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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 31

AUGUST 3, 1934

Twopence

SAVIOUR



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER

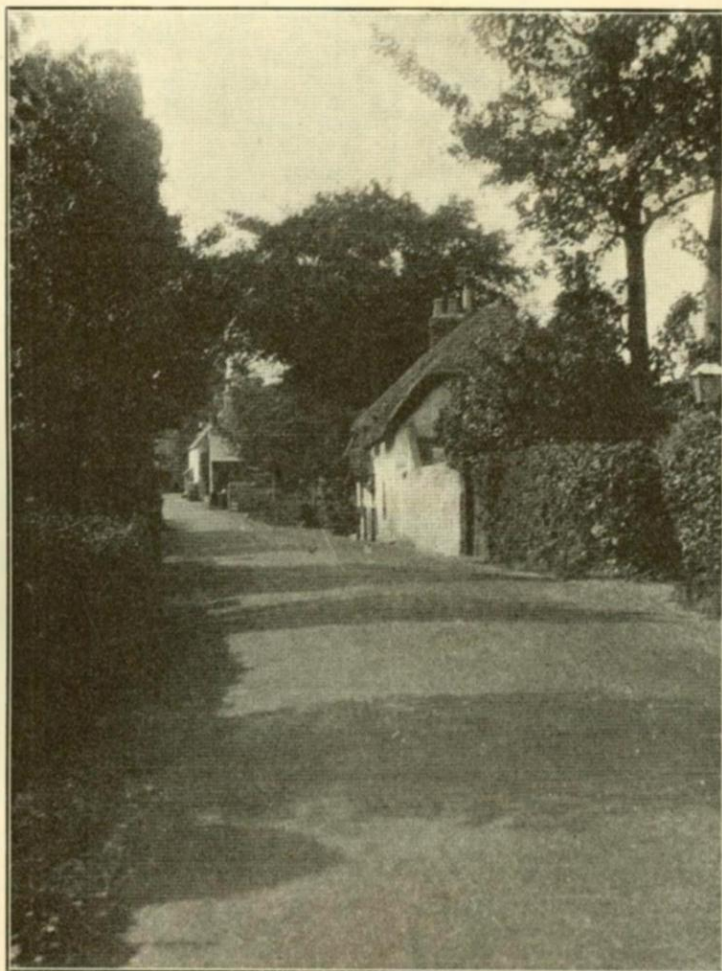


Photo by]

[E. C. W. Boulton

AMID SYLVAN SURROUNDINGS

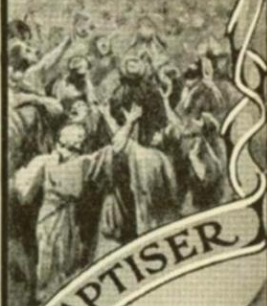
COMING KING



"I  
will  
come  
again."

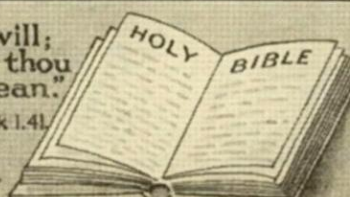
John XIV. 3.

BAPTISER



"I will;  
be thou  
clean."

Mark 1.41.



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

John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

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

Vol. XV. August 3, 1934 No. 31

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## Principal GEORGE JEFFREYS and Revival Party's Revival and Healing Campaigns

**WINTON, Bournemouth.** Tent pitched in Hawthorn Road (off Wimborne Road). Sunday, July 29 to Thursday, Aug. 2. Sunday, 3 and 6.30. Mon., Tues., and Thurs., 7.30. Wed., 3.30 and 7.30. Followed by campaign by Evangelist T. W. Thomas, commencing Aug. 4.

**BARKING, London.** In the Large Tent pitched in London Road (the main road from East Ham to Barking). Wednesday, Aug. 8 to Sunday, Aug. 19. Sundays, 3 and 6.30. Every week-night (except Fridays and Saturday, 18th), 7.30. Thursday afternoons, 3.30.

**CRYSTAL PALACE, London, Saturday, August 18.**



**CATERHAM.** 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.

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

**PUTNEY.** Every Monday. Evening Institute, Hotham Road. Foursquare Gospel services, 7.30 p.m. Evangelist E. Dainton.

# Come to the Great Foursquare Rally

at the

## CRYSTAL PALACE

(LONDON)

### SATURDAY, 18th AUGUST

Special Features all day from 10.15 a.m.

(See page 486)

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 18th August. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

**ILLUSTRATED PROGRAMMES.** 2d. each from Elim Centres, or the Accountant (address above).

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

**SUNDAY SCHOOL SCHOLARS AND CADETS** may obtain tickets from Sunday School Superintendents at 3d. each.

**RESERVED SEATS.** A number of reserved seat tickets for the baptismal service and evening service in the Centre Transept are obtainable from the Accountant (address above) at 1/- per seat for each meeting. All other seats and admission to all meetings free.

**LONDONERS.** Cheap fares by rail and easy access by bus and tram.

**DAY VISITORS TO LONDON.** Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

**OTHER VISITORS.** Those wishing to prolong their stay can be accommodated at Elim Woodlands and enjoy fellowship with "Granny" Walshaw and others. Write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## August Conventions

**BRIGHTON, Aug. 6.** The Dome, 3 and 6.30. Speakers: Principal George Jeffreys and Revival Party. Aug. 7-9. Elim Tabernacle, Union Street. Speakers: Pastor W. G. Hathaway and Mr. James F. Welsh, M.B.E., R.N.

**GRIMSBY, Aug. 5-9.** Elim Hall, Tunnard Street. Speakers include: Pastors T. Tetchner and G. Miles.

**HULL, Aug. 5-9.** City Temple, Hesse Road, corner of Madeley Street. Speakers include: Pastors E. C. W. Boulton and J. R. Moore.

**LONDON, East Ham, Aug. 5.** Elim Tabernacle, Central Park Road. One day Convention, Sunday, 11 and 6.30. Speakers include: Pastor W. J. Hilliard and Mr. James F. Welsh, M.B.E., R.N.

**LONDON, Kensington, Aug. 5, 6.** Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include: Pastor W. J. Hilliard, and Mr. James F. Welsh, M.B.E., R.N.

**MERTHYR, Aug. 4-7.** Jerusalem Chapel, Court Street. Speakers include: Pastor G. Saunders.

**PLYMOUTH, Aug. 5-9.** Elim Tabernacle, Rendle Street. Speakers include: Pastors W. G. Channon and J. Tetchner.

**ROMSEY, Hanis, Aug. 5.** Latimer Hall, Latimer Street. Aug. 6. Town Hall, 3 and 6.30. Speakers include: Pastors W. A. Nolan and F. J. Slemming.

**SOUTHEND.** Christian Tabernacle, Seaview Road (off Southchurch Avenue). Bank Holiday, August 6th at 3 and 7 p.m. Special speakers.

# 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. 31

AUGUST 3, 1934

Fridays, Twopence

## Another New Elim Church Opened

Enthusiastic Scenes at Scarborough

By Miss B. TETCHNER

"PRAISE God from whom all blessings flow!" —for past blessings, for present blessings, for the blessings still future. To Him alone do we ascribe all the glory.

Remarkable scenes of enthusiasm attended the opening of Scarborough's new Elm Tabernacle by our beloved Principal and the Revival Party on Saturday,

Principal George Jeffreys and the Party, recently home from the great revival in Switzerland, found the same fire burning in Scarborough, as they took their places before the people in that crowded gathering, and opened the church in the same atmosphere of praise in which the foundation stone was laid.

Every available seat was occupied, extra chairs



NEW ELIM CHURCH OPENED AT SCARBOROUGH. A SECTION OF THE CROWD OUTSIDE

"The Elm Foursquare Gospel New Tabernacle was opened by the founder of the movement, Principal George Jeffreys, on Saturday afternoon. The Church was crowded for the ceremony, all available space being taken up. For some considerable time before the opening service commenced about five hundred people sang popular hymns and choruses." —"Scarborough Evening News and Daily Post," July 9th, 1934

7th July Long before three o'clock, the time of the opening the church was filled with people praising the Lord. Terrifically hot though the day was, no heat could deter these dear people from singing at the top of their voices the praises of their Lord. They had joy in their hearts which must come forth, even though they *did* perspire over it!

brought in, and yet people were standing down each side aisle and at all the doors of the church. Despite this, the Principal held the crowd spellbound as he graphically drew the picture of the Tabernacle in the Wilderness, especially dwelling upon the boards which enclosed the Tabernacle. Those boards, made of acacia wood, brought from the forest in their rough

state (typical of the sinner rescued from the forest of sin), were sawn and planed, and then fixed into silver sockets (typical of redemption), and held together by one bar running through the centre of each board. The bar, the Principal pointed out, speaks to us of the divine nature of Christ in the heart of each born-again man or woman, holding together the structure, the true Church, which consists of all believers.

Praise was the theme of the opening ceremony, and as the local Pastor dedicated the church to the service of Christ, he prayed that nothing should be allowed therein which would bring a slur upon the name of Christ, or lower the standard of the Cross.

Following the refreshment of the body, we had another feast of heavenly delicacies in the Jubilee Methodist Church, where several hundred people gathered to hear the Word of the Lord through the lips of His servant, our Principal. To the sweet accompaniment of the church organ, played by Mr. Edsor, the Elim Crusaders sang "Blessed be His Name," and at the close of that service four precious souls decided for Christ—a glorious ending to a wonderful day.

At the breaking of bread service on Sunday morning the Lord was present in mighty power. Pastor McWhirter's message went right to our hearts and we thanked the Lord for it as we worshipped Him in the breaking of the bread.

The Lord was present

#### TO SAVE AND TO HEAL

at the divine healing service in the afternoon. Nine more names were enrolled in the Lamb's Book of

Life, and many, we feel sure, received a definite touch of healing.

The final service on Sunday evening was a never-to-be-forgotten one. The church was packed—three people sitting on two chairs in many cases, extra seats put everywhere, and yet people were standing in the entrances to the church.

