruit of God's Word, which is so sweet to our taste, could be borne.

The same word is used to describe the wind that blew upon the disciples on the Day of Pentecost (Acts 2 2). Here it is translated "rushing." What grander word could describe the mighty impulse that thrilled the writers of the Scriptures as they penned

its pages than this same "rushing mighty wind"?

Christ in John xxi 18 uses this same word to show Peter how that in his old age "another shall gird thee, and carry thee whither thou wouldest not." Here the thought is of an outside power which controls the movements of Peter. In such a manner the Holy Spirit controlled the writers of the Scriptures so that they were preserved from error in that which they wrote.

Paul (II. Tim. iii 16) brings out the same thought when he says "All scripture is given by inspiration of God." Here the Greek word is *Theopneustos* which means "God-breathed." If one breathes upon the window on a frosty day, immediately a most beautiful floral design is formed by the frost. God breathed through man the beautiful design and plan of His revelation. Of course the human writers left the stamp of their own personality upon the outward form of their writings just as it is conceivable that Christ, who is

THE LIVING WORD

and who was conceived of the Holy Ghost although born of the virgin Mary, bore some resemblance in features to His mother, Mary. Yet, just as Christ was divine as well as human, so the written Word of God bears the marks of the human channels through which it was given, while still remaining the divine Word. The poetry of David is different from the proverbs of Solomon, the logic of Paul differs from the serenity of John. Yet through all breathes the Spirit of God.

It will be interesting for a moment to enquire what medium was used by the writers of the Old Testament to preserve the words God gave them.

In Egypt, where Moses the writer of the first five books of the Bible received his education, most of their writing was done on papyrus. This was made from a reed which grew sometimes to twenty-five feet in height, and yielded material for making writing paper. In fact, our English word "paper" comes from the word "papyrus." The stem of this reed was triangular; strips were obtained from this and

laid side by side, then over these was spread a coating of gum and other strips were then laid at right angles across the others, finally they were pressed together. Because of the rough grain of the finished papyrus, it was only possible to write on one side of the sheet, namely in the direction of the grain.

It is interesting to note in passing that the ark, made for Moses by his mother, was of bulrushes, which in this case were papyrus reeds as the Hebrew word shows.

Long rolls of this papyrus some written centuries before the time of Moses, have been discovered

IN EGYPTIAN TOMBS

There is one in the British Museum which is very interesting in view of the history of Joseph. It was written as a work of fiction by a scribe who lived shortly after the Israelites had left Egypt and tells the story of "The Two Brothers." The younger lived with his married elder brother. One day, when the youth returned to the house to obtain some seed-corn his brother's wife sought to entice him to sin but he fled from the house. When her husband returned home she told the same lie that Potiphar's wife did and her husband attempted to kill his brother. He, however, escaped and afterwards became a prince. Although only a story, it may be based upon some traditional knowledge of the ordeal through which Joseph passed unscathed, and of the ultimate position of authority to which he had attained several centuries before.

Although Moses would often have used papyrus during his life in Egypt, yet it is probable that both he, and the other Old Testament writers, used prepared goat-skins to record the Holy Writings. These skins were fastened together and then rolled about a round piece of wood, fashioned for that purpose. The finished roll was called a volume. This volume was read by unrolling one side and rolling up the other side until the desired place had been found. When Jesus went into the synagogue at Nazareth and opened the book it was a volume, or scroll, of this type and He would have had to unroll the scroll until He found the prophecy in Isaiah lx.

The earliest known scroll of the Pentateuch now in existence is

THE SAMARITAN PENTATEUCH

at Shechem. The portion of Palestine inhabited by the ten tribes was called Samaria, and when the King of Assyria took some of the inhabitants of the land captive, he colonised it with people from Babylon, Cush, Ava, etc., and this mixed multitude were known as Samaritans. In the time of Christ the Jews had no dealings with them.

In passing, the beautiful story of Christ at the well of Sychar receives fresh light when we remember Eastern customs. At these wells there is "nothing to draw with," no windlass, bucket or rope is attached to an ordinary Eastern well. Each traveller carries his own bucket, made of leather and rope with him. Christ and His disciples were too poor to have even this means of drawing water, and so He requested the Samaritan woman for a drink. In the East it is a serious breach of etiquette to speak to a strange woman, and this would be especially so

in the case of a Jew speaking to a Samaritan woman. When His disciples returned they " marvelled that He talked with the woman " But even an Eastern woman would be ready to assist a thirsty and weary traveller, and thus the Saviour was able to enter into conversation with her without offence. It was in this way that Abraham's servant was able to enter into conversation with Rebekah at the well in Mesopotamia.

The work of drawing and carrying water is only done by women and they carry large earthenware vessels full of water long distances upon their heads. This fact would make the sign, given by Jesus to His disciples to show them where to

PREPARE THE PASSOVER,

most significant. " There shall meet you a man bearing a pitcher of water, follow him into the house where he entereth in " In the city they would see multitudes of women carrying pitchers of water, but rarely they would meet one man doing so. It was a peculiar sign and the disciples must have marvelled when it was given them.

To return to the Samaritans. Under the Roman Emperor Justinian the community of Samaritan Jews was almost exterminated, yet in the sixteenth century a remnant was discovered in the neighbourhood of their holy mount, Gerizim, who still possessed the Law in the old Hebrew characters. This is known as the Samaritan Pentateuch, and it has been said that it is impossible to make it later than the first century A D. but that it may have been written earlier and some put its age as the second century B C.

The pen used by the Egyptians was a reed, bruised at one end and frayed out so that it was really a brush. There are some in the British Museum showing the actual red and black ink on them as left there by the Egyptian scribe of the time of Moses. It is probable, as Moses was trained in all the knowledge of Egypt, that he used a pen like this to write the first five books of the Bible.

For ink, the Egyptians used charred animal bones, or for the more expensive inks, charred ivory, mixed with gum and water. The ancient scribe ground his own ink.

ON STONE SLABS

with a little muller, and he used a wooden palette with holes cut out to take the coloured inks very similar to a modern child's paint-box. Some have been found in the tombs with the dry paint still in them.

Not only did the Egyptians use papyrus for writing upon, but also broken fragments of pottery, boards plastered with lime and pieces of white limestone of a fine texture. The fact that stone was often used on which to inscribe drafts of legal documents, etc., helps to an understanding of Exodus xxxvi 18, and xxxiv 1. It would be no new thing to Moses to see writing upon stone, what made them remarkable was that the tables of stone were written with the finger of God.

Before leaving the subject of Egyptian writing it would be interesting to tell how it became possible to read the story of the past which the Egyptians left inscribed upon the walls of their tombs. Until the discovery of the Rosetta stone by a French officer of Napoleon's army in 1798 the hieroglyphics of

Egypt were unreadable for none knew their secret This stone later passed into the hands of the British and it is now in the British Museum

It was noticed that three different sorts of writing were inscribed upon the Rosetta stone The lowest was recognised as being Greek and was soon translated The uppermost was in the

HIEROGLYPHIC WRITING,

while the middle was in hieratic, which was a running script of the Egyptian language used for business, etc They reserved the hieroglyphics however for sacred purposes Somebody suggested that the three writings conveyed the same message, and having the key in the Greek, it was not long before the others were translated As we shall see later, many of the Egyptian records bear remarkable testimony to the truth of the Scriptures, so it was surely in the divine

will that these things should be discovered in order to close the mouth of the critic and infidel

(This series of articles by Pastor Kingston will be continued week by week —Ed)

Give God the blossom of the day Do not put Him off with faded leaves



Every flower, even the fairest, has its shadow beneath it as it swings in the sunlight.



Great things are done when men and mountains meet,

These are not done by jostling in the street

The Lure of Mountain and Sea

By Pastor E. C. W. BOULTON

WE are glad to learn of the splendid facilities available this year for the hundreds of Elim friends who wish to spend their holidays in a Foursquare atmosphere, surrounded by influences that make, not only for the upbuilding of the body, but also for the development of the Christian life Holidays are both necessary and important in these days of perpetual pressure, necessary for the recuperation of that physical energy which has been spent in the stern conflict of life But, as alas, is all too frequent, to renew the physical life at the expense of the spiritual, is a false and sometimes fatal investment The ideal holiday for the believer is one that sends him back to his daily vocation with a clearer vision and a stronger desire to devote his life to the cause of Christ

It is with this in view that Elim has this year sought to bring its holiday homes within reach of a larger circle of her people than hitherto That these holiday centres have in the past proved a great boon and blessing to many is evidenced by the witness of those who have visited them Not a few who today rejoice in possession of an overflowing experience of divine life, can trace it to the day when they were first introduced to the happy fellowship of these homes To those most conversant with life in this

GREAT ELIM FELLOWSHIP,

the thought of a holiday amid such environment should make an irresistible appeal That dulness will be conspicuous by its absence is a foregone conclusion, for surely life—exuberant, exultant life—will characterise these gatherings of the Lord's people

This year there are no less than eight holiday homes open, reaching from the north of Scotland to the extreme south of England, including some fine holiday resorts

For instance there is Eastbourne, and who that has felt the fascination of Beachy Head, with its commanding view seaward and landward, but longs to succumb to its spell once again? To picnic on its

sunlit summit and catch the murmur of the sea below is a never-to-be-forgotten experience It has a charm peculiarly its own—a charm, which in the writer's estimation can scarce be rivalled And this delightful beauty spot is within easy reach of the Eastbourne Holiday Home

