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# The Eliim Evangel AND FOURSQUARE REVIVALIST

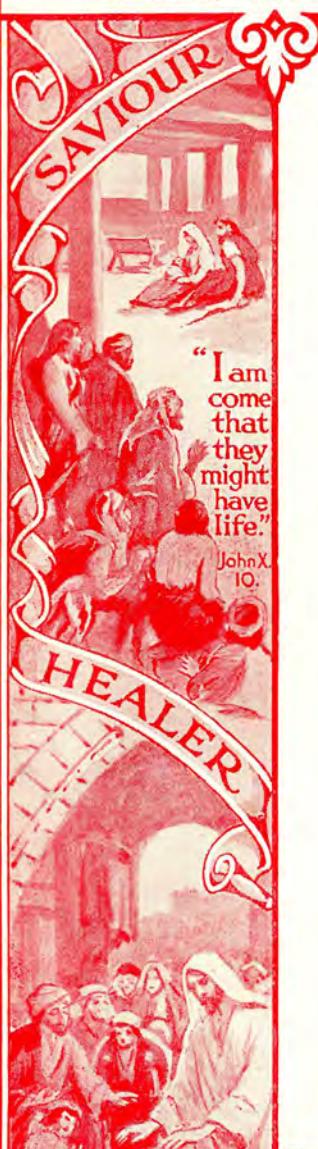
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

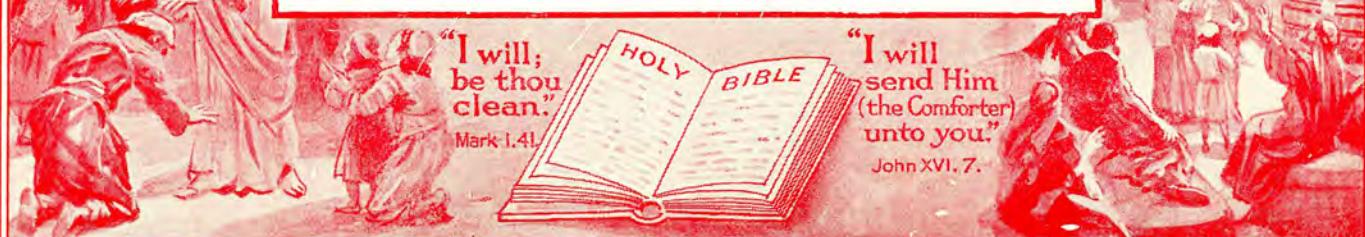
Vol. XVII., No. 33

AUGUST 14th, 1936.

Twopence



"FOR I AM  
**PERSUADED**  
THAT NEITHER DEATH,  
NOR LIFE, NOR ANGELS,  
NOR PRINCIPALITIES,  
NOR POWERS, NOR  
THINGS PRESENT, NOR  
THINGS TO COME, NOR  
HEIGHT, NOR DEPTH,  
NOR ANY OTHER CREA-  
TURE, SHALL BE ABLE  
TO SEPARATE US FROM  
THE LOVE OF GOD,  
WHICH IS IN CHRIST  
JESUS OUR LORD."



## The Elim Evangel

AND FOUREQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

**Vol. XVII.      August 14, 1936      No. 33**

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**Quantities.**—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

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**Elim's Coming of Age Celebrations**

at the

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LONDON

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A graphic portrayal and panoramic review of the progress of Elim, told by word and song in the Centre Transept, commencing at 2.15 p.m. Choirs from all over the British Isles and scores of speakers will take part. Among other features will be a Divine Healing Service and a Communion Service conducted by

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Special features all day from 10.15 a.m.

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**ABERDARE.** Now proceeding. Campaign in large tent erected on Old Rock Brewery grounds, High Street, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

**BATTERSEA.** Aug. 16. Unity Hall, Falcon Grove. Visit of London Crusader Choir, 6.30. (Brixton Prison at 2.30).

**BALLYMENA.** Now in progress—special campaign in the Elim Tabernacle, Castle Street, conducted by Pastor F. Farlow.

**BANBRIDGE.** August 9–20. Elim Hall, 34, Bridge Street. Palestine Lectures by Miss A. Kennedy.

**BIRMINGHAM (Graham Street).** August 16, 17. Elim Tabernacle, Graham Street. Visit of Pastor E. C. W. Boulton.

**DAY AT THE SEA.** August 12 and 13. Coach to Eastbourne, for day at the sea with Elim friends, starting from Duke Street, London Bridge, 9 a.m.; Elim Woodlands, 9.20 a.m.; Stanley Road, Croydon, 9.45 a.m. Picnic lunch, tea at Holiday Home, 7.6 inclusive. Book in advance; Miss D'Leny, 30, Clarence Road, S.W.4.

**EAST HAM.** August 8–10. Elim Tabernacle, Central Park Road. Special visit of Mr. John Leech, K.C.

**ELIM WOODLANDS** will be open to visitors every Saturday during August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

**KENSINGTON.** Daily at 11 a.m. Kensington Temple, Kensington Park Road; World Revival Crusade Divine Healing meeting.

**KNOTTINGLEY.** Commencing August 9. Elim Tabernacle, Cow Lane. Campaign by Pastor H. O. Bole.

**RATHFRILAND.** August 23–September 3. Elim Hall, Church Street. Palestine Lectures by Miss A. Kennedy.

**ROCHESTER.** Aug. 23. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 7. (Maidstone Prison and Borstal Institution, 2.30 and 5.30.)

**SOUTHAMPTON.** Aug. 30. Elim Tabernacle, Park Road, Freemantle. Visit of London Crusader Choir, 6.15. (Winchester Prison at 2.30.)

## The PRINCIPAL & PARTY IN IRELAND

The BIG TENT

is being pitched in Belfast in  
Ormeau Road (near Park Gates), commencing  
Sunday, August 9th

Sundays at 11.30 & 7. Week-nights at 8

## SPECIAL MEETINGS

throughout the Summer Season. Each week-night (except Friday), at 7.30; Sundays, 11 and 6.30. July 25 to August 13—Pastor Joseph Smith. August 15 to August 30—Pastor James McWhirter.

## ELIM'S COMING OF AGE CELEBRATIONS

SEPTEMBER 5th to 11th, 1936

**Saturday, Sept. 5.** CRYSTAL PALACE, London. SPECIAL SPEAKERS at all Elim CHURCHES in London. **Sunday, Sept. 6.** Elim TABERNACLE, Park Crescent, Clapham. **Monday, Sept. 7.** East Ham TOWN HALL, North End Hall, Croydon. **Tuesday, Sept. 8.** Elim TABERNACLE, Union Street, Brighton. **Wednesday, Sept. 9.** Elim TABERNACLE, Kensington Park Road, London. **Thursday, Sept. 10.** Elim TABERNACLE, Union Street, Brighton. **Friday, Sept. 11.** Kensington TEMPLE, Kensington Park Road, London.

Each meeting from Monday to Friday, inclusive will be convened by Principal George Jeffreys, and addressed by a number of Elim ministers.

Time of services: 7.30 p.m.

DO NOT MISS THESE GATHERINGS!

## ELIM'S COMING OF AGE SOUVENIR

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

# The Elim Evangel

## AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 33

AUGUST 14, 1936

Fridays, Twopence

## To Give Light in the Night

### A Resumé of Our Missionaries Overseas

OUR influence on the world is dependent upon our relationship with God. If our lives are devotedly adjusted to His will, His infinite supplies are at our disposal to give away to others. It is not a question of what we have to bestow upon needy lives, but what God has for them through us. We have got a God whose limitless source of supply is vested in us. Through the avenue of our humanity His strong hand of power can reach helpless sufferers in the hour of deepest need, and can bring solace to storm-tossed travellers in the hour of crisis. Lives that can mould and make the lives of others thus must of necessity be themselves the outcome of utter abandonment to God, lovers of Christ and servants of His sick. God keep alive the valorous spirit of total surrender of self-interest, and of fullest abandonment in the hearts of those who read this report at home and in the hearts of those who waft back to us from across the seas news of their struggles and their triumphs there.

The dark electric hours in which we are living call for the highest devotional standard of Christian integrity and Christian influence, "the outgoing of the God-head in the majesty of eternal might upon the hearts and consciences of men" both at home and in

#### THE OVERSEAS WORK.

May the tender love of God give to us at home, to our ministers and to our missionaries, His great divine compassion for all the nations and peoples of the earth, giving of our substance, of our prayers, of our talents, of our best, holding nothing back until—"The war drums throb no longer, and the battle flags are furled in the parliament of men, the federation of the world," and until the kingdoms of this world become "the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

From Mrs. Mullan in Tzaneen, Transvaal, comes the following racy report of divine help and encouragement received since opening up for God there:

"Diedre and Sheila send you the enclosed snapshots with much, much love. They are both growing

fast and looking the picture of health, bless God! Oh! He is so good to us! So precious and faithful, always with us, blessing and caring for our needs.

"The services are continuing in much the same way as in Congo, although one week finds a big attendance

Mrs. Mullen  
with Sheila and  
baby Diedre  
taken at  
Tzaneen



at one meeting, the next week finds few present. But we have the assurance of His Word that 'our labour is not in vain in the Lord.'

"There are now about eight Christian women who are

#### BECOMING MORE KEEN

to help one another and at my suggestion are meeting together for prayer and Bible reading. As the Bibles cost too much money for many to purchase (3/6 Shangaan, and 7/6 Sipedi), the ones who possess one are going to share it, so that all may enjoy it.

"We are not only being used among the natives, but God is giving us white people's souls for Jesus. A week ago we invited a young man who is employed in the town for supper. During the evening we spoke to him seriously about his soul, and he was soon unburdening his heart to us. A year ago he was an earnest evangelist on fire for God, with no time for smoking, cinemas and other profitless occupations.

Then a doubt came into his mind concerning the Lord and he slipped back, lower and lower, and although he still reads the Bible yet he never prays and feels it is hopeless. After a long talk and a time of prayer he finally wept and came back to God. It was nearly eleven o'clock that night before he left, but oh! what a joyful time for us all! Bless the Lord!

"Then a schoolmistress also returned to the Lord, after I had a serious talk with her about Him. We had two hours' conversation with

#### A DETERMINED SPIRITUALIST

last week, and were appalled at her faith in that devilish creed. All that we could say seemed useless, but we are praying for her and to-morrow, when she returns our call, we hope to convince her of the deceit and lies of it all. Pray on that we shall be able to help her and many others. The need of Tzaneen is Jesus."

Mrs. Taylor writes of very busy days since returning to her old station at Ngoi Mani (Congo Belge), where she has been demolishing old buildings and get-



**Mrs. Taylor and  
her two  
youngest children,  
Mary and Cyril**

ting smaller and more useful houses put up instead. She writes :—

"My women are growing a larger crowd week by week and many of them getting out teaching in the villages. Girls from all over are clamouring to come in, but there is nowhere to sleep them yet until we build. We are doing some lovely Bible study on Friday afternoons, the men and boys are specially delighted with it. 'Kabumba' the woman I told you all about who was running wild (demon-possessed) in the forest for years, then delivered and saved, is engaged to be married to a good Christian man! Wonders will never cease! It shows it was a real case or the man would never venture!"