The Principal gave a remarkable message, and ten more precious souls came to the Lord, making a total of twenty-three for the week-end. Truly "the need of the world is Jesus to satisfy its longing soul," and we are so glad that twenty-three more souls have had that longing satisfied by the in-coming life of Christ.

What wonderful singing! What joy! And yet, what peace! Not a single person wanted to go home! The more we sang the more we wanted to sing. The little Elim Cadets who were sitting around and on the floor in front of the platform, sang at the Principal's request, and to the immense appreciation of the people, "Let me hide in Thee—Refuge there for me," in their sweet treble voices, led by dear "Granny" Walshaw. The Crusaders took up the strain, and then the congregation in a wonderful volume of sound echoed the prayer.

Thank you, Principal, for again helping us to draw

#### NEARER TO OUR LORD

Thank you, Mr. Darragh and Mr. Edsor for your inspiring song-messages which reached our hearts, and thank you, Mr. McWhirter, for stimulating our desires to strive for, not only the good, but the very best in our Christian endeavours and service.

## The Ear of Corn

"I AM an ear of corn of the harvest of 1930. There are twelve rows of kernels on my cob, and sixty kernels to a row. Twelve times sixty is my sermon, you will hear it?"

"On 1st May, 1930, a farmer planted me with four other kernels in the warm earth he had prepared for me, and there after many hours I burst the yellow prison and my soul began to mount toward

#### THE SUN AND THE AIR.

The very first day I appeared the farmer saw me and said, 'Thank God, the corn is up.' I thought, 'You may well thank God, He has done most of the work.'

"It is true the farmer toiled for days to prepare the soil, fertilising, ploughing, dragging, rolling, drilling, and he spent hours more in cultivating and harvesting his crop. Nevertheless, that is but a small percentage of the forces that made me grow. God gave him the soil to start with, and while the farmer tended us intermittently, God never ceased His care. He helped me push my rootlets down, and taught them how to obtain life from the soil. He guided my sprouts carefully upward, and showed them how to breathe in the air, and how to woo the life upward from the tiny rootlets. He gave the sunshine and the cool of the night with its welcome dew. He sent the rain, and

in time the wind to blow the pollen from the tassel to the silking ear. He taught me how to distribute the pollen to every growing kernel.

"In due time every kernel filled with milk, and then, just as He was beginning to turn the maple leaves from green to red, He changed my colour to gold.

"Then the farmer took me home and laid me on the table and said to his wife, 'How is that for seed corn? A man deserves some credit for raising corn like that.'

"I kept quiet, but I knew in my heart that God had done most of that work on me.

"That night the minister was there for tea, and I was pretty much the subject of conversation. Finally the elder said, 'Do you know, brother, that a famous teacher of agriculture has figured out that

#### MAN DOES ONLY ABOUT FIVE PER CENT

of the work on a cob of corn like that, and that God does ninety-five per cent? Anyhow, it looks to me as if God and you had done a pretty good job on that ear of corn. It looks as if He and you were partners, but say, how are you going to divide up with God?"

"Here the story ends. How should that farmer divide up with God? The answers are in the Book."

# The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

## VIII. "The Stones . . . Cry Out"

Part V—Joseph and Egypt

**T**HE early chapters of Genesis have had, as we have seen, mostly a Babylonian background, but now with the story of Joseph we are brought into contact with another country and its customs Palestine, lying as it did on the direct highway between Mesopotamia and Egypt, was alternately influenced by one or the other

Some years have passed since the events recorded in our last chapter. The memorable visit of Abraham's servant to get a wife for Isaac, and later the flight of Jacob from Esau's wrath to his uncle Laban in Haran are all now matters of history. Jacob is home in Canaan again with his numerous family and his unwise partiality for his son Joseph.

It might be helpful if for a moment we digressed to ask the age-old question why God preferred Jacob to Esau. Humanly speaking, Esau is much more attractive with his bluff, hail-fellow-well-met manner, than is Jacob, the mean-spirited intriguer. In the scripture we read, "Jacob have I loved, Esau have I hated," and this statement has been taken by the sceptic to show the unfair partiality of God, while even the Christian, who has not carefully studied the lives and characters of these two men, is at a loss to explain the reason for God's choice. Much of the misunderstanding is caused by taking a passage in Malachi (1:2) as if it occurred in the middle of the story of the two brothers in Genesis, but these words, as the context shows were

### SPOKEN OF THE NATIONS

which had sprung from the two, according to the well-known usage by which the name of a great ancestor stands for all his descendants.

When the whole story is studied in Genesis, we learn under what conditions God's approval or disapproval were bestowed and we see that, as always, it is founded on character alone, while character, as always, is determined by the use or misuse of free-will. Jacob used his free-will amiss, it is true, and was punished for it. "Whatsoever a man soweth, that shall he also reap" is surely true. Jacob deceived his father and over-reached his brother at a bargain, but he in his turn was deceived by Laban and even by his own sons. Thus God marked His hatred of his sin. But although Jacob was mean and deceitful at the start, he was not wholly bad, "there was an angel in the marble," and God, like a great sculptor, with the tools of suffering and trial, set to work to get it out. Jacob, the supplanter, became changed to Israel, the prince who had power with God and prevailed, and becomes a standing proof of how a life can be changed when that life is yielded to God.

On the other hand, Esau with better chances than

Jacob, with a birthright he should have prized, cared for none of these things. He was good-natured and generous enough to start with and if he had cared to use the grace of God, which was as much within his reach as within Jacob's, he might have made

### A SPLENDID CHARACTER.

Instead, he deliberately chose an animal life and, as always, the man who follows the blind instincts of his lower nature becomes at last a character hateful alike to God and man. Thus Esau becomes a warning "lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. xii. 16).

It is not, however, with Jacob but Jacob's son, Joseph, that this chapter would deal. It is difficult for a parent to avoid feeling some partiality for some one of the children, but a wise father will not allow this feeling to appear. Joseph, being the son of his first love, Rachel, was naturally dear to Jacob for his mother's sake and no doubt his personal character was such as also to endear him to his father. When, however, Joseph began to have dreams in which he figured as the hero, all the hidden jealousy of his half-brothers was aroused.

With us, in this present day, dreams are but little considered, while in Bible days they received much attention. There can be no question about the dreams of Scripture, they were certainly prefigurative and important. Has this door of communication with the invisible been closed or have dreams ceased to be significant? The prophecy of Joel, quoted by Peter on

### THE DAY OF PENTECOST,

the fulfilment of which we are enjoying to-day, was that "I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams" (Joel ii. 28, Acts ii. 17). Then Elihu, speaking as he claimed in God's stead, says (Job xxxiii. 14-17), "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night . . ."

It is well known that dreams seldom arise during sound sleep, and in the simpler life of the ancients the sound sleep of physical tiredness would beget few dreams. Any that did come would be remembered. Whereas in our more complex existence of to-day the multitude of our interests, the high nervous tension of modern life are all conducive to a multiplication of dreams which, being more numerous and less vivid, make less impression on the mind. "A dream cometh through the multitude of business" (Eccles. v. 3). Yet, even in modern times dreams have been given which have had an importance for warning, guidance or for the detection of crime. Curiously enough a recent newspaper report gives the account of a dream which led to the detection of a crime. It appears that a coloured servant of a Virginian woman hotel proprietor sat down on the porch of the hotel

to await his mistress' return from a motor tour  
While waiting

### HE FELL ASLEEP

and about four in the morning heard, in his dreams, his mistress screaming for help. Next day the man with whom she had gone returned without her and the coloured man's suspicions being aroused, he told the police. Later they found the woman's body, she had been murdered.

The enmity of Joseph's brothers having been aroused they soon took the opportunity of removing him out of their way. Sent by his father to visit them one day, they sold him to Ishmaelite merchants who sold him in their turn to Potiphar, an Egyptian officer who was captain of Pharaoh's guard. The Hebrew word implies that he was the chief of the slaughter-men or executioners. In the East, the bodyguard of the monarch usually carried out any sentence of death which he might pass upon any of his subjects.

What Joseph's duties were at first in Potiphar's house we are not told, but it was not long before Potiphar discovered that God's blessing was upon him and he advanced him to the position of overseer. The record says "he was a prosperous man" (Gen. xxxix. 2) or as one of the older versions puts it "The Lord was with Joseph, and he was a lucky fellow."

Some little time after this the wife of Potiphar, named in Eastern poems Zuleekah, tempted Joseph to sin, but he, strong in the might of Jehovah,

### RESISTED HER ENTICEMENTS.

This story received confirmation by the discovery, some few years ago, of a papyrus roll containing the "Tale of the Two Brothers" which is now in the British Museum. In the first part of the story we have a faithful description of the life of the peasant farmer in Egypt. Anpu, the elder brother, lived with his wife on a small farm, and Batau, his younger brother, acted as his companion, steward and servant. The wife of Anpu conceived great affection for Batau. One day, when he returned to the farm on an errand, she told him of her love, Batau rejected her overtures, left the house, and went about his ordinary work in the fields. When Anpu returned to his house in the evening his wife told him a similar lie to that of Potiphar's wife and Anpu attempted to kill his brother. He, however, escaped and afterwards became a prince. Although only a tale of fiction there are some who think it may be based upon a traditional knowledge of the ordeal through which Joseph passed unscathed, and of the ultimate position he attained several centuries before.

It is remarkable that, while Potiphar was chief of the executioners, he did not cause Joseph to be put to death. However, we learn from another papyrus that Egyptian justice was very fair and even Pharaoh himself did not summarily deal out death to those who incurred his anger. The papyrus in question records a state trial of great importance in

### THE REIGN OF RAMESES III,

when men and women of all ranks of life were implicated in a treasonable conspiracy against the king. Instead of ordering them all to be put to death he deputed the judges to find out the truth and to punish

the guilty, at the same time cautioning them to beware of inflicting chastisement upon those who did not deserve it. Thus we see again that the Biblical record is true, even in the minor details, to the customs of the country. It is upon internal evidence of this nature that it can be proved that the writer of Genesis must have known intimately Egyptian customs. Genesis cannot therefore have been written by some later scribe but must have been written by Moses, who having been born and educated in Egypt, would have knowledge of the smallest details of its everyday life.