Then Scarborough, the proud possessor of a great reputation among holiday resorts, is all that could be desired for those who love towering cliffs, graceful bays, and magnificent moors

THE MOORLAND SCENERY

within a few miles of Scarborough is simply bewitching in its loveliness To tramp among those purple-clad Yorkshire Moors,

Where the air is full of music,

drinking in the delicious champagne of the hills, catching the spirit of those wide open spaces, is ravishingly sweet to the ardent lover of nature

Hove, too, is not without its special attractions for those who care for the sea A really splendid stretch of sea front, that literally reaches for miles, with its background of beautiful downs Whilst for lovers of bathing, Hove and Brighton give excellent scope

Then there is Glossop, the chief and compelling charm of which is its wonderful hills, yielding the most glorious views, and at the same time providing plenty of facility for delightful rambles

This year Aberdeen has also been added to the list of Elim Holiday Homes Described by its admirers as the "Silver City by the Sea," which with its pure bracing air, its glorious stretch of golden sands, and its splendid esplanade of two-and-a-half miles in length, it will be agreed is no exaggeration of its charms The surrounding country is full of scenery of great beauty and historic interest The

GRANDEUR OF THE HIGHLANDS

is acknowledged all the world over And then last but not least is the fact that here the sun shines one hour longer each day than in the south

Then for London lovers (and what a tremendous appeal the Hub of the Empire has) there is the beautiful Elim Woodlands, the grounds of which are full of restful delight—a sylvan spot in spite of its proximity to the "madding crowd." The many places of interest in London are easily accessible to the visitor, whilst a number of Elim Churches are within comfortable reach. Trips to seaside and country beauty spots can also be made.

We cannot close without calling the attention of our readers to the Bungalow Camp at Brighton, which ranks as one of our Holiday Homes, with its suitable buildings capable of accommodating visitors. Quite a self-contained Holiday Camp, with its recreations, its social and spiritual fellowship. For exhilarating exercise and invigorating air the South Downs offers all that could be longed for.

We trust that many of our Foursquare friends will avail themselves of the provision thus made for their annual holidays.

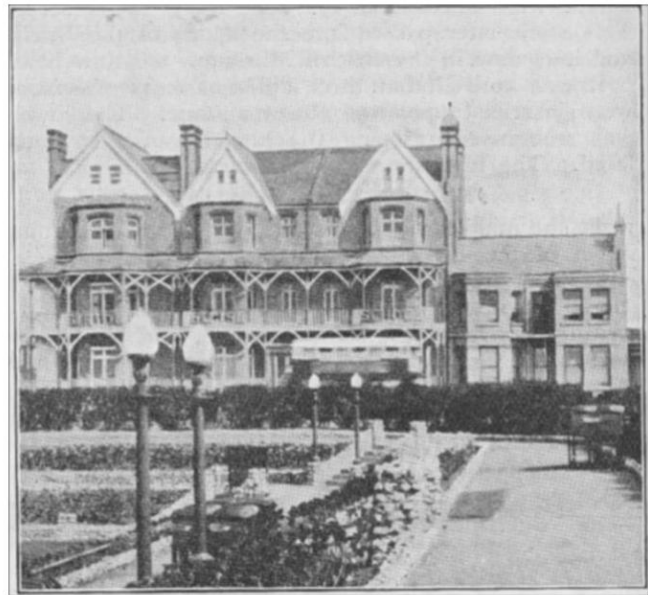


Photo by]

[Pastor J. Smith

One of our Holiday Homes.

He Can

He hangeth the earth upon nothing—Job xxvi 7

IN looking to God for deliverance of any kind we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help we are apt to look over the community to see if we can think of anyone whom the Lord might influence to lend us some money. If there are no apparent probabilities in that direction, we find it difficult to believe for hard cash.

If it is employment we need in order to insure the continuance of our bread and butter we make diligent inquiries in the industrial centres, and, if we find that the shops, stores, and factories are more than full-handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going to make a speedy recovery.

It is so human to look and crave for something in sight that will help the Lord out. In time of need if we can only find a little something

FOR GOD TO BEGIN ON

we seem so much better satisfied. To need a sum of money and not be able to think of a friend, a man, or a monied institution from which it might be obtained gives a dark background to the scene.

To need work, and to find that throngs of others as needy as yourself are also idle, makes the human outlook very dark. To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering, and patience giving out,

make a situation in which relief does not seem very probable. The trouble is there does not appear to be a single human prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child, what is the real situation? Is there nothing but liabilities? Much every way. Are there no resources? Yea, thousands, millions, billions, trillions! Where are they? Above you, below you, around you. Earth and air are full of wealth untold. Cannot you see it, eh? You do not need to see it. Keep your eye on Him.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. "In the beginning God created the heaven and the earth." What did He make them out of?

NOTHING, ABSOLUTELY NOTHING.

When the earth was made what did He hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. "He . . . hangeth the earth upon nothing."

It hangs all right, does it not? Very well, then. A God who can make an earth, a sun, a moon, and stars out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work with or not. Wonderful, is it not?

Trust Him and He will see you through, though He has to make your supplies out of nothing.

“Whence Comest Thou”?

By Miss BOON CLARK

IT was one of those periods in eternity when the sons of God appeared before their Creator to give an account of the stewardship over which they had been placed

We are told that at the Creation all the “sons of God shouted for joy” (Job xxxviii 7), and we must therefore infer that they are spirits whose powers are used for the good of the children of men, and whose qualities allow them to have a supervisory power over the atmospheric and planetary system of the universe “Their angels do always behold the face of My Father which is in heaven,” says Christ of these superior beings, with the implication that they are sometimes used to bring down punishment upon those who “despise these little ones” (Matt xviii 10)

Now prior to his fall from heaven Satan was one of these sons of God, for does not Christ say of him, “I beheld Satan, as lightning, fall from heaven” (Luke x), and again we read of Him, who maketh His angels spirits, and His ministers a flame of fire” (Heb i 7)

Satan is still known as the “prince of the power of the air,” so taking this opportunity, with

THE PRESUMPTION OF THE FALLEN ARCHANGEL

that he is, he too appeared among his one-time celestial associates before God His reception was not encouraging “Whence comest thou?” was the divine interrogation Satan had his answer ready “From going to and fro in the earth, and from walking up and down in it” (Job i 7) He was denied the enjoyment of the heavenly precincts, but he had found new and verdant fields on which to sow his diabolical seed, and with an awful and staggering audacity he speaks of the new domain, over which he also was keeping watch with his fallen legions

“Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” It was the Father-heart of God that thrilled through the divine voice as He asked the question

Job was a rich sheik who lived on the borders of Arabia, a man as pre-eminent in his piety as he was prosperous in his affairs He sought God with all His heart The love of the man and the love of the Lord met Here, at least, was one over whom God could rejoice, and in His joy He poured into Job's lap the treasures of the earth “Doth Job fear God for nought?” Into the warm, bright presence of the sons of God there climbed

A COLD AND DEADLY MIST.

They felt it as one feels the clammy hand of wet moisture upon the cheek after leaving a warm room for the wintry street Satan, with one sentence, tried to blur the brightness of Job's image in their sight Was Job only trying to drive a bargain with God after all? Was it a case of “You give plenty—I give praise”? Blurred it was, perhaps, in the sight of the sons of God, but not to the eyes of the Father God

“Hast not Thou made an hedge about him? . . . but put forth Thine hand now . . . and he will curse Thee to Thy face” Satan had considered Job, but compared with that of God, it was only a superficial consideration God knew His man, the eyes of love can see deeper and more clearly than the eyes of hate, and God accepted the challenge, and gave Satan permission to spoil and destroy the wealth and family joys by which Job was surrounded

Well, you know the rest; how Job suffered the loss of his possessions, his home, his friends, and ultimately his health The woman who should have been his support in this time of trial tempted him to “curse God and die” We must not, however, think too hardly of Job's wife She spoke “as one of the foolish women speaketh,” but do we, with a fuller knowledge of God, a knowledge which has been illuminated by the light from Calvary, speak more wisely?

Job's friends were at great pains to point out that he must have been guilty of

SOME DEFECTION FROM GOD,

and that his calamities were a punishment for his sins We are so ready to see, in the troubles of others, a judgment on their shortcomings, but if we were more humble-minded we should understand the truth of God's words—“He shall sit as a refiner and purifier of silver and purge them as gold” (Malachi iii 3)

“Oh!” you say, “I do not like the idea of God sitting at ease while I am suffering—that is not my idea of a Father” I never said “Sitting at ease.” God is not complaisant when His beloved ones are suffering *He sits to regulate the heat of the furnace.* He knows how much suffering is required to fine the silver, and purge the gold, and the hand that regulates the furnace has right in the centre of the palm, where the nerves are very tender, a hole, that was made years ago Can you not see the light of the furnace shining through it? Well, Job endured until there seemed nothing left to endure, and, unknown to himself, two beings were watching the issue The same two watch the issue of every trial, God watches from above, and Satan watches from below.

Job's tongue was swollen his breath was foul his skin dry and irritating His friends had given up trying to impress him with his own sinfulness; his wife was mourning the loss of her children, her wealth, her social prestige Suddenly

JOB'S LIPS MOVE,

a slave bends down to catch the words which his parched tongue utters It is the truth that he has held to, and holds for ever “I know that my Redeemer liveth and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job xix 25, 26) The Father in heaven smiles, while Satan spreads his wings and flies far, far away, and once again “All the sons of God shout for joy.”

"The World's Next Great Event"

By GWILYM I. FRANCIS

(Reviewed by Pastor W. G. Hathaway)

NO subject has gripped the hearts and minds of believers throughout the world in these days as has the doctrine of the Second Coming of Jesus Christ. From the obscurity of the middle ages this truth has emerged with its noontide blaze of divine revelation. While it has ever been clearly portrayed in the sacred pages of the Word of God, the trend of events in these last few years, together with the light of the Holy Spirit's revelation of the sacred truths has brought the subject to a place of supreme importance, and to-day it is everywhere attracting attention. Mr Francis, in his book *The World's Next Great Event*, has set forth with clarity and simplicity the salient features of this cardinal truth of the Christian faith. In a masterly manner he recounts the signs pointing to the Second Coming, dealing with each characteristic sign in its turn, showing its bearing on the prophetic Scriptures and revealing the attitude of the true child of God in the midst of present and future distresses.

Most books on the Second Coming stop at the great event itself, but in this volume the author takes the reader beyond the event to the judgment seat of Christ. A great deal of misunderstanding exists in the minds of many people regarding the future judgments, in this treatise Mr Francis takes up the various scriptures and, classifying them into groups, outlines to the enraptured reader the events of each judgment in turn, differentiating between the judgment of believers at the rapture of the Church, of the nations when Christ comes to reign, and of the dead

both great and small at the Great White Throne after the Millennium.

This is a book which will enlighten and enhearten the reader. Obscure scriptures dealing with the subject are brought into clear relief and the heart throbs with joy at the glorious prospect awaiting the true believer. No lover of the Word of God should be without a copy.

Obtainable from the *Elim Publishing Company, Ltd, Park Crescent, Clapham Park, London, S W 4, price 1/- net (by post 1/2)*

His Presence

"My presence shall go with thee"—to guard thee, "and I will give thee rest"—from apprehension. A Christian has not only a pilgrimage, but a warfare to accomplish. No sooner has he set his face Zionward than he has reason to exclaim: "Many there be which rise up against me, many there be that say of my soul, There is no help for him in God." And what wonder if, while without are fightings, within are fears? And how is he to prevail over them? He knows that if left to himself he must perish long before he reaches that better country. But he is not alone. There is One at his right hand who says: "Abide with Me, for he that seeketh thy life seeketh My life, but with Me thou shalt be in safeguard"—*William Jay*

Jesus, Thou Loving Saviour

G PARKER

H PARKER

Je-sus, Thou loving Saviour, Jesus, Thou blest Redeemer, Shedding Thy

blood for me That I might pardon be Je - sus Thou great De-liv-er

Je-sus, Thou conq'ring Saviour, Dy-ing on Cal-vary To set me free

Copyright: This chorus, by two Clapham friends, has been made a great blessing at the Revival Party's campaign at Clapham

Bible Study Helps

JOHN III, 16.

- 1 The origin of salvation—"God"
- 2 The cause of salvation—"love"
- 3 The subject of salvation—"mankind—the world"
- 4 The nature of salvation—"gratuitous—gave"
- 5 The basis of salvation—"Jesus Christ—His only begotten Son"
- 6 The extent of salvation—"individual—whosoever"
- 7 The condition of salvation—"faith—believeth"
- 8 The time of salvation—"now—"have"
- 9 The result of salvation
 - (i) Negatively—"sho'd not perish"
 - (ii) Positively—"have everlasting life"

CHRIST AND HIS CHURCH (Ephesians v. 25-27)

- 1 Christ loved His Church (ver 25)
- 2 Christ gave Himself for His Church (ver 25)
- 3 Christ sanctified His Church (ver 26)
- 4 Christ cleansed His Church (ver 26)
- 5 Christ will present His Church, etc (ver 27)

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, June 10th Acts xii 12-25

"They were astonished" (verse 16)

They were astonished because their prayers had been answered! They had certainly prayed for Peter's release without ceasing, but when that release actually took place they were amazed at the literal answer to their prayers. Yet it glorifies God when He literally answers our prayers. No glory is brought to God when apparent answers come to our prayers, yet the whole thing is so vague that we do not know whether it is really God who has answered or not. Sometimes we are not sure whether to attribute results to natural circumstances or God's intervention. Let us remember that God desires to answer our prayer so literally, so completely, that there will not be the slightest doubt that He has done it. God has a college for training pray-ers. That college is the busy, everyday life around us. But if we properly respond to our training we shall not be left in doubt as to the fact that God does literally and precisely answer prayer.

Monday, June 11th. Acts xiii 1-12

"Separate Me Barnabas and Saul for the work whereunto I have called them" (verse 2)

Let us remember that the Holy Ghost has a work for each one of us to perform. We may only have been converted yesterday or we may have been on the way for twenty years, it does not alter the fact that God has a work for each one of us. We sometimes tell people to find the work God has for them to do. Yet actually the work is already found. The Holy Spirit has found the work. It is for us to wait upon Him for the revelation of that work. Are you a mother in the home? Are you a maner toiling along in the heart of the earth? Are you a busy assistant in the shop? No matter what you are—remember God has a work for you to do. If you are willing to respond the Holy Spirit will separate you unto the work whereunto He has called you.

Tuesday, June 12th. Acts xiii 13-25

"I have found David the son of Jesse a man after mine own heart" (verse 22)

A man after God's own heart! A woman after God's own heart! A child after God's own heart! Are you that man? Are you that woman? Are you that child? God grant that we may be such. If God delights in us then nothing is impossible. If God sees that our deepest heart responds to His deepest heart then in some way or other He will make us great. He will take a mother and give her a son that will move the world toward Calvary. He will take a prayerful and careful man and give him

wealth to distribute to the necessities of Christian men and movements. He will take a young girl and train her to be a missionary in China or elsewhere. When God finds a man or woman after His own heart He never neglects that one. He trains him or her until the man has become a Moses and the woman has become a Phebe.

Wednesday, June 13th Acts xiii 26-41

"But God raised Him from the dead" (verse 30)

Many, many times we have declared that God raised Christ from the dead. It is old news yet we never get tired of hearing it. When we are perplexed how glad we are that God raised Christ from the dead and that we now have a living Saviour who can help us out of every perplexity. When we are overcome with burdens too heavy to bear how glad we are that God raised Christ from the dead and that now we have a Burden-bearer on the very throne of God. You worldly-wise men, you hunters for the latest press excitement, you can have your thrilling news, you can talk about it over your morning coffee, and your afternoon cup of tea, but no news of yours can equal the glorious news that thrills my soul. God has raised Christ from the dead. There is no news more wonderful than that.

Thursday, June 14th Acts xiii 42-52

"Persuaded them to continue in the grace of God" (verse 43)

How strange that we should need to be persuaded to continue in the grace of God! If a train were human would it need to be persuaded to keep upon the rails? If a ship had a will of its own would it need to be persuaded to trust the captain? If a flower had volition would it need to be persuaded to keep in the sunlight? Of course not! Then why should we need to be persuaded to continue in the grace of God? We owe everything to God's grace. We should be worse than failures if it were not for His grace. Oh, to grace how great a debtor. Do not let us be so unwise. Do not let us tolerate the thought for a moment of going along without God's grace. Let us pray to day that His grace may superabound in our lives.

Friday, June 15th. Acts xiv 1-18

Stand upright on thy feet. And he leaped and walked" (verse 10)

When God does a thing He does it well. Not only was this man able to stand, but he was able to leap and walk. God's way of dealing with us is superaboundingly. While we are passing through the wilderness of discipline it may seem at times that God is ungenerous to us—yea, even forgetting us.

But when at last we reach the Promised Land we discover that after all He is giving us far more than we have ever asked or thought. God's action toward us does not leave us victorious yet tottering, it leaves us victorious and strong. Every battle won for God does not leave us weaker, but it leaves us stronger, far stronger, to meet another foe.

Saturday, June 16th. Acts xiv 19-28

"We must through much tribulation enter into the Kingdom of God" (verse 22)

The way to heaven is not a rose-covered way. There are trials and tribulations of all descriptions. Does anyone ever go through a day without a trial of some sort? I doubt it. A trial of faith, of courage, of perseverance comes to every one of us. We may just as well say to ourselves every morning as we awaken "Now I'm going to have trials of some kind to-day." Yes, of course we are going to have trials. But stony roads do not defeat the true soldier. The stones are there to hurt and cut the feet, but at eventide the soldier has not turned back. Lord, keep my eyes upon the goal. Keep me from sitting down and sobbing because of my trials. Give me Thy grace to singingly step forward whatever harassing trial may arise to-day.

If, by God's grace, we see in Him "the Christ, the Son of the living God," or "the Holy One of God," whichever way we take it, as One who can absolutely satisfy every desire, then from that moment the Master's servant shall be ready for His service, and the field shall be open for us to go in and win unnumbered souls for Him.—*Preb Webb-Peploe, M A*

How happy the hearts which in every situation place unbounded confidence in Jehovah's Word! Such may be hedged up on every side, and encompassed like Israel at the Red Sea with seemingly insurmountable difficulties, yet even here they will follow Israel's example, they will cry unto God and rely upon His mercy. If means can be used, they will use them; if not, they will "stand still, and see the salvation of the Lord." "Speak unto the children of Israel," said the Lord, "that they go forward." They went, a way was made in the sea, and a path in the mighty waters. Well may it be said, "By faith Israel passed through the Red Sea"—*Andrew Fuller*

WHEN the life of C. T. Studd, the once famous cricketer and the more famous missionary pioneer, was published, a real stimulus was given to the Church of God throughout the world, especially in regard to salvation. C. T. Studd was a soul winner of intense passion. Nothing was allowed to deter his enthusiasm in leading others to Jesus Christ. The main impression left upon one after reading his glowing life-story is a yearning to be more faithful in seeking to bring the unsaved to the Saviour.

Yet Mr. Studd's life-story not only witnesses to Christ as the Saviour, but also to *Christ as the Healer*. A more or less definite impression is given on first reading the book that Mr. Studd was a strong believer in divine healing, but after carefully grouping together his witness to the healing power of Christ, one is simply overwhelmed with proof of C. T. S.'s belief in the healing power of the living Saviour.

On page 59 of his book we have an extract from his diary upon the healing question. Here it is:

"Singan, China. October 19th. I know you will be anxious to hear how my foot is, so I will tell you how it got better. Though I rested it, it would not heal, but got very puffy and discharged a good deal. So I asked Hogg if he would

AN OINT ME WITH OIL

in the name of the Lord (James v. 14, 15), as I believed the Lord would heal my foot. We hesitated at first, but we read James v. together and prayed about it, and then he said he could see no reason against it, and did so. Since then my foot has got most rapidly better. Next day in faith I took it as being well (though it looked anything but so), and walked a good deal on it. It was much less swollen at night. I have continued to do nearly twenty miles a day on it since, with the result that it has lost all swelling and is as fine as the sound one and there is no discharge. I do praise the Lord for this."

Mr. Studd was travelling overland to meet Mr. Hudson Taylor, the leader of the China Inland Mission. It was a very rough journey and C. T.'s feet got very sore. He was forced to take his boots off and wear sandals. But the strings of the sandals cut into his feet. After doing about forty miles in two days Mr. Studd's feet were in an awful state, with seven raw places on them. Then came a further journey of forty miles on one day, followed by thirty-eight miles the next. Mr. Studd wrote "Euh!

C. T. Studd and

By PRINCIPAL

Each step was like a knife going into them. The extract already given describes the happy deliverance that God gave to His servant.

On page 95 it is revealed that Mrs. Studd was definitely saved through the direct

TOUCH OF THE LORD

at the time of the birth of their firstborn. "Four little people came to brighten their Chinese home, a fifth was with them only for one day. They never had a doctor on any of these occasions, choosing rather to go on with their work and trust the Lord than go the necessary long journey, and be away for so long a time. It was a direct touch of the Lord which saved Mrs. Studd at the birth of their first child in 1889. There was no doctor then within days, neither a nurse. The question came, should we leave our work three months before the time in order to have the skill of the doctor at our disposal, and then wait another two months until Mrs. Studd was strong enough to travel—five months away from our work? It could not be done! Why not have Dr. Jesus? And so she settled it.

The time came. Mrs. Studd had had two months' training in Queen Charlotte's Hospital in London. She found herself having to act not only the part of the would-be mother, but also that of her own doctor. But we had an assistant. Being a male he was as useless as I was, as the world would say, but I am not sure that he was not the most efficient of the three of us, for his father was a doctor, and he knew the

SERIOUSNESS OF THE CASE.

He was in the adjoining room never ceasing to pray for us. This assistant was Stanley Smith. I am sure I need not assure you that Dr. Jesus managed things perfectly. It was not till some days afterwards that a lady missionary turned up who was skilled in such matters as these. Of course, she at once relieved me of the greater part of the nursing, but alas, to our consternation, there was a relapse.

Divine Healing

G. PARKER

Something went wrong and Mrs Studd suffered terribly. Miss Kerr tried all she knew, but it was no use; poor Scilla got weaker and weaker, and it seemed she must die. Miss Kerr said to me, 'She is just breaking up altogether and can never live in China. You had better take her home, if she can come through this.' This seemed to rouse me from sleep, a sleep of sorrow and anxiety and fatigue, and I said, 'We will give our lives out here willingly, but we will not go home unless the Lord distinctly sends us home.' I felt the Lord must hear and heal, for we had trusted Him and He is faithful; so I said, 'Well, let us anoint Scilla and ask God to raise her up.' Miss Kerr did not see her way clearly to do that, so as Miss Burroughes was ill also, it devolved on me only. Mrs Studd was of the same mind, so I knelt down and in the name of the Lord

ANOINTED HER WITH OIL.

Immediately the trouble ceased. So remarkable was it that in the morning, when Miss Kerr came to nurse her, she said, 'What has happened? Why, you are well.' Mrs Studd told her I had anointed her and prayed, and she said, 'Well, it is marvellous.' So, although we were poor sinners and nothing at all, the Lord nevertheless hears us when we cry."

Mr. Studd spent ten years in China. The year before he returned home he nearly died, but the Lord miraculously healed him. Mrs Studd's diary reveals the situation

"March 27th, 1893 Charlie very ill all day—seemed as if the Lord about to take him. We did all we could to relieve him, but in vain. About 4.30 p.m. he asked to be anointed. We anointed him, Fan, Liu, Ren-i, Guer, Jangso, Mrs Wang, Mrs Jang and Mrs Liu all present. About 12 p.m. breathing lighter and better. Morning much better. April 2nd. Tried to find out Charlie's heart's thoughts about going home or leaving China. He said the Lord had not told him to go home. It was a solemn thing to leave the station where God had placed you,

unless you had a direct message from God to do so, and he had not received that message

HE COULD TRUST GOD

and no one else."

After China, Mr Studd went to India, then after India to Africa. He went to Africa in defiance of doctors' orders. *He was a museum of diseases.* Yet the call came for him to go to China. Mr Studd heard a great traveller, Dr Karl Kumm, telling of the large number of tribes away in Central Africa who had never heard the story of Jesus Christ. The notice which attracted Mr Studd to attend Dr Kumm's meetings was an amusing one—"Cannibals want missionaries." There are two ways in which cannibals want missionaries, but Mr Studd decided that they wanted them spiritually. The lecturer told how big-game hunters, Arabs, traders, officials and scientists had all gone to the central tribes, but no Christian missionary. The shame of it sank down in C. T.'s soul, and an inner argument resulted. We give it in C. T.'s own words. "I said, 'Why have no Christians gone?' God replied, 'Why don't you go?' 'The doctors won't permit it,' I said. The answer came, 'Am I not

THE GOOD PHYSICIAN?

Can I not take you through? Can I not keep you there?' There were no excuses, it had to be done."

At this time Mr Studd was fifty years of age. He had experienced fifteen years of ill-health. How could he possibly face tropical Africa? When it became known that Mr Studd wished to go to Africa a committee of business men was formed to support him. Their main condition of support, however, was that the doctor passed him. Well, the doctor did not. The doctor absolutely refused to certify Mr Studd's fitness. Whereupon the committee refused to support him. Fifty years of age—in poor health for fifteen years—rejected by the doctor—renounced by the committee—discouraged by those at home! Yet he went! Why did he go? Simply because he believed that the Lord Jesus Christ was the great healing Physician, and that He would give him sufficient strength to carry triumphantly through. How marvellously this was done must be left for another article to appear in a few weeks' time (D.V.), but sufficient has been said to show that Mr Studd could not only sing "I have heard the joyful sound, Jesus saves," but also. "I have heard the joyful sound, Jesus heals."



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

Foursquare Gospel Rally.

THE attention of our London readers is called to the change which has recently taken place in our weekly Foursquare Gospel Rally. Hitherto it has been held in the Kensington Temple, but it is now transferred to the Elm Tabernacle, Park Crescent, Clapham. This gathering will in future be held on Saturday instead of Friday as formerly. Our London friends are cordially invited to unite with us on Saturday evenings at 7.30. A warm welcome is also extended to our provincial friends, and to any of our brethren from across the seas who may be visiting London.

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Granville House, Eastbourne.

WE are glad to notice that Granville House, Eastbourne has once again, after an interval of several years, been acquired for holiday purposes. Granville House holds many holy, happy memories for some of the Elm friends in various parts of the country, and they will learn with thankfulness of this further opportunity of spending their annual holiday amid such pleasant and familiar environment.

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Divine Life for the Body.

THE article by Principal P. G. Parker in this issue of the *Evangel* should prove of special interest, as it reveals how C. T. Studd, through a long, eventful and remarkable missionary career, proved the power of the Lord to heal. In several severe crises, when human resources were either inaccessible or utterly exhausted, this devoted servant of God experienced the inflow of divine life for his body.

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ANONYMOUS GIFTS

We gratefully acknowledge the following gifts:
 Foreign Missionary Fund Monaghan (A S S B G), designated, £5, Eastbourne (designated), £1.
 Work in General London, NW 1 (In His Name), 10/-,
 Elm Bible Correspondence School Hove (M), £2.
 Eastbourne Building Fund £1.

Whispers from Within the Veil.

THE BLESSING OF THE UNREALISED

By Pastor E. C. W. BOULTON

"Thou didst well that it was in thine heart"—I Kings viii: 18

"The gold in the furnace fire may be,
And yet is more radiant there."

HOW blind I have been not to see that Thou regardst the cherished desire of the heart even though it never materialises. That Thou dost count to my credit the years of consecrated reaching out after the utmost and the highest. That it was the attitude of my heart, the bent of my being, the determination of my will, that was precious to Thee.

Maybe the goal still seems afar, and the treasured possession eludes thy eager grasp, and yet it is well that this thing was in thine heart all the time. Think of the holy impulse which it has supplied, the enrichment of character, the purification of purpose, the enlargement of the inner life in God. Nay, say not that it has been all in vain! The vision is not a mirage of the desert. The thing that has mastered thee through the years has made thee what thou art. The chief and central glory of thy ministry has not been the achievement of thy purpose, but the surrender of thy will, not the conquest of thy land of promise, but the perfecting of thy Christian manhood, not the accomplishment of thy heart's desire, but thy preparation for the eternal vocation.

Perchance in the morning of thy spiritual life thou didst essay to enter the ministry, but relentless circumstances imprisoned thee. Thou wouldst gladly have made the supreme sacrifice of thyself for the Kingdom's sake, but thou wast the captive of the commonplace. Be of good comfort, one day thou shalt come—

"Where the eye at last beholdeth what
The heart had loved so long."

Didst thou plan to go forth to Africa, to China, to India? And still thou art held fast to the homeland. Thine heart was set upon those distant needy fields, to carry the glad tidings to the regions beyond. Has been the cherished hope of thy heart through the years. With this goal in view thou hast lived and laboured, seeking to prepare thyself as a burnt-offering unto the Lord. But the precious years have slipped away, and thy youth is ebbing fast, and still thou art

"Faced by some fast-barred gate

A cloud is cast o'er thy joy, and the sweetness of thy cup marred by the bitter sense of incompleteness. Yet think not that thine ardent desires are of no avail. Thy longing to make an offering of thyself for those benighted souls has not been in vain. It is good that this thing was in thine heart—good for those dark places in other lands, and good for thine own soul. Do not give way to mournful brooding o'er thine unrealised aspirations. Thy very longing has been creative. Omnipotent prayer has been born out of thy yearning. Other sent ones have proved the efficacy of thy intercessory ministry. Thy tears have been conceptive and regenerative in their action.



A Sermon preached in the Elim
Tabernacle, Bournemouth, by
Pastor J. T. BRADLEY

Soul Food and Spiritual Food

He shall feed His flock like a shepherd —Isaiah xl 11

IN the above verse Isaiah gives to us a word-picture of surpassing loveliness as he describes to us the relationship which the Lord Jesus Christ will have to His followers. He excels in the tender beauty of the language which he uses in this verse. We find something here which answers to the tenderest sympathies and finest chords of human nature. These words, as they have been sung to us from the *Messiah*, have brought a peace and rest to our troubled hearts such as we cannot express to others. Beyond the outward literary beauty of the verse, there is revealed to the child of God a deep spiritual beauty, of which the former is but a pale reflection.

In meditating upon this short passage of Scripture I want us to keep before our minds the fact that man is a triune being—spirit, soul, and body. That there is a difference between the body and the soul none will deny, nor will it be denied that we have soul as well as body. One is astonished, however, at the number and kind of people who

FAIL TO RECOGNISE THE DIFFERENCE

between soul and spirit, and fail to distinguish one from the other. Some go so far as to assert that they are one and the same thing, but we cannot imagine God in His Word clearly distinguishing between soul and spirit if they are one. The Holy Spirit in two places, through the Apostle Paul, clearly testifies to the fact that man is a trinity. Paul's prayer for the Thessalonians is that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, and again, writing to the Hebrews, he states that "the Word of God is quick and powerful, piercing even to the dividing asunder of soul and spirit." The living Word differentiates and separates, where man often fails to see a difference.

The perfect man will be a man who is developed in spirit, soul and body, for they have each their functions, as one has said, our spirit makes us God-conscious, our soul makes us self-conscious, and our body makes us world-conscious.

The Word of God shows us two examples of perfect manhood. Adam was a perfect man. He was physically perfect, for he could eat and enjoy the food which God had provided for him, he suffered no ill-health, and he worked with pleasure. In soul he was also perfect, because, without doubt, he was well able to appreciate the beauty which appeals to us through

the eye—the mountains and hills, sunrise and sunset, flowers and trees, etc.—and by the ear he could appreciate the truth in sound. That he was perfect in spirit is clear from the fact that he walked and talked with God in unbroken communion until he fell.

The Lord Jesus Christ was also a perfect man. One cannot imagine a Man with a puny, emaciated, and sickly body taking a whip, and

WITH COMMANDING TONE

and personality, driving a crowd of cattle-drovers and money-changers out of the Temple. Nor do we read that He was ever ill, and His forty days' fast in the desert show to us what marvellous physical endurance He possessed. He was perfect in soul, for the evidences of His appreciation of the beauties of nature, and the pleasure He found in children's company in themselves show this. His perfection of spirit needs no demonstrating; the fact is self-evident from His sublime teaching, and His unbroken fellowship with the Father.

One might say that few, if any, develop the whole of their being. Some concentrate on the development of the body, and the satisfaction of its desires. To sit before a well-spread table and partake of its dainties, and revel in merely sensual gratification is to them the acme of bliss. Physical perfection is the objective which others seek to attain in this respect, the ability to run well, walk, swim, or perform other feats of strength, to excel in the attainment of full physical development. Many of these, however, have no spiritual life whatever, nor have they any soul development—the wonders of creation, the charm and glory of music, the beauty of art touch them not.

On the other hand some seek to bring out the powers of the soul, very often to the total neglect of the body. How often we have seen a magnificent mind, capable of appreciating the most wonderful harmonies of colour and sound, and also of creating the same, and from which flowed the loftiest thoughts and the highest conceptions of duty, in a weak, sickly, and very often neglected body. We have seen the same kind of soul coupled with an

ABSOLUTELY LIFELESS SPIRIT,

the lifelessness manifested in an absolute inability to comprehend and enjoy spiritual things.

There is a soul hunger as real and as insistent as physical hunger, who of us has not experienced it?—a void somewhere in our being as great and as real as that we experience after a prolonged period without food. Who, having lived among the mountains all his life, on being transferred to a flat, uninteresting country, has not longed hungered for a sight of the native hills, and obtaining such a sight again has not



Pastor
J. T. Bradley

literally fed upon it? The same applies to men and women who, after a period spent amid smoke and grime, bricks and mortar, see the beauties of God in nature, among green fields, gorgeous gardens, and dense forests.

Separate a born musician from his music, and the lover of art from his art, and does he not literally hunger for it? There is something within us which feeds upon that which the eye sees and the ear hears. That something is the soul. So God has provided soul-food.

Many fail to distinguish between soul-food and spiritual food, and it is this failure to make a distinction between things that differ which gives the ritualist and the Romanist his hold upon many people. We often hear it said: "I like to go there because the music and the vestments, the incense and the images, and the architecture appeal to me." They mistake for spiritual food that which

APPEALS TO THE SENSES,

the smelling, hearing, and sight,—soul-food. The unsaved, and the carnal Christians are deceived by it, but the spiritual Christian readily sees the vanity of it all.

Let us notice that there are others in addition to the two classes already mentioned who seek only full spiritual development to the total neglect of both soul and body. Of course they have entered into the initial condition of spiritual development, that is they have been born again—"that which is born of spirit is spirit." They have begun right, and I would rather have a man developing spiritually to the neglect of the other two a thousand times than the reverse. Such a man is a help to his fellows and easily used of God. Some, however, seem to live in the clouds, and those beautiful things which appeal to eye and ear are scorned by them, and the body, which is the temple of the Holy Ghost, and should be nourished and controlled accordingly, is neglected. Such in past centuries have often shut themselves off from their fellowmen and lived alone, spending their time in meditating upon the works and ways of God, and harshly using the body. As one has tersely expressed it, "they become too heavenly-minded to be of any earthly use."

God has not only provided food for soul and body, whereby they can be sustained and nourished, but He has provided food for our spirit, spiritual food whereby it can be sustained and developed after we have been born again. Just as one cannot feed nor impress a dead man, so a man not born again cannot find food in the Bible, and is not

IMPRESSED BY SPIRITUAL THINGS.

When Isaiah says of the Lord Jesus Christ, "He shall feed His flock like a shepherd," it is clear that he is referring, not to physical nor to soul-food (that being ready to hand would require no special intervention on His part), but to spiritual food. Moreover, the words "His flock" limit the feeding to those who are following Him, for He said Himself, "My sheep hear My voice . . . and they follow Me."

Now what is spiritual food? Where is it to be found? How is it to be taken? Thank God! His Word answers these questions fully, and also reveals

to us that just as in the other two realms there is no lack of variety, so in the spiritual realm, an abundant variety of spiritual diet has been provided for us by the Lord Jesus Christ.

First of all then, *Jesus Himself* tells us, "I am the Bread of life," and again, that He was the Manna which came down from heaven. Again He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you. Are these words to be taken literally or are they a figure of speech? Most certainly they are to be taken literally. He is literally the Bread—spiritual bread—He is literally the Manna—spiritual manna—and He is to be appropriated spiritually if we are to feed upon Him, for He said, "My Words are spirit and they are life." Although there may be a mystery as to how we are nourished by feeding upon Him, just as there is mystery as to how food sustains our physical life, there is no mystery as to how we appropriate Him, any more than there is anything mysterious in eating ordinary food. The problem is solved for us when He said, "He that cometh to Me shall never hunger and

HE THAT BELIEVETH ON ME

shall never thirst." We come and believe, not once, but continually, and praise God, we are fed.

