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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 32

AUGUST 10, 1934

Twopence

SAVIOUR



ELIM'S ANNUAL GREAT DAY

AUGUST

18

OF FOURSQUARE FEASTING & FELLOWSHIP

COMING KING

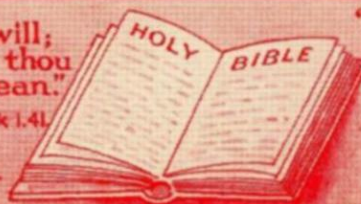
"I will come again."
John XIV. 3.

HEALER

"I am come that they might have life."
John X. 10.

BAPTISER

"I will, be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol. XV. August 10, 1934 No. 32

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

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

CRYSTAL PALACE, London. Saturday, August 18.

OPENING OF NEW TABERNACLE

by
Principal GEORGE JEFFREYS

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

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

August Conventions

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

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

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

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

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

Come to the Great Foursquare Rally

at the
CRYSTAL PALACE

(LONDON)

SATURDAY, 18th AUGUST

Special Features all day from 10.15 a.m.

(See page 510)

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

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

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

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

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

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

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

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



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

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

DAYS' OUTINGS on August 8, 15 and 22, to Hove. On August 29 to Eastbourne. Starting from Elim Woodlands at 9.45. Book in advance. Hove, 6.9; Eastbourne, 7.6 (including lunch and tea).

ELIM CAMP. Afternoons for visitors—Wednesdays, August 8, 15 and 22.

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

IPSWICH. August 12. Garden Hall, Mill Street. 11 and 6.30. Speaker: Pastor E. C. W. Boulton.

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

The Elm Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 32

AUGUST 10, 1934

Fridays, Twopence

Amber, the Jewel of Victory

By Pastor E. C. W. BOULTON

*I saw as the colour of amber, as the appearance of fire —Ezekiel 1. 27
The colour of amber, out of the midst of the fire. —Ezekiel 1. 4
The appearance of brightness, as the colour of amber. —Ezekiel viii 2
They overcame him by the blood of the Lamb — Revelation xii 11*

SPIRITUAL life is measured by its struggles and its victories, not by its experiences in the hot-house of stirring sermons, and the emotional atmosphere of meetings. Each battle means defeat or victory, and all successes are steps onward and upward, imperishable records and rewards of faithful service in the hard, stern conflict of the daily life, leaving their undying impress upon the character.

Nature is a true teacher. Her lessons are writ large in cloud, and flower and stone. Amber speaks of the overcomer. Its very source breathes of warfare, and often to be seen within its very heart are the signs of its triumph.

There is little doubt that trees secrete resin as a protection against enemies. Some of these may be microscopic, as the resin is thought to be antiseptic, but it is obvious to the naked eye that it is secreted as a weapon of defence against insect invaders. Flies and ants become entangled by the legs in the sticky matter, while more is poured over them till they are completely buried. Amber is fossilised resin, that comes from submerged forests that have been for thousands of years beneath the sea. In the beautiful stone can often be seen the complete insect imprisoned at its defeat thousands of years ago. In some pieces of fossilised resin are to be seen scores of red ants. In

THEIR DYING AGONIES

they had no leader to whom they could turn, for some have twisted one way, some another. There are tell-tale air-bubbles too, the dying breath of the defeated, preserved for thousands of years. The tree has won, the vegetable kingdom has conquered the insect realm, and the proof of its victory has been preserved in an enduring form. There is another similar analogy in insect life where a force that is too great has been overcome by rendering the enemy incapable. Should any stranger creep into a hive of bees it is at once

stung to death and the body removed. Sometimes however a wandering snail finds its way in. The intruder is too large for the bees to deal with in the usual manner, so they simply seal him up with wax. So carefully is this done that there is no offensive smell, no noxious fumes that would endanger the health of the hive. Victory has been won through making the enemy innocuous.

In military tactics a similar course has often been pursued, not by fighting, but through the starvation of some siege the enemy has been conquered. They are sealed up as it were. Very similar is the story of the Caudine Forks. The Roman Army was caught in a narrow pass, both exits being blocked by the enemy. The Romans were completely defeated; they were stripped of all their weapons without a blow having been struck, they had to agree to an ignominious peace. It was an example of

VICTORY WITHOUT BLOWS.

In these instances we see a vivid picture of the path of victory in the Christian life. It is not in going forth to battle in our own strength, but in claiming the victory through the precious blood of the Lamb. Silent prayer will often render the most virulent enemy innocuous, while an antagonistic spirit will only arouse the enemy to greater efforts and greater strength. It was said of the saintly John Hyde that "he won his victories by love," and that "prayer was his pathway to greater things." Few enemies can still remain bitterly opposed who are tenderly and perseveringly prayed for. Silent prayer in the power of the precious Blood will often close the unkind lips that hurt us, and soften the hard hearts of those that oppose us. While for those who openly defy Him, the prayer of faith will render their weapons harmless; besieged by prayer they will lay down their arms, pass under the yoke as the Romans

did at the Caudine Forks, owning their subjection, and thus will become glad subjects of the King of kings. It sometimes seems to take a lifetime to learn this lesson. Antagonism only arouses antagonism. If we want to win we must learn the Christ way, though it may go against the grain. It is the invincible method of love which reduces its enemies to impotence, and eventually disarms the most hostile spirit.

“ When every struggling human effort fails,
When all the host of hell assails,
There is a silent prayer that more avails,
There is a quiet love that more prevails,
There is the precious Blood that all prevails

Living as we do in an

AGE OF AGGRESSIVE COMPETITION

it is most illuminating to learn though naturalists generally emphasise the “ selfish ferocity of vegetation ” that there are exceptions to this law. James Rodway, in describing the Guiana forest, observes “ The orchids never fight, either among themselves or with other plants. Perhaps one of the reasons why they have been successful in life is their retiring, unaggressive nature. Nevