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# The Elin Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 34

AUGUST 24, 1934

Twopence

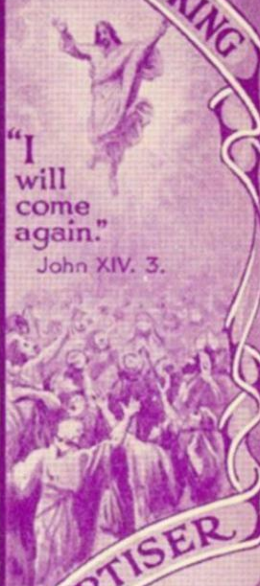
SAVIOUR

COMING KING



"I am come that they might have life."

John X. 10.



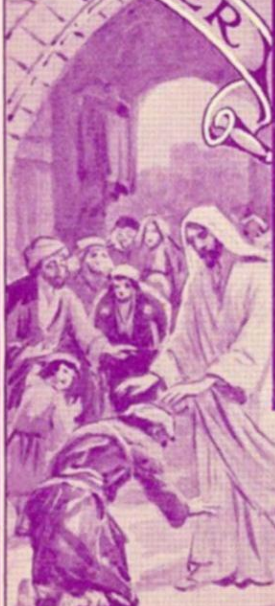
"I will come again."

John XIV. 3.

"Truth is Most Effective when it is incarnate."

HEALER

BAPTISER



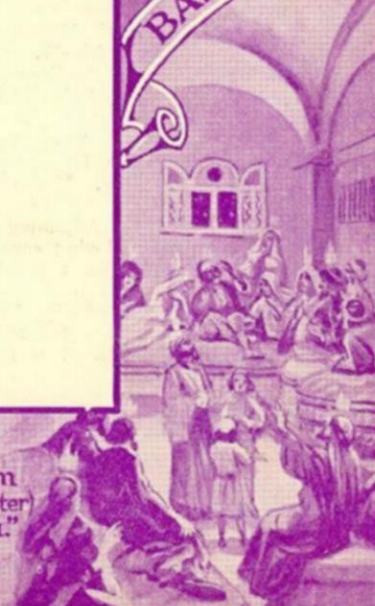
"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor F. C. W. Boulton.  
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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

Vol. XV. August 24, 1934 No. 34

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## ELIM HOLIDAY HOMES

**ABERDEEN.** 7, Queen's Gardens. Open until August 27th. Fine house in best locality. Splendid starting point for Scottish beauty spots. Stay here for the opening of new church (see column 2).

**ELIM CAMP, Waterhall Valley, Patcham, Near Brighton.** Crusader week-end, Sept. 14—17.

**EASTBOURNE.** Granville House, Gaudick Road. Aug. 3—Sept. 7. Bible Readings. Splendid house with own lawns and garden. Near Sea and Downs. Mrs. Webster and Miss Ryde.

**ELIM WOODLANDS.** The Elim Bible College with its beautiful grounds is open for visitors. Within reach of the Barking Revival Campaign. Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

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**SCARBOROUGH.** Patterdale School, Belgrave Crescent. Aug. 3—Sept. 14. Mrs. Walshaw.

This space is reserved for local announcements

## Principal GEORGE JEFFREYS and Revival Party's REVIVAL & HEALING CAMPAIGNS

**MANCHESTER.** Next month in the large Grosvenor Street Church. Further particulars later.

**BARKING, London.** The Revival Party continues the Campaign in the Large Tent pitched in London Road (the main road from East Ham to Barking). Preacher: Pastor James McWhirter. Sundays, 3 and 6.30. Every week-night (except Fridays), 7.30. Thursday afternoons, 3.30.

## OPENING OF NEW TABERNACLES

by

### Principal GEORGE JEFFREYS

LEYTON.

Elim Hall, Vicarage Road. **Leyton.** Monday, 20th August, at 7.30 p.m.

ABERDEEN.

Elim Tabernacle (late Trinity Church), Marischal Street, **Aberdeen.** Saturday, 25th August, Opening Service, 7.30 p.m. Sunday, 26th August, 11 a.m., 3 and 6.30 p.m.

Visitors will be welcomed at the Elim Holiday Home, 7, Queen's Gardens, Aberdeen.



**GATERHAM.** Tent pitched in Park Road (off High Street). Revival and Healing Campaign now in progress. Conducted by Pastor W. E. Smith.

**CLAPHAM.** Elim Tabernacle, Park Crescent. Weekly Rally every Saturday at 7.30 p.m. Conducted by Pastor W. G. Channon.

**DAYS' OUTINGS.** On August 22, to Hove. On August 29 to Eastbourne. Starting from Elim Woodlands at 9.45. Book in advance. Hove, 6/9; Eastbourne, 7/6 (including lunch and tea).

**ELIM WOODLANDS.** Open to visitors every Saturday afternoon. Tickets 1/-, obtainable from Elim Churches or at the door of the Woodlands.

**WINTON, Bournemouth.** Tent campaign, conducted by Evangelist T. W. Thomas. Tent pitched in Hawthorn Road (off Wimborne Road).

A

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm 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. 34

AUGUST 24, 1934

Fridays, Twopence

## The Faith of God

By Dr. A. B. SIMPSON

“THE law of faith” is the principle of the New Testament and the Great Redemption. Obedience to God's Word was the condition of blessing then, believing God's Word is the condition now.

And, like every law, like the old law, it is an imperative condition. But one thing is demanded now, and that one a very simple thing, but it must be real and unequivocal. Faith is a very little act, and a very little faith will bring to us all the fulness of God, but that little must be pure and free from alloy of unbelief. A grain of mustard seed will cleave the mountain, but it must be an entire grain. “If he shall believe in his heart and doubt not, he shall have whatsoever he saith.”

Now God has made this faith the condition of all His blessings—salvation, sanctification, healing, and special blessings in life and service. One simple, inflexible rule He has laid down for all, “According to your faith be it unto you.” And to show that this faith is simply believing that we have that which we have asked, He says, “When ye pray, believe that ye receive the things ye ask, and ye shall have them.”

This simple faith is a stupendous power, for it takes

### EVERYTHING FROM GOD.

It is one of the two omnipotences to which “all things are possible.” The other is God. Indeed this faith, simple as it is, is divine too. It comes from God, and is the “faith of God.”

This reading, which the margin gives us, is most valuable, and teaches us a precious and most practical truth; viz., that our faith must come to us from God, and that we may come to Him for it even as we come in the name of Jesus for every other grace.

Most Christians are accustomed to regard faith as an exercise for which they are solely responsible. They are willing to recognise every other good thing as divinely wrought, through faith, but the faith through which they receive these things, they themselves must somehow furnish. They take Christ as made unto them of God, Wisdom, Righteousness, Sanctification, and Redemption, but the taking of Him

for all this is the point where they break down because of their inadequate faith. How to supply its failure they do not know. They feel they must believe, and yet they do not believe strongly enough to effect aught of definite blessing. Many of them have well learned the lesson of

### THEIR SPIRITUAL POVERTY.

They know that in their flesh there dwelleth no good thing, that in the soil of nature no plant of grace can spring up of itself. And yet, with strange contradiction, they expect it to produce the most precious plant of all the Lord's husbandry, the faith that brings every other blessing.

Ah, this is not the way the dear Lord teaches. He tells them how strong their faith must be, without a single doubt. But then He instantly tells them where to go for it. “Have the faith of God.” It is God's rich, free, gracious gift, as freely given as the salvation it brings with it, part of that one life of Jesus Himself, without whom we “can do nothing.” Why, if the natural heart can believe of itself, it can do all the rest itself. Nay, Christ is all in all, and our faith is but part of His fulness of which “all we received, even grace for grace.”

What then is the remedy for unbelief or feeble faith? Jesus. Give up trying to work up faith in your own dead soul, but simply come to Him, give up all you have and then take Him—your Offered Righteousness—to be in you.

### THE SPIRIT OF FAITH

for all your need of faith. Then go forward and act as if you had it, and He will fulfil your expectations, giving you not your poor, broken and inconstant confidence, but His own great heart to believe in you, and you shall have the faith of God.

But have we no part and no responsibility? Yes, we have the taking and using of this faith. We cannot produce it ourselves, but we can take it from His hand and exercise it. It is not a gift of God in such a sense that we are passive in receiving; but, like the man with the withered hand, we can stretch out our hand and exercise a power we do not at first

possess, but which comes to us in the act of attempting to use it. So can we "have the faith of God?"

Do the Scriptures give any other intimations of this precious truth, that Christ offers to us His faith for all our need?

In Ephesians 11:8, we are told, "By grace are you saved, through faith, and that not of yourselves, it is the gift of God." This is after Paul has given us the inspired picture of man's helpless condition, dead in trespasses and sins, and so unable to do aught of good that his whole spirit has to be

#### QUICKENED WITH CHRIST

and raised up with Him in entire newness of life. His salvation is all of God, not only the grace which forgives and sanctifies, but the very faith to take it.

Peter writes his second Epistle (1:1) "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." The righteousness of Christ is just His life and fulness imparted to us, His whole Spirit and nature put into us, His faith, His love, His purity so poured into our life that, as the same passage adds, we become "partakers of the divine nature." Thus we obtain the very faith of God.