In reading the story of Joseph, we must remember, too, the fact that the Pharaoh who reigned at that time was one of the Hyksos, or Shepherd, kings. These were a race of nomad invaders, of Semitic stock, who conquered Egypt some time before the entrance of Abraham into Canaan. Their weapons were the sword and bow, while the Egyptians at that time trusted in hand to hand fighting with battle-axe and dagger, consequently the Egyptians were easily outranged by the superior weapons of their enemies. This fact explains the rather obscure statement of

### THE EGYPTIAN HISTORIAN

Manetho, who says, "there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them."

Later, when the sons of Jacob came to settle in Egypt they were given land in Goshen for "every shepherd is an abomination unto the Egyptians" (Gen. xlv. 34). Naturally, the native-born Egyptian had little love for any who were of the same racial stock and profession as their conquerors.

Returning to the story of Joseph in prison, we are told that God's blessing was upon him so that he was soon freed from his fetters and raised to the position of assistant warder. One day he had two new prisoners, Pharaoh's chief butler and baker. The profession of these two court officers suggests that the offence of which they were suspected was an attempt to poison the king. Oriental imagination has supplied the details which the Scripture does not furnish and the Mohammedan account of this matter is that a foreign king, then at war with Egypt, sent an ambassador seemingly to effect a peace but really to find means of slaying Pharaoh. A woman of his own country, then residing in Egypt, advised him to get in touch with either the butler or the baker with the purpose of poisoning the king. This he did, but found the baker more tractable and by the means of a bribe

### PERSUADED HIM TO HIS PURPOSE

On his departure, he visited the woman but as he could not see her alone, he merely said he had reason to be gratified with his success. These words soon reached the ears of Pharaoh, and as the negotiation for peace had come to nothing, a secret of some kind was suspected. The woman was arrested and tortured until she told all she knew, but as she could not state which of the two palace officers was guilty, the chief butler and chief baker were both thrown into

prison until it could be discovered who had consented to the crime \*

One night, these two officers both dreamed and Joseph interpreted the dreams. Three days later, in accordance with the interpretation, the chief butler was restored to his old position while the chief baker was hanged. The severity of this punishment, when it is remembered that the Egyptians were by no means given to inflict the sentence of death hastily or for light offences, seems to infer that the baker's crime was a serious one.

Although Joseph entreated the chief butler to remember him he did not do so and for some two years longer Joseph had to remain in prison. One night Pharaoh himself dreamed and the next day Joseph was hastily fetched from prison to interpret it. Once again we have an interesting sidelight on Egyptian customs, for although the command was so urgent yet Joseph stayed to shave himself (Genesis xli 14).

In Egypt, contrary to

#### OTHER EASTERN COUNTRIES,

shaving of the beard was practised by all from Pharaoh down to the meanest slave. The only one allowed to appear in public wearing a beard was the king and even his was an artificial and conventional one, which was strapped on to his face. In the Egyptian gallery at the British Museum this beard and its band can be seen on the sculptured heads of Rameses II and others. To the Israelites, on the other hand, the shaving of the beard was a sign of ignominy as we learn from the occasion when David's ambassadors returned with shaven beard from the court of the king of Ammon. They were so ashamed that David said to them, "Tarry at Jericho until your beards be grown" (II Sam x 5). Thus again we

\* Quoted by Kitto

see the truthfulness of the divine record, for had Genesis been written by a scribe of a later day, as is claimed by the critics, he would scarcely have made Joseph perform an operation which to the Jewish mind was an ignominious one.

We have only space, in closing this chapter, to draw attention to a striking confirmation of the seven years of famine which God foretold in the dreams of Pharaoh. The Nile is one of the longest rivers in the world, without the Nile and its annual overflow Egypt would be a desert. Its waters inundate the low plains along its banks,

#### IRRIGATING THE SOIL

and leaving a rich deposit of alluvium. Should it fail to rise sufficiently to overflow its banks a failure of the whole crop of Egypt would result and such failures do occasionally occur. There is historical evidence of a famine in A D 1064 which lasted seven years in consequence of too low a Nile, and the Arabic historian paints in terrible colours its results. The people of Cairo even killed and ate each other and human flesh was sold in the public markets!

At El-Kab, the residence of those native Pharaohs of the seventeenth dynasty, whose revolt against the Kyksos kings at length restored Egypt to its independence and raised up the "new king who knew not Joseph," there is the tomb of a certain Baba, who must have lived when the struggle with the foreigner was still going on. On the wall of the tomb is an inscription in which the good deeds of its owner are recorded with naive simplicity. Among other acts of charity which Baba performed, he states that "when a famine arose, lasting many years, I issued corn to the city each year of the famine." The evidence points to the fact that Baba lived towards the end of the reign of the Hyksos kings, that is to say the period in which Joseph was in Egypt and there is no doubt this inscription refers to the famine of his time.

## THE SON OF MAN COMETH

By ANDREW BONAR

WHEN those that upheld the banner of truth in Scotland had almost lost heart, and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread. The cry arose everywhere, "John Knox has come!" Edinburgh came rushing into the streets, the old and the young, the lordly and the low were seen mingled together in delighted expectation. All business, all common pursuits were forsaken. The priests and friars abandoned their altars and their Masses and looked out alarmed, or were seen standing by themselves, shunned like lepers. Studious men were roused from their books, mothers set down their infants and ran to inquire what had come to pass. Travellers suddenly mounted and sped into the country with the tidings, "John Knox has come!" At every cottage door the inmates stood and clustered, wondering as horseman after horseman cried, "John Knox has come!" Barques, departing from the harbour, bore up to each

other at sea to tell the news. Shepherds heard the news as they watched their flocks on the hills. The warders in the castle challenged the sound of quick feet approaching, and the challenge was answered, "John Knox has come!" The whole land was moved. The whole land was stirred with a new inspiration, and the hearts of enemies withered.

Brethren, if that was the effect of the sudden presence of a man like ourselves, what will the land feel, what will earth feel when the news comes, "The Son of Man, the Son of Man! His sign has been seen in the heavens!"

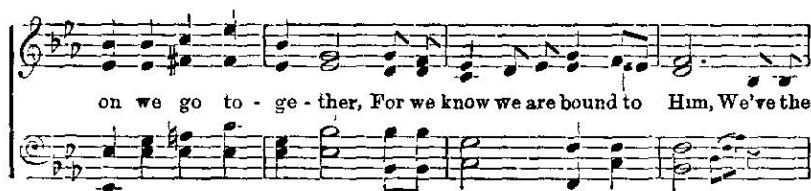
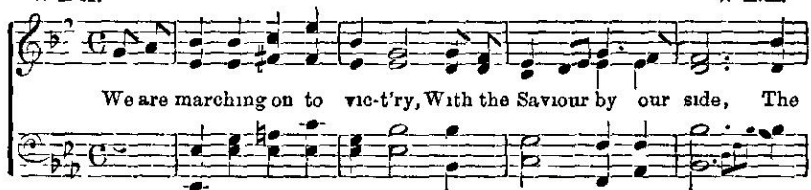
Meanwhile what should our attitude be? Every day let us go again and look upon the blood of the atoning sacrifice, look till we find our hearts burn within us with longing to know the love that passes knowledge, the love that has height, and depth, and length and breadth! Every day let us go to the shore, and look across to yonder throne—and the King! He is coming, Himself, wearing many crowns also for all that love His appearing.



# Victory

W E.H.

W E.H.



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# Bible Study Helps

## ENOCH AND HIS WALK.

Genesis v. 24.

### I. Enoch's Domestic and Social Life.

- 1 Meaning of his name (" Dedicated ")
- 2 A man of family (Gen v 22)
- 3 A long life (Gen v 23)

### II Enoch's Inward, or Spiritual Life.

- 1 Constant intercourse with God
- 2 Walked by faith, under the direction of God
- 3 Spokesman or prophet for God (Jude 14)

### III. Enoch's Life in the Sight of God

- 1 Had a testimony for God (Heb xi 5)
- 2 Translated by God (Gen v 24, Heb xi 5)
- 3 Record of his life preserved for God  
P O R

## JEREMIAH THE PROPHET.

Jeremiah i. 5-19

- 1 His Separation (v 5)
- 2 His Ordination (v 5)
- 3 His Humiliation (v 6)
- 4 His Commission (v 7)
- 5 His Encouragement (v 8)
- 6 His Preparation (v 9)
- 7 His Mission (v 10)
- 8 His Vision (vv 11-13)
- 9 His Revelation (vv 14-16)
- 10 His Courage (vv 17-19) —W I S

# Come to the Crystal Palace

Great Foursquare Rally on August 18th

Special features all day commencing 10 15 a m., concluding with Great United Meeting in the Centre Transept at 7 p m, when the preacher will be Principal George Jeffreys

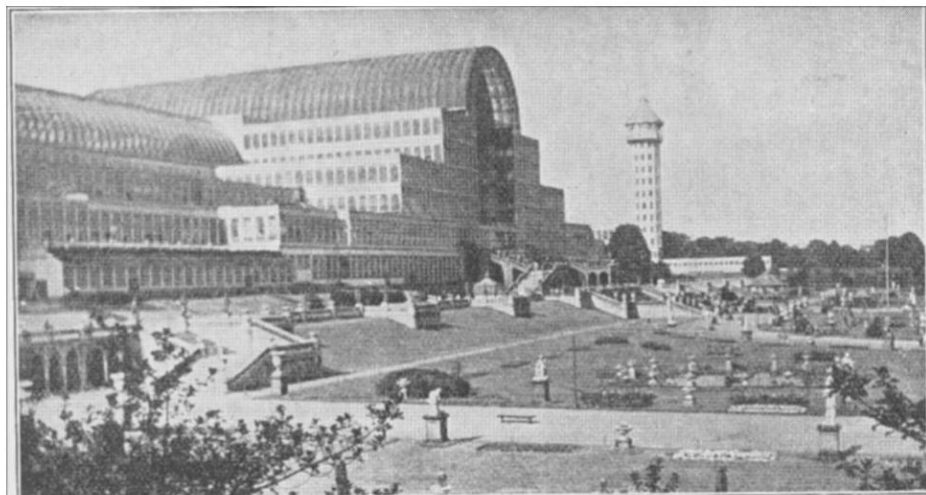


Photo by]

[L J Prentice,

## SPECIAL FEATURES

include

Divine Healing Services to be conducted by Principal George Jeffreys—Meetings for those seeking the Baptism of the Holy Spirit — Baptismal Service — Communion Service—Elim Crusader Rally—Sunday School and Cadet Rally—World Crusade Meeting — Special Singing by various Choirs—Service of Immortal Music—Lectures on the Tabernacle - Palestine Customs —Second Advent—Archaeology —Inspiration of Scripture, etc

Further particulars on cover ss.

# FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor V S PRITCHARD

**Sunday, Aug. 5th.** John i 19-34

"I knew Him not But—" (verse 33)

The knowledge of the Sin Bearer and the Baptiser with the Holy Ghost, can never be acquired by mere intellectual ability. There are thousands of people who know about Jesus, His Ancestry, Birth, Life, Death and Resurrection. Many efficient Bible scholars who yet lack the real knowledge of Christ and the Holy Spirit. It is only to those who submit to the entreaties of the Father, who "draws men to the Son," that the saving knowledge of the Lamb is vouchsafed. Submission to the call of God opens the eyes to realize that beyond history there is His story. The old, old story of Infinite Love. The love of the Spotless Lamb for the sin-stained. The really saved man can sing, "I have an interest in the Bleeding Lamb"—a "life" interest for "he that hath the Son hath life."

**Monday, Aug 6th.** John i 35-51

"And looking upon Jesus as He walked, he saith, "Behold the Lamb of God" (verse 36)

There are great crises in life when we as children of God are called upon to take our stand. We are called to witness of our position, by definite refusal to "do as Rome does." At such times we are keenly watched by the world. Nevertheless in the ordinary walk of life there is abundant scope to witness. "The daily round, the common task, may furnish all we have to ask." May the grace of our Lord so rest upon us, that in all the ordinary common things of life, the Life of Jesus may be seen in us as we walk. May we walk worthy of the vocation wherewith we are called. The world is always watching our behaviour in little things and will be won as they see Christ in us "as we walk."

**Tuesday, Aug. 7th** John ii 1-12

"This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory, and His disciples believed on Him" (verse 11)

How like Jesus. In the beginning the creation of the essential Jesus never deals in the superfluous.

How sweetly humble He was. At a humble wedding! For the commencement of His ministry He sought no ostentatious display. His glory was manifested in a quiet word to the servants! In a sweet sympathetic understanding of the case from the bridegroom's standpoint.

More wine was necessary for the continuity of the bride and bridegroom's happiness. Jesus supplied that need.

May the glory of Jesus be manifested

in us in thoughtful, loving consideration for others no matter how humble the circumstances.

**Wednesday, Aug 8th** John ii 13-25

"Lale these things hence. Make not my Father's house an house of merchandise" (verse 16)

The Lord Jesus Christ is zealous and jealous of His Father's house. As long as the love of Christ has free expression in and from the hearts of the saints there will be meat in God's house. To resort to worldly means to meet the expenses of Churches is not of God. Now as regards the other house, the physical body, we should be willing for Him to cast out anything of the bargaining spirit.

It is difficult to love the unlovable. We seem to get nothing for it. Is the court of the mind occupied by bargaining thoughts. When expended love meets with ingratitude does the trader snout. I told you so! He who is Love would drive the trader out and stands Himself in his place, and as we see Him we would say, "He loved me." "Beloved let us love one another for love is of God."

**Thursday, Aug. 9th** John iii 1-13

"Marvel not that I said unto thee, Ye must be born again" (verse 7)

Many a man has marvelled at the simplicity of salvation. It is "not of works lest any man should boast." It is not of earth, but from above. It was to Nicodemus, learned as he was, humiliating to be told that his old life was no good! He needed a new life, to see the Kingdom of God. New vision, new desires, new motives. Only the new birth can give these. The new life can only be entered into by a new birth. This new life is manifested, worked out, from the man who has accepted salvation. For it is God that worketh in you. It is His good will and pleasure that this glorious new life should be given vent, and so Christ be manifested in and through us, to His glory.

**Friday, Aug 10th** John iii 14-24

"God so loved the world that whosoever—" (verse 16)

Nicodemus heard these, to us well-known words, for the first time, so must each one of us if we are to be born again.

Many of us knew familiar words of scripture, perhaps were well versed in the repetition of them, but glory be to God, one day, we heard them for the first time! The Holy Spirit opened our spiritual ears and realizing we were in a perishing world and perishing with it, we too heard the Saviour say, "God so loved—whosoever," and somehow my heart said, "He means me! I'm lost! But God gave His

Son for me, to save me, the Guiltless for the guilty."

Such love won my heart, I took the Unspeakable Gift, and now He is mine. Hallelujah! I'm saved. Very simple and very enjoyable.

**Saturday, Aug. 11.** John iii 25-36

"He must increase but I must decrease" (verse 30)

Make room for more of Jesus by getting out of His way. What God can do with men who will stand aside, who seek no personal recognition, no self aggrandisement, advertisement or honour. We become truly great as we really decrease. How often we have sung "Oh to be nothing." Then God takes us at our word and allows someone to treat us so, then is our opportunity to prove Him and His grace.

This was Paul's secret of success as well as John's. Two truly great men because they were great enough to stand aside.

"Shrink not, oh child of God, but downward go.

Down into Death with Jesus, thou shalt know

The power of an endless life begin,  
And glorious liberty from self and sin."

## Following Christ

It is much easier to keep the fire burning than to rekindle it after it has gone out. Let us abide in Him. Let us not have to remove the cinders and ashes from our hearthstones every day and kindle a new flame, but let us keep it burning and never let it expire. Among the ancient Greeks the sacred fire was never allowed to go out, so in a higher sense, let us keep the heavenly flame aglow upon the altar of the heart.

It takes very much less effort to maintain a good habit than to form it. A true spiritual habit once formed becomes a spontaneous tendency of our being, and we grow into delightful freedom in following it.

Let us not be ever laying again the foundation of repentance from dead works but let us go on unto perfection, and whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Every spiritual habit begins with difficulty and effort and watchfulness, but if we will only let it get thoroughly established, it will become a channel along which currents of life will flow with divine spontaneity and freedom.—Sel,

**M**ANY people think of Christianity as a straight and narrow way with a dead-end and therefore they steer clear of the entrance. Such people think of the cross in Christianity and forget the crown, they consider the sacrifice without the reward, and the loss without the gain, and are most familiar with that stern legal term "thou shalt not." Naturally such a conception puts God in a wrong light, and if it were in the least a true definition of Christian life it would well nigh foredoom the gospel to failure, but thank God such a conception is entirely wrong, for Christ came to enrich the poor, and if it has to be admitted that Christian life involves some affliction, then it must be remembered that "our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory."

This text pre-supposes the natural poverty of man. This fact may be challenged for man generally regards himself as richly endowed. He has accumulated wealth, cultivated art and science, "found out many witty inventions," multiplied his comforts and increased his knowledge, but alas, so often man's riches are the signs of his poverty. His material wealth betrays his spiritual need. In gaining gold he loses God. "There is that maketh himself rich yet hath nothing," says the Proverbs. The urchin that finds a broken toy on the rubbish tip

#### THINKS IT A TREASURE;

his outlook has a lot to do with his ideas of value. So long as sickness scourges the mortal frame, so long as death mows down the rank and file of the human race, so long as time obliterates the name of men from the memory of earth, so long will man's natural estate be poor. While man is the toy of the elements, the slave of sin, the tool of the Devil, he will be poor. So long as despair, dissatisfaction and deficiency are the common experience the human race will need something more than the material wealth of the world. Man will never be rich with what he finds while raking the dunghills of materialism but he will ever be in danger of contracting the fever of covetousness. "The Man with the Muck Rake" misses the grandeur of the heavens. And what of knowledge, that great hope of the world? What message have the schools to offer? What new road to happiness can they open? Watch the learning of the schools build up the history of the human race for the past sixty millions of years with the aid of just a few bones discovered in different parts of the world. That is knowledge discovering the evolution of man. Out of this theory has issued the philosophy of "the survival of the fittest." Man must be his own Saviour. This teaching God describes through the prophet in these words, "And all our righteousnesses are as filthy rags" (Isaiah Ixiv. 6). Thus

## The Riches

By Pastor

*For ye know the grace of our Lord Jesus Christ, who became poor, that ye through His*

knowledge has provided us with a gospel of rags and bones. Man need only lack one thing and he is poor, no matter what else he may have.

#### "ONE THING THOU LACKEST"

said Jesus to the rich young man, and Jeremiah the prophet adds his wisdom in these words, "Therefore I said, Surely these are poor, they are foolish for they know not the way of the Lord." Friend, spend a little time in stocktaking, and remember when you behold the emptiness of your Christless heart, that He can fill the void with the eternal riches of Christianity.

The poverty of Christ is in the past tense. He was poor, and His poverty lasted only for a little while, yet when He was at His poorest with no material possession but a loin cloth, He was richer than the bloated capitalists of earth, for He put paradise at the disposal of the dying thief, and at the hour of His deepest poverty He was paying the debts that the human race owed to God. Christ became as poor as sin. "For He hath made Him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." There is nothing so revolting, so hideous and so grievous to God as sin, though often it hides behind all kinds of masks and names and is often well dressed. Christ bore in His body the accumulated poverty of the ages—the sins of the world were heaped upon Him, and He bore it out of God's sight that we might partake of God's perfection. Thus the righteousness of God is reckoned to those who believe on Christ. "The righteous hath hope in his death," says the Proverbs, for righteousness is wealth that a man can carry beyond the grave. Death is the

#### BANKRUPTCY OF MATERIALISM,

for though earth provides us with plenty to live with, it provides nothing to die with, but the riches of the righteousness of God in Christ pay our passage into heaven, where we can enjoy an inheritance incorruptible, and undefiled, that fadeth not away.

Men are concerned with how to live more than with how to die. We are often reminded of this, so let us see how Christ can enrich life. Men value money because of its power to change inferior circumstances into superior ones. When a labourer

# Christianity

LONGLEY

*What though He was rich, yet for your sakes He  
might be rich*—II Corinthians viii 9

comes into a fortune he wears out less shoe leather in walking and soon becomes the proud possessor of a timousine. Gold helped Spain to become one of the premier nations of the world during the reign of Elizabeth of England. The Apostle James speaks of those "rich in faith" (James ii 5), and faith, like gold, has the power to change circumstances, and not only circumstances, but lives as well. Bearing in mind that faith is wealth read Hebrews xi, and you will then be introduced into one of the money markets of heaven—a divine stock exchange. Tons of gold would have been required to have accomplished some of the tasks that faith accomplished. As an example what would have been the total cost of the workmen's wages for the demolition of the walls of Jericho? But by faith the walls of Jericho fell down flat. In verses 33, 34 we read of those "who through faith subdued kingdoms, wrought righteousness,

## OBTAINED PROMISES,

stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong." Men of like passions as we, and just as prone to fail, were transformed by the force of faith into strong characters that lived clean and holy lives, and were able to resist the strongest of temptations. The prayer of faith can heal our sick, even as Peter said of the lame man at the Temple gate "Yea the faith which is by Him [Christ] hath given him this perfect soundness in the presence of you all" (Acts iii 16). Faith is wealth of far greater value than money. When Christ takes up His abode in the heart He scatters these riches through the life, for faith is the gift of God and is by the Lord Jesus Christ.

Men desire money for the amount of joy they hope to purchase with it and as the joys of the world are very expensive and fleeting, money seems to buy very little. If joy is valuable the Christian is rich, for Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." That religion is not of Christ that involves a baptism of vinegar and a diet of lemons. Do not join the sect of the sanctimonious but become a Christian and have the joy of salvation. He that has the joy of the Lord Jesus Christ has more than many millionaires, for there are many rich ladies to-day whose hands sparkle with jewels but whose hearts

are like lead. The joy of Christ is independent of circumstances that are external, for Christ says it is in you to remain and it is full. The man of the world needs amusing for he has

## NO PERMANENT JOY.

The happiness of the Christian is full and free of charge.

Gold is scarce in these days but peace is scarcer. It is a rarity. Christianity is rich then indeed for it holds the promise of Christ, "Peace I leave with you, My peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In an age of collapsing thrones, revolutions, changing orders and perilous times this promise of Christ is fabulous wealth. He is rich indeed that need not fear the unknown of to-morrow, that is not troubled over what man shall do unto him because the Lord is his Helper. The peace of God which passeth all understanding shall garrison your heart if Christ is your salvation. Christ can offer peace because the distress of the age has in no way disturbed the security of the Rock of Ages. Christ left us more than a fortune when he left us His peace. There are many that are living in luxury to-day who cannot find rest for their souls because the memories of past iniquities disturb their conscience. Fears of the to-morrow, dim visions of an unwanted and unprepared-for future, thoughts of the passing of time and the approach of an inevitable end, the uncertainty of life, these and many other things torment the waking hours of those earth-bound hearts. If a man had to lose the wealth of the world to gain the peace of God he would profit by the transaction.

Christianity is not ritual but riches. It is not a necessary respectability but

## A PROFITABLE INVESTMENT

and he that accepts Christ gets rich quick, for "in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him" (Col ii 9, 10). In these days of distress and unemployment many people have been obliged to use the strictest economy, and it is sad to behold the meagre way in which these people have to live but it is sadder still to see many Christians for whom Christ died to enrich, living in a state of spiritual economy, and having a bare existence on one meal per week of the Word of God, prayer only as the last resource when all other things have failed, poor in faith, scanty in joy and spasmodic in peace. Sadder still is the sight of the man in the far country, trying to satisfy his soul on the food of the swine, dying on a diet of skins and husks of the carnal life, when Christianity can enrich.

Friend, leave the meagre existence of material things and enjoy the rich living of Christianity by taking Christ as your Saviour.



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

### God's Help is Nearer than the Threshold

1914-1934.

TWENTY years ago on that memorable and fateful 4th August, England was precipitated into what proved a perfect cataclysm of carnage. Ere the sword was sheathed Europe was drenched in the blood of its sons. Hundreds of thousands of hearts were mortally wounded, and countless homes were destined to be left desolate for aye. To some of us it seems but yesterday since we heard the tramp, tramp of the troops, as they marched to the accompaniment of those lilting airs, singing their way to the supreme sacrifice. The flower of English manhood marching to the shambles.

Looking back o'er the past two decades we may well ask, what is the legacy which the Great War left to posterity? What has been the harvest of those four fearful years? Are the nations nearer God? The world paid a terrible price for what? Did November 1918 see the fires of international strife finally extinguished, or are the embers still smouldering, ready to leap into devouring and devastating flame once more? Did those bloody years purge the nations of their impurities? The lust for lordship and the demand for dominion still exist. Those latent militant passions are waiting to regain the reins of empire. How soon may we hear the war drums beating again? The painful memories of that time of world travail should drive the Church of Christ to her knees in prevailing prayer. Whatever faces the world in the shape of tribulation, the Church of God should not be found wanting—she should be ready with undimmed light to stand as a beacon in the hour of catastrophe.

### The Elm Crusader Movement.

SINCE taking over the Editorship of the *Elm Evangel*, it has been found necessary to relieve Pastor Boulton of his work in connection with the Elm Crusader Movement. Pastor James McWhirter has now been appointed President, and Mr D B Gray Chief Crusader Secretary.

#### ANONYMOUS GIFTS

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Foreign Missionary Fund Ryde (L.L.), £1, Northampton (A Fellow Worker), 2/6.

### Whispers from Within the Veil.

## The Harbour of the Harassed

By Pastor E. C. W. Boulton

"The Lord will be the harbour of His people"  
—Joel iii 16 (marg)

"O resting place of faith! O Love's abode!  
O sacred hiding place! O Heart of God!"

WHAT a precious and stimulating thought this passage contains and conveys to those whose path has led through the deep and tumultuous waters of prolonged test. Those who have battled against wind and storm for many a weary league. To them the vision of the divine haven where exhausted energies may be repaired, and spent strength may be renewed, must bring untold comfort. The long hours of anxious vigil, the gnawing fear lest faith should founder ere the friendly shelter of the harbour is reached, the terrible sense of strain, all to end at last within the safe retreat of those all-protecting Arms.

"Thou art Love' in Thee we find it at its highest, purest, best, Tender, changeless, and a Haven for our human heart's unrest"

And yet there is the danger that we may misunderstand the meaning of this inspired figure. We may come to see the harbour only as a means of escape from the uncongenial and unpleasant, a welcome way of withdrawing from the hard, stern realities of everyday life. We may be tempted to regard it as an opportunity of retirement from active service. We fail to discern that it is rather the place of equipment and enduement for conflict. The harbour is not the goal. This was Peter's mistake: he sought to make the mount his goal. But the harbour does not mean the end of effort, but the generation of mighty spiritual forces for future ministry.

It is in Thy changeless truth that strength and safety are found. It is as I hide me in the revelation of "what Thou art" that I stand undaunted and unmoved. Stayed upon the Immutable and Eternal my spirit is not caught in the currents of supposition or driven by the strong seas of conjecture. My being is deeply anchored to that "sure and steadfast hope" within the veil.

O my soul when thou art called to enter the valley of humiliation, and thy path leads through the deep shadows of crucifixion—crucifixion by the hands of those you love—sink down into those all-sufficient Arms. In thy sorest trial thou shalt discover the "greatness of His loving heart."

Blessed Lord, teach me that the moment of mortification shall prove the time of Thy manifestation, that the cup of bitterness shall give breadth to my vision, that Thy stripes shall bring me sovereignty, that the acceptance of Thy yoke means the renewal of my youth, that the frustration of my plans means the fruition of Thy purpose; that loneliness shall make life lyrical and lustrous, that brokenness shall lead to benediction, that Thy wounds shall make life winsome, that out of my emptiness shall issue a new emancipation, that Thy discipline shall give added spiritual dignity to life. Thus let me dwell in Thee—

"Till each yearning purpose  
Springs to glorious birth,"

# The Aftermath of Spiritual Exaltation

By Pastor E. C. W. BOULTON

**T**HERE is no time so favourable to the enemy of souls as that immediately following a period of religious exaltation. At such times the soul is peculiarly liable to attack, and particularly sensitive to depression and illusion. It would appear that seasons of spiritual ecstasy are often followed by periods of dangerous reaction. The peril of the pinnacle is obvious. No moment when balance is so vital to safety as when upon some dizzy height. And yet perhaps there is no time when the impulse to lose one's spiritual equipoise is so strong.

We trust that this article will not be regarded as a deterrent to spiritual quest. It is certainly not our intention to provoke fear in the breast of the Lord's people, we simply act on the axiom that to be forewarned is to be forearmed.

Most revivals of religion have their subsequent phase of reaction. Perhaps this is one of the reasons why in some Christian circles revivals are regarded with suspicion and meet with a very cold reception. After the mighty manifestation of divine power comes the inrush of Satanic assault. This is why in our estimation the novice should not be allowed to handle the results of revivals. It requires the tactful, skilful oversight of matured judgment and ripened experience if the highest and most permanent work is to be achieved.

So many who have been greatly used in the service of the Lord have suffered terribly in the hour immediately after

## SOME SPLENDID VICTORY

After the triumph of Carmel came Elijah's overwhelming depression in the desert. After Christ's baptism in Jordan, He was driven into the wilderness to face forty days of fierce temptation. It is often if not always so. Our triumphs are quickly followed by severe counter attacks of the enemy, ere we have time to enjoy the fruits of victory the foe flings himself upon us in furious effort to undo what God has done.