"I must tell you Sister Entwistle's bedroom ceiling 'caved in' last week. Happily she saw it threatening and so

#### MOVED OUT IN TIME.

It was put in in the wet season and so rotted and cracked. However, we have got it put in again, and it is beautiful now, built with mahogany beams like an old country house at home and can never fall again! We have really not one room straight on the whole station. . . . but that's Congo! It's no good trying to run a big work without law and order and routine,

and these cannot be attempted with makeshift odds and ends of fittings and doors, etc. Chief Ngoi Mani is doing all he can to upset the whole district. He has started 'tying up' and catching every stranger who comes within his domains, with the result that chiefs Kisale and Mulongo will not allow Ngoi Mani's people to visit their districts. So nobody can buy meat (fish) from either Mulongo or Kisale. It's just going back to the old days when no one dare visit from one village to another.

"No less than ten snakes have crossed my path within the last month! They are fleeing out of the old buildings and hedges and forest I am sweeping away. We have now pulled down five buildings—there remain five more. I cannot afford to keep buildings thatched which are not needed—they cannot be used even as girls' houses as they are not in the native Christian village. Cyril's first mission house went this week—it had a foundation strong enough to

#### STAND FOR EVER!"

Mrs. Phillips (Transvaal) writes :—

"The children are having a great time this week. Exams. are over, school breaks up this week and on Friday we are going to have tea and sports. They do enjoy this so, and so do we!"

"Last week we had the Sunday school anniversary. All the children sat in the front and had special singing and Scripture readings. My husband gave a lovely word on the need of wearing the whole armour of God. At the close quite a number of the big girls came forward. Some had already accepted Jesus as their Saviour, but they wanted to reconsecrate their lives to Him. This we felt was a real answer to prayer as they have been such a burden on our hearts for such a long time. Then, on Tuesday, the day of the girls'



**A group of Christian women belonging to Mrs. Phillips' class in Nelspruit, with Mrs. Phillips in the front row.**

class, I told them that the school would be closed for a month and they could have a holiday from their class too. (I was really feeling their pulse!) They were up in arms. They did not want a holiday from class and could they meet on Tuesdays at two o'clock. Needless to write I was overjoyed and (D.V.) we meet on Tuesdays during the holiday. I trust the Lord is going to bless and I believe He will. One or two of these girls have been a real trial to me, but they really

appear to want to go on with the Lord now. Isn't it lovely? I know you will

#### **JOIN WITH US IN PRAISE**

as we know you join with us in prayer.

"D.V., we go to Komatipoort on Saturday for the week-end and half-yearly big meetings. These are usually well attended. We are looking to the Lord to bless in His own wonderful way."

Pastor and Mrs. Francis from Pilgrim's Rest (Transvaal), write:—

"We both thank you very much indeed for your recent letters and for the copy of the World Crusade Letter, and also we are very grateful to you for sending that very helpful parcel of things for baby. It is very good of you and we appreciate it very much indeed, we can assure you."

"Despite the many devices of the Devil we continue to preach the Word in season and out of season, and by faith and prayer we trust our God to bless every word of His that goes forth. We know that He has said, 'It turneth not back unto Me empty' (Young), and we prove that His Word does that which He has desired, and prosperously effects that for which He sent it. To give examples of this. Some time last year, a fine, strong young man gave himself to God in one of our services held here. His case was dealt with and he was led into the way of righteousness. As we

#### **SEEK TO SHEPHERD**

every lost one that returns to Christ, we were disappointed to find him missing for several weeks from the services. I sought him but without success, until one day I met him as I was returning home. He was



Pastor and  
Mrs. Francis  
at  
Pilgrim's Rest

just going home to his wife and family who live on a farm many miles from here. I stopped him and for some time had a talk with him about the things of God. He told me that he had been prevented from coming more regularly to the services, but would try to do better in the future. We parted, and from that time till now he has been steadily pressing on with the Lord, after reconsecrating himself afresh. He had been long under the power of drink, but Christ has given him the victory from this too, and even his own

people marvel at the change in him. Once he used to go home from Pilgrim's Rest for the week-end and drink nearly all the time. Now he takes them to the house of God! To God be all the praise! He is now one of the faithful ones upon whom we depend and this has all come about by preaching the Word of God. This man was baptised some time last year.

"Again, I was asked to 'bless' a married couple in our church towards the end of last year. They came up, all in their finery, complete with bridesmaid and best man too. During the first part of the service the Word was read and prayer was made for the bridal pair (who had been married at the Magistrate's Court) and then the second part of the service was given to

#### **PREACHING THE GOSPEL**

and dealing with those who came forward for salvation and blessing . . . and then it was that the Word of God entered the heart of the best man! Although he did not come out publicly then and confess faith in Christ, yet he has given abundant evidence of living faith in Him since. He hardly ever misses a meeting. While still living in Satan's darkness he took unto himself a number of wives—perhaps five, but, thank God, he has now been brought into God's light. He was baptised last year also, upon confession of his faith in Christ. Since then he has been going on with the Lord and as the Word of God has continued to speak to him he has commenced to win one and another of his friends still living in sin and without God. Sometimes, at the end of a service when the appeal to sinners is being made he is seen nodding at this one or at that one and quietly says, 'You repent, too, now is your chance!' The other Sunday, during a service, he asked me if he could speak to me. He told me that he had been going round to his friends and some of the natives in the police force, and had collected 4/9, and handed me a paper bag filled with pennies. This money they wanted to put into the Lord's offering! This man gives liberally in the usual way, but this 'collection' was taken up by him on his own initiative entirely.

#### **THE BRIDAL PARTY**

of which he was best man rather complained afterwards, because they had wished to be allowed to go home to the feast they had prepared, while we had unknowingly detained them to preach the Word of God 'out of season'!

"We are aware that God's work of grace and sanctification in a man or woman is not completed in a week. It is a "crisis with a view to a process." Therefore will you remember these two in prayer that they may grow in grace and go on to know God in a deeper, fuller way than they now anticipate? And for each member of the assembly we ask prayer. One began to work in a hotel here shortly after he was baptised and through his lack of time to attend the services he has lost a lot of his first love for Christ and needs much prayer."

**REMEMBER the DATE!**

**SEPTEMBER 5th**

# The Love that Passeth Knowledge

**T**HE love of Christ! The heart almost shrinks from attempting to write on the matchless, unfathomable love of our blessed and adorable Lord. All the saints of God who have spoken and written on the love of Christ have never told out its fulness and vastness, its heights and its depths. "The love of Christ which passeth knowledge" (Eph. iii. 19). And yet we do know the love of Christ. While we cannot fully grasp that mighty, eternal love, our hearts can enjoy it and we can ever know more of it. And He Himself whose love is set upon us wants us to drink constantly of the ocean of His never-changing love and receive new tokens, new glimpses of it. Surely His own blessed Spirit, though one feels so insufficient for such an object, will guide us in our meditation. He is with us and in us to glorify Him and take of the things of Christ to show them unto us. The love of Christ the Holy Spirit ever longs to make known and to impart to our poor and feeble hearts.

The love of our Lord is an eternal love. It is not a thing of time. It antedates the foundation of the world.

"His gracious eye surveyed us  
Ere stars were seen above."

He as the Son of God in the bosom of God was the object of love. "Thou lovedst Me before

## THE FOUNDATION OF THE WORLD"

(John xvii. 24). And then He knew us and His love was even then set upon us, before we ever were in existence. He knew our sinfulness, our enmity, our vileness, and in love which passeth knowledge He looked forward to the time when He would manifest this love to us His fallen creatures. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm cxxxix. 6).

It was love which brought Him down from the glory which He had with God. What love to come into this dark, sin-cursed world, a world full of enemies. What love to leave that bright and glorious home and appear as man, entering as a creature the world He had made. And there was no room for Him in the inn. It passeth knowledge.

And then that life, which He lived on earth, was lived in that mighty love.

"A love that led Thee here below  
To tread a lonely path in grace,  
To pass through sorrow, grief and woe,  
The portion of a ruin'd race."

What love we see in Him, in every step of that lonely path! What compassion, what tenderness in every action, in every word we discover, ever new and fresh. Wherever we look we behold that love. Loving compassion rested

## UPON THE MULTITUDES;

with love He compassed the poor, the sinful, the oppressed, the heartsick and the outcast. Love carried the weak and failing disciples, who had believed on Him. A blessed word it is, which stands in the beginning of the thirteenth chapter in the Gospel of John. "Having loved His own which were in the world, He

loved them unto the end." His love for His own was expressed by serving them. He pleased not Himself but had come to minister. He then girded Himself and began to wash the disciples' feet. What humiliation! Yet it was the fruit of love. All He did was born of love. His was on earth a constant, a never-tiring, an enduring love. All the selfishness of His disciples could not quench that love. Nothing could quench His love for His own. Nothing will ever quench it. Peter denied Him. "And the Lord turned and looked upon Peter" (Luke xxii. 61). Was it a look of reproach? Was it a frown of displeasure which Peter saw in that beloved face? Far from it. Love in its divine perfection shone out of the eyes of the Son of God. And after His resurrection that love was still the same. There was no reproach connected with the restoration of Peter to service. In the greatest tenderness and love He committed to His disciple, who had so shamefully denied Him, the lambs and sheep so dear to His own loving heart.

Again we say, Oh! Love! thou passeth knowledge! How could man's

## IMAGINATION AND INVENTION

ever have produced such a loving Person as our Lord, revealing the perfection of divine love!

But there is greater love than the love which we

DO NOT MISS THE GREAT

Coming of Age Demonstration

at the

**CRYSTAL PALACE**

on SEPTEMBER 5th

behold in His blessed life on earth. The greater love is manifested when He laid down His life. He came into the world to die, to be the propitiation for our sins. He came to take our place on the Cross. He came to drink the cup of wrath in our stead and suffer the awful penalty of our sins.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

God in love gave thus His Son, and He gave Himself in love. From shame to shame, from suffering to suffering, from pain to pain and agony to agony that love went on to plunge into the deepest sorrow, to reach at last the place where His loving lips had to cry, "My God, My God, why hast Thou forsaken Me?"

"To death of shame Thy love did reach,  
God's holy judgment then to bear;  
Ah, Lord, what human tongue can teach  
Or tell the love that brought Thee there!"

Ah!

## WHAT HUMAN TONGUE

can teach or tell the love that brought Thee there! It passeth knowledge. But with loving, praising hearts, in worship and adoration we can look up to that Cross

on which the Prince of glory died and say with Paul, "He loved me, He gave Himself for me." And again we join with the innumerable hosts of His own redeemed in the glory song. "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." And, beloved reader, that love which knew you and us all before we ever existed, that love which came from glory to you, that love which went into the jaws of death, endured the Cross and despised the shame, that love which gave so willingly, gave as we can never give, that love is still the same. It changes not. His love knows no fluctuations. That perfect love cannot grow cold or indifferent. We all had our first love; when first we saw Him with the eyes of faith, how our hearts were enraptured. How soon that love began to grow cold and decreased instead of increased. Then our walk and service became affected, for thus it must ever be when the heart is not responding to His love and not in living, loving touch with Himself. Oh! the weeks and months and years of our Christian experience spent without the full enjoyment of

#### HIS LOVE AND PRESENCE.

But has this changed His love? Has our unfaithfulness, our waywardness, our failure and backsiding affected His love? No. He is the same loving Lord, the same loving Christ who has borne us and yearned over us, who has prayed for us and kept us. Whenever we turn to Him with broken hearts, confessing our sins, when in shame we hide our faces and tell Him all our failures, we find Him still the same loving Lord as He was when His eyes rested upon Peter. Oh! how He must love us! How He must love us, with that love which passeth knowledge. What treasures that love contains! Exhaustless, it is ever flowing full and free towards His own.

How it must grieve Him to see us so indifferent, neither hot nor cold. How it must grieve Him that we enjoy His love so little that we permit that love so little to serve us and give Him so little opportunity to manifest His mighty love towards us. Alas! we even mistrust that love. When suffering and loss overtake us, when instead of prosperity adversity is our lot, we doubt that love. Fears and anxieties are nothing less than an impeachment of the love which passeth knowledge. His love will never fail. He will see us safe home. Let the forces of the enemy roar, let trials

and troubles come, His love will keep us. His love is our eternal portion.

"For I am persuaded, that

#### NEITHER DEATH, NOR LIFE,

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And soon He will have us with Himself. The Church He loved, for which He gave Himself, the Church He sanctified by the washing of water, this Church He will present to Himself a glorious Church (Eph. v. 24-27). Even while on earth He made known His loving purpose, for He prayed, "The glory which Thou has given Me I have given to them."

It is His love which will make us sharers of His own glory and inheritance. What that love will do then! How we shall drink deeper of that love than we ever could drink here! Oh the depths of the love to be fathomed in all eternity! Oh the length and breadth and height to be measured! It can never, no, never be exhausted.

O child of God, is not thy poor, wandering heart beginning to be warmed? Is the warmth of His love, the love of Christ, refreshing your soul? Thank God for it. It is but a demonstration of His love. And do we not want more of it? Do we not need it?

All our indifference, our cold-heartedness, our prayerlessness, our self-indulgences, our inactivity and all else which mars our Christian lives, is because we do not have the love of Christ before our hearts. If we were constantly enjoying His love and

#### THIS MIGHTY LOVE

would constrain us, what self-sacrificing lives we would live! How we would love one another and in love serve one another. What peace there would be among those of like precious faith. With a better heart-knowledge of the love of Christ what joy would be ours in all trials and suffering, and with what boldness we would approach the throne of grace and make constant use of our God-given privilege, prayer.

The love of Christ would lead us on and on in love for souls, in service untiring, and yet the same love too will make us long and pray for His coming. O God, our Father, grant unto us all and to all Thy people throughout the world a greater, a deeper, a more real knowledge of the love of Thine ever blessed Son, the love of Christ, and fill us, through it, with all the fulness of God. Amen.

## Personal Soul-winning (concluded)

be among the immortals, living in the bliss of heaven for ever; but to be always pointed out among them as persons of special eminence and worth is the reward promised to the successful soul-winners. *They that turn many to righteousness shall shine as the stars for ever and ever.* Moreover, *not* to be a soul-winner is to have missed the very purpose of having been born again. The undying, unchanging hope and effort of the Lord Jesus is to get sinners saved, and while He is glad to save one for that one's own sake and so that that one may not be lost, evidently the

grand purpose of saving one is that that one may become a channel of blessing to others, a means whereby God can rescue other lost ones. Therefore it is that He says, "By their fruits ye shall know them."

**The Measure of Love is to  
Measure without Measure**

## Life in Jesus

E. C. W. BOULTON.

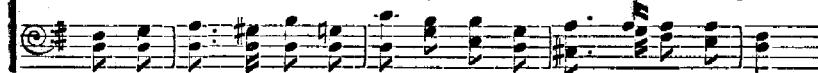
C. C. SWIFT.



1. O the joy of life in Je-sus, Things that once up-on me palled,  
 2. All the ful-ness Love has promised, All the wealth of grace di-vine,  
 3. Je-sus, Mas-ter, I a-dore Thee, For the gift Thou dost im-part,  
 4. To Thy Cross I come dear Saviour, All its vic-t'ry now to learn,  
 5. Tongue can ne-ver tell the sto-ry Of that matchless, boundless grace,



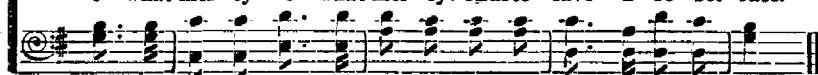
Dai-ly claimmy heart's de-vo-tion, Since the mo-ment when He called.  
 All those rich-es stor'd in Je-sus, O to know that all are mine.  
 And for all Thy lov-ing kindness, Which has set this life a-part.  
 Take this heart so long un-yield-ed, Make it now with zeal to burn.  
 Which renounct'd the realms of glo-ry, All to take the sin-ner's place.



O the glo-ry! O the glo-ry! Of a life by love en-thrall-ed,  
 Let me prove Thee! Let me prove Thee! Make me e-ver whol-ly Thine,  
 Bless-ed Saviour! Bless-ed Saviour! Thou of love the foun-tain art,  
 Let Thy triumph! Let Thy tri-umph! Ev'-ry i-dol o-ver-turn,  
 O what mer-cy! O what mer-cy! Thus to save a re-bel race.



O the glo-ry! O the glo-ry! Of a life by love en-thrall-ed.  
 Let me prove Thee! Let me prove Thee! Make me e-ver whol-ly Thine,  
 Bless-ed Sa-viour! Bless-ed Sa-viour! Thou of love the foun-tain art,  
 Let Thy tri-umph! Let Thy triumph! Ev'-ry i-dol o-ver-turn,  
 O what mer-cy! O what mer-cy! Thus to save a re-bel race.



Copyright.

A glorious day with God and His people at the Crystal Palace on September 5th, which will include

### "21 Years of Revival"

A graphic portrayal and panoramic review of the progress of Elim by word and song. Special speakers and choirs are coming from all parts of the British Isles for this unique event. Nothing like it has been previously arranged, and it will not be possible to repeat it. You should not miss this outstanding event of the year.

## Bible Study Helps

### WHY CHRISTIANS SHOULD BE FAITHFUL TO CHURCH ATTENDANCE IN THESE LAST DAYS

(Hebrews x. 24, 25)

#### I. Our Obligations to Each Other.

1. **Consideration**—*katanoe*, meaning "to fix one's mind on," as Moses (Acts vii. 31), Peter (Acts xi. 6), in general (James i. 23).

2. **Stimulation**—"let us stimulate each other to love and to noble deeds"—translation of A. S. Way.

3. **Encouragement**—from the word *parakaleo*—"to call to one's side," thus, "to strengthen."

#### II. How This Obligation can be Best Met.

1. **The admonition**—"the assembling of ourselves together," from the word *episunagoge*, from which comes our word "synagogie." See our future gathering together, using the same word, in Matthew xxiv. 31; ii Thessalonians ii. 1, etc.

2. **The warning**—"not forsaking," which literally means not to abandon, not to desert. We can abandon only what we are under obligations to care for and abide with, e.g., a child, a wife, a post of duty. Thus, Demas (II. Tim. iv. 10)—Contra. Hebrews xiii. 5.

#### III. The Great Incentive for Our Coming Together.

"All the more since you can see the day of Christ approaching"—Weymouth's translation (Mark xiii. 29; Luke xxi. 8, 20, 28, 30, 31; James v. 8, etc.).

### "LET US" OF HEBREWS

1. "Let us therefore fear" (iv. 1)—lest we come short.

2. "Let us labour therefore to enter" (iv. 11)—lest we fall.

3. "Let us hold fast our profession" (iv. 14).

4. "Let us come boldly unto the throne of grace" (iv. 16).

5. "Let us go on unto perfection" (vi. 1).

6. "Let us draw near" (x. 22; Sol. ii. 14).

7. "Let us hold fast the profession of our faith" (x. 23).

8. "Let us consider one another" (x. 24).

9. "Let us lay aside every weight and the sin . . ." (xii. 1).

10. "Let us run with patience" (xii. 1).

11. "Let us have grace" (xii. 28).

12. "Let us go forth unto Him" (xiii. 13).

13. "Let us offer the sacrifice of praise to God continually" (xiii. 15).

### ANONYMOUS GIFTS

We return thanks in His name for the following gifts received from anonymous donors:

Foreign Missionary Fund: West Brompton (A.E.), per Miss Henderson, 10/-; Caterham brother (Z.Y.X.), 5/-; West Kensington, per Miss Henderson, £50; Chelmsford (2 at 10/-), per Miss Paint, £1.

Jubilee Appeal Fund: Wood Green, £1; Chinnor (K.M.S.), 3/-; Bournemouth, Springbourne, £3 3/-.

Dorking Church: Dorking, £1.

# FAMILY ALTAR

**The Scripture Union Daily Portions:**

**Sunday, August 16th.** Matt. xiv. 22-36.

"Lord, if it be Thou, bid me come unto Thee on the water" (verse 28).

Almost every preacher at some time or other makes reference to this wonderful event, and they nearly all look down on poor Peter with a pitying glance and reproach him for his lack of faith in failing to walk on the water. But let me ask these bold adventurers for God how many of them would be willing to put their foot over the side of a boat on a rough sea and step out on the crest of a wave? How strange we hear so much reproach cast upon Peter and not one word said about that fearful company in the boat who would not wet the tip of their toe in the briny to go to meet Jesus. Peter did something, I know he failed in making a complete success of it, but he managed to get to Jesus, or at least Jesus and he met somewhere on the rolling deep. Has human nature changed? No, not in the least. The fellow who is doing something for Jesus is still having the criticisms of others; 'tis true he may be making mistakes, but he is getting the work done, and he is the one who counts with God.

**PRAYER TOPIC:**

That God would bless the keenness of our ministers in using special spiritual attractions to draw the unsaved into Sunday evening gospel services.

**Monday, August 17th.** Matt. xv. 1-14.

"The tradition of the elders" (v. 2).

These horrible traditions, how tenaciously men hold on to them, how they look down upon anyone who will dare transgress one of them as if he were the deepest dyed sinner. Even in our own day this spirit is still strong. I know of a church where it was a tradition of the elders worshipping there that it was wrong to have a musical instrument to help in the singing, and when someone introduced an organ, the instrument was taken out into the street and treated as if it was Aaron's golden calf which someone had dared introduce into the house of the Lord. So in the matter of clothes: the wearing of a cocked hat, bands, small clothes and a wig were considered as much a part of a minister's dress as a uniform is to a soldier. Mr. C. G. Finney states: "When, in 1827 I wore a fur cap, a minister said: 'That is too bad for a minister.' Let us 'Stand fast, therefore, in the liberty wherewith Christ hath made us free.'

**PRAYER TOPIC:**

That out of joyous holiday comradeship at Waterhall Valley and Herne Bay camps deep, hallowed impressions of the sacred trust God has given them to bless other lives may be borne in upon Elim's youth.

**Tuesday, August 18th.** Matt. xv. 15-28.

"O woman, great is thy faith" (v. 28).