In Galatians 11:20, Paul tells us that he is so completely crucified with Christ that all his life has to come from his risen Lord, nay, so utterly is this true that he even says, "Not I, but Christ liveth in me." Then he adds that even his faith itself, the very principle by which his life is maintained, is not his own faith, but "the faith of the Son of God, who loved me and gave Himself for me." That cannot be explained to mean faith in the Son of God. It is the faith of the Son. He was the

#### GREAT TYPICAL BELIEVER.

In Him faith had reached its fulness. We see it in the early temple scene when, at the age of twelve, He first claims His Sonship. We see it again at His baptism and temptation as He renews that claim and holds it in the face of Satan's power. We see it in His triumphant miracles, His divine serenity amid perils and foes, His marvellous prayers, and more marvellous promises, His confidence in His own resurrection, and His courageous triumph over death. We see it in His sublime confidence in God in the darkest hour of His agony, and His glorious claim of His future inheritance, which, like us, He claims by faith. The Books of Psalms and Isaiah are full of the utterances of His faith. We hear it crying in the sharp conflict, "He is near that justifieth Me, who is he that shall condemn Me?" "The Lord will help Me, therefore have I set My face like a flint, and I know that I shall not be ashamed." We hear it shouting after the long agony of the Cross, "Thou shalt not leave My soul in Hades, nor suffer Thine Holy One to see corruption. Thou wilt show Me the path of life." We hear it saying at Lazarus' grave, "I know that Thou hearest Me always," and in

#### HIS DEPARTING PRAYER:

"Father, I will that they whom Thou hast given Me may be with Me where I am."

Yes, He is the author and finisher, or as others

translate it, the Prince Leader of our faith, the great Deliverer who has gone before in the path of faith, and now not only points us to His steps, like Abraham, but actually puts in us His faith, so that we can say, "Christ liveth in me" and "I live by the faith of the Son of God."

Referring once more to the Word of God, we find Peter in Acts 11:16, saying of the cripple who had been healed, "The faith which is by Him hath given him this perfect soundness in the presence of you all." It is not the cripple's faith nor the apostle's faith, but the faith which is by the Lord Jesus.

Oh, is it not infinitely comforting to know that this last and nearest link in our blessed chain has been secured to us too? Is it not blessed to know that He not only gives the cup of salvation, but enables us to stretch out our hand to take it and open our lips to drink it? Is it not glorious that we can exchange our poor broken faith for the faith of God? Is it not exceedingly precious that we can go calmly forward to claim the greatest promises and meet the

#### MOST DIFFICULT EMERGENCIES,

and know with infinite repose and strength that He will meet us with His all-sufficiency?

How, then, can we have this faith?

First. Only by giving up our own. By ceasing to be unduly discouraged by its weakness, or elated by its fancied strength, but recognising that we have no power in ourselves to believe rightly any more than to do aught else rightly, to renounce ourselves, faith and all, in order that we may look to Jesus and receive of His fulness instead.

Next. By claiming Christ Himself as our whole life and grace, and our power for believing, simply putting in our claim for His faith as part of His finished and offered righteousness.

There was a little State near ancient Rome that was always being tormented by its warlike neighbours. Again and again they invaded it, and it was perpetually waging war. It was a proud little State, and gloried in its independence and military power. But so strong were the attacks that it was compelled often to call upon the Roman Republic to help it. At length the Romans suggested that it should give up its unprofitable independence and become part of

#### THE GREAT REPUBLIC

Eventually it was persuaded to do so, and let go its little armies and executive and became one with the empire which no enemy dared assail. It gave up its little strength and gained the power of the mightiest state on earth. Even so, we cling for a while to our little faith and power, and fight our enemies with our boasted weapons, and ask God to help us out. But there is a so much better way, namely, to give up all our fancied resources, and just become one with God, making our cause His own. Then shall all His strength become ours, and we can defy our foes to touch Him. What a solemn responsibility it throws upon us to have such an offer. How severely it condemns all our self-excusing on account of unbelief, and makes our doubts and fears to be evil and malignant sins without one shadow of excuse.

God may well expect confidence from us when He so amply provides it And He may well blame us, with terrible severity, for unbeliefs which are inexcusable because of the abundant grace He has supplied

Is it indeed true that faith is the secret of Omnipotence? And is it also true that Christ is able and willing to give us His own great and perfect faith? Then what shall we say if our lives are longer weak and timorous, and our great

#### HERITAGE OF PROMISE

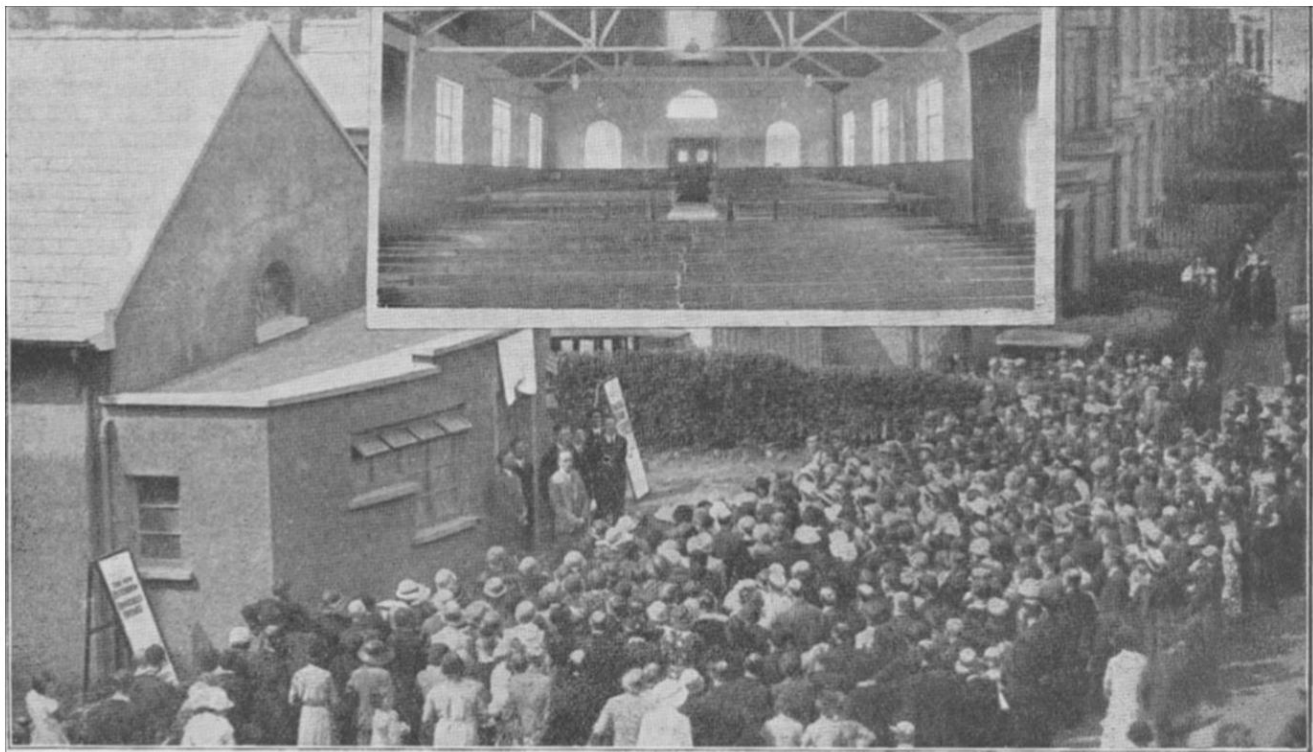
unclaimed? Shall we longer pet and apologise for our doubts and fears? Or shall we slay them at His feet, then throwing away the last remnant of our confidence in ourselves in His strength, really expect to believe and receive and overcome?

In the American war a brave ensign got in danger of the faltering line The flag was in danger of being captured The captain shouted, "Bring the colours back to the company" But just at that moment a brave soldier dashed forward shouting, "Bring the company up to the colours" And soon that flag was surrounded by a hundred fearless hearts So we may lower God's standard, and bring it down to the level of our unbelief Or we may bring our faith up to the great and glorious standard of His mighty

promises, His own mighty and proffered faith Oh, with such promises for faith to rest on, such performances to encourage it, such powers and possibilities presented to it, such awful need of it in the world to-day, and such a Fountain from which to draw it, let us hear the Master saying to us as never before, "Have the faith of God"

#### Separation

He says that He has called us out of the world, and then He sends us into the world The separation we have is not that we are to leave others; we are sent into the world to win others, but we are to realise that we are individuals There is nothing like the gospel of Christ for individualising people Every one that God calls is a separated personality, God has some meaning in your life that He has in no other life When He calls many sons to glory, every one of them has something special and singular to say to the praise of the glory of His grace; we are separated for that, it is the great thing for you and me to find out the thing for which God has separated us —Dr W Y Fullerton



PRINCIPAL IN BEAUTIFUL BANGOR

CONVENTION IN ENLARGED TABERNACLE.

"Surely the Lord hath triumphed gloriously" "It is the Lord's doings and wonderful in our eyes", "Truly God has answered prayer for Bangor" These and many other remarks were passed during Principal George J. Jeffers' Convention which commenced on 12th July in the beautiful enlarged Flim Tabernacle, in this famous North of Ireland seaside resort From the opening service right up to the end the Lord confirmed His Word with signs following, souls were saved and bodies healed The above is a view of the enthusiastic Foursquare Gossellers who gathered round at the unveiling of the stone before entering the building which accommodates over one thousand

# Principal Visits Bournemouth

Five Days' Convention

Hungry Crowds, Conversions, Healings

By Messrs. W. BALLARD and D. HOUSE

**G**REAT was the rejoicing at Winton, Bournemouth, when it was announced that Principal George Jeffreys and Party were coming once again after an interval of eight years to hold a five days' revival and healing campaign.

A tent was pitched on the site in Hawthorn Road, recently acquired for the erection of an Elim Foursquare Gospel Church and all felt that the visit of the Revival Party was a definite answer to prayer.

Much work was needed in connection with the preparation of the site, but there were many willing hands, and when the tent was erected on Friday the 27th July, and all the other details attended to and completed on Saturday night, we returned to our homes, tired, but full of anticipation of what God was going to do on the morrow. We believed for much, and God does not disappoint those who believe, especially when faith is coupled with works—works which in this case meant blistered hands and aching arms.