It is at these seasons of spiritual elevation that there is the greatest need to walk humbly and carefully before God lest the soul should succumb to spiritual pride. The words of the prophet Micah are appropriate here. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." The greater the manifestation of divine glory and power the more need to keep in the place of lowliness before the Lord.

Great spiritual uplift usually accompanies the outpouring of the Holy Spirit in personal experience. This may take the form of a kind of spiritual intoxication, and may last for some considerable time. The recipient often regards this state of transport as normal, and therefore expects that it will continue. Hence when the tide of rapture recedes, and the ecstasy in its most excessive and exuberant form gives place to a less exalted condition of mind and spirit,

there is the consequent danger of depression setting in. The soul will be well advised to guard against

## THIS TYPE OF ASSAULT,

and not become centred overmuch in the flood of delicious emotion which ravishes the being during these times of spiritual immersion. Such experiences are but the means to a higher and more glorious end, and subordinated to the will of God they will produce enduring effects. Like the showers that pass leave their aftermath of verdant vegetation, so these exalted moments may add a lasting beauty and potency to the life. But for the soul to settle down to the selfish indulgence of its craving for satiation is to miss the main purpose of that which the hand of God has wrought. The spiritual energy generated at such times is not to be spent in this way, it is intended to be turned into useful channels of service. We have known too many who have moved for years in a small circle of intensive soul culture, until that circle has become a prison from which escape seemed impossible. This cloistered type of Christianity is of little value in the rough and tumble of everyday life.

Then oftentimes great exaltation of spirit takes place when the believer is endowed with some spiritual gift. It may be that he finds himself giving utterance to a wonderful and rhapsodic flow of inspired words in an unknown tongue, or possibly through his lips there streams a veritable torrent of prophetic utterance. Or again it may be that God graciously bestows the gift of interpretation. The enemy is not slow to seize any advantage that such an occasion may offer to ensnare the enraptured believer. Let the child of God, especially if he be a young believer, carefully watch and see that he allows no

## SPIRIT OF SELF-GLORIFICATION

to possess him. The effect of such spiritual endowment should result in the elimination of anything in the nature of selfish exaltation. He should discourage and deplore any attempt to make himself a centre of attention or attraction. He may well regard with concern any spiritual manifestation which exalts himself at the expense of His Lord. His own spiritual enlargement should invariably result in the exaltation of Christ. The gift should ever be in subordination to the Giver.

Another possible peril to which the believer may be exposed subsequent to his immersion in the Holy Ghost is when he suddenly finds himself the channel through whom God imparts life to those that are sick. Remarkable cases of physical restoration and re-creation sometimes follow obedience to the inspired command to anoint with oil and lay hands upon the afflicted. It is at this point that the gifted vessel may find himself in danger of supplanting the Lord in the affection of those who have benefited through such ministry. To yield to any such seductions to self-glory will ultimately prove costly. They will rob the service of that sweet bloom of humility which gave

such lustre to the ministry of our Lord. The temptation of the enemy is to exploit the God-given power for self-advancement and self-aggrandisement. To make it a means of

#### MOUNTING TO PROMINENCE.

To find pleasure in the praise of men rather than in the approval of God. In this way a man may be found actually robbing God of the glory which rightfully belong to Him. God never invests the human instrument with power that it may prostitute it to its own ends. It is always for the exaltation of the Giver. Many a spiritual and moral tragedy may be traced to the time when the hand of self-assertion first plucked the forbidden fruit of self-elevation. Nothing so beautiful as to find the God-honoured worker hiding himself completely in his Lord—effacing himself in the exaltation of His Master—leaving the onlooker marvelling at the “treasure in the earthen vessel.”

At seasons of spiritual exhilaration, when the soul is revelling in the revelation of the risen Lord in some special and miraculous manifestation, there is great danger of neglecting the physical part of the being. Carelessness here may lead to prostration, and even permanent incapacitation for Christian service. The plan of the enemy is to push the unwary to extremes. Spiritual experiences be they ever so remarkable do not justify the disregard of common sense. Proper food and necessary exercise should be included in the normal life. God holds the believer responsible for the care of his body which is the temple of the Holy Ghost. A weak and sickly body may become the tyrant of the mind. It is well also for some extremely sensitive souls to bear in mind that God is full of tender pity, He knows the weakness of the human frame. He is not the harsh Parent portrayed by some of His people.

## Glory via Sacrifice

By Miss K ROYLE

“THE place of sacrifice is one of glory—it always will be.”

This statement was uttered by a pastor during a message delivered to his flock on the subject of “Faith,” and by the power of the Holy Spirit the words were to play upon the mind of the writer for days after, ever increasing in beauty and throwing out golden rays of divine truth.

In the book of Genesis, chapter xxii, the truth of this statement is confirmed.

Many of us complain when God tests our love for Him in some small way, but here we read of a man commanded by God to journey to Mount Moriah, there to offer up one so dear to his heart, his only son Isaac. Let us imagine for a moment

#### THE FATHER'S ANGUISH

as with his beloved son by his side he journeys to the mount in obedience to God's command. What terror must have filled his heart as on the third day he beheld afar off the place of sacrifice, but there lay ahead of the path of obedience a blessing from God which brought not only glory to himself but to all the nations of the earth (Gen. xxii. 17).

We can search through the Word of God and find recorded other incidents proving that truly the place of sacrifice was one of glory, but do not we see these words shine out in their full beauty as once again we visit the place called Calvary and gaze upon the bleeding Lamb of God, “who for the joy that was set before Him endured the Cross, despising the shame.”

From that place of sacrifice the glory light of salvation still shines, throwing out rays of pardon, liberty, peace and blessing to whosoever will believe and accept God's Lamb as Saviour from sin.

And for you, child of God, the place of sacrifice can become one of glory. Your heavenly Father may

call you from a large place of blessing to labour in a dry barren wilderness. He may desire you to sacrifice home and loved ones to work for Him in some far-off land. Perhaps as you journey in obedience your eyes may be too dim with tears to behold only the place of sacrifice afar off. Remember, that at the end of every path of obedience God's blessing awaits you.

When you come to the end of the journey and the offering has been laid upon the altar a blaze of glory

#### WILL ILLUMINE YOUR SOUL,

revealing at some time or other the purpose of the sacrifice, whereby many a weary, sin-stricken soul has been blessed.

The reason this message has been written is because the writer has proved the place of sacrifice to be one of blessing, and wishes to encourage others. A simple statement, spoken during an eloquent message on Faith, but unknown to the speaker, proved to be a call from God to one of his flock to make a sacrifice. It certainly appeared impossible that glory could ever follow the sacrifice God demanded, but after a year of waiting the glory light has begun to dawn and His purpose has been revealed.

May God bless these words to those who have heard the call and who are journeying to the place of glory via sacrifice.

## There is no Substitute for Spirituality

System, method, and organisation are essential and important in carrying on the work of saving sinners and edifying the body of Christ, but we must keep our organisation spiritual, for we may organise, and systematise, and specialise, but unless we spiritualise we will have dry skies while time flies and a thirsty world dies.—*Sel.*

# Margaret C. Bagshaw

“MY Beloved has gone down into His garden to gather lilies” The great Gardener has been gathering lilies in His garden, He has the right to choose which ones We might think that they had been cut off in their prime of life, having only had a comparatively short time to blossom on earth But they have not been plucked as we pluck flowers to wither, but to be transplanted to the Heavenly Garden, there to gladden His heart and to live on in endless day sheltered from the storms of life Thus we think of our dear co-worker and friend Margaret Bagshaw now called to “dwell with the King for His work”

She had first come in touch with the Foursquare movement at the campaign held in Hastings in 1927 Like many another she was very cautious before embracing its beliefs, but gradually she was drawn on and drawn in Soon she realised her need for an inlet of power and an outlet for service, and she came to London in 1928 for the great Easter meetings and received the Baptism of the Holy Spirit in Clapham From that time she was identified with the work of the Holiday Homes and the Elm Bible College

She placed herself

## AT GOD'S DISPOSAL,

and became heart and soul in the Foursquare movement, finding all her bearings and interests in Elm

It meant a sacrifice as she took her stand for the Foursquare truth, for it cut her off from friendships, and from worship and fellowship with those who were very dear to her

Having a very reserved nature she did not find it easy to give out to others, but she had a quiet ministry in the home, especially to some who were laid aside There are several, now in health, who can look back with gratitude to her loving ministry in their time of weakness and need

Pastor E C W Boulton spoke some true words of her at the graveside when he said she was “one whom we are happy to remember as a lover of Jesus Christ We may not be able to tell of glowing exploits, or thrilling experiences, but in describing our dear departed sister as a lover of Jesus we are paying one of the greatest possible tributes to her memory In the truest, deepest, and eternal sense she belonged to the One who redeemed her”

The following lines were

## FOUND IN HER BIBLE

written by a friend at the commencement of her illness—

Be still, be still My child,  
I want thee now to see  
The greatest victory in my life  
Lie still, I say to thee  
My pierced hands shall smooth those fears  
I fully understand

So now, may we not believe that the greatest victory in her life has taken place, and the challenge comes to each one of us to go forward, to buckle on the armour all the more firmly, and “not boast himself as he that putteth it off,” for there are yet great victories to be won

# PERFECT THREEFOLD REDEMPTION

By HENRY PROCTOR, F.R.S.L., A.V.I.