Secondly, *praise* is spiritual food. One translation of Romans iv. 20 tells us that "Abraham was strengthened in faith as he gave glory to God." Many Christians can testify to the strengthening and nourishing effects of praise and thanksgiving and worship. We come into a service tired, weak, ailing, or discouraged, the Holy Spirit comes down upon some chorus or hymn in mighty anointing, and lo, as our hearts rise in worship and adoration, all that weakness and discouragement melts away, and we begin to feel as giants refreshed with new wine. We are feeding on the living Bread and drinking at the Fountain Head. Let us try still more praise and thanksgiving in order to attain greater strength, and still more victory, one rarely if ever sees a praising Christian a weak, dispirited, defeated Christian.

Thirdly, *the Word of God* is spiritual food. The Holy Spirit calls it the milk of the Word, suitable for those who are young in the faith; again he calls it the strong meat of the Word, suitable for those who are strong in the faith. Many Christians never get beyond requiring the milk of the Word—they never grow up. Just as a shepherd would be greatly disappointed if his lambs remained such, and a parent deeply grieved and anxious if his child remained a child, so

GOD MUST BE GRIEVED

if Christians never grow spiritually.

The Word of God nourishes our spiritual life and promotes spiritual growth. But how? Methinks it only nourishes us as we meditate in it ourselves, and put into practice that which it enjoins, either by obeying its precepts, or believing its doctrine, as the case might be. A disobeyed and untrusted Bible can never become our spiritual nourishment.

Fourthly, let us notice that *doing the will of God* is spiritual nourishment. Jesus said, "My meat is to do the will of Him that sent Me." That strength
(Concluded on page 367)

THE FOURSQUARE GOSPEL IN TOWN AND COUNTRY

FRUITFUL MINISTRY.

Greenock baptisms in fire and water.

At the Elim Tabernacle, Belville Street, the ministry of Pastor and Mrs R Mercer, which has recently closed, has proved most fruitful in real results. Over one hundred believers have been baptised in the Holy Ghost, according to Acts 1:4. No less than one hundred and twenty-six have passed through the waters of baptism. Many souls have been saved, and some of the Lord's people have experienced the power of God in their bodies. Our prayers go with our late leaders into their new pastorate.

THE POWER OF THE GOSPEL.

Heart searching Bible studies.

During the past six months the Lord has been richly blessing His work here in Romsey. The Word has gone forth, in our gospel services on Sunday evenings with old time power, breaking down the defences of Satan, discerning the very thoughts and intents of the human heart, and thus bringing souls into the Kingdom.

Mr C Bonifazi's Thursday evening Bible studies have led to much real heart searching among the Lord's people, as they have been brought face to face with the claims of the Cross in the Christian life. We have been made to see that in order to fulfil the divine will that Cross must bring every phase of the self-life to death. The opposition to our open air work has only worked out in the long run for the good of the cause in Romsey.

IMMERSION OF BELIEVERS

Co-workers with God.

Among the many believers recently baptised at Portsmouth were a number of saints from Petersfield. The service proved most inspiring throughout. The singing was of the heartiest, and the testimonies of the candidates revealed the wonder-working power of the Cross to deliver from sin. The baptismal pool was tastefully decorated with lovely flowers, all adding to the impressiveness of the gathering. Two whole families were baptised on this occasion. Pastor Brambleby gave a most enheartening message, speaking of the baptism of the Ethiopian Eunuch.

A splendid crowd attended the farewell service of Pastor and Mrs Field, many of them the grateful recipients of blessing for soul and body during the ministry of their departing pastor. Already the Lord is setting His seal to the ministry of our new leaders, Pastor and Mrs Gorman. The open air work is progressing well, twice a week the "joyful news" is proclaimed in the city.

SPIRITUAL JOY

Floodgates of blessing.

The floodgates of blessing have been lifted and the tide has come sweeping in. Sheffield saints are prepared for surprises, and not the least was the visit of Pastors Hillman and Knipe, of Knottingley and Glossop respectively. Through the courtesy of the friends of the Attercliffe Baptist Church, another great baptismal service was held. Many hearts were filled with the expectancy of blessing, and none were disappointed. From the very first moment of the service the Spirit of God was present in mighty power. A clarion call came to each and all when Pastor Hillman wielded the Sword of the Spirit, taking as his text the words in Matthew xxvi, "Lord, is it I?" The preacher succeeded in driving this searching question home to the hearts of his hearers, with the result that sinners came into contact with the risen Christ.

Nearly fifty believers followed our precious Lord's command, by passing through the waters of baptism, a promise from God's precious Word, read with feeling by Pastor Knipe, preceded each candidate's immersion. Hearts rejoiced to see converts who were gloriously saved in the open air confess their Lord in this way.

During the service many acclamations of praise burst from the lips of an appreciative congregation. One brother thrilled many by shouting, "I'm healed." Signs and wonders still follow the preaching of the Word. Hallelujah! Pastor F A Farlow presided at this gathering.

The following is the report from a local paper.

FORTY-FIVE BAPTISMS

Ceremony in Sheffield Chapel

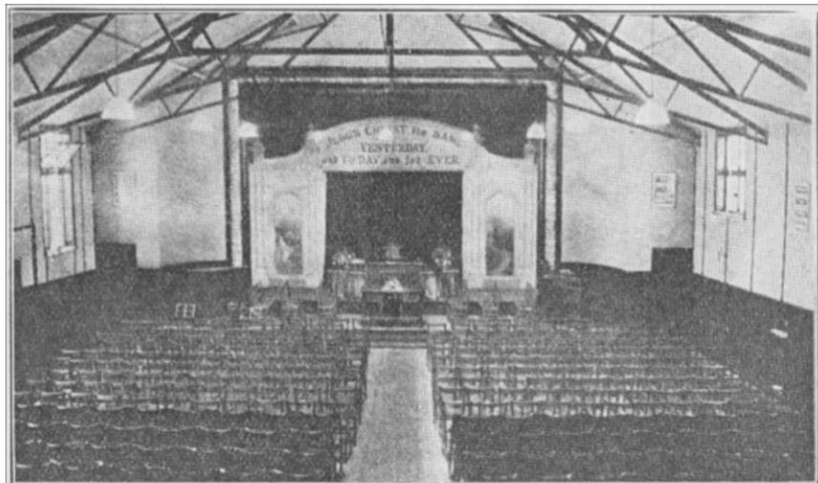
"Father, mother and daughter were among forty-five white-clothed candidates who were baptised at a service held by the Elim Foursquare Gospel Alliance last night, at the Attercliffe Baptist Church, Sheffield.

One after another the candidates stepped into a tank of water in the chapel, where they declared their faith, and were then immersed and blessed by Pastor Farlow.

They then adjourned to the dressing-rooms to change their clothing, and afterwards rejoined the congregation.

All the twenty-eight women and girls were dressed for their baptism in white gowns and headress, and the seventeen men and youths wore white shirts and grey flannel trousers. They included four married couples."

I am told by men who have been in the Indian country that very often you will find a trail over a mountain and only one footprint, as if but one man had trod the path; and I am told that the chief goes on and the tribe follows, and they put their feet into his footprints. Our Chief has gone on before us, and left us an example. We are to follow in His footsteps; and we should have continual blessing if we did not go out of the path, the trouble with most of us is that we think our way is better than His, and we are not willing to follow in His footsteps.—D L Moody.



Interior of Elim Tabernacle, Portsmouth



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

The Sword of the Spirit

Concluding Series
by
Miss Eva Willmott

The sacred city of Jerusalem, set high on a hill, gleaming pure and white in the haze of the summer sun, looked so calm and peaceful and yet what a mighty thing had happened in its midst that day! The heavens had opened and the stupendous power of the Holy Ghost had come down and taken up His abode in the bodies of 120 people who had gathered in prayer.

God had vowed ages and ages ago that the world should be filled with a knowledge of Himself, that He would always have faithful witnesses and we have traced some mighty warriors in their stand for the one, true and living God. He had called out Israel for that purpose and vowed by His own name that they should carry the glorious tidings of salvation, but where was Israel on this momentous day? A vast host here in the cities of the north, another vast host there in the cities of the south, strangers, wanderers, captives, under divine punishment, while in Jerusalem there was just a fragment and to this small portion God had revealed Himself in Jesus Christ and now was manifesting His mighty power through a faithful few. What was their commission? "Go ye into all the world and preach. Not long after that great command, men and women in twos and threes set forth to proclaim the good news and they proclaimed it



Miss E. Willmott.

boldly as Noah, Abraham, Moses and many others had done in ages long since past. They went fearlessly into the cities of other nations in the north, south, east and west and how the hearts of those scattered Israelites burned, for

(Concluded on next page)

London Branches Co-operate Crusader Fellowship Abounds

Great times of blessing have recently been experienced by the Woodside Green Crusaders in exchanging visits with other branches and churches. Some time ago they were invited to conduct the young people's service at Holiness Hall, Croydon, and enjoyed a time of real liberty and fellowship. Much blessing was experienced as the Word was expounded. On the occasion of the return visit from the Holiness Hall young people, they ministered with genuine enthusiasm, items in song being rendered. There was personal testimony, and a very effective recitation, "The Raising of the Widow's Son," was enjoyed by all. Then a message was given from the Word also on the subject of the Widow of Nain. Very effectively the young speaker

Personalities in the Book



III.—SAUL,

who wanted his own way

What a wonderful opportunity he had! Called from his little farm to the throne of Israel, the first king of God's chosen nation, blessed with physical powers far above the ordinary, guided by the ripe experience and prophetic gifts of Samuel, loyally acclaimed by his subjects, the beginning of his reign marked by a signal victory over Israel's hereditary foe, the Ammonites, and all crowned by the outpouring upon him of the Spirit of God—what more could he have asked?