The opening day of the campaign dawned and we met in the tent at eleven o'clock to gather round the Lord's table, and the presence of Christ in that first tent meeting was very real. As we sung those beautiful worship choruses all were conscious of that softening influence and deep hush which is always an indication of the presence of the Master. And then the other meetings—the divine healing services on Sunday and Wednesday afternoons when it seemed as though the Man of Nazareth walked amongst the sick once more and many in those crowded gatherings felt that touch of life which only He can give. In the evening services the Principal gave a series of addresses on the subject of Sanctification, and though it has been our privilege to listen to many other

preachers on this subject, never before have we had it explained so clearly, so logically, and so powerfully.

The children of God who formed a very large percentage of the congregation drank in the Word as it was presented night after night unctonised and energised by the Spirit of God.

The meetings took upon them the atmosphere of a convention, but with each address the gospel message was interwoven and we had the great joy of seeing men and women deciding for Christ.

Only five days, said some, but in that time eighty-three souls made their decision to serve the Man of Calvary, and many more had cause to thank God for the clear way in which God's servant showed us how the "old man" of Romans vi. is dead, buried, and finished with once and for all.

At the first meeting of the campaign, the large tent was well filled, and day by day the numbers increased until every part of the tent was packed, part of the sides were taken down, and something like 1,000 people gathered together in the grip of revival. What a testimony to the drawing power of the Word of God when preached in all its fulness and simplicity by a consecrated vessel.\*

We cannot forget the way in which Mr Darragh concluded the first part of the services, helped by Mr Edsor at the piano; they just made everyone feel happy and at home, thus preparing the way for the ministry of the Word to follow.

The Principal and Party have gone to other fields of labour, but God remains. The meetings are continuing and the Word of Life is being ministered in song and preaching by another servant of God, Evangelist Tom Thomas, and already we have evidence that the Spirit of God is carrying on the blessed work.

## Have You Heard?

Quite a number of new Elim Tabernacles have already been opened this year, and two more are being opened this month. This is a real venture of faith on the part of our Executive Council. Gifts to the New Buildings Fund will be gratefully acknowledged by the Secretary-General.

Pastor E. F. Cole is conducting several campaigns in Northern Ireland and Pastor W. J. Martin is taking the regular services at Portadown.

Pastor H. W. Fielding is in charge at Blackpool while Pastor T. W. Thomas is campaigning in the tent at Winton, Bournemouth.

The London Crusader Choir is already fully booked until the end of the year. Engagements include a visit to the London Institute for the Blind, a special young people's fellowship service in the large Shoreditch Baptist Tabernacle and a visit to the noted Borstal Institute at Feltham. These are additional to the regular engagements at various prisons and at Elim Churches in London and the Provinces.

A whole Sunday is to be spent in the slums and highways of London, conducting open-air services, children's services, personal work and visitation. This is a new departure for the London Crusader Choir in carrying the gospel into surroundings at present untouched or rarely visited.

We must not only strike the iron when it is hot, but strike it till it is made hot. Great occasions must not be waited for, but we must make use of ordinary opportunities as they may offer. Buy up every opportunity.

# The Inner Spirit of the Cross

By G. D. WATSON

**T**HE act of crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another. In some respects the act may be brief and finished, but the inward heart disposition that should pervade crucifixion is a continuous principle extending through life, ever widening its range, over a multiplicity of applications, and growing in intensity to the end. This divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart quality, a soul essence too fluid to be held in by words.

If we could get a vision of the soul of Jesus from the last supper to His death on the Cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections, and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full-sized mind appropriate to crucifixion.

Thousands have had in greater or lesser degree a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that spirit, until we can suffer, bleed, and die in our measure, with the very same disposition He had.

It is a silent spirit. It suffers without advertising the

## DEPTH OF ITS SUFFERING,

it can be subdued, scolded, criticised, misunderstood, misrepresented, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence (I Peter ii 23)

It has calmly signed the death warrant of self. It can have a thousand little gifts and treasures and harmless earthly pleasures and pleasant hopes and friendly ties snatched out of its hands, without clutching the fingers to hold on to them. It can obey God and be rushing at full speed on lines of service and duty for Him and then at the touch of God's providential air-brake, it can be brought to an instantaneous standstill without shaking the train to pieces by a single jar or the least jostling of the will from its perfect repose in Jesus.

It is a flexible spirit with no plans of its own. It can be turned by the finger of God in any direction without a moment's warning.

It can walk into a dungeon or a throne, into a hut or a palace, with equal ease or freedom.

It partakes of the movements of the divine mind, as a floating cloud partakes of the movement of the air which encircles it.

It can wear old threadbare clothes, and live on plain food with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honours and pleasures, learning and culture, and the honourable.

## SPLENDOURS OF EARTH.

It inwardly despises what other people are longing to get hold of.

This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honourable things of the world look ugly to it.

The rugged Cross which frightens so many Christians is embraced by this spirit, with a secret, subtle joy because it knows that all sufferings will enlarge and sweeten its love. What other Christians shun as hardships, it will gladly accept, as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle yearning affection, utterly beyond what they would be willing to believe. It can be bruised and trampled on, and turn with a quivering speechless lip, and a tear-dimmed eye and kiss and pray for the foot that under pretence of religious duty is trampling it in the dust.

It will not receive human honours unto itself.

If it is praised or honoured by its fellows, instead of eating it as a sweet morsel it offers it up instantly to the Lord as the angel did with the good dinner which was presented to him by Manoaah. Its highest delight is in sinking into God and being little. It loves to humble itself both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring and loves to get

## OUT OF GOD'S WAY,

and see Him work.

It does not make others wear its sackcloth.

It would rather take other people's suffering on itself than to take their joys.

When the soul enters this realm it is just the beginning of this spirit which is to spread, intensify, and brighten, until the crucifixion life becomes a beautiful flame of self-abnegation, which takes hold of all sorts of woes, and troubles, and mortifications, and pains, and poverties, and hardships, as a very hot fire takes hold on wet logs, and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil and that makes the soul that has it as precious to God as the apple of His eye.



## I'll Praise His Name

C.P.D.

SOLO *Allegro.*

TUTTI

CYRIL P. DAWES

1 A song of praise I want to sing, I'll praise His name, I'll praise His name,  
 2. When nothing seems to go just right, I'll praise His name, I'll praise His name,  
 3. Or when tempta-tions keen-ly press, I'll praise His name, I'll praise His name,  
 4. In joy or pain, in loss or gain, I'll praise His name, I'll praise His name,  
 5. Then thro'e - ter - ni - ty I'll sing, I'll praise His name, I'll praise His name,

SOLO.

TUTTI

A tri-umph note to Christ my King, I'll praise His name for e - ver-  
 When faith just craves a lit - tie sight, I'll praise His name for e - ver-  
 When life seems in the wild - er - ness, I'll praise His name for e - ver-  
 In sun - ny rays, in threat'ning rain, I'll praise His name for e - ver-  
 I'll make those heav'n-ly por - tals ring, I'll praise His name for e - ver-

CHORUS.

more, I'll praise His name for e - ver - more. I'll

I'll praise . . . . .  
 praise His name for ev - er - more, I'll praise His name, praise His name,

praise His name and praise, I'll praise His name for ev - er - more

## Bible Study Helps

THE HAPPY MAN.

Psalm cxlvi. 5-10

Has the God of Jacob for his—

- 1 Helper (v 5)
- 2 Hope (v 5)
- 3 Creator (v 6)
- 4 Confidence (v 6)
- 5 Executive (v 7)
- 6 Provider (v 7)
- 7 Emancipator (v 7)
- 8 Illuminator (v 8)
- 9 Burdenbearer (v 8)
- 10 Lover (v 8)
- 11 Preserver (v 9), (cf Heb xi 13, I Peter ii 11)
- 12 Comforter (v 9)
- 13 Avenger (v 9), (cf Rom xii 19)
- 14 King (v 10)

L J D

CHRIST OF THE AGES.

Hebrew xiii. 8.

I. The Changing World.

1 The topography of the land has changed.

2 Kingdoms have changed

- a Babylon
- b Medo-Persia
- c Greece
- d Rome

3 People have changed

4 The home has changed

II. The Uncertain World.

1 Uncertainty in the business world

2 Uncertainty of friendship

3 Uncertainty of life

III. The Changeless and Certain Christ

1 The same yesterday

2 The same to-day

3 The same to-morrow

Conclusion: Henry Lyte's Hymn

"Change and decay in all around I see,  
 O Thou, who changest not, abide with me."

J S P

SALVATION.

Suggestions for a Bible Reading

- The Gospel of Salvation (Eph i 13)
- The Word of Salvation (Acts xiii 26)
- The Light of Salvation (Isa xlix 6)
- The Voice of Salvation (Ps cxv 15)
- The Truth of Salvation (Ps lxix 13)
- The Joy of Salvation (Ps xxi 1)
- The Cup of Salvation (Ps cxvi 13)
- The Horn of Salvation (II Sam xxii 3)
- The Wells of Salvation (Isa xii 3)
- The Rock of Salvation (Ps xcvi 1)

G W

## Receiving Him

"He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John xx 22)

One of the greatest hindrances to spirituality is the lack of waiting upon God. You cannot go through twenty-four hours with two or three breaths of air in the morning, as you sip your coffee. But you must live in the atmosphere, and you must breathe it all day long. Christians do not wait upon God enough. It needs hours and hours daily of spiritual communion with the Holy Spirit to keep your vitality healthful and full. Every moment should find you

breathing out yourself into Christ, and breathing afresh His life, and love and power. Let us receive Him. Let us live in Him. Let us give to Him the joy of knowing that His infinite grace has not been bestowed in vain, but that we appreciate and improve the blessings which He oft has so freely bestowed. Let us learn to live in the very atmosphere of His being. Let our inner life all become one living mechanism of spiritual lungs, one heavenly harp of ten thousand strings, resounding with His praise, and attuned to His highest will.—Dr A B Simpson

# FAMILY ALTAR



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

**Sunday, August 26th.** John vii 25-36

"But I know Him, for I am from Him, and He hath sent Me" (verse 29)

All true ambassadors have the consciousness of both the One whom they represent, and the conviction that He hath sent them. The power of the Father was invested in Him. He spoke with authority and not as the scribes. How glorious to realise that when led of the Spirit to preach the Word, minister to the sick, or to comfort the feeble-minded, those thus called are clad with God's authority. "In My name," said Jesus, "ye shall." We have been sent. The testimony in word or song, the invitation to come to God's house, can also be given with confidence through the knowledge of Him and His commission.

**Monday, August 27th.** John vii 37-53

"The Holy Ghost was not yet given, because that Jesus was not yet glorified" (verse 39)

The gift of the Holy Ghost came out of the glory. He is the manifestation, who comes from a glorious exalted risen Christ. After Jesus was glorified the Holy Ghost was given. He comes from the glory to glorify Christ in the bodies of the saints. He sheds forth this which ye see and hear. The unbeliever may say hard things about the baptism of the Holy Ghost. Scripture says He comes from the glory. The baptised saint knows something of the glory which the blessed Holy Ghost sheds upon Jesus. The gifts of the Holy Ghost are "glorious."

**Tuesday, August 28th.** John viii 12-30

"I do always those things that please Him" (verse 29)

Here is the secret of victory. A consistent practical performance of life such as brings pleasure to the Father's heart. No wonder we pray, "Give me a heart like Thine." The old nature cannot please God, but as we abide in Christ His obedient heart and will which so delights His Father, grows in us. Even Christ pleased not Himself. The work of the Holy Spirit is to teach us how to behave so as to give God pleasure.

**Wednesday, August 29th.** John viii 31-47

"If the Son therefore shall make you free, ye shall be free indeed" (verse 36)

Praise God, our emancipation is the complete work of the Son. My Jesus hath done all things well! I am free, I am free! Free from the old man, for Christ took him to the Cross. A freed new man, free indeed! Hallelujah! Not by will power, not by reiteration of some physiological formula, not free in imagina-

tion, but in glad reality. Gladsome freedom! Freedom indeed! All glory to the Lamb who shed His blood to set me thus free!

**Thursday, August 30th.** John viiii 48-59

"Verily verily I say unto you, Before Abraham was, I am" (verse 58)

Truly He is the Ancient of Days. The Lamb slain from the foundation of the world. The Word in the beginning with God. He was God. Hallelujah! What a Saviour! The same yesterday, to-day and for ever. The eternally self-existent One. And He is mine! Oh wonder of wonder can it be, all for me, all for me! Yes, through wondrous grace.

Hail Abraham's God and mine!  
Ancient of everlasting days,  
And God of love.

He loved me and gave Himself for me. He lives for me. Listen, dear one, again. "Verily, verily, I Am."

**Friday, August 31st.** John ix 1-12

"But he said, I am he" (verse 9)

Thank God for the reality of a personal testimony. A man who has been in contact with Jesus knows it! He marvels at the change from darkness to light. From sin to salvation, passion to purity, weakness to strength, but he knows it has really happened to him. "I am he." Wonderfully changed by Christ. He came my way! The great works of God cannot be explained, but praise God they can be experienced. "Tis done, the great transaction's done, I am my Lord's and He is mine." "For all the Lord has done for me I never will cease to praise Him!"

**Saturday, September 1st.** John ix 13-25

"One thing I know" (verse 25)

Here is testimony so convincing, so conclusive that it ends all controversy. It is the witness of concrete facts, the evidence of manifest transformation. What an eloquent and irresistible thing the experience of a soul that has come into close and creative contact with God can become. And yet even to this the heart of unbelief may remain tightly sealed. Blessed day for the Church of God when she can broadcast conviction as clearly and fearlessly as this. When the note of ambiguity disappears from her message and ministry, when she no longer approaches her hearers in apologetic terms. O for a baptism of that holy assurance which makes for strength and solidity! A glorious immersion in God that will clothe the people of Christ with moral and spiritual beauty!

## A True Bear Story

This story is literally true. Mr. Kipling says, "The law of the jungle is—obey." This also seems to be the law of Yellowstone Park. There is a lunch station at the upper basin, near Old Faithful, kept by a very intelligent and ingenious man. He became acquainted last year with a she bear, who used to come to his house every day, and walk into the kitchen for food for herself and her two cubs. The cubs never came close to the house, but remained at the edge of the woods. The keeper got on very intimate terms with the bear, who was always civil and well behaved and would take food from his hand without taking the hand.

One day toward sunset the bear came to the kitchen, and, having received her portion, she went out of the back door to carry it to her cubs. To her surprise and anger, the cubs were there at the door waiting for her. She laid down the food, rushed at her infants, gave them a rousing spanking. She did not cuff them; she spanked them, and then drove them back into the woods, cuffing them and knocking them at every step. When she reached the spot where she had told them to wait, she left them there and returned to the kitchen for two whole hours, making the disobedient children wait for their food, simply to discipline them, and teach them obedience.

The explanation is very natural. When the bear leaves her young in a particular place and goes away in search of food for them, if they stray away in her absence, she has great difficulty in finding them. The mother knew that the safety of her cubs and her own peace of mind depended upon strict discipline in the family.

Are we obeying God? He knows best. It is kindness on His part, and on the part of our parents when they punish us for disobeying, for it is for our own good.

"Is not My Word a hammer," saith the Lord, "to break the rock in pieces?" "But," adds an old divine, "it will never break the stony heart, if lightly laid on. What is preached coldly is heard carelessly."

**I**S there a solution to the individual needs of man? It is an age-old question, and one the Church must face if she is to regain her place as helper to a world fast losing its grip on spiritual things.

In the streets and alley-ways of the distressed areas in our land, the great army of unemployed are grouping together to talk over the political aspect of the country. To them on the whole, life is very hard. It is not a case of laziness. Fine men are groaning under the burden of enforced idleness, and added to their difficulties are the claims of wife and children. Could any man stand by indifferently, while his own flesh and blood suffer the hardships of an unfortunate age? The depression has made him bitter, and he asks the same question he voiced from the mud and blood of the Flanders battle-field, "Why is all this allowed?" In those days he became the victim of a merciless war, one of the many thousands offered on the altar of political greed. He faced the terrors of high explosives and ghastly gases with fortitude, under the impression all the time that this was the only means of salvation for his home and country. He hoped that with the end of the war a millennium would set in—his home would be safe—life would be pleasant again—he could settle to

#### A LIFE OF FREEDOM

from the strife of international hatred. But the illusion of post-war joy rapidly faded, and to-day he still finds himself the victim of bitter hostility. No longer a conflict of crashing shells and loathsome poisons, but an economic contest. The struggle for supremacy is as keen as it was in the years when he wore khaki and thrived on a staple diet of bully beef and biscuits.

The great tragedy of this man is that his difficulties are making him bitter and hard to any spiritual appeal. It is easy to become sceptical. He watches the Church, and finds no solace for his soul in its ritual and well-formed sermons. A glance down at his clothes—they are shabby, and he fears to approach the select sanctuary of the religious, lest they elbow him away and deepen his shame. It is true that in our social organisations we provide him with a suit of half-worn clothes, and his kiddies with a basin of diluted soup, but what are we doing for his soul? His spiritual need is far greater than his material need, and we cannot deliver our souls from the responsibility of our brother in the flesh by pushing a shilling into his palm with one hand, and pushing him off the church door-step with the other! He wants more than bodily help (although he may not himself admit it), he needs saving from the curse of bitterness and complaining resentment. He needs a Saviour!

#### THE POWER OF THE GOSPEL

of the grace of God is sufficient to pierce the hard exterior in which he is enveloped, but only as we

# The Gospel—Th

By Pastor H

*The gospel of the*

present it in its pristine simplicity. The embellishments of modern theology, beautiful as they may appear in the cathedral and cloister, have beclouded his mind. Talk to him in the language of every day, the tongue he understands. Give him the blunt truth, for in his heart he really admires it.

Over against this embittered class we have another fellow, easy-go-lucky, dashing, debonaire. He is willing to eat, drink and be merry, to make the best out of life while he can, and to leave his fate in the hands of the gods.

I was speaking the other day to a man who had been trained to go to church from his early youth. To-day he has no care whatever for spiritual things. We had just returned from the funeral of a laddie who lost his life under tragic circumstances, and I used this accident as a lever for my appeal, warning him not to leave his own eternal welfare to the uncertainties of chance. When I pressed upon him his need of Christ and the dangers of delay, he admitted my words to be true, but with a devil-may-care shrug of the shoulders said, "Well, you may be right, but

#### I'M GOING TO TAKE MY CHANCE."

He was a fine fellow, but just indifferent to his need. I wondered what had made him so careless as I thought over the conversation we had had together. Many circumstances had conspired to destroy his interest, but I think that chief among them was his analysis of modern Church teaching. There was no grip in it, and if the other fellow who made great professions was going to heaven he was willing to take his chance along with him, for he certainly considered himself a better man.

There are thousands like him to-day. They find that instead of a live convicting gospel, the Church now preaches a modified code of ethics. There is no warning of judgment, and sin is overlooked as an unfortunate mistake. Watch them as they pass the open air meeting. A few years ago they were actively hostile, now they turn the cold shoulder. Sheer indifference. They prefer to be left alone to go their own way, it is better in their eyes, and one cannot help but admit that their morality is in many cases a better presentation of their creed, than the profession of some Christians is of their Christianity.