THE literal translation of Isaiah iii 4 “Surely He hath borne away our sicknesses, and carried away our pains” The “Visions of Isaiah” as the book is termed in the Hebrew, has rightly been called “The Gospel According to Isaiah,” for it is as truly a Gospel as those of the New Testament, setting forth as it does a coming Messiah for “the Spirit of Messiah within the prophets foretold all the suffering of Messiah and His after-glory,” and they strove to discern what that time could be, to which the Spirit of Christ within them was pointing, when foretelling the sufferings that would befall Christ, and the glories that would follow, truths into which even angels desire to look (I Peter i 12, Moffat and XXth Cent)

The truth about divine healing so plainly stated here, is incorporated and emphasised in the New Testament, for He who is the Yea and Amen came to confirm the promises made to the Fathers of a perfect redemption, for spirit, soul and body

For this purpose He bore the curse of the Law which included every kind of sickness (Deut xxviii 61) by becoming a curse for us as it is written

“Cursed above measure is anyone who is hanged upon wood” (Gal iii 13, lit)

So He bore even the curse which is pronounced upon the serpent for us (Gen iii 14)

The same word *Epikatarates* is used of the serpent as of Christ in these two passages

Of our

## FULL DELIVERANCE FROM THE CURSE

of sickness therefore there can be no doubt Why then does any Christian suffer pain and sickness? Simply because they live to some extent in the flesh and not in the Spirit, otherwise the law of the Spirit of Life would make them free from the law of sin and death (Rom viii 2) as Paul prays in I Thessalonians v 23) And perfectly sound may your spirit and soul and body be preserved; blameless in the presence of our Lord Jesus Christ which prayer is followed by the promise “Faithful is He that calleth you, who will also do it” (verse 24)

As, therefore sickness took its rise first in the spirit of man, and so proceeded outwards to his body, so in the full redemption which Christ has purchased for

(Continued on page 496).



# CONTENDING FOR THE FAITH

## Conquests of the Cross—Claiming the Crowds for Christ

### MINISTRY IN THE OPEN AIR.

#### Extending the borders

**Guernsey** (Pastor W F South) Times of spiritual blessing are being experienced at the Vazon Church, Guernsey Advantage is being taken of the summer season to bring the Foursquare Gospel message before the crowds in the open air, both on the sea-front and in the town. People are seen to remain during the whole service listening to the glorious singing of hymns and choruses, sung from warm hearts of experience.

The Church is filled for the gospel service, whilst other services are being well attended. The Sunday morning breaking of bread services are seasons of hallowed fellowship with the Lord and by the weekly



Pastor W. F. South.

Bible studies given by the Pastor or Mrs South the saints are being sustained and blessing is resulting.

The saints have now received further cheer by the announcement that an advance is being made immediately by the establishment of a 10ther Elim Church on the opposite side of the Island.

### EVANGELISTIC EXPLOITS.

#### Maintained Progress.

**Dundee** (Pastor J J Morgan and Evangelist A Kennedy) Although it is now fully two years since Principal Jeffreys first came to Dundee, the saints here are marching on with a firm tread, singing as they go, and continuing to do exploits for God.

The full meaning of the chorus "Jesus is my great unchanging Friend" has been realised, for amid the continual changes, He still remains the great unchanging One.

Outstanding events within the past few weeks include the Sunday school anniversary, at these services Pastor Morgan and Miss Kennedy spoke. On the Sunday evening when the latter made the appeal, after an inspiring message, six souls surrendered to the Lord. Quite a number of decisions for Christ have been made, and over a score have come into the fulness of the Holy Spirit. On a recent Wednesday a special visit to Edinburgh was arranged, when the Crusaders and some older friends formed a party numbering about seventy. After a refreshing cup of tea provided by the Edinburgh friends, the Crusaders took the service. They sang, recited, and ministered the Word of God with evident enjoyment and blessing.

Last, but by no means least, are the open air services which are being carried on with real enthusiasm born of God. In Dundee's new city square, the most central position obtainable, Pastor Morgan and almost the entire congregation are to be found each Sunday evening after the indoor service. Considering the large crowd of Foursquare Gospelers, it is no wonder that we are attracting a large number of men and women to listen to the gospel. This service is conducted under the capable leadership of our Pastor, and is well ordered, with special features as in the indoor services, such as solos, duets, and quartettes. The keynote of the testimonies and addresses is "What Christ means to me." We are not trying to preach to the people, but to reach them, and have found the clear ringing tones of a live-wire testimony have the power of arresting and attracting many. It is a glorious sight to see these congregations, numbering several hundreds, listening for about an hour. The meeting is interspersed with choruses and hymns, and

usually ends with a favourite psalm or hymn, in which all can join.

We praise God for all the abundant blessings we are receiving, and look forward to each new day with eagerness, knowing that there are blessings new to be received. Our hearts are rejoicing in the fulness of His wondrous love.

### TWENTY DECISIONS FOR CHRIST.

#### Hallowed breaking of bread services.

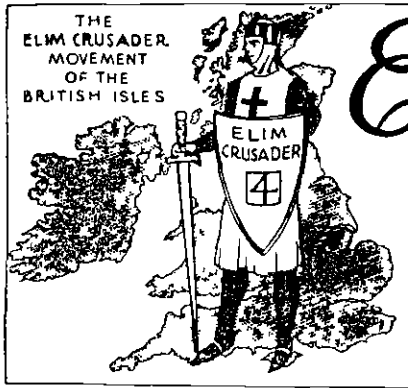
**Kensington Temple** (Pastor W L Kemp) We praise God for continued blessing on His work at Kensington Temple. Since our last report we are glad to announce numbers of conversions and much in the way of blessing from God. Over twenty precious souls have been led to know Christ since our Whitsuntide Convention. The work of love for God is indeed more than repaid when we see men and women turning from sin, with its degrading vices, to the Christ of God in His wondrous love and tender compassion. The prayers of all readers are solicited on behalf of these who are newly born in the faith, to the end that the work of grace commenced in their lives shall be consolidated and deepened, to the glory of God. Recently we had the pleasure of listening to the Sunday school scholars rendering a varied programme on the occasion of their anniversary, a report of which will be found in the "Young Folks' Evangel." We rejoice that the Master has claimed the lives of these young people, and we trust they will go on to be stalwarts for the Lord Jesus Christ. On this occasion we were delighted to welcome Pastor James McWhurter who was the special speaker. He preached from I John iv 10, and seven conversions were recorded.

Our breaking of bread services continue to be hallowed times of remembering our Lord in His death, and the Bible addresses prove interesting and instructive as God reveals His precious Word to the saints. We are anticipating greater things for the future of God's work at Kensington.

## DIVINE FELLOWSHIP

To carry conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle, which goes into the higher levels where cloudless day abides, and lives in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks, one, or at the most two, ever being seen at once. But the life that is lived unto God, however it forfeits

human companionship, knows divine fellowship. And the child of God who, like his Master, undertakes to "do always the things that please Him," can like his Master say "The Father hath not left me alone. I am alone, yet not alone, for the Father is with me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words "Then shall we know if we follow on to know the Lord"—George Mueller.



# Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD

## "KINGDOM COME" (Hugh Redwood)

By Pastor JAMES McWHIRTER

(President of the Elm Crusader Movement)

During the leisure of a holiday in the highlands of Scotland we wrote Mr Hugh Redwood in 1932 to say what a great blessing we had received from his "God in the Slums" and "God in the Shadows". In our enthusiasm we requested that he should write another. A gracious reply in his own handwriting informed me that something would have to happen before my wish could be gratified. After a little futile wondering about that "something" we made it a matter of definite prayer that the way would open up for this servant of God to give the world another "big story".

Although several volumes have appeared since from the same author, a third book of the same variety as those mentioned has recently arrived under the title of "Kingdom Come," though in the illuminating foreword it is stated that it is not a successor to "God in the Shadows". Certainly it is not, it is more. But in the evolution of the author's spiritual experience "Kingdom Come" stands in relation to the "Shadows". In the latter Peter Rawlings is a young convert giving his testimony, in the former he has become a preacher. It reflects great credit on the author that he has been able to free himself from the technique of literary style in order that he might drive his challenge and exhortation straight to the heart of men.

Here is a comparison that is not odious. Hugh Redwood is to the West what Stanley Jones is to the East.

In "Kingdom Come" a picture of Jesus is drawn that meets the need of our modern life of bustle and noise. We see Him in His re-incarnate spirit in close touch with life among all classes and conditions of men. We have seen Him in these pages turn the key in an Editorial desk in Fleet Street, catch a bus going east and in a few minutes alight at the Underground station to be borne along in the motley crowd of home-bound city workers. It is Him we see walking quickly in the dusk towards Nightmare Street in Dockland where sin has cast its deep dark shadow and its effects are revealed in their true colours.

"Kingdom Come" which is based on our Lord's Prayer is a concrete example

of how the prayer can be translated into action in every-day life. It shows that prayer is not something apart from life but that it belongs to life and that the degree of its reality can be tested by the hard facts of life. It will be of real interest to every Crusader to see what a serious-minded journalist has to say on the subject of praying for the sick. We heartily recommend our Crusaders to buy "Kingdom Come," and support by prayer Mr Redwood, who is the "News-Chronicler," Religious Editor.

## Interesting and Informing

Crusaders everywhere will note with interest the change in the Crusader Council. Pastor E C W Boulton, has, owing to his transfer to the Editorial chair been compelled to relinquish his position as National Crusader Secretary. His work amongst the Crusaders for so many years has been greatly appreciated and has been

### QUESTIONS ABOUT AMUSEMENTS.

#### Being a Summer Test for Folk on Holiday.

Do they rest and strengthen, or weary and weaken the body?

Do they rest and strengthen, or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to or remove one further from, Christ?

a source of great blessing to the work in general. Our beloved Principal still remains Crusader-in-Chief, and Pastor James McWhirter takes the office of Crusader President. We welcome the advent of Pastor James McWhirter to this new position of active Crusader leadership. The new Chief Secretary is Mr Douglas Gray, who is no stranger to the Crusader movement. Will Crusader Secretaries in future kindly address all their correspondence to the Chief Crusader Secretary at Headquarters.

The Battersea Crusaders still continue to render splendid service in giving cheer and blessing to the inmates of the local hospital.

We hope shortly to announce a Forward Movement programme for the Crusader work in general. Crusaders, watch for details.

## Two London Prison Visits Moving Scenes as Prisoners Listen to the Gospel Message

The return visit of the London Crusader Choir to Brixton Prison was a memorable event. A real Foursquare service was held. The singing of glorious old hymn tunes and the bright Elim choruses created a tremendous impression. In the absence of the Chaplain, Captain Martini of the Church Army warmly welcomed the choir. It was also our great privilege to have in our midst our esteemed "Foursquare" Prison Chief Officer, Mr E W Pearson, who has been so instrumental, in many places, of making these prison visits possible. He passed on a beautiful message to the men, which left many thoughts of the Saviour's love for the whosoever.