Great faith is not easily denied, great faith believes in the goodness of God in spite of the fact that everything points

**Meditations by Pastor J. SMITH**

to the contrary; great faith insists on believing that as God is good He must and will do good; great faith expects that God will answer, and great faith receives the answer. Just to believe that God is good enough to do that thing for you, to expect it of Him, and not to turn aside until you have received it, is the thing with which God is well pleased. "But without faith it is impossible to please God." But why did the Lord deal thus with this poor stranger? Why did He do the thousand and one things which are left on record in the Gospels? For our sake no doubt. Truly God's ways are not our ways. It is the way of man to think that by presenting a claim and pressing it upon someone on whom you have no other claim than that of favour is presumption in the third degree, but with God it is a thing which gives Him the greatest imaginable pleasure.

**PRAYER TOPIC:**

Thanksgiving for all loving, prayerful enquiries concerning the safety of Pastor and Mrs. Thomas and Jewyl in troubled Spain at this time. Look up Psa. ix. 9 and 10.

**Wednesday, Aug. 19th.** Matt. xv. 29-39.  
"And great multitudes came unto Him" (verse 30).

It was not a question of going where the crowd was, but it was the crowd seeking the Christ. The real secret of it is brought out in this portion of the Word: it was the manifestation of the healing power of God which drew the multitude together. No wonder our Lord told the disciples to tarry in Jerusalem until they were endued with the same Spirit which abode upon Himself. It is very manifest that in these days of modernism and unbelief the great need of the hour is the power of the Spirit of God. It is not to be wondered at that Paul said: "Covet earnestly the best gifts." God has sent down the Holy Ghost to prolong, as it were, the ministry of Jesus upon earth. The way has now been opened for every believer to be equipped with the Spirit of God, and to do the same works that His Master did.

**PRAYER TOPIC:**

That abundant blessing and gracious conviction be poured out upon the campaign of the Principal and the Revival Party in the big tent in Belfast.

**Thursday, August 20th.** Matt. xvi. 1-12.  
"The signs of the times" (verse 3).

The Jews in their day failed to see the fulfilment of their own prophecies. They ought to have known when the Messiah was to come, according to Daniel ix. 25. They ought to have known where He was to be born, according to Micah v. 2. They ought to have known the nature of His ministry according to Isaiah lxi. 1. They should have known of what family He was to come, according to Isaiah xi. 1. They should have recognised in His God-sent forerunner the messenger of

Isaiah xl. 3, preparing the way of the Lord; and to have known that the One whom he pointed out to them was none other than He whom Moses and the prophets had spoken of. Seeing that they failed to recognise these signs, Jesus told them they would have but one more, and that one was indeed the greatest of all: His resurrection from the dead, and that after having been dead three days. Let us not be guilty of their sin, but see in the prophecies the fulfilment of the signs regarding His coming again.

**PRAYER TOPIC:**

That Northern Ireland may receive again at this time a gracious spiritual awakening as in the earlier years of this Movement. That other denominations may be swept by Holy Ghost power into Pentecost.

**Friday, August 21st.** Matt. xvi. 13-28.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (verse 24).

The great distinction between the path of the Christian and the path of the sinner, is that one takes the path of self-denial, and the other the path of self-gratification. It is true that every form of virtue grows from this root of self-denial, and every form of vice grows from the root of self-gratification. Self-denial is something which commands itself to the conscience of every man, while self-gratification is the very opposite. It is quite true that it is sometimes hard to distinguish between the saved and the unsaved, but look deeply enough and you will find that the one is living from the standpoint of selfishness and the other from the standpoint of Christ. This self-denial is voluntary, not that which is forced upon you by circumstances and which you cannot avoid; so likewise the cross is one which you choose to carry: these are the true marks of discipleship.

**PRAYER TOPIC:**

Praise that Miss Paint is returning to India this autumn. May God's people be enabled to help no matter how small the gift may be for His glory in her outfit and passage money.

**Saturday, August 22nd.** Matt. xvii. 1-13.

"Jesus only" (verse 8).

How strange that the disciples were sore afraid in the presence of Moses and Elias, and especially when they heard the Father's voice speaking from the cloud; and yet they were not afraid in the presence of Jesus; and who was Moses and Elias compared with their wonderful Lord and Master, and was it not God's voice which they heard speaking through Jesus Christ every day? O that we might all get into such a place with the Lord that the realisation of His presence would grip us far more than any outward manifestation, and the sound of His still small voice might be more to us than the audible voice of thunder which re-echoed from Sinai. Jesus was so familiar with his Father, and with the glory of God that there was in Him that perfect calm and sweet fellowship which was always at rest and set His disciples at rest as well.

**PRAYER TOPIC:**

For God's blessing on the ministry of all the choirs taking part at the Crystal Palace on September 5th.

**W**INNING souls by what is sometimes called "fishing" in congregations gathered on revival occasions is not the sort of Christian work in mind in this article, which has to do, rather, with winning souls met in homes, shops, parks, lifts, ships, and wherever opportunity arises. Whether the meeting is planned by the Christian or seemingly accidental matters little, so far as the principles here set forth are concerned.

#### *The soul-winner himself.*

I take it for granted that the soul-winner to whom I am writing has not only been born again, but remembers that epochal experience in his life with such joyfulness and clarity that he can tell his experience to a sinner in an interesting way.

Also that he has been filled with the Holy Ghost, and so testifies with power. Devoid of the Spirit's power to make his testimony effective a Christian worker may speak never so skilfully about his experience in becoming and being a child of God, without stirring the sinner to action, or even to interest. It is the Holy Spirit empowering the worker's words that brings to the sinner a desire to be saved.

Also that the worker is fully aware of the fact that no human skill or persuasiveness whatever will be sufficient to make a sinner take one step toward God, because all the sufficiency the worker has or can ever have is God—Christ in him making his words and looks effective.

It would seem that some Christians have accepted Christ so that they might be saved and not lost. The selfishness of their Christian lives, in which their dominant thought is to so live that they will remain saved, harmonises with the selfishness of design that caused them to seek the Lord in the first place. If such a person should set out to be a personal worker, he would do well to narrowly observe the motives that actuate him. Is he doing this work because he feels that he must do it in order to retain his position of safety in God's family? Is he doing it because he wants to be spoken of as an active and efficient church member? If so he need not be surprised at the feebleness of his efforts, the paucity of his results, or the constant temptation, so often yielded to, to slacken in his work of soul-winning.

There are two worthy reasons for soul-winning efforts, both of which should be the motive power urging the worker forward. They both find their source in love. The greater lover one is, the better, generally speaking, will he succeed as a soul-winner. If he be a great lover of Christ he will work trying to win souls because out of love he is deeply desirous of pleasing Christ, and because he knows that nothing else whatever that he can do will so please his Lord, as getting men saved. But this mighty, all-absorbing love for Christ should be, and normally will be, accompanied by a great, all-embracing love for men.

# Personal S

By CHARLES E.

He should have the compassion of Christ, and hence he should not be a specialist, seeking the salvation of only certain classes, but be as deeply moved over the lowliest and the most naturally repulsive, as he is over any other sinner.

The individual qualifications named in the last paragraph are essential to success in personal soul-winning, but it is to be feared that there are many Christians who fall far short of the standard there set. God has said, "Now if any man have not the spirit of Christ, he is none of His." You will notice that I have written the word "spirit" without a capital. If a man has the spirit of Christ he will have the temper of mind, the disposition of Christ, for that is the meaning of the word. It is plain to anyone who will stop to think that unless one loves sinners with a consuming, passionate love, his temper of mind or disposition—his spirit—will not be that of Christ. Also if we write the word "Spirit" with a capital letter making the passage mean that unless we have the Holy Spirit we are not Christ's, the conclusion is the same; for, if we are controlled by the Holy Spirit which is the Spirit of Christ, we shall feel toward sinners as Christ feels. That means that we would be willing to give our lives for them as He did all through His ministry. Paul exhorts the Philippians, "Let this mind be in you, which was also in Christ Jesus," who "humbled Himself and became obedient unto death, even the death of the Cross." Christ did this because of His love for sinners, and according to this word of Paul we must have a mind to do as He did, and be moved by the Spirit that moved Him.

#### *Need of being a soul-winner.*

I heard a man say, "If anyone asks, 'Are you married?' I say, 'Yes; and these five girls and three boys are the proof of it.'" That answer is in harmony with the Scriptures. "By their fruits ye shall know them." Anyone who is a Christian should be able to point to sinners who have been saved through his influence. The evidence of our being Christians is the fruit of our Christian life. This is perfectly reasonable and rational, like all of God's statements, and appears so the moment that you realise that a Christian, if worthy the name, is ardently in love with sinners, and therefore does all he can to save them from their sins. Anyone who will feel that way and do that way will soon have children begotten in the Lord.

# Soul-winning

ES E. ROBINSON

## *The use of the Word.*

Sinners will not think seriously of turning to God until the Spirit convicts them of sin. When Moses heard the complaint about the bitter waters of Marah, he cast a branch into the waters and they were made sweet; when some had cooked poisonous vegetables Elisha commanded that meal be cast into the pot, thus miraculously changing the character of the food; when Christ was to make wine He called for water and of this He made the wine; when He wished to feed the multitude He took the boy's small store of bread and fish, and miraculously increased it so that it fed five thousand men. All this is by way of saying that when God works a miracle He looks for some thing as a nucleus about which to build. Therefore when He would operate on the heart of a sinner preparatory to changing that heart into that of a saint, He is likely to use the example of some saint of God, or else use a portion of His inspired Word. Because of this He urges us to let our light shine before men, so that they, seeing our good works, may glorify their Father which is in heaven; and He declares that His Word, when sent forth by Him through the lips of His appointed servants, shall not return unto Him void.

Now if the light in one who undertakes to win souls be darkness, instead of influencing those to whom he speaks to glorify God, his life has the opposite influence, and exerts it strongly. But we will suppose that the worker is all right in his life. The Holy Spirit has that means of convincing the sinner, but there is a yet more potent agency that the Spirit uses, which should be brought forward also—the Word of God.

He who would succeed as a personal worker should be filled with the Word. As he talks lovingly with the sinner, testifying to the wonder it is to be actually saved from the power of sin, from the guilt of sin, and from the eternal and horrible results of sin, he should bring in the texts that fit the case. The Word of God is the sword that the Spirit uses, and therefore the worker should bring it forth so that the Spirit can, with it, find the sinner's vitals, and drive him to action.

Different sinners and the same sinners at different times, need to hear, and if possible be induced to read different texts. The worker should make up his mind prayerfully what text the sinner needs, and then give it to him. One sinner may need to hear over and over, "The wicked shall be turned into hell";

another may need to hear, "Though your sins be as scarlet they shall be as white as snow"; another who doubts the need of his repenting may need, "For all have sinned and come short of the glory of God." What texts to use under all different circumstances is the lifetime study of the soul-winner, and much too large a subject to be any more than named in an article of this length.