Not all, however, are bitter or indifferent. Many thousands are just disappointed. Life has been one long succession of failures. Even religion, with all

# World's Need

GREENWAY.

of God—Acts xx 24

its promise of spiritual peace seems to have failed, and the aching heart still

## CRAVES FOR SATISFACTION.

They suffer from an unhealing wound, a perpetual sore which has not been mollified with ointment. Isaiah's picture of this unfortunate class is very true to type, "From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores they have not been closed, neither bound up, neither mollified with ointment (Isaiah i 6). It is hard to raise the disappointed man from the Slough of Despond. Enrolment on a church register is no solution to the trouble, he needs a vital contact with divine life. Jesus came into the world to establish a union 'twixt a righteous God and a fallen race, and only through Him can we hope to obtain the joy and peace which the heart so sorely needs. That is the fundamental message of the gospel, an all-satisfying Saviour.

All the difficulties of men have arisen from a misconception of the fulness and greatness of God's gospel. The world has yet to discover the potentialities of the Cross of Calvary. The wide extended arms of a Saviour transfixed for us to Rome's rough wooden gibbet, appeal still to all men to flee to their loving embrace.

That Cross became the starting point of a mighty message for the Church. Jesus Himself said, "As Moses lifted up

## THE SERPENT IN THE WILDERNESS,

even so must the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life." We can preach it as the haven of refuge from the avenging justice of God. Through the Cross, Jesus became the Saviour from sin and its penalty.

But Isaiah gives us another view of the power of that Cross, operating now upon the physical nature of man and delivering from sickness and disease. In the great chapter which deals with the vicarious sufferings of Christ he says, "Surely He hath borne our sicknesses (R. V. margin), and carried our sorrows, and with His stripes we are healed." Through the Cross Jesus brings deliverance from pain.

Then again we discover it to be the beginning of a new experience for the disciples. It is true that they were not baptised in the Holy Ghost until the day of Pentecost, but Calvary was the first sign of the

materialisation of the promise Jesus had made, "Nevertheless I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." Through the death, resurrection and ascension of their Lord, the disciples received the power to carry on the ministry He had committed to them.

But

## THE DEPARTURE OF CHRIST

into the cloud was not the final stage in His glorious triumph. He said to His followers, "If I go away, I will come again and receive you unto Myself." The fulfilment of the prophecies concerning His death and ascension were the seal of His promise to come again. The Cross of our Lord tells us of a Saviour from sin, of a Healer for the body, of the Baptist in the Holy Ghost, and of a coming Redeemer, and nothing short of this full-orbed gospel will meet the requirements of men to-day. There have been too many modifications and apologies in the presentation of the plan of God. The Church has been excusing itself and its message long enough. The gospel with its miraculous power is the solution to our problem of reaching the hearts of men. If we dare to rob the gospel of any of its vital elements, or shirk to proclaim it in all its fulness, we are depriving sinners of their only means of grace.

Members of the Elim Foursquare Gospel movement stand for this miraculous gospel, and evidence abounds all through the land that it has lost none of its ancient power. We do not seek to eliminate the supernatural, and therefore find our God to be the very same.

## AS IN BIBLICAL DAYS.

Many believers give mental assent to God's Word, "Jesus Christ the same yesterday, and to-day, and for ever," but deny it in actual experience. How glorious it is to see sinners of the most abandoned character snatched as brands from the burning, their lives changed, their homes transformed. How wonderful to see the prosaic church-goer kneel and ask for pardon at the same place as the down-and-out wretch.

How it thrills the soul too, to see sick bodies healed as in apostolic days! Those who have abandoned hope discover a panacea for their woes. Not in a mere system of cabalistic signs and long-named drugs, but in a pulsating stream of divine life.

Thank God, the experience of the Baptism in the Holy Ghost, is also being enjoyed by believers to-day! Mr Fearing, of the trembling limbs, discovers a new lion-like nature in the upper room, and timidity gives place to adventurous daring for Christ. Of course, as on the day of Pentecost, there are scoffers and objectors who deny this blessing, but we can always rejoice that such antagonism can never stop the heavenly outpouring, while there are people of God.

(Continued on page 544)





*Prayer is the expression of a life*

## European Unrest.

CHARLES READE calls attention to the rapid variations in nature. He says, "It is terrible how quickly a landscape, all gilded meadow, silver river, and blue sky, can cloud and darken." Those heavy storm clouds can soon rob the landscape of its charming appearance, transforming it into a desolate scene. During the past few weeks Europe has been forcibly reminded of the rapidity with which war clouds can gather. With startling suddenness and swiftness the storm can break upon an unprepared civilisation. Some unfortunate and unforeseen act may easily become the spark which sets the nations ablaze with anger, and precipitates them into bloody conflict. A few hours may suffice to change peaceful communities into armed camps, and golden clad harvest fields into wreckstrewn battlefields. What a need for the believer to be upon the watch tower, and for the Church of God to focus her thought and desire upon the cleaving heavens, so soon to reveal the returning Lord.

## Eternal Music.

We are told by the ancients in fable form that Orpheus the god of music was drowned, and his lyre lost in the sea. As a consequence water is musical. The meaning of this legend is not clear, unless it is that it is intended to convey the thought that the secret of harmony has been lost to the world. However, our thoughts turn instinctively to the great Saviour Lover who plunged into the dark waters of death, and in so doing recovered more than the lost lyre of Orpheus. In going down into the bitterness of the grave Christ restored to the world the glorious secret of eternal spiritual music. No matter how many are the conflicting, confusing sounds of earth—He comes, the Great Harmoniser of all discord. One day this world shall hear the chorus of the new creation in the grand finale of redemption, when those of every tribe and tongue shall unite in their magnification of the Lamb that was slain.

### ANONYMOUS GIFTS.

World Crusade Ilford (per Miss Dalton), £6  
Foreign Missionary Fund Bradford (E B), designated, 10/-,  
Hove Crusader, 2/6

## Whispers from Within the Veil.

### *The Path to Power*

By Pastor C. C. W. Boulton

"Thy gentleness hath made me great"—Psalm xviii 35

My God, Thy gentleness hath conquered me,  
Lies cannot be as it hath hither been "

HOW utterly opposed to the standards of the world such an estimate of God appears. We speak in awed whispers of the greatness of God, of the majesty of God, of His Omnipotence, His Omniscience. But little is heard of His gentleness. And yet the Psalmist attributes his greatness to this very quality in the divine character. Alas, how easy it is to lose sight of this aspect of the Godhead, to forget the infinite tenderness of Deity as manifest in Jesus Christ.

Men are seeking the path to greatness, craving for renown, willing to pay the heaviest price if they may but win distinction. And yet they miss this royal means to spiritual and moral empire.

But who aspires to gentleness in these days? Men covet those militant virtues which lead to deeds of valour. Are we not apt to deem the gentle unfit for the hard places in life, unequal to the strain of battle? We imagine that gentleness is purely a domestic virtue, and as such has its home in some sylvan and sheltered retreat, where the clamour of the rough-and-tumble of life cannot penetrate. We classify gentleness as a feminine grace which may be displayed to advantage in the fellowship of some saintly sisterhood. But gentleness does not mean weakness. It is a grace that can distinguish itself in every sphere and phase of life. It is part of the equipment of a true knight of God, and should be worn by all those who would attempt exploits in the lists for Christ. Gentleness is a manly, kingly virtue, adorning the lives of all God's noblemen.

Blessed Master, open mine eyes to see that it is in the fellowship of chastened souls that I shall discover this princely product of the Spirit. It is in company with those who have gone down into the deeps of suffering that I shall generate this gentleness of disposition. If I would bring forth the fruits of graciousness and tenderness then I must move amongst the disciplined. It is via the Cross that I shall enter this kingdom.

Show me too, O Christ of Infinite Grace, that it is not along the path of passivity that I shall reach the goal of gentleness. I am not to go with the stream in order to become meek and lowly in spirit. Create in me a capacity for gentleness. Take out of my nature that belittling brusqueness, that dishonouring harshness, that imperious impatience, that passion for pre-eminence. Teach me that it is Thy meekness that can master me: Thy tenderness that will transform me, Thy lowliness that can bring me lordship, Thy compassion that must constrain me, Thy nobleness that will nerve me, Thy graciousness that will gladden me, and in Thy favour I shall find freedom.

"O Shoreless Sea of gentleness and grace,  
Let me bathe my fevered spirit in Thy cooling, healing depths "

# Principal Jeffreys' Campaign in East London

THE following has been selected from large and representative press reports—ED

*The Express*, 11th August, 1934

Returning to the scenes of the triumphant achievements of drawing huge crowds in connection with the Elim Foursquare Gospel Alliance in the district ten years ago, the founder and leader of the movement, Principal George Jeffreys, opened a revival and healing campaign at Barking on Wednesday. From every point of view, no more successful start to the campaign, which is to extend over ten days, could have been imagined, and the Principal expressed himself as delighted

As there was no building in the locality sufficiently large for the purpose, a mammoth marquee, with accommodation for 3,000 people, was pitched in a field adjoining London Road

In spite of the humid atmosphere and the likelihood of a thunderstorm, more than 2,000 men, women and children were present at the opening gathering, which was conducted by Principal George Jeffreys, assisted by his Foursquare Gospel Party. Principal Jeffreys, a young-looking thin man, has a magnetic personality, and appeals by logic, rather than by any tricks of forceful oratory

The same enthusiasm, evinced at the meetings held at the Baths Hall years ago, was again in evidence.