Mr Albert Edson, of the Revival Party, also accompanied the choir, and his singing and playing simply won its way into the hearts of the men. As the men march out—single file—to their cells, the choir and instrumentalists are singing and playing.

Jesus, Thou loving Saviour,  
Jesus, Thou blest Redeemer,  
Shedding Thy blood for me,  
That I might pardoned be,  
Jesus, Thou great Deliverer,  
Jesus, Thou conqu'ring Saviour,  
Dying on Calvary  
To set me free

The next scene takes us to Holloway Women's Prison. Shall we ever forget our first impressions. Hundreds of women—very young, and very old, face us, drinking in every word, listening with rapt attention to the message in music and song. The choir was given a most warm-hearted reception by the Deputy Governor, who has already asked for a return visit. The service has only just commenced. Two sisters are sweetly singing, accompanied by guitars, a piece which is reaching many hearts. "In that beautiful land" Tears are falling everywhere, memories are being awakened, the atmosphere is tense, for we realised that the One of whom we had previously sung about was in our presence.

He healeth the broken in heart,  
And bindeth up their wounds  
A broken and contrite heart,  
Our God will not despise

This stanza echoes through the chapel and, we are confident, has found a response in many hearts. The hour quickly passes and we pass out of the grey prison and wend our way to carry the same message at both Bermondsey and Spa Fields Churches, but our thoughts and prayers are with those we have left that many will pass from darkness into His glorious light through Jesus Christ our Lord.

## PERFECT THREEFOLD REDEMPTION (continued)

us, can life proceed outwards from the spirit of the faithful believer to his body

"If the Spirit of Him who raised Jesus from the dead lives within you, He who raised Christ Jesus from the dead will give life even to your mortal bodies, through His Spirit living within you (Rom viii 11-20) Moffatt also renders II Corinthians iv 11, "That the life of Jesus may come out in my body, may come out within my mortal flesh. This is the resurrection life of Jesus, which as we take His death into our bodies, comes out in our mortal flesh. So that we are now

### SHARERS IN HIS RESURRECTION

of which resurrection the Spirit now living within us is an earnest, a pledge, an instalment, the firstfruits of the bliss of the resurrection, the change from mortality to immortality for which we wait, the redemption of the body which means our full sonship, and our full recognition as sons" (Rom viii 23)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him,

for we shall see Him as He is" (I John iii 2) For "when Christ who is our life shall be manifested, then shall we also be manifested with Him in glory" (Col iii 4)

And of this glory we are already possessors, for He has already bestowed it upon us (John xvii 22) by means of the indwelling of both the Father and the Son, so that we "reflecting as a mirror the glory of the Lord, are being changed into the same image," from one degree of glory to another and higher degree of glory

But this glory is not, like that of Moses, on the face of the outward man, but on the face of our inward man, and therefore concealed by the veil of the flesh. This accumulated glory, which is day by day increasing, will shine forth at His appearing and glory, when He shall come to be glorified in His saints and admired, or marvelled at, in all that believed" (II Thess i 10, R V)

The glory manifested by every saint will add to His glory, for while "Christ is the glory of God, His Body is the fulness or completeness of that glory" (Eph i 23)

## "Not To-night"

**A**T the request of a friend, who heard me tell it, I am putting into print an incident which happened in my practice as a doctor, many years ago

I was called to attend a young married woman whose husband was a railway engineer. She was suffering



A GASP SLIPPED FROM ME AS I SAW  
IT WAS MY FRIEND

from pneumonia and was in a very critical condition. Her husband came to see me each evening before going on duty. The first time he came to see me, the crisis in the disease was approaching. I told him that I could give him no opinion as to whether his wife would recover until the crisis came. While speaking to him I felt I ought to ask him about his soul's salvation. I asked him if he was saved and urged him to get

right with God. He admitted he was not right with God and that he ought to get right, but said he would talk to me about it again.

Two nights later he came to get some medicine for his wife. In her case the crisis of the disease was passed and she was beginning to recover. I was glad to be able to tell him this and he was delighted. I then again asked him if he would not get right with God, bringing to his attention the great mercy of God in sparing his wife. "I do thank God for that," he said, "but I can't do what you ask me to-night, I will think it over and tell you some other time." I urged him to settle the matter of salvation then and there but he only said, "Not to-night."

Two days later he came again to get a tonic for his wife and again I urged him to accept Christ as his Saviour and confess Him as Lord. Again he admitted that it was the right thing to do but said, "I can't do it to-night, I am in a hurry and must go on duty at once." I held him a moment or two longer telling him this might be his last chance. Again he said, "Not to-night," and went away home and then to his duty.

I went home to bed and about four hours later was called by a policeman to come and attend ten injured in a train accident. I hurried with him to the spot and there saw the wreck of two trains which had met in a head-on collision. Hurrying forward to help, I came upon a prostrate body near to one of the engines. I took the wrist in my hand, only to find that the heart was stilled for ever, then turning the body over so that I might see the face, a gasp slipped from me as I saw it was my friend the engineer. Only four hours before he had said, "Not to-night."

Reader, how about you? Are you ready, if you should be called away as suddenly? If not, make it right at once. Call on God for mercy and accept what Christ has done for you. "Whosoever believeth in Him [shall] not perish" (John iii 16) —M W

**ELIM HOLIDAY HOMES**

**ABERDEEN.** 7, Queen's Gardens. Open until August 27th. Fine house in best locality. Splendid starting point for Scottish beauty spots. Miss Wylie.

**ELIM CAMP, Waterhall Valley, Patcham, Near Brighton.** Boys' Camp. July 28—August 11. No vacancies. Girls' Camp. August 11—25. Some vacancies. Apply to Mrs. White, Conquest, Link Lane, Wallington, Surrey.

**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.

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

**GLOSSOP,** "Beth Rapha." Near Derbyshire dales and Yorkshire Moors. Spiritual fellowship. Mrs. Titterton will be there during August. Apply to Mrs. Frederick.

**HOVE.** Girton House, Kingsway. Open until Aug. 31. On sea front. Miss Volekman and Miss Ching.

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

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

**BOURNEMOUTH.**—Bed and breakfast 21/- apartments, central to all parts, near buses and assembly, constant hot water, indoor sanitation; private sitting rooms and every comfort. Mrs. Sims, 86, Avon Road, B1759

**BRIGHTON.**—bed and breakfast or full board in quiet Christian home; Foursquare; also bed-sitting room (cheerful); permanent or for a period. Apply Mrs. Harwood, 33, Riley Road, Lewes Road, B1768

**BRIGHTON.**—Close to Elim assembly, trams, buses; bed and breakfast 17/6 a week single; sharing 15/- each; every comfort, good home, highly recommended. Mrs. Davis, "Ronceville," 142, Balfour Road, B1763

**BRIGHTON (Hove).**—Near downs and few minutes from Tabernacle and sea; bed and breakfast 25/- or full board two guineas; every comfort and convenience; privacy. Howard, 169, Old Shoreham Road, B1782

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**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.

**HASTINGS.**—Lady and daughter can take paying guests in comfortable Christian home; near sea and Foursquare assembly, every comfort; good locality; terms moderate. Apply Mrs. Simmons, 73, Mount Pleasant Road, B1764

**HOVE.**—Board-residence, quiet, comfortable and homely; few minutes sea; 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1629

**HOVE.**—Home from home; board-residence, with or without board; select neighbourhood; close to Tabernacle, and buses to all parts; near sea; highly recommended. Mrs. Andrews, "Malmains," 37, Marmion Road, B1656

**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

**HOVE.**—Bed and breakfast or part board; Sunday meals (optional), indoor sanitation, bath, clean and comfortable, close to assembly, shops and sea; moderate charges. Mrs. Baker, 247, Portland Road, B1756

**HOVE.**—Board-residence with or without board; easy access to sea and downs; buses pass door; near to Brighton assembly; Foursquare. Apply Miss R. Wood, 7, Goldsmid Road, B1780

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

**ISLE OF WIGHT, Shanklin.**—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Athlerley 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, B1535

**LONDON.**—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1652

**LONDON.**—Lady thoroughly recommends quiet comfortable room with lounge, close Kensington Temple; good food and attendance; invalids considered; constant hot water. Telephone Park 7858. 139, Holland Park Avenue, W.11. B1785

**NORTH CORNWALL.**—Comfortable farm-house, homely, 1 1/2 miles from bus route of the North Cornwall coast; Foursquare preferred; 35/- weekly, including everything; open to accommodate right away. Mrs. E. W. Hooper, "Blagdon," Jacobstow, nr. Bude. B1657

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**SCARBOROUGH.**—Visitors requiring accommodation, apartments, central, please write, Mrs. Burdett, 9, Elders Street, B1771

**SHANKLIN.**—Thornbury Guest House, ideal position, two minutes from cliffs, lift, and Kents Green; large garden; recommended by Elim workers; moderate terms. Apply Miss E. Fyfe, Phone 230, B1674

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**WITH CHRIST.**

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**TAYLOR.**—Mrs. M. A. Taylor, aged 71, member of Elim Church, Huddersfield, passed peacefully away June 16th. Funeral conducted by Pastor W. Leslie Taylor.

**WHITELY.**—Mrs. Sarah Whiteley, aged 79, of Huddersfield, passed peacefully away July 12th. Funeral conducted by Pastor W. Leslie Taylor.

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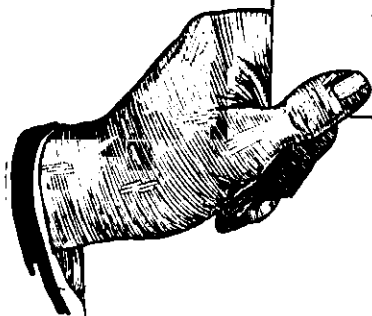
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