## *Getting the sinner on his knees.*

It has often been a matter of astonishment to me how many objections and how much cavilling are swept out of the sinner's mind by the simple act of kneeling in prayer. I suppose, to a large degree, the sinner surrenders to God when he consents to kneel, and so he loses sight of his objections. The soul-winner will find it wise, generally speaking, to get the one he seeks to win to kneel in prayer as soon as he can. As the sinner kneels the worker kneels beside him and affectionately encourages him, quoting appropriate texts, thus seeking to induce him to repent and believe the gospel. Patience and persistence all along, and especially at this stage of the work, are to be faithfully exercised. Even after the sinner has become discouraged and has risen to his feet, he can sometimes be induced to kneel again and continue to seek until he is saved.

## *A word of warning.*

Although a sinner may declare with seeming finality and earnestness that he believes that Jesus is the Son of God; that he has given himself unreservedly to God; that he has made up his mind and set his will to serve God from the present moment to the end of his life; and that he stands ready to confess Christ and be baptised at the first opportunity, he should not be encouraged to call himself a Christian or say that he is saved, so long as this is all.

It is quite true that anyone who does the things enumerated in the preceding paragraph, or even some of them, has the assurance of God's Word that he is saved. No other assurance is needed, surely, for God's Word is true—absolutely true. But there is always a chance that the man's own wicked heart may be deceiving him. He may think that he has surrendered himself fully to Christ, for example, when he has not actually done so. It is the doing so and not his saying that he has done so that enables God to perform that miraculous operation on the soul called the new birth. Owing to this chance that the sinner may be deceived as to his own sincerity, no man should ever be encouraged to say that he is saved until he has the witness of the Spirit of God bearing with his own spirit that he is a child of God.

## *The reward for soul-winning.*

The reward for soul-winning is beyond estimate in its richness and desirability. It is enough reward to

(continued on page 517).



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

## The Principal's Irish Campaign.

ONCE more the Principal is about to launch another campaign in the land where he has already seen so many glorious triumphs of the Foursquare Gospel. It is fitting that in this Coming of Age year of the Movement that he should go back to the land of Elim's birth where, twenty-one years ago, our leader first unfurled the flag of full gospel truth. We trust that this latest campaign may prove one of the most successful in winning souls for Christ, that once again Ulster may feel the impact of this mighty message of life and freedom, purchased so freely with the blood of God's eternal Son. The prayers of our readers are coveted for this great effort to reach the Christless of Belfast. With the energy generated by united intercession behind him the Principal may count on a tremendous triumph. There will be opposition, but Holy Ghost petition can overcome all the opposition of the enemy. Let us not fail our leader in this blessed spiritual enterprise, but stand with him day by day and moment by moment throughout the campaign; then we shall share in the joy of knowing that a constant stream of souls are finding their way into fellowship with Jesus Christ.

## Prayer Changes Things

**Philippians iv. 6**

### Prayer is requested:

That an elderly man may be converted and, if it be God's will, spared a little longer.—A.S.

That one who is a slave to strong drink may lose the desire for it, and be converted.—A.S.

That a young man, mentally weak, may be delivered.—A.S.

" That my sight, which is very dim and failing, may be restored, and that I may be guided what to do."—M.O.

Seven-tenths, at least, God has made plain to me of all His past dealings with me and mine. Three-tenths He is keeping for me and them, as a glad surprise for the "morning without clouds," when the mists have rolled away for ever.

—A. B. Simpson.

### Clusters of Camphire.

## Ever Enlarging Vision

By Pastor E. C. W. Coulton

"Lord, I pray Thee, open his eyes, that he may see."  
—II. Kings vi. 17.

How blind these eyes have often been  
To wondrous things by others seen,  
But now the night is past and gone,  
God's light into this heart hath shone.

**H**OW much we miss of spiritual inspiration and illumination owing to lack of vision; distressed and discouraged we stagger along the pathway of life, fearful lest at any moment we may be overwhelmed by the things that are against us, when all the time close at hand there are resources which would fortify against all the assaults which we may be called upon to withstand.

It is the heavenly vision that saves from despair in the day of trouble and travail, revealing as it does the divine anticipation of human need. Pessimism has no place in the heart that looks through to God and beholds His provision in the hour of conflict and crisis. However pressing the need or unexpected the emergency, somewhere within the scope of faith's vision there is God's answer to the cry of the soul.

Through yon dark and threat'ning storm clouds  
Shines the face of God.

The action of Elisha is significant. He brought the pressure of prayer to bear upon those sealed eyes. Argument would probably have failed to convince the young man that the prophet's vision was genuine. There were too many tangible and terrible proofs of the overwhelming odds arrayed against them for aught less than a supernatural unveiling of the unseen to bring conviction to that terrified heart.

Does this not show that there are some spiritual experiences that cannot be shared with others until God has opened their eyes? We would fain impart to those we love the vision God has revealed to us, but all our passionate pleading leaves them unconvinced. It is the touch of God that alone can remove their doubts, and this touch can only come as we approach them via the throne of intercession.

What false interpretations we sometimes give to things that are happening around us; we accept them as the portents of disaster when, had we but eyes to see, we should hail them as the heralds of deliverance. We yield to an overwhelming sense of impotency, and allow these things to take the heart out of our joy, and the laughter from our lips. We permit "the things that are seen" to silence the song of the Lord within the sanctuary of the soul.

Open Thou mine eyes, O Lord, that I may perceive the underlying purpose in all the changing scenes and circumstances of life. Grant unto Thy servant the anointed vision that he may walk in the undimmed light of Thy perfect will. Deliver me from the spirit of hopelessness which would rob me of my heritage of victory in Thee. Let not my soul succumb to the challenge of the material. Set Thou my feet in the large place of extensive vision. Fasten mine eyes upon the things eternal.

# Spoiled Christians

By E. F. M. STAUDT

**C**AN a Christian be spoiled? Yes! "The clay was marred in the hands of the Potter" (Jer. xviii. 3). It did not respond to His touch. There may have been grit in it, or it may have been too hard or too soft to mould. It is a sad spectacle to see so many marred, spoiled Christians to-day.

The *Galatians* were spoiled by going back under law, being circumcised, observing the Jewish holy days. Gal. iii. 1-3; v. 4, 7. They fell from grace and Christ did not profit them. We fall into the same error when we try to add our own works to the

#### FINISHED WORK OF CALVARY.

We stand in grace alone by faith. The Blood alone can save and justify the sinner before God.

The *Colossians* were spoiled by false philosophy, an ultra-mysticism and vain deceit. Col. ii. 18-23. We have the modern counterpart in Modernism, Christian Science, Theosophy, and superstition of various kinds. Oh, how many good people have been spoiled by these false systems.

The *Ephesian Church* was spoiled by lack of love. Rev. ii. 4, 5. It was orthodox and zealous, but lacked

of Satan and many have fallen into it since. Some are proud of spiritual gifts, not realising they have nothing that they have not received. Some of their Christian experience, a remarkable conversion, some great blessing. Some are even proud of their ignorance, have gotten beyond Bible study, or taking counsel from pastors and older Christians, and fall an easy prey to the devil.

*Burnt by false fire.* Lev. x. Nadab and Abihu offered strange fire before the Lord and perished in the sanctuary. Emotional excitement is not power but mere fleshly effervescence, and people born and bred in this atmosphere rarely ever rise any higher or go any deeper in God. True worship is "in spirit and in truth" and

#### GOD EVER SEEKETH SUCH TO WORSHIP HIM.

What kind of fire do we offer?

*Contentious People.* Phil. i. 15, 16; I. Tim. iv. 4-6. Some people will stir up strife and contention in an assembly if they are not the "queen-bee" or the "king-fish" and make it miserable for everybody. If they had no special part, "it was no meeting";

## 1915 PRAY FOR A REAL OUTPOURING OF REVIVAL POWER AND GLORY at the GREAT COMING OF AGE CELEBRATIONS AT THE CRYSTAL PALACE ON SATURDAY, SEPTEMBER 5 1936

the great essential, without which all else is of no avail. How many individuals and assemblies have been spoiled in the same way: loveless saints, loveless assemblies. They become cold and critical of each other and thus hinder not only their own growth but also that of the whole body.

*Hymeneus and Philetus* (II. Tim. ii. 17) were spoiled by the false doctrine, teaching that the resurrection is past already. The error of Post-Millennialism and the method of spiritualising

#### OTHER GREAT TRUTHS OF THE GOSPEL

has done much to unsettle the people. "If the plain sense makes good sense seek no other sense" is a safe method in Bible interpretation. Does it matter what a man believes, if his character is good? We believe a man will be no better than his creed, if he really believes what he professes. What you take into your mind is as important as the food you eat. Many are poisoned mentally and it is well-nigh impossible to correct and restore them. False doctrine eats like a cancer in the soul.

*Spoiled by spiritual pride.* I. Tim. iii. 6. The exaltation to church-office of an unstable person will inflate him with spiritual pride and a sense of self-importance. This is the sin that caused the downfall

of everything and everybody is wrong. The fact is, they are wrong themselves, have a contentious spirit, and will not be harnessed or directed by those who are over them in the Lord. A letter of dismissal may be the best cure for such, for these roots of bitterness defile many. Heb. xii. 15.

*Worldly Christians.* "Demas hath forsaken me having loved this present world" (II. Tim. iv. 10). "If any man love the world, the love of the Father is not in him" (I. John ii. 15). This Delilah has shorn the locks of spiritual power from a great many, who are not willing to bear the cross,

#### FORSAKE ALL AND FOLLOW HIM.

"A man's power over the world is measured by his distance from it." The love of gold, pleasure and fame has caused the fall of many once spiritual believers. We have to choose between the temporal and eternal, which shall it be?

*Is there any cure* for spoiled Christians? Return to the simplicity of the Gospel. II. Cor. xi. 3. The Gospel is the purest reason, the greatest consolation, the sublimest hope, the most effective power in the world to-day. "He made it again another vessel, as seemed good to the Potter to make it."




# The Elim Evangel

## NEWS FROM THE CHURCHES

Scattering the Seed of Eternal Truth—Demonstration of Divine Power

### BANGOR CONVENTION.

Some Impressions by an Outsider

**Speakers:** Pastor P. N. Corry and F. G. Cloke.

How refreshing to turn from the gaudy jazz and show of Bangor on July 12th to the Elim Tabernacle, to find the familiar figure of the much-loved Principal in the act of teaching the eager congregation a new chorus. The haunting refrain gripped, and presently the atmosphere was electric with spiritual fervour as the congregation in intense devotion sang

"From the glory of heaven He willingly came,  
Thinking not of Himself but my sinning and shame,  
I'm ever so glad that He found me  
And made me His very own."

The preacher who could not preach well in such an atmosphere is surely at the wrong job.

"The ministry of the Word" is a phrase that meets one's eye and ear with unfailing regularity; but alas! too often it is but an empty phrase. Sermons are preached but the Word of God is not ministered to the hearer, and indeed too often the Word and the sermon have but little in common. How different at Bangor "at the Twelfth." The speakers were quite obviously "able ministers of the New Testament." Not only had they a grip of their message but it was clear that their message had a grip of them.

In these days of forward movements—so-called—and new cults, it was refreshing to hear a clarion call to go back to the old things. The messengers called the Church to get back to the old things, back indeed to the greatest manifestation of God that the Church has ever known, when "they were all filled with the Holy Ghost."