One of the most striking features of the gathering followed the singing, when an assistant of the Principal called upon those who had been "cured by prayer" ten years ago, at meetings at Barking and East Ham, and had retained their good health, to stand in their places. People in all parts of the marquee obeyed the request, and ninety-eight were counted. The announcement of the figure was received with shouts of "Hallelujah." Then the Principal himself asked the men and women who had benefited from

## "MIRACULOUS SUDDEN HEALING"

during the period, and whose cure had been lasting, to go to the front of the marquee. About a dozen went, and they were requested individually to testify as to what disease or ailment it was from which they had permanently recovered. It was intimated that the complaints from which they had suffered, and had been cured, included tuberculosis, ruptures, heart disease, dropsy, paralysis and growths of various kinds

*Barking East Ham and Ilford Advertiser*, 11th August, 1934

Principal Jeffreys said that at that introduction service of the campaign he wanted to put before them four propositions concerning the gospel of Jesus Christ

(1) Jesus of Nazareth preached and practised a gospel of the supernatural.

(2) After His resurrection He commissioned the first

batch of Christian ministers to do likewise—to preach and practise the gospel of the supernatural

(3) No change in the character of the message was intended until the Lord would come back again in second advent glory—therefore there was no change in the message to-day

(4) The religion of Jesus Christ was essentially a religion of the supernatural and that was why they believed in miracles of healing

## TO PREACH AND HEAL

Jesus Christ, said Principal Jeffreys, came both to preach and to heal. He preached the gospel of the supernatural and He practised it too. He not only outlined it in the synagogue but He went outside and carried it into effect. They found He actually demonstrated what He had declared. After spending three and a-half years in that ministry, in a great revival and healing campaign, the world gave Him—a cross. He was raised from the dead and He moved among His disciples for forty days and then just as He was about to ascend to His Father's throne He called His disciples together and gave them the command to go into all the world and preach the gospel to every creature and signs would follow those who believed.

Those signs were that in His name they would cast out demons and among a number of other signs was this that they would lay hands on the sick and they would recover. "I am going," said the preacher with emphasis, "to believe in these signs as we go on with this campaign."

With regard to the third proposition, he said authoritatively, on the Word of God, that if the command to preach the gospel was for every man and woman in the twentieth century, then the signs were for the twentieth century, too. It was impossible to separate them.

## RELIGION OF MIRACLES

On his fourth proposition, the Principal maintained that the moment a man took his stand for Christ and Christianity he was taking a stand for the religion of the supernatural. How people could say that the days of miracles were past and at the same time take a stand for Christianity puzzled him. The whole structure of the Christian religion had been based upon the foundation of the supernatural. If they believed in the Virgin Birth, the Atonement, and the Resurrection, it implied faith in the supernatural, and belief in miracles. Many people rejected the teaching of divine healing and said the days of miracles were over, and yet they believed that God converted the soul. He believed that the conversion of the soul was the greater miracle. The Bible in which they believed was a miracle Book and it was the only Book that would guide the nation, and the world, in the days of trial that were coming. He failed to understand a man who claimed to be a Christian and said the days of miracles were past. The Christian religion was essentially a religion of miracles.

# "Seen of Angels"

A Sermon by Pastor P. Le TISSIER (*City Temple, Glasgow*)

**T**HE angels' vision of Christ is a theme of absorbing interest. He was seen of angels. How little we know or read of angels in these materialistic days.

When science from creation's face,  
Enchantment's veil withdraws  
What lovely visions yield their place  
To cold material laws

Angels have become the playthings of psychic forces, and modern theology has lost all conception of the high and holy ministries of these intelligent beings. The Old and New Testaments speak of their existence, and we know that Jesus Christ believed in angels. At rare intervals and particular seasons in His matchless life we discover the angels of God coming in. He was seen of angels. The angelic wing flutters through the whole story, constantly they gazed upon Him with profoundest astonishment and holy reverence. The matchless mystery of this wondrous being, whom they worshipped and adored, the miracle of His incarnation, the inexplicable sacrifice of the innocent suffering for the guilty—all these facts excited the interest of angels and attracted the gaze of archangels. These are the things Scripture declares angels desire to look into, and surely as they do so, they will cover their faces with their wings, and fall in rapt adoration before the awful holiness of a God who cannot look upon sin with any degree of complacency or allowance. And with what amazement must they observe the sons of men trifling with that which nailed the Man of Sorrows to the tree.

See how they bend, see how they look,  
Long had they read the eternal book,  
And studied dark decrees in vain  
The Cross and Calvary made them plain  
Now they are struck with deep amaze  
Each with his wing conceals his face  
Now clap their sounding plumes and cry  
The wisdom of a deity

The eyes of the angelic hosts first gazed upon Christ as the Eternal Son, very God of very God. They first saw Him in His pre-existence as "the Eternal Son" in the bosom of the Father. For myriads of ages they worshipped Him.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims, each one had six wings, with twain he covered his face, and with twain he covered his feet, and

with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory" (Isaiah vi 1-3).

The prophet saw the Lord high and lifted up, and seated upon a throne, the train of His glory filling the temple. Countless of the heavenly hosts environed the glittering sapphire throne. Standing hard fast by the throne, he beheld heaven's aristocracy, the cherubim or knowing ones, the seraphim or burning ones, the angels or shining ones, the highest and purest of created intelligences, vested with remarkable power to serve, excelling in radiance, beauty and strength, dwelling in the august presence of the King Eternal.

Before the unutterable majesty and superior holiness of the occupant of the throne, every seraph covered his face with his wings as though unworthy to gaze on Him, and burst forth into a pæan of praise. The vast solitudes of eternity resounded with the thunderous rhapsodies of these wondering seraphim. They worshipped Him as the glory of the Father, as the Eternal Son. In majesty and supernal glory Christ was first seen of angels. No twinkling star had yet glimmered like sequins across the black velvet mantle of night. Not so much as the first tick of time's pendulum had broken the silence of eternity. Light had not been brought forth out of the womb of darkness, and worlds were still unborn.

But He was there, "the brightness of the Father's glory," the express image of His person. He

was there dwelling in light unapproachable far beyond the wing of the first morning.

"Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name and what is His Son's name, if thou canst tell?" (Prov. xxx 4). Someone has said, "If God is love, He must have had an object upon which to express His love and lavish His affection from eternity." How very true, for love cannot remain isolated. There is no self-complacency in true love, its inherent nature demands expression. Love devises ingenious and delightful ways of giving. Sacrifice is the essence of love. The eternal Father lavished His love upon the eternal Son through all past ages. "I was daily His delight, rejoicing always before Him" (Prov. viii 30). "Thus is My beloved Son, in whom I am well pleased" (Matt. iii 17). These two complementary scriptures which we term the convergence of love,



PASTOR P. LE TISSIER.

are at once a mirror reflecting the very image of God and the person of Jesus in sweet society, as another puts it "In the hiding place of love, of inexpressible love which is beyond glory, for glory is revealed, this cannot. Such may be the nature of the glory which Christ had with the Father before worlds were made. It was before the manifestation of this majesty and glory that the wondering seraphim burst forth in a glorious trisagion to the praise of the Godhead three Holy, holy, holy is the Lord of hosts

Furthermore angels saw Christ as the Creator of worlds "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together and all the sons of God shouted for joy" (Job xxxvii 4-7)

When the Creator unfolded the portfolio of worlds and

Orbs of beauty and spheres of flame  
From the void abyss by myriads came

angels were there, and burst forth into a

#### TRIUMPHANT ASCRIPTION OF PRAISE.

The foundations of the world were laid in the atmosphere of praise. Here is clear, indisputable proof of the pre-existence of Christ, for the Creator was before His creation "All things were made by Him and without Him was not anything made that was made" Angels beheld in wonderment when in answer to the Creator's fiat, planets rolled along into their orbits, and suns and stars as if steered by a magic hand sailed into cloudy seas. They gazed with awestruck amazement as the breast of the heaving ocean was specked with great continents and the multiplied isles of the sea. They witnessed the earth carpeted with emerald green and draped with Joseph's coat of many colours. Long before geologists and seismologists studied the ages of the rocks, angels saw them rise like mammoth leviathans upheaving the boiling cauldron of the deep. Before this panoramic display of creative power and genius their ecstasy broke all bounds, the morning stars sang together, and the sons of God shouted for joy. The foundations of a perfect world, kindled into beauty unsurpassed and unrivalled by the smile of God, were laid amid an atmosphere of tumultuous praise—heaven above and earth below uniting in worshipful matin songs on the world's first sabbath morning.

Observe also that angels saw Christ in His theophanic appearances at rare intervals to favoured individuals. These pre-incarnate appearances of Christ mystified the angelic hosts. With what

#### UNDISGUISED INTEREST

they would follow those transient visits of Christ from His native heaven to this planet—a speck in the limitless universe.

Leaning over the battlements of heaven they saw "Jehovah's angel" wiping the hot scalding tear from the pallid cheek of lonely Hagar in the desert, and arresting the uplifted hand of Abraham about to sacrifice his precious son. He appeared to Jacob at Bethel,

warning him to retrace his wandering steps and to return to his father's house. One of the three men entertained by Abraham and lovely Sarai was none other than "the judge of all the earth," certainly a theophany. Daniel received a quickening touch in his mortal frame and attributed this physical healing to the interposition of Christ "Let my Lord speak," was the prayer that passed over his lips. Manoah and his wife came face to face with "Jehovah's angel." At his request Manoah offered a burnt offering to the Lord and as the flames were ascending toward heaven from the altar, behold their mysterious messenger ascended in the flame, while they both fell on their faces and cried, We have seen God. The presence of a fourth in the furnace in Babylon was like unto the Son of God. I anticipate the reply of the Hebrew lads had you summoned them out of the furnace "We would rather promenade the flames in the company of the Son of God, than dip our feet in the dewy grass of the meadow without Him." His presence tempered the flames to golden sunlight.