I wonder if he would have been a better man if he had been less highly privileged, if some handicap in his circumstances would have helped him to curb his unruly spirit. Certain it is that the most saintly of men have often been developed by bitter opposition and circumstances strikingly adverse.

How quickly his real weakness was revealed. His undisciplined soul began to chafe at the first sign of restraint. He had not learned to wait God's time. He wanted to be an absolute monarch. At last, when Samuel's coming was delayed, he forgot all discretion and usurped the place of God's prophet. When God's way clashed with Saul's way, Saul was determined to have his own way.

When the break with the constituted authority was made he threw off all restraint and gave free rein to his turbulent spirit. He placed his fighting men under a curse the very wording of which shows childish vanity, he was only saved from the murder of his own son by the devotion of his followers, he ignored the command to exterminate the Amalekites, he blamed others for his own folly, and definitely set himself to follow his own inclinations.

We will not follow him down the dreary path to defeat and death—all the way it is marked by the increasing loneliness of the man who will recognise no will but his own. Samuel, Jonathan, David all leave him until at last, rejected by God, he goes out into eternity at the point of his own sword.

Do you love your own way? Are you tempted to have it whatever the cost? Do you fret at restraint? Do you lack self-control? Will you think again of the steps followed by this misguided king—self-will, anger, hatred, murder, suicide—then lay yourself in submission at the feet of Him who said, "Not My will, but Thine, be done"?—J. G.

CAMP FOR CRUSADERS' During June and July special facilities are offered to Elim Crusaders for spending an enjoyable holiday at the Elm Camp, Brighton Downs. Mr and Mrs Vanstone will be in charge. Plan to spend your holiday at this ideal spot.

emphasised that the words "Young man, I say unto you, Arise" applied with great force to all who had received the Lord Jesus as Saviour, and many hearts were stirred as the exhortation was given to arise and walk in newness of life. The meeting closed with the united singing of the hymn, "Blest be the tie that binds," and will long be remembered as a time of rich blessing.

Still more recently the Crusaders from the South Croydon assembly visited Woodside Green, and under the enthusiastic leadership of Evangelist Murphy, rendered a very full and effective programme. This included a dialogue by two sisters, a violin solo by the Crusader Secretary, and also the gospel in song by a quartette, and the united band of Crusaders. Two messages were given from the Word by a brother and a sister, both exhorting to a renewed and deeper consecration. The presence of God was manifested throughout, the joy of the Lord rising up in every heart and the meeting fitly concluded by all singing the Glory Song. Praise the Lord for His blessings.

(Continued on page 2)

NEXT WEEK

We will publish an interesting letter written to Elim Crusaders, from Miss Hoskins, in Japan.

The Sword of the Spirit

(Continued from previous page)

the message had a fuller, deeper meaning to them even though they had sunk so low in sin and idolatry

So the message ran as the Sword of the Spirit was wielded by the witnesses. The first, second and third ranks were slain in the conflict as the rage of the evil one was vented upon them, but the Lord had a big reserve army and the message was never destroyed

Have you ever thought, dear one, that the dearest thing to the heart of the Father is His message and that we as messengers are only in that position because of the message? We must be prepared to lose sight of ourselves, be willing to be cast aside so long as the message goes ahead. How easy to feel sore and wretched because a work that the Lord has entrusted to us He has seen fit to place in other hands. Oh that we may have grace to rejoice that the message and work is spreading and be prepared to sink away that the Lord may be seen and glorified

Now, the work of the Sword is twofold, that of attack and defence and the work of the Christian is therefore twofold, but let it be tempered with the wisdom that cometh from above. So many dear people professing the name of Christ have laid down their Sword because they are under a misunderstanding or in ignorance of the Word of God. They think that to be a Christian one must aim for peace at any cost and they take it to such a

degree that they make no attempt to defend the Word of God in these days of apostasy and preach a strange philosophy of peace. These are not days of peace for the Christian or the world. That will only be heralded in by the Prince of Peace when He has subdued the nations with a rod of iron. Forget not His words-

"Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."

How true that has been and is, for the proclamation of the gospel has caused rivers of blood, mighty intrigues, broken homes and many tears. So, dear Crusader, remember that the warfare is still on. You have your part to play and it may be you will have to tread an uneven, difficult road, but rejoice at every opportunity of attacking the opponents of truth, and defending the Word of God and pray for grace to lose sight of yourself in this mighty undertaking. The lonely journey is nearly done, for soon we shall be caught up to join that vast host in the air and to see the victory and triumph of our beloved Master over the age-long foe. What a day of rejoicing that will be! So take heart, Crusader, and "hold fast that which thou hast, that no man take thy crown."

Bournemouth (Springbourne) Crusaders' Activities.

The Crusaders here are still going on with the Lord. We praise God there is a marked difference in the spiritual atmosphere of the meetings week by week. Much blessing is obtained from the Bible studies given occasionally by Pastor Bradley. Some of the meetings are taken by the adult members of the Church, and these services, called "Veterans' nights," are much appreciated by the Crusaders. Then again, the "Evangel" Band, Missionary Band, brothers, etc., each take their turn in giving their own programme. A missionary night was recently held. The brothers gave a very interesting evening recently, their programme being what is usually known as a "Shipwreck" night. Then mention must be made of a recent gospel meeting taken by the Crusaders and the messages that were given forth would have satisfied any critic who declares that Christ, or the Christian religion, will not suit the young people, for with hearts full of joy and the love of the Lord, they told forth in song and word the message of the gospel, which is still the power of God unto salvation to every one that believeth.

We have great cause to thank God and rejoice, in that He has called yet another from our branch, to preach the unsearchable riches of Christ, and the farewell meeting at which our Crusader brother Mr. E. G. Ball spoke, will long be remembered by all, it was indeed a message for us all, and as he related his "call" our hearts were cheered by the way in which God had answered prayer on his behalf. To God be all the praise and glory.

Soul Food and Spiritual Food

(Concluded from page 364)

sufficient will be given with every command from God, no matter what it might entail in the natural, is implied here, and more, we find here a spiritual law, that a spirit well nourished with God-given food has a strengthening effect upon every department of our being, soul and body, while the reverse can never be the case.

The text says, "He shall feed His flock like a shepherd." When parents feed their children they bring the food to them, the family sit down at table, and thus they are supplied. Not so the shepherd, he takes his flock to its pasture. For instance, we read that on one occasion Joseph's brethren travelled some sixty-five miles to find pasture for their flocks. So does our Shepherd lead His flock from one pasture ground to another. One can picture the shepherd leading his flock over hard roads, through rocky defiles, by the side of dangerous precipices, through the desert, across some rough torrent, over hills and through valleys, and could the sheep speak it might say, "Why are we being led here and there? Why the walking, the toiling, the weariness?" But

THE SHEPHERD KNOWS

that the sheep will soon rejoice in fresh and abundant

pasture, if they will follow him and not stray. So it is with our Shepherd and His sheep, we often wonder why, but Jesus knows why. He has trod all the way before us, and He is leading us to some newer and more abundant pasture grounds in the realms of the Spirit. May we trust Him for grace to follow His steps all the way, and we shall be satisfied with the abundant provision which He makes for us day by day for every department of our being.

The day of God's longsuffering is rapidly drawing to a close, and the day of wrath is at hand. The wheels of divine government are moving onward with a rapidity truly soul-subduing, human affairs are working to a point. There is an awful crisis approaching, precious souls are rushing forward along the surface of the stream of time into the boundless ocean of eternity. In a word, "the end of all things is at hand" (I Peter iv 7). "The days are at hand, and the effect of every vision." Now, seeing these things are so, let us ask each other: How are we affected thereby? What are we doing in the midst of the scene which surrounds us? How are we discharging our fourfold responsibility to the Lord, to the Church, to perishing sinners to our own souls? —C. H. Mackintosh

Niagara Falls Turns to Blood

“AND the second angel poured out his vial upon the sea, and it became as the blood of a dead man and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood” (Rev xvi 3, 4)

Strange will be the occurrences in nature during the tribulation toward which the world is so rapidly moving. The above portion of Scripture refers to

A PECULIAR CHEMICAL CHANGE

that will take place in the waters when the seven vials are poured out

As if to give the human family a little foretaste and warning of what is coming, we are hearing of water turning “to blood” in different parts of the earth. And accompanying every such report, there invariably comes the word that scientists are baffled at what they are seeing take place

In connection with the prophecies recorded in the sixteenth chapter of Revelation, consider the following press report of 2nd January, 1934, which appeared in the *Toronto Daily Star*

“The strange spectacle of crimson coloured water flowing over the Niagara Falls brought hundreds of sightseers to-day. The water changed colour during

the night. At dawn, instead of the usual sea-green hue, the water was a deep red

“The rocks at the bottom of the Falls also took on the red colour. It looked as though the Falls had been transformed into a curtain of red velvet. It is believed to be the first time in history that the Falls have flowed crimson. The water over the Horseshoe Falls is much darker than usual. But the red is not so noticeable as on the United States side.”

From a community in Italy there recently came newspaper reports headed “Rains Blood in Italy”. The press notices then explained that for over an hour, in that particular locality, a blood-red rain had fallen. Italian

SCIENTISTS WERE WITHOUT EXPLANATION

of the strange event.

One writes “A stream here in this State turned red a while back, bringing people by the hundreds to view it. The natives bottled the water and sold it. I understand that it was examined chemically and called ‘blood-water.’”