Pastor Corry came to us with a message which was at once a heart-searching warning, and a great call. Based on the stories of Pentecost in Jerusalem in the year A.D. 33, and Pentecost in Jerusalem in the year A.D. 60, solemnly the speaker showed us the picture of a Church which for the most part had passed through the great historic day of Pentecost in the year A.D. 33 and in less than thirty years it was still "very zealous for the law" and tied hand and foot to the things that had been accomplished and abolished in Christ." They had patched up and darned the Veil that had been rent," and were in danger of becoming crystallised and fossilised amid the observances of rites and ceremonies of the law of Moses of which "Christ is the end to all who believe." How solemn to think that this is the last mention of the

Temple and also the Church in Jerusalem.

But God had His man ready. And one could feel a thrill run through the meeting as the speaker dramatically pictured Paul going out of Jerusalem in the dead of night, guarded by 470 Roman soldiers. "This man had his boots on," flashed the speaker. His feet were shod with the preparation of the gospel. "Was it just Paul the prisoner going to Cæsarea? No sir! It was the gospel on the march!" shaking itself free from the shackles of cold ecclesiasticism and dead formalism. On the march from Jerusalem where it was in danger of becoming a Christianised sect of Judaism. On the march to Judæa, Samaria. On the march to Cæsarea, Rome, Spain, Britain, and to the uttermost ends of the earth.

What a solemn warning to those who would settle down among the old things or try to put the new wine into old bottles. It can't be done! and God will see to it that if we do not carry out the commission He will leave us high and dry with our formalities, and others will take the torch and pass it on to the dark places of the earth.

It added to the already intense spiritual atmosphere of the meeting when Pastor Cloke announced that there had been no collaboration between the speakers as to the line along which they felt led to speak, and the message with which he had been entrusted might be summed up in three words: "Back to Pentecost." Then there followed a soul-stirring call to the first things. Back to Pentecostal separation from the world. Back to Pentecostal unity. Back to Pentecostal generosity, holiness, power, witnessing. Back to Pentecostal faith in God. It was a call to the heights from which many have descended in these latter days.

Time and space would fail to adequately report the other meetings in detail, and to attempt to convey any idea of the spiritual atmosphere of the gatherings would be foolish. Suffice to say that the high level on which the convention began was maintained and indeed increased until Pastor Corry led us in one grand crescendo to the soul-ravishing vision of the Resurrection, a subject which is too often—even among the spiritual—merely a belief in a historical fact. But they preached "Christ and the Resurrection." It was a working force in the early Church. They believed that Christ was alive and they expected Him to come into the circumstances of their life and work—and He did! It is a neglected, almost unknown force in the Church of to-day. "Our greatest need," said the

speaker, "is a revival of faith in the things we say we believe."

As a chance visitor to Bangor, and an outsider, may I say to you dear Four-square people that if what we heard at that convention is a fair sample of the kind of preaching you are accustomed to listen to in your assemblies, then your responsibility is very great and very solemn. Your danger also is great. You can become so fatally familiar with these great themes that the deeply spiritual and divinely supernatural become to you commonplace and you lose your sense of reverence and wonder, and like one of old go out and wist not that the Spirit of the Lord is departed from you. You can carry the Ark of God into the battle to find that it is only an empty box. The shades of night fall silently and the tide does not sound a bell when it turns to go out, so in the words of the old campaigner who lived—aye and died—"with his boots on," I would say as Moffatt translates I. Timothy vi. 20: "Keep the securities of the faith intact."

God give the Church more conventions like Bangor!

### INSTRUCTIVE BIBLE STUDIES.

#### The Hope of Christ's Advent.

**Edinburgh** (Pastor A. J. K. Magee). During the past weeks the work of the Lord has prospered and been greatly blessed under Pastor Magee's ministry.

The Bible studies from the Book of Nehemiah are teaching at once the need for a greater and more child-like trust in God, and for a walk—if need be—alone with Him.

On Sunday evening the Pastor preached on "The Near Return of the Lord." As he spoke of the insecurity of the present age, and in contrast emphasised the secure hiding place in Christ, how uplifting it was to know that the hope of His returning so soon would be realised. At the conclusion of the service two souls found peace for the first time at the foot of the Cross.

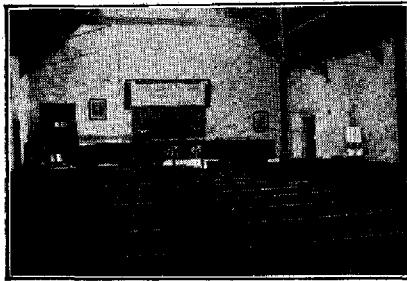
The Crusaders have found doors opening to them for service, and prayer is ascending for God's blessing on their efforts that much fruit might result.

### INSPIRING SPECIAL SERVICES.

#### Welcome Visit of Former Minister.

**Barnard Castle** (Mr. R. L. Close, Jnr.) After an absence of three years Evangelist A. R. Burt again visited Barnard Castle. On the Sunday morning he gave a short message on "Christ the Chief Corner Stone and Christ the Foundation Stone." In the evening he spoke on "The Incorruptible Inheritance of the

Believer." The meetings were continued on the Monday and Tuesday evenings, and God's servant again ministered the Word at these gatherings. The meetings were well attended, and the promise of God's presence was truly fulfilled in the midst of the Lord's people. These special services proved a season of rich blessing to the Church.



**Elim Tabernacle, Barnard Castle**

### ENCOURAGING EVIDENCES OF BLESSING.

#### Pentecost in Experience.

**Battersea** (Evangelist L. T. D. Kelly). Hearts and voices are raised in thanksgiving to God for all His love and faithfulness to the church at Battersea.

Numbers, both at the Sunday morning and evening services, are increasing; this is indeed an answer to prayer and it is hoped that other souls may soon be rejoicing in the wonderful salvation of Christ. Praise God for His manifested presence in the prayer meetings. One sister quite recently received a mighty Baptism in the Holy Ghost and this wonderful blessing has created a greater hunger in the hearts of others to receive a similar Pentecostal experience also.

In the Crusader meetings there is a marked increase in numbers and spiritual blessing, for the Lord is pouring out His Spirit, and hungry hearts are being filled again and again with manna from above. Recently a backslider returned to Christ and is now rejoicing once again in the joy of salvation.

Crusaders and friends continue the hospital visiting, and others are cheered and blessed by the ministry both in song and recitation of the glorious gospel of Jesus Christ.

The Sunday school anniversary services were a source of great blessing, the singing and recitations given by the children and the messages by Pastor C. Kingston and Evangelist Kelly on the Sunday, and Pastor Brambleby on the Monday, were a real inspiration and abundantly blessed of God.

Once again the Lord undertook on the occasion of the children's outing and every need was supplied. It was a very happy day that the children spent at Oxshott.

The Church rejoices in all that the Lord has done for us in the past and looks forward to the future with great expectation should He tarry.

#### BELIEVERS BAPTISED.

#### Extending the Kingdom.

**Chichester** (Evangelist A. W. Childs). The Church at Chichester is experiencing

real spiritual uplift under the ministry of God's servant who has recently taken the oversight of the work. At a recent baptismal service three believers were immersed. The Church will as a result of their surrendered lives be all the richer. The Sunday school scholars recently went to Bognor for their annual outing. During the day the children enjoyed the hospitality of Mr. and Mrs. Hollyman, who provided a very nice tea for them in their lovely garden.

Open air effort is being put forth to reach the unconverted and bring them into the light of God's salvation. Much prayer is ascending that God's Spirit may work deeply in the hearts of the people, bringing conviction and concern regarding eternal things.

### MONTHS OF PROGRESSIVE MINISTRY.

#### Increasing Congregations.

**Ealing** (Pastor D. Forsyth). During the past three months' ministry there has been evident progress in the work here. A deep spiritual atmosphere prevails in the services which renders them most uplifting to all who gather for worship from time to time. There is a noticeable increase in the attendances at the meetings. The recent Sunday school anniversary services proved a real success, the children doing their part admirably. The Pastor gave a most appropriate and instructive message which was greatly appreciated by the congregation which included many of the parents of the scholars.

### FAITHFUL AND FRUITFUL WITNESSING.

#### Strangers Attracted.

**Islington** (Pastor W. J. Patterson). The Saturday night open air meetings under the leadership of Pastor Patterson are proving very attractive, and many are being brought into the meetings for the first time. "Evangels" are given away en route and the bright singing is rousing much interest.

Recently the Sunday school held its anniversary, and, in addition to the gospel in song, presented a very unique and interesting message on "Traffic Lights." With a working model of these lights upon the platform, two boys showed how that to ignore God's warning lights in the soul, means disaster. The children listened with rapt attention to Mrs. Patterson's message on "Two Kings of the Old Testament." The superintendent, Mr. A. Barnes, spoke of the joy it was to meet with the children Sunday by Sunday. Several scholars have recently given their hearts to the Lord, while three others have been filled with the Holy Spirit.

Pastor Patterson has recently concluded a series of Bible studies on the Four-square Gospel which have been greatly blessed of God, and has created a still deeper desire to press on in the power of His Spirit to further extension of His Kingdom.

### SUCCESSFUL SPECIAL SERVICES. God's Presence Manifested.

**Coulsdon** (Pastor W. N. Brambleby). God has been blessing in the work at Coulsdon during the past few weeks, proving Himself strong on the behalf of those who trust Him. The saints have been much encouraged, and precious souls have been born again.

The Sunday morning breaking of bread service and the Friday evening prayer meetings are proving times of great spiritual refreshing to those that gather.

The Church recently had a visit from Pastor D. B. Gray and the London Crusade Choir which brought no little inspiration to the work. A happy time of fellowship was enjoyed when a number of the Lord's people from various centres met on the Farthing Downs; the outing was followed by a service in the Tabernacle in the evening, when the divine blessing rested upon the ministry of the Word.

The Cadets and Sunday school scholars of the Croydon Church, accompanied by Pastor H. Kitching and the superintendent of the Sunday school, Miss Rudkin, recently paid a visit to the Coulsdon Church which was greatly enjoyed. The children displayed considerable talent in the part which they played in the programme rendered.

A baptismal service has also been held when candidates from the Banstead and Coulsdon Churches were immersed.

### WHAT GOD HATH WROUGHT. Successful Campaigning.

**Fawney, Co. Fermanagh.** A three weeks' campaign has recently been conducted by Pastor and Mrs. Martin in this place. Under the ministry of the Word souls have been saved and believers blessed. Following this campaign, Miss Linton continued the special meetings for a further period of five weeks. During this time God's power was manifested in the restoration of backsliders, and the salvation of the lost. Eleven believers were baptised in the Holy Ghost according to Acts ii. 4. The blessing of the Lord continues to rest upon the work in this centre. The weekly prayer meetings are proving a source of much spiritual inspiration to God's people, quickening their faith in His Word. The gospel services on Friday and Sunday evenings are full of the power and presence of God. Pastor R. G. Tweed and Pastor W. L. Taylor have recently visited Fawney, and God has made their ministry the means of much blessing.