Observe in the fourth place that the angels of God saw Christ leave the bosom of God "the affectional nature" and assume the nature of man. They beheld the incarnation of Christ. The ultimate issue of the whole plan, necessitating such

#### A PRINCELY STOOP

and shameful death excited profoundest astonishment amongst the angels in heaven. There was little stir on earth when the celestial stranger touched its shores, but heaven was half emptied. For in the crude cradle slumbered the Hope of humanity. In the gentle breath which was heaving that infant bosom lay dormant the power of omnipotence. Those tender little feet too feeble to sustain the infant frame, are yet to tread the tempestuous waves of stormy Galilee. At the miraculous touch of that tiny hand, blind eyes will be opened, deaf ears unstopped and the tongue of the dumb shall be loosened. That soft baby wail is to speak to the wind and waves and they shall obey it, it will summon the dead from their sepulchres and they shall come forth.

Deny the miraculous virgin birth and the whole gospel story becomes an inexplicable enigma. Rather emulate the humble affrighted swains, who left their flocks and hurried to Bethlehem's manger to see this great thing that had come to pass. With what joyous spirits they worshipped the Saviour of the world.

Angels also saw Christ as "the Man of sorrows." Everything He suffered during His earthly career from the cradle to the Cross was worthy of angelic regard. They bent over Him as He grew from babyhood to boyhood and from boyhood to manhood. Reverently they gazed upon scene after scene in His incomparable life. They saw Him when weakened by long abstinence he was assailed by the Devil and tempted. They

#### SAW THE ARCH-ENEMY'S RETREAT

as like a whipped cur he spread his dusky wings and departed leaving the Godman weary but victorious. Angels came and ministered unto Him. Angels witnessed His sorrow in Gethsemane when He took the cup and emptied it to its bitter dregs. They saw the big beads of bloodlike sweat rolling down His



fact and threatening His body with dissolution. They beheld the intense agony of His spirit and swifter than a stroke of lightning an angel came and ministered unto Him, wiping the ruby drops from His divine brow. Angels saw Him suspended upon a cross "as the scum of the universe," the world's dirty towel wrapped about His loins, the world's sin heaped upon Him. They beheld His sufferings, the unspeakable agony of the slow, lingering death, the merciless, pitiless sun beating down upon Him, causing the exposed wounds to turn gangrenous and to become inflamed, the exquisite agony of a parched tongue and the burden of His own weight as the nails would cause incessant anguish. Angels saw it all and regarded the scene with pitiful men and sorrowful hearts. Then they saw Him no more, for darkness covers the tragical scene like a funeral pall. He must tread the winepress alone. His body is not even dimly discernible in the ominous shadows. Forsaken of God, enveloped in outer darkness, what unutterable agony He suffered. His spirit was a harp of most exquisite sensibility, what unspeakable agony must have been His, when

#### THE THUNDERBOLTS OF GOD'S JUSTICE

scathed its strings, and the orphan cry of dread isolation broke the silence of that dread hour. "My God, My God, why hast Thou forsaken Me?"

Lastly let us observe that an angel wrested the keys from the skeleton hands of death, durst to tamper with the Roman Seal, defied all human and

superhuman powers and rolled the stone away. The Redeemer is risen with healing in His wings.

Conveyed by angels He ascended to the Throne, the triumphant procession winding its way through the stars, through the demon-infested regions. The procession halts outside the gates of solid pearl and I hear the archangel cry

"Blessed is He that cometh in the name of the Lord." "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

Hark, 'tis the voice of the angel warden of the skies

"Who is this King of glory?"

Then rolls back the thunderous chorus, every angelic voice rising to a crescendo

"The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in."

If you abide in Christ in daily fellowship, it will not be difficult to pray aright, for He has promised to abide in those who abide in Him, and the sap of the Holy Ghost, securing for you fellowship with your unseen Lord, will produce in you, as fruit, desires and petitions similar to those which He unceasingly presents to His Father.



#### Revival Blessings—Sick Bodies Healed

**Birmingham** (Pastor W. Barton) "Songs of praises"—sing the saints at Graham Street Tabernacle, for God has answered prayer. Continual droppings of blessing have been our portion in the past, and our Lord is still doing business in the same old way. A great deluge of pentecostal power has fallen during the past two weeks, flooding our hearts with joy. Pastor C. Johnson of Coventry having charge of the assembly during Pastor Barton's absence on holiday, his faithful preaching of the infallible Word has been blessed and owned of God, for in every service souls have found the Saviour, making the total of fifteen for the fortnight. A series of Bible studies have indeed spoken to all who were privileged to attend, and beholding Jesus our Great High Priest, we sing

"The half cannot be fancied,  
This side the golden shore,  
On there, He'll be still sweeter  
Than He ever was before."

Communion with our Saviour has been

very blessed, and at the various waiting meetings "heaven came down our souls to greet." Sixteen are rejoicing in a definite experience of the Baptism in the Holy Ghost, speaking in other tongues as the Spirit giveth utterance.

Many bodies have been delivered in answer to prayer, one sister suffering great pain with gall stones was miraculously healed. Another sister was healed of cataracts on the eyes, yet another brother of inflammation of the eyes, and two or three of abscesses.

A number of Coventry saints paid a visit one Wednesday, and with the joy of the Lord upon their faces their testimonies rang true. Truly our fellowship is with the Father and His Son, for the love of Christ is shed abroad in our hearts by the Holy Ghost.

As Pastor Johnson leaves us for Coventry the believers pray for the revival fires to spread so that Jesus shall see of the travail of His soul and be satisfied.

#### FAREWELL SWITZERLAND (concl.)

the farewell we got at Basel. At 12.25 a.m. we had just finished singing the International Hallelujah Chorus accompanied by an orchestra of guitars, when our beloved Principal gave a farewell message to the large crowd of friends. You should have heard his unctuous words, "If only the nations could catch the Spirit of Christ love would take the place of hatred." We had never heard such a silence in a railway station. Officials, porters and travellers all listened reverently while the story of Him who hath made peace through the blood of His Cross ravished our hearts. "God be with you till we meet again" was sung as the train departed and we left the representatives of nearly 6,000 souls won for Christ during the month's campaign.

#### LONDON CRUSADER RALLIES

A series of monthly Crusader Rallies is being planned. Watch for further announcements.



THE  
ELIM CRUSADER  
MOVEMENT  
OF THE  
BRITISH ISLES

# Elim Crusader Page

MOTTO

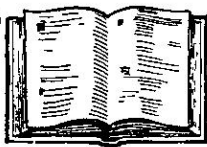
GOD'S BEST FOR US - OUR BEST FOR GOD.

Rivers of gold-mist flowing down  
From far celestial fountains  
The great sun flaming through the rifts  
Beyond the wall of mountains  
You should have seen those long hill  
ranges  
With gaps of brightness riven—  
How through each pass and hollow  
streamed  
The purpling lights of heaven "

Yes, you should have seen that and also the marvellous meetings Basel, where 130 surrendered to Christ in one service, at Zurich where over 500 decisions were made in two services, and at Berne, the capital, where 700 conversions took place in one day You should have seen the people stretch out their hands unto God The tokens of a spiritual hunger that was almost pathetic You should have heard them singing, " For you I am praying, I am praying for you " Of course, some were incredulous The same kind of people took that attitude when 3,000 were converted in one day at Pentecost You should have seen Zurich, the largest city in Switzerland It is one of the loveliest in the world Its waterways make it look Venetian The main thoroughfares are like a garden city with " Trees that look at God all day and lift their leafy arms to pray "

Divinely irregular and densely wooded hills garrison the west-end and lake-side, running away to the mountains and glaciers whose snow caps we saw gilded by the setting sun But better still you should have seen over 3,000 tightly wedged into the Music Hall, aisles, gangways and an overflow listening to the Foursquare Gospel through loud-speakers You should have seen the crowd of Varsity students that were there young men and maidens of handsome mind and make You should have heard that audience sing with uplifted hands, " There is pleasure in His service more than all You should have seen (Concluded on page 542)

## Personalities in the Book



V.—ESTHER

who risked her life for others

The romance of this Jewish girl is one of the most captivating stories of the Bible It seems to me that no writer of fact or fiction has pictured in so small a compass a more beautiful character, or one called upon to face trials more numerous or varied

She is introduced to us as an orphan, dependent on a relative, in a foreign country, and bearing the stigma of a captive race

Almost in a moment she is exalted to a high place in an Oriental court with its luxury, its laxity of morals, its deadly perils to body and soul

Then comes the big crisis of her life She finds a multitude of men and women who are bound to her by racial ties looking to her as their only hope They are doomed, she alone can save them To do so she must be prepared to lay down her own life She knows that even that may not avail, and her life may be thrown away without benefit to others With sublime courage she makes her decision and " counts not her life dear " that she might save those for whom there is no other way to be saved

The great lesson we can learn from this heroine is that if we would save others we must be prepared to lose all even life itself Our Master saved others! Himself He could not save

We can also learn some practical lessons from the way she set about her solemn task

She counted the cost She was well aware that the act she contemplated was likely to cost her life, that her only hope was the whim of the king who had banished her predecessor for a comparative life

She prepared to pay the full price Her message to Mordecai was " I will go in unto the king, and if I perish, I perish "

She sought the help of others Mordecai, all the Jews in Shushan, and her own maids were called to fasting and humiliation for three days and nights, before she went in to the king

She worked intelligently A simple appeal to the king might not have been sufficient to overthrow Haman and his designs, so she carefully planned to secure the king's favour before she made her request

God gave her the lives of those she sought to save, and He will give us the souls of those we seek, if we seek as intelligently and wholeheartedly

## Farewell Switzerland

Closing Scenes and Stanzas

By Pastor James McWhirter

(President of the Elim Crusader Movement)

The eight days' campaign at Geneva closed with the grand total of 1,855 conversions Also hundreds testified to healing Geneva is said to be the city of Calvin but we regret that the characteristics that won for it that distinction are no longer apparent From a relatively small beginning the numbers steadily increased until the Reformation Hall was finally filled with 2,300 people

The League of Nations is the most interesting institution in the city Mr Eustache Mazarachi, the International relations representative, personally drove us to and conducted us over the labour office The sacred pictures we saw were of the medieval variety A bust of Robert Owen (1771—1858) " given by the people of Wales " adorns the library The Head Librarian explained the index system for their 300,000 books Of the 500 clerks engaged 100 are English At least two of the staff are Foursquare, one being saved at the campaign Anticipation ran high when we met the Director of Religious Organisations, but it was disappointing to discover that he gave precedence to the social work of churches

Our last three engagements lay right across country to the opposite German border—over the hills and far away

' I call to mind those banded vales

Of shadow and of shining



A Group of  
Swiss Instru-  
mentalists  
whose playing  
captivated all.