The third angel continued “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy” (Rev xvi. 5, 6)

A PLAIN MESSAGE

IN these days when much reading matter is being sent out over the land, one needs to keep close to the inspired Word of the living God, and in it there is plain truth for every poor fallen sinner, rich or poor, learned or unlearned. Condemnation is plainly written over every child of Adam's race. “He that believeth not is condemned already” (John iii 18). Jesus said, “Ye will not come to Me, that ye might have life” (John v 40).

Saul of Tarsus was a man of great learning, but even he had to come down and learn that he was a poor lost sinner ere he could pass from death unto life. “We are all as an unclean thing, and all our righteousnesses are as filthy rags.” “All we like sheep have gone astray, we have turned every one to his own way” (Isaiah lxiv 6, liii 6). Saul was a very religious man—but that also had to go with all the rest of his good doings (Phil iii, Rom x 1-17). And Christ revealed Himself to Saul as the One who alone could save him from the pit of hell.

God's salvation is not for good people,—there are none—but it is for those who have found out their true state before God as sinners. “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom v. 8). You may think yourself very good, but the Word says, “There is none righteous, no, not one, there is none that doeth good, no, not one” (Rom iii 10-12).

Your life may be a busy one, praying, seeking working, but you are going at it the wrong way. “For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” “Not by works of righteousness which we have done,

but according to His mercy He saved us” (Rom x 3, Titus iii 5), instead of a routine of works on your part to obtain the salvation of God. The Word says, To you is the Word of this salvation sent. “Be it known unto you that through this Man [Jesus] is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things” (Acts xxviii 28, xiii. 38, 39).

Reader, your time on earth will soon be over, loved ones are going out into a vast eternity, if they were born again then they are at home with Jesus, whose precious blood cleanseth from all sin. And if they were not sheltered from coming wrath by Jesus' blood, their doom is fixed for ever amid the blackness of darkness, the weeping and the wailing of the lost. Isaiah v 11, 12 is a true picture of the vast majority to-day. “Hear, and your soul shall live.” “Behold the Lamb of God.”

Christ died for the ungodly” (Isaiah lv 3, John i 29, Rom v 6).

Men and women in these days need plain truths told in a simple way so that they can be understood by all who hear or read them.

“The preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God” (I Cor i 18). In the second chapter, verse 2, the apostle says “For I determined not to know anything among you, save Jesus Christ, and Him crucified.” What a theme. We would do well to dwell much on this theme—Christ and Him crucified.

You may be a preacher and yet not born again. You may be a Sunday school teacher and still on the way to hell. Should you see your deep need of Christ, and then trust in Him, you will be able to say, “I am saved by the blood of the Lamb”—J G

Classified Advertisements

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

A NEW HOLIDAY.—Go to Zandvoort for Holland's sunny sands and bracing air; personally recommended by Pastor P. N. Corry. Write for particulars to:—Mrs. Polman, Zandvoortlaan 28, Zandvoort, Holland. Postage 2d. B1693

BANGOR, Ireland.—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1666

BANGOR, Ireland.—Board-residence and apartments; very central; three minutes to station, bathing and assembly; comfortable, homely, liberal table, and moderate terms. Particulars from Mrs. Gray, Erne House, Gray's Hill. B1696

BATH.—Comfortable board-residence, 35/-; good table, bracing air, fine views, spiritual fellowship; Crusaders and parties reduced terms; picnics arranged. Misses Allen & Fry, Wrockwardine, Bloomfield Road. B1675

BLACKPOOL for a bracing, healthy holiday; homely apartments, modern conveniences; near assembly, 1d. tram to promenade; Christian fellowship; reasonable terms. Mrs. Kershaw, "Maranatha," Arnott Road. B1676

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman; glorious sunshine, Christian fellowship, own bathing facilities, deck chairs on beach, beautiful surroundings; recommended by Elim workers; terms two guineas. Lion House, Nyetimber; telephone Pagham 70. B1677

BOURNEMOUTH.—"Kebau" Boarding Establishment; affinity and glowing atmosphere, near sea, cars; young society, lawns, alfresco teas and games; from 2 guineas week. Phone Boscombe 1246. Jones, 9, Walpole Road, Boscombe. B1664

BOURNEMOUTH (near).—Homely apartments, bed and breakfast, board optional; terms very moderate; Foursquare fellowship; close to station, woods and chimes, 2d. tram to sea. Mrs. Seabert, 21, Ashley Road, Branksome. B1653

BOURNEMOUTH.—Bed and breakfast 21/-; near trams, buses, shops and assembly; constant hot water, indoor sanitation, every comfort, well recommended: vacancies for July, August. 86, Avon Road. B1679

BRIDLINGTON.—Comfortable apartments, with homely Christian people, board optional; modern house, every convenience, near sea; bath and piano; Crusaders welcomed; reduced terms late season. Mrs. Winn, 28, St. Alban Road. B1654

BRIGHTON.—Board-residence 32/- per week; own catering if preferred; bed and breakfast 21/- per week; central position to all parts of the town; quiet house; stamp. 8, Prestonville Road. B1680

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 9th. Subject: The Life of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1600

COWES.—Board-residence, also bed-sitting room; full or part board; large comfortable rooms, garden, view harbour, buses close; stamp. Gollodge, "Denmark," Mill Hill, Cowes, I.O.W. B1572

DEVON.—The Misses Treadwell and Fardon will welcome a few paying guests; nice garden, six minutes from sea, hut on shore for bathing and picnics. "Ryacroft," Hobb Lane, Seaton. B1695

EASTBOURNE.—Board-residence 40/-, bed and breakfast 21/-; ground floor bedroom for invalids; three minutes sea, easy distance Tabernacle; Christian fellowship. Mrs. Weeks, Oak Villa, 4, Desmond Road. B1665

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts. Summer terms 45/- and 38/- per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

EYESHAM.—Comfortable, homely apartments, in lovely country; garden and lawn overlooking river; sitting-room and bedroom; with or without board; Foursquare; terms moderate. Mrs. Walker, 6, Avonside. B1681

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house; attractive gardens; moderate terms, reduction for longer stay. Apply to Superintendent, Beth Rapha, Glossop, Derbyshire.

GUERNSEY.—Why not come to sunny Guernsey for your holidays? Board-residence near sea and the Elim Foursquare Gospel Church; terms moderate; Elim member. Mrs. Mauger, Les Eifards, Vazon. B1655

HASTINGS.—Overlooking park, bus passes door; full board, single, 37/6, sharing 35/- each; good food; highly recommended. Mrs. Barnes, 28, St. Helens Road. B1636

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, Kingway. B1592

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. B1629

HOVE.—Home from home; board-residence, with or without board; select neighbourhood; close to Tabernacle, and buses to all parts; near sea; highly recommended. Mrs. Andrews, "Malmains," 37, Marmion Road. B1658

HOVE.—Comfortable board-residence, quiet, homely, convenient for sea, shops, buses; 22 weekly, or from 30/- each shared room; bed and breakfast from 21/-. Miss Conway, 41, Clarendon Villas. B1682

ISLE-OF-MAN.—Country apartments, modern bungalow, large sunny rooms; beautiful range land and sea view, twelve minutes' walk from shore, bus passes door; fellowship near. Mrs. Cubbon, Level, Colby. B1668

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1605

ISLE OF WIGHT, Shanklin.—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Atherley Road. (Member of Elim Foursquare Church.) B1686

KESWICK or Derwentwater.—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1595

LAUNCESTON, Cornwall.—Comfortable, homely apartments for Pentecostal people; close to station, shops and assembly; healthy position, Christian fellowship; terms moderate. For particulars apply, Mrs. Littlejohns, Rose Cottage, Lower Cleverfield. B1683

LEIGH-ON-SEA.—Board-residence, June and September 30/-, July 35/-; near sea, assembly and trams, etc., homely comforts; bed and breakfast 21/-. Mrs. Darvey, 116, Leigh Hall Road. B1694

LEIGH-ON-SEA.—Apartments, bed and breakfast 17/6 per week; special terms arranged for parties. Mrs. Cutmore, "Bethany," St. Clement's Drive. B1697

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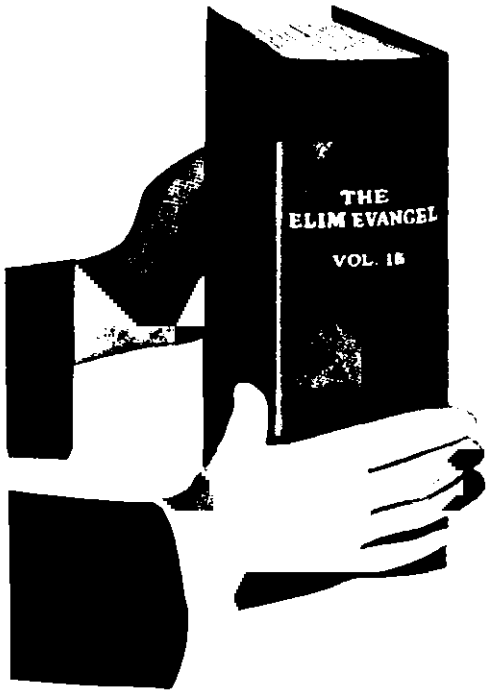
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CRESWELL.—Mrs. Harriett Ada Creswell, member of Elim Tabernacle, Hastings. Passed into the presence of the King on the 16th May, 1934, aged 68. Funeral conducted by Pastor A. C. Coffin and Mr. F. Shadlock.



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