### SPLENDID SUNDAY SCHOOL EFFORT.

#### The Jubilee House.

**Brighton** (Pastor J. Smith). For months past the children of the Brighton Sunday school have been as busy as bees building one of the nicest little houses you could wish to see.

Like the Tabernacle in the wilderness, the foundation was laid with silver (half-crowns) by the teachers. Then the building began—match boxes filled with farthings came rolling in. The architect was the superintendent, Mr. Langridge. There were in all 2,076 boxes used in the



**Pastor  
W. J. Patterson**

erection of this wonderful house, but like the children of Israel in the wilderness, they brought more than enough. They continued to bring more match boxes even when the house was built, and so there were over 200 boxes inside the house, which represented the furniture.

At the Sunday school anniversary services Mr. Langridge told the members of the Church about the Jubilee House, and asked them to crown the good work in the same manner as the teachers had commenced it—to roof it with silver. There was a ready response, and soon he got the amount he wanted.

So now the house was complete, and then the question arose who would receive the house on behalf on the Jubilee Fund. It did not take long to decide. Pastor P. N. Corry, the secretary for the Jubilee Fund, was the one whom everyone wanted. Accordingly on Sunday, 19th July, Pastor Corry came along to receive the house, and the money which had been collected, mainly by the little children of the Sunday school £10 1s. 6d.

Pastor Corry took for the substance of his address: "The Tabernacle in the Wilderness," and the application of his remarks to the Jubilee House filled all the hearts of the boys and girls with joy. The children sang a beautiful hymn about the year of Jubilee, and teachers and scholars rejoiced in thus being able to help forward the Jubilee Fund.



Sections of the Congregation at the Palladium Theatre, Aberdare

too small to accommodate the crowds that are gathering.

On a recent Sunday, over 1,000 people were in the tent before the service commenced. Hundreds had to be turned away disappointed. From the date of the following report over 250 souls have been saved and many remarkable cases of healing have been recorded. A little boy who was deaf has been instantaneously healed. A baby suffering from fits; a woman suffering from heart trouble, and also an invalid bedridden for many years have been marvellously delivered.

When the people last Sunday were asked how many would like a Foursquare Gospel Church in Aberdare hundreds of hands were raised to signify their desire.

The following report appeared in the local press:—

#### FOURSQUARE GOSPEL CAMPAIGN.

Revival and Healing Services at

Aberdare,

Sunday Night's Opening Rally.

(By Our Own Reporters).

The great Foursquare Gospel Revival and Healing Campaign, of which the leader is Principal George Jeffreys, is being conducted in Aberdare this week. It was opened on Sunday evening at the Palladium Theatre, Pastor Brewster officiating.

The stage had been partitioned by purple velvet curtains, leaving only a small pulpit space in the foreground. There was a cloth-covered table, upon which was an old-fashioned oil lamp, which gave the setting a homely touch. On the right side of the stage the revival pianist, Miss Russell, A.R.C.M., Swansea, played a number of revival hymns.

At 7.30 Pastor Brewster and his party appeared and took their seats near the table. Pastor Hadler, a tall, good-looking young man, then commenced to lead the congregation in the singing of a number of revival hymns.

Afterwards Pastor Brewster rose and asked the congregation to close their eyes and sing very quietly the hymn, "When I survey the wondrous Cross." As the singing proceeded, he then called upon a woman member of the party to sing the third verse of the hymn. This was done very sweetly, leaving a marked impression on the congregation.

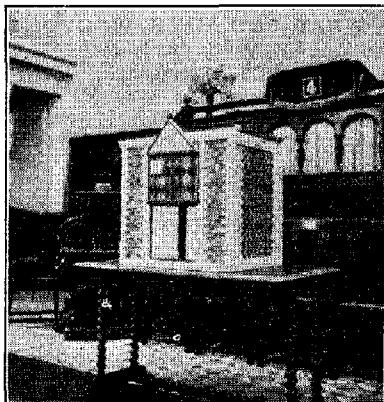
#### REVIVAL ATMOSPHERE.

A deep hush fell over the congregation as Pastor Brewster got to his feet and began to pray for the sick, the unemployed, and those who did not know Christ. By this time a real revival atmosphere prevailed amongst a section of the congregation and cries of "Amens" and "Hallelujahs" were frequent.

Then there was more singing. "In the sweet by and by" proved exceedingly popular, the last two lines being repeated several times by the congregation.

Addressing the gathering, Pastor Brewster said that they had left Port Talbot the previous evening, where their week's campaign had been very successful. This was their first night at Aberdare, and as his congregation would understand, his task that evening was difficult. His hearers were strange to him. He was certain, however, that they would be good friends before the week was out. Fervour would come before the next Sunday arrived.

(Continued on page 528)



The Jubilee House

#### CUMRU EI CRIST. Over 250 Converts.

**Aberdare** (Pastor P. S. Brewster and Evangelist C. A. C. Hadler). Aberdare had been waiting and praying for many years for a great spiritual awakening, and when it was announced that the Foursquare Gospel campaigners were coming to the town enthusiasm was stirred. Numbers of people gathered to see the erection of the large tent on the green. The Palladium Theatre, the largest in the town, was taken for the first meeting. That night the place was crowded and God set His seal upon the work by saving five souls.

On the Monday night the meetings were continued in the large tent. Night after night the tent had been packed so much so that an extension was made necessary and even this has since proved

## GOSPEL CYCLING TOUR

The best holiday is that spent in the service of the Master! This has been abundantly proved by a party of Swindon Crusaders who, in company with Pastor Carver, have just spent a week on a Gospel cycling tour.

The day of the start was one of continual rain and the start had to be made in the storm. Gloucester was the first stop and the appearance of six cycles, decorated with the Word of God, proved the premier attraction of the day.

If variety is the spice of life this week was certainly a lively one. The first night we could not pitch tent owing to the wet ground. The Lord led us to



Open air meeting at Caswell Bay

a Christian farmer and we spent a most comfortable night in his hay loft, the farmer himself joining us in prayer. Hallelujah! Other nights we slept in tents, in homes and on the floors of chapels. Saturday night we had an exciting time of witness in the drunken quarter of Swansea. Sunday we enjoyed ministering at the Swansea Tabernacle. Tuesday we visited the place where the Welsh Revival broke out. In the seat where Evan Roberts used to sit we knelt and prayed for another visitation from heaven. At the invitation of the organist we played and sang "Send it this way, Lord! Send it this way; A mighty revival, send it this way." Wednesday we enjoyed at the Bible College of Wales. Thursday we visited Cardiff and had a splendid time in the open air and in the City Temple. Friday we returned home and the crowning joy



Midday rest and meal

was near home when we had the joy of pointing an ice-cream man to the Saviour.

Thus we blazed a trail of 350 miles continual gospel witness, of which eternity alone will reveal the results.



(Conducted by Pastor DOUGLAS B. GRAY)

## IPSWICH CRUSADERS

By Hilda M. Collins (Secretary)

All praise is due to our Lord, for the way He continues to bless our branch. A considerable time back one of our brothers left for another part of Suffolk; he was an ardent worker and we missed him from our midst. Instead of settling down in his new sphere, he continued to witness for the Lord, and recently he visited us, bringing a number of brethren who had been blessed through the individual interest he had taken in them. It was grand having them take part in the service, and their cheery testimony inspired us all.

Naturally the Principal's visit was a "great day" in the history of our church; to the Crusaders it was a day of great joy and thanksgiving, and caused us to offer a great Ebenezer to our Lord, for the way He has blessed our branch since its commencement.

One of our Crusaders, Miss Margaret Jay, recently left us for China. Leaving the fragrance of a consecrated life behind her, she has left all at His command. Our prayers go with her, and we rejoice that Ipswich is represented on the Mission Field.

The majority of our Crusaders are Sunday school teachers; they are untiring in their efforts, and in turn are being used to captivate the young for Him.

The Tract Band faithfully continues its witness on the main street, and many souls are approached through this means who perhaps otherwise would not be arrested by the gospel's appeal.

Recently we were privileged to have with us two Croydon Crusaders (Mr. Henson and Mr. Awdry), these brethren gave us varied programmes at the Sunday morning and evening services. The items given brought great blessing to us all. Mr. Henson, through his able conducting, soon made the singing sound "Foursquare," and we were thrilled, as item followed item, in giving praise and glory to God.

The Crusaders have been conducting open-air services after the Sunday night services. These have proved an attraction to many passers-by, and have been well supported by the Crusaders themselves.

We rejoice also, that brethren of other denominations have requested some of our Crusaders to testify and preach the Word in their services. We welcome any invitations which enable us to "tell the world that we have found a precious Saviour," and pray that the seed thus sown shall give fruitage for His eternal glory.

Interest is being maintained and blessing experienced at our weekly services.

## CLIPPINGS AND COMMENTS

By our Crusader Headquarters Diarist

July 20th—26th.

**Monday.** The joys and blessings of yesterday remain with us even to-day—and we have discovered, contrary to the general belief that Monday can have a thrill! Now for the news:

Here are two interesting letters. The first is from a prisoner and the second from an ex-prisoner. These prisons, which have been so graciously opened to the London Crusader Choir by God Himself, have massive walls around them, but higher and stronger walls are going up—walls of prayer. What a difference? One shuts out the sunshine from the prisoners and the other lets the Sunshine in! Many a weary sin-bound soul is turning his heart to the Sun of Righteousness. "Lighten their darkness, O Lord, we beseech Thee."

Here is a letter from an unattached Crusader. We are always happy to hear from these Crusaders, for we believe that they are preparing the way for the Foursquare Gospel message to be carried successfully into their districts when the time comes. God bless them!

**Tuesday.** This is encouraging: "There has been a definite increase in interest shown in the Crusader meetings here during the past six months. . . . Our Cycling Band visits the surrounding villages bearing the Good News." Praise God for these bands of young people who count it a privilege to give their time and energy to "go into the highways and byways" constraining men and women to come to our Saviour.

**Wednesday.** What am I to write today? The letters (of general interest) again bring news of forthcoming great events. The very atmosphere seems filled with whisperings of Crystal Palace significance. The days are busy ones. Letters and circulars by the dozen are being despatched to churches and individuals all over the British Isles—telephone bells are ringing, printed matter is arriving, and from morning until late at night the air is vibrating with sounds which we, in modern times, connect with a busy business establishment, but . . . tempus fugit!

**Thursday.** Here is a letter from the Isle of Wight inviting the London Crusader Choir to conduct a service in the Borstal Institution there. Unfortunately, already negotiations have taken place with a view to the Choir visiting a large provincial prison on the same date. Sometimes we wish there were two Sundays in a week . . . "for the harvest truly is plenteous, but the labourers are few; pray YE therefore the Lord of the harvest to thrust forth labourers." Another letter from a London prison which has come to hand this morning expresses joyful anticipation of the Choir's visit next Sunday.

**Friday.** Hastily I glanced through the letters as I opened them this morning and took them upstairs to the Chief Secretary (ascending two steps at a time!) who is just rushing off to the West of England

on business with regard to the Demonstration. Then come a few letters hurriedly dictated . . . the words of the hymns and choruses for the Palace must be checked . . . and sent down to the Printers . . . and the rest of the day is spent in another department.

**Saturday.** Here come photographs and choir programmes for the Crystal Palace. A letter must go to every Crusader Secretary this morning, concerning the National Crusader Week. Then, here's to the end of a busy week! With a sigh of satisfaction I turn my thoughts

to green trees and open spaces. Incidentally the Chief Secretary seems to prefer to turn his to prison—his feet at least will be turning prisonwards this afternoon—yet, I know he has the greater satisfaction!

## News from the Churches (continued from page 526)

They were at the Palladium that evening because they had failed to obtain the use of another building in the town. They had also been unable to obtain the use of a building for the week-night services, and had been compelled to erect a marquee in the old Rock Brewery grounds. There would be ample accommodation, however, for there were 600 chairs available. He would remind them also that admission was free. The sick would be prayed for and he hoped to explain divine healing as it was propounded in the Word of God—the Bible.

Pastor Brewster then read the 4th chapter of Thessalonians, and spoke on Christ's second coming.

He said he felt certain that the congregation were not giving of their best in their singing. "Let it go this time," said the Pastor. "Let us sing the old revival hymn of 1904-05 which Evan Roberts used so often in these valleys. Now then—'Fi, fi, cofia fi.'" The singing was led by the woman soloist and the fervour was seen to increase considerably.

### THE FOURE SQUARE GOSPEL.

Speaking on the objects of the campaign, Pastor Brewster said their movement was called the Foursquare Gospel and stood for four prominent truths in the life of Christ. These were: (1) Jesus the Saviour of the soul (Matt. i. 21); (2)

Jesus the Healer of the body (Matt. viii. 17); (3) Jesus the Baptiser in the Holy Ghost (John i. 33), and Jesus the Coming King (I. Thess. iv. 16).

The Foursquare Gospellers attempted to take a sane view of these truths without showing any fanaticism. He would like to emphasise the prophecy of the Second Coming. He feared that prophecy was being disregarded by the present age, but he made the Bible his stand, and believed every word of prophecy in it. Christ was coming again.

People scoffed at Noah as he built the ark, but when the flood came they found God had closed the door to them and they were left behind. When God closed the door no one could open it. There was coming a day when God would close the door of mercy, and those away from the path of truth would be left outside.

"This great world is going to experience one of the biggest shocks it has ever received since the world began," he continued. "That will be the second coming of Christ in the flesh.

"The atheist and the sceptic will one morning wake up to find every Christian gone! They will have been taken up into the heaven to meet their God in the air. A man may come from his work in the mine and find his dear ones gone. Wayward children will be shocked to find their Christian parents gone.

### SECOND SHOCK.

"The second shock will be the raising of the dead as prophesied in Thessalonians iv. They will receive a glorified body. Why do you doubt this? Surely the God who created the world can give the dead a new body! I cannot explain how this miracle is to take place, but the Bible's prophecy is enough for me. God has said that it shall be so. I must believe."

"Those who will be left will find themselves in an iniquitous world, where morals count for nought. There will be no sanctity and no marriage."

"People were not satisfied with the state of things in the world to-day when we were leading to another war," he went on.

"War would come. We were approaching the bloody war of Armageddon, which God had promised the world. The Scriptures would have to be fulfilled."

The speaker then asked those present to accept the Lord Christ as their Saviour before it was too late. Salvation was free, but it was not cheap. God had given too much for it.

Five converts were announced at the close of the meeting, which ended with inspiring hymn singing.—G. G.

## ELIM SUMMER HOLIDAY HOMES

### "Gather My saints together unto Me" (Psa. 1. 5).

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

**BLACKPOOL.** July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volckman and Miss Ching. Apply Miss Volckman, The High School, Alexandra Road, South Shore.

**EASTBOURNE.** July 31st—September 4th. Spacious house in its own extensive grounds, near Sea and Downs. **Week-end visitors welcomed.** Miss Barbour and Miss Henderson. Apply Miss Barbour, Aldro School, Meads, Eastbourne.

**ELIM WOODLANDS.** Miss D'Leny, 30, Clarence Road, Clapham Park, S.W.4. The heart of Elim and home of the Bible College. Beautiful grounds and within easy access of public places of interest.

**GLOSSOP, BETHRAPHIA.** Open throughout the year. Near hills and moors. Bracing air. Crusader Camp, August 1—15. Apply Pastor and Mrs. Gaunt.

**RYDE, ISLE OF WIGHT.** July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Apply Mrs. Webster, Ryde College, George Street, Ryde, I.O.W.

**SCARBOROUGH.** Patterdale School, Belgrave Crescent, July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw.

## "He Found no Place for Repentance"

**A** REMARKABLE instance of the penalty of success is reported by persons living near Jamestown, New York. For many years a colony of American eagles had made its home near the shores of Chautauqua Lake. They had not been molested and had grown bolder in their depredations.

Not long since one of them was noticed hovering over the lake, and its graceful flight was watched by several persons. Suddenly it darted with lightning rapidity toward the water, catching in its talons a large fish, two feet or more in length, and weighing probably ten pounds. There was a clash and splashing of fins and feathers, but slowly the bird rose in the air with its captive dangling and wriggling below. When at a height of about 1,000

feet the bird, still clinging to the fish, began to sink slowly toward the lake again, gaining speed as it descended, and finally fell with a splash in the water. Later, the bird and fish were found together dead.

The eagle had evidently found the fish too heavy to carry, but had been unable to drop it, owing to its claws being so firmly imbedded in the flesh that it could not release its hold, and as its strength gave way it sank into the water whence it had sought its prey, and was drowned. The very tenacity with which the eagle grasped its prize prevented it loosing it when it wished to do so.

It is often so with men who discover when too late that some eagerly coveted prize is proving fatal to them.

## CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc., must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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

\* **Bangor, Ireland.**—"Whitworth"; board-residence; elevated position, commanding magnificent long sea view; central; electric; recommended for cleanliness, comfort, catering and home-baking; Foursquare home; terms moderate. Mrs. Adams, 3, Princetown Road. C119

**Blackpool.**—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337

\* **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfeld Road, North Shore. C71

\* **Blackpool, S.**—Comfortable homely apartments, 10 minutes' sea and new Jubilee Temple; Foursquare member; bed and attendance, 3/6 two persons; board if required. Mrs. Allison, St. Brelades, 10, Hudson Road. C110

**Bognor.**—Everyone knows holidays are jollidays with Mr. and Mrs. Hollyman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canobury, Esplanade. Telephone 1029. C99

**Bognor.**—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnum," 5, Newton Avenue, Newton Estate. C117

**Bournemouth.**—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelburne Rd. C129

**Bournemouth.**—Superior accommodation, bed and breakfast; home from home, 1 minute sea; moderate terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C89

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\* **Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60

**Cornwall.**—Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; 10 minutes' walk various beaches, comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light (h. & c.), garage; moderate terms for winter guests; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

\* **Cornwall.**—Penzance.—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C43

**Eastbourne.**—Board-residence, 42/-; bed and breakfast, 25/-; on sea front; Foursquare fellowship; easy distance Tabernacle. Mrs. Weeks, 1a, Queen's Mansions, off pier (late Desmond Road). C111

\* **Elim Holiday Homes.**—See page 528.

\* **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.

**Geneva, Switzerland.**—Miles. Ducommun personally known to the Revival Party. Beautifully situated, near lake, central; Foursquare meetings, mountain excursions, etc.; every comfort; inclusive terms from 8/- per day. 133, Rue de Lausanne. C126

\* **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. C49

**Hove.**—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321

**Hove.**—Guest house bed and breakfast; or full board (Foursquare); near sea, and buses pass door; select district and very central. Miss R. Wood, 7, Goldsmid Road, Seven Dials. C120

**London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square Hyde Park, W.2. Phone Abercorn 3547. C27

**London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C80

**London.**—Christian home, select district; garden; full board, 25/-; without midday meal, 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. C112

\* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; Christian fellowship; home comforts, personal supervision, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Good recommendations by ministers and guests; terms moderate. Phone: Mountview 7069. C80

\* **Maldon, Essex.**—Christian guest house, sunny aspect, home comforts, garden, garage; near sea and shops, opposite Assembly Hall, from 30/- weekly. Miss May, "High View," 44, Wantz Road. C104

**Margate.**—For sunshine and health; board-residence from 30/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to Mrs. E. Green, "Beech Crest" 41, Canterbury Rd. Westbrook. B2340

**Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen" Abergale Road. B2258

\* **Ottery St. Mary, Devon.**—Board-residence or bed and breakfast; terms moderate. Mrs. Ayres, Stafford House. C130

\* **Shanklin, I.O.W.**—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; terms moderate. Mrs. Niblett (Foursquare member), "Willow Deny," 46, St. Paul's Avenue (late Athelrey Rd. Dairy). C12

\* **Shanklin, I.O.W.**—"The Gem of the Island" guest house; ideal position, 2 minutes from cliffs; recommended by Pastors; reduction for numbers sharing, large rooms. Miss Fyfe, "Thornbury," Alexandra Rd. Tel. 230. C85

\* **Silloth, Cumberland.**—Comfortable, homely apartments, board optional; full board, 35/-, or 30/- each two or more sharing; home-made bread and cakes; near bus and station, Elim assembly. Mrs. Cameron, New Street. C116

**Southend-on-Sea.**—Bed-breakfast; terms moderate; clean, comfortable apartments; near Priory Park and station. Mrs. Robinson, "Homeland," 27, Priory Avenue. C127

**Southport.**—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

\* **Southport.**—Homely apartments, with or without board, or bed and breakfast as preferred; every comfort and convenience; Foursquare member; children welcome; moderate terms. Mrs. Hornby, 19, Denmark Road. C121

**Weston-Super-Mare.**—Comfortable house, Christian fellowship; buses pass door, near sea; delightful place for holiday; visitors welcomed; moderate terms. Mrs. and Miss Plant, 31, Exeter Road. C122

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### BUSINESS FOR SALE.

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### BIRTH

**Northcote.**—On July 21st to Nora and Leslie Northcote of Ilford, the gift of a daughter, Jacqueline Anne. C133

### MARRIAGES

**Fielding : Hutchison.**—On July 29th, at Park Road Methodist Church, St. Leonards-on-Sea, by Pastor W. G. Hathaway; Pastor Harry Watson Fielding to Mary Selina Hutchison.

**Rae i Bell.**—On July 23rd, at the Elim Tabernacle, Carlisle, by Pastor J. Teltchner; Stanley Rae to Annie Bell.

### WITH CHRIST

**Drury.**—On July 15th, John Henry Drury, aged 39, member of Elim Church, Lincoln. Called home under tragic circumstances. Funeral conducted by Pastor R. D. Bradley.

**Miller.**—On July 14th, Mr. W. J. Miller, aged 65, member of Elim Church, Barking. Funeral conducted by Pastor J. McAvoy.

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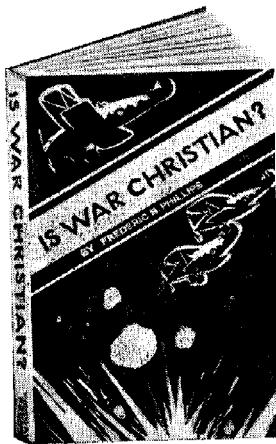
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