(Continued from page 537)

faithfully adhering to His Word. If we forsake this truth in exchange for the plaudits of men, we sink immediately to the level of tiresome mediocrity. We cannot and

### DARE NOT LOWER THE STANDARD

for the sake of popularity

Then again our gospel would not be complete if we failed to announce the imminent advent of Jesus Christ. In a crooked and perverse generation it is our solemn duty to sound abroad the message of our Lord's forerunner, "Prepare ye the way of the Lord." He was a burning and shining light, proclaiming with convincing words the coming of his Lord. His words proved to be true. Messiah came as he had predicted, materialising his prophecies into actuality. We in these pregnant days have every justification for reiterating his prophetic words, for events are taking place in the social and political worlds without precedence in the history of all time. These signs are the unmistakable harbingers of both catastrophe for the world and rapturous bliss for the saint.

Paul taught and practised this gospel in his ministry, and he says of it that it is the power of God unto salvation to all who believe, whether they be civilised or heathen, Jew or Gentile. It is applicable to all classes and conditions of men.

There can be no doubt that the gospel embodying these principles is the only hope for man. It changes him from centre to circumference. His heart becomes the object of

### REGENERATING ENERGY,

and when the heart is dealt with a general cleansing naturally follows. It is not merely a gospel of anti-this and anti-that, depriving the sinner of the pleasure

he does get, but a surging dynamic which gives a new lease of abundant life. Such a gift that the pleasures and attainments of this age seem tawdry and worthless. People to-day are tired of restrictions and inhibitions, and if we preach denial alone our churches will become empty. The sinner will turn away in disgust from our miserable platitudes. Forensic sermonising may suit the ears of a congregation of lawyers and judges, but the man-in-the-street, constantly grappling with the demands of this hectic period in which we live, needs life. Something more than he at present possesses. Only the gospel of the grace of God can substantially meet his requirements.

To those of us who have received the word of deliverance and soul-healing, the words of the Lord Jesus Christ come ringing down the centuries uncompromising, unrelenting in their demands, "Go ye into all the world and preach the gospel to every creature."

"Freely ye have received, freely give!"

## Walking with God

God came down from heaven, and as He had walked with Adam before his fall, so now He walked with Enoch. He seems to have sought companionship and found rest and comfort in this one man, who in the midst of, and in spite of, all the darkness that was reigning around him could see in God one to satisfy him better than all the things, the pleasures, or the sins of the world. It is a beautiful picture that is brought before us—this old patriarch living far away in the country, probably amid beautiful surroundings, and yet brought constantly into contact with the people of the world whose lives were wicked, and who cared for none of the things of God which were so dear to his own heart.

## The Sceptic's Confession

THE following incident gives the account of a young man's conversion who had been a sceptic for years, but who found out the falseness of human reasoning before he died. When dying he sent for me to come and see him. I took the train to the town and drove to the house where he lay. I was startled to see the ravages of disease, his eyes were bright, but his voice was low. I sat by his side. He told me, "It has been dark with me, but it is brighter now. I think I see the light. I found out last night that I was a sinner, a vile sinner." Then the tears gathered in his eyes, but looking at me he added, "I want to tell you about my life. I've been a sceptic. I had a good education, but I began to pick the Bible to pieces, and when a young man begins to do that, you know that there are many things he cannot understand, and I was young. I could not see how Christ could be God. How His being taken by the Roman soldiers and nailed upon a Cross was any good to me. I read about Him and I thought He was a good man, and a crowd of cowards killed Him." He paused a moment then continued, "Now I want you to explain to me fully and clearly all about Christ."

Lifting a silent prayer to God, I read a few verses, then spoke to him of sin and the necessity of atonement. "Without shedding of blood is no remission." I spoke of the spotless humanity of Christ, proving Him to be God. I took him from scene to scene of the Saviour's life. We lingered by Gethsemane together and went on to Calvary. I spoke of the darkness and the desertion, His being made sin for us, who Himself knew no sin, and the holy God who could not look upon sin, forsaking Christ because He was bearing our sin. Then I spoke of the resurrection and ascension, and of Christ in heaven, because sin had been put away there—because God was satisfied with what He had done for the sinner. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 1:16)

He whispered, "I see it now, I believe it too, I thank God the barriers are broken through at last."

He had been to God about his sins before I saw him, and now he grasped the finished work of Christ clearly.

## Classified Advertisements

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

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

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

### SITUATIONS VACANT.

**URGENTLY** needed in September, strong companion attendant for home nursing, light housework and needlework. Salary about £50. A quiet considerate home. Apply, writing first, the Misses Watts and Sevin, 20, Denmark Villas, Hove. B1806

**YOUNG Lady (16-18)** required, with previous office experience, typing, etc. Preferably Elim Crusader. Apply in own handwriting to Box 337. "Elim Evangel" Office. B1807

### MISCELLANEOUS.

**CONCERTINA** wanted.—A young man, an Elim worker, with splendid musical talent, anxious to learn the concertina for use in open-air meetings. Would someone who has an instrument they are not using be willing to consecrate it to the work of the Lord? If so, please write Box 336. "Elim Evangel" Office. B1798

### MARRIAGES.

**GAUNT : LE TISSIER.**—On August 2nd, at Elim Foursquare Gospel Church, Vazon, Guernsey, by Pastor W. F. South; Pastor Albion Sydney Gaunt to Elsie May Le Tissier.

**HOCKING : BALE.**—On August 6th, at the Elim Tabernacle, Springbourne, Bournemouth, by Pastor H. O. Bale, assisted by Pastor J. T. Bradley; Robert William Thomas Hocking to Enid Lily Bale.

**PETTITT : TENNANT.**—On August 4th, at the Elim Tabernacle, Fowler Road, Islington, by Pastor V. S. Pritchard; Christopher David Pettitt to Esther Margaret Tennant.

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

**A NICE ROOM** to let, furnished or unfurnished, with breakfast if desired, highly recommended; also dry basement room for storage. Miss Dowling, The Herbalist, 223, Ebury Street, London, S.W.1. B1801

**FLAT, E. Dulwich.**—3 or 4 rooms, re-decorated, use of bath room, all conveniences, moderate rent, quiet house, Pentecostal. Write 217, Upland Road, S.E.22. B1794

**TO LET.**—Sitting-room and bedroom with use of kitchen and piano, 6 miles York, good bus service. (Foursquare.) Stamper, "Wilsta," Princess Road, Stremsall, York. B1795

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

**ABERYSTWYTH.**—Apartments and bed and breakfast, near Elim Church Guild Room, Portland Road. Apply Mrs. D. W. Evans, 6, Northgate Street. B1723

**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. B1796

**BOGNOR.**—Holidays are Jollidays with Mr. & Mrs. Hollyman; own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyetimber, Telephone Pagham 70. B1752

**BLACKPOOL.**—Clean, quiet, comfortable apartments; double bed and attendance 3/-; room for six only; 1d. car North pier; one minute Stanley Park. Pentecostal. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B1775

**BLACKPOOL.**—Comfortable and restful apartments, modern conveniences, fires; recommended by Elim pastors, Christian fellowship, near assembly; 1d. tram to promenade, moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B1805

**BOURNEMOUTH.**—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated near sea; gardens, cars, alfresco teas on lawns; reposeful conditions, from 42/-. Phone Boscombe 1248. Jones, 9, Walpole Road, Boscombe. B1790

**BRIGHTON.**—Bed and breakfast 21/-; board-residence 35/- September; good food and attendance, near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1788

**DOUGLAS, Chatsworth, Fort William, near Fort Anne.**—Full board 7/6, no extras, separate tables, excellent cuisine, good cooking, magnificent sea views, sun lounge; well recommended. F. C. Blinkhorn. B1793

**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. B1769

**EASTBOURNE.**—Comfortable board-residence 40/- week, or bed and breakfast 21/-. nice locality, quiet homely people, close to bus for Tabernacle and sea. Also have bed-sitting room for permanent, with Put-up-up in. Mrs. Lee, "Astarie Villa," Astarie Avenue. B1791

**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, Rodenhurst Road, Clapham Park, London, S.W.4.

**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.

**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. B1626

**HOVE.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton Assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1706

**ISLE OF WIGHT, Ryde.**—Bed and breakfast, terms moderate, homely and comfortable, accommodation for four Crusaders, Elim member. Mrs. Jeffery, 8, Swanmore Road. B1799

**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. B1606

**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. Phone 311. (Member of Elim Foursquare Church.) B1779

**KESWICK or Derwentwater.**—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1596

**NORTH CORNWALL.**—Comfortable farm-house, homely, 14 miles from bus route of the North Cornwall coast; Foursquare preferred; 35/- weekly, including everything; open to accommodate right away. Mrs. E. W. Hopper, "Blagdon," Jacobstow, nr. Bude. B1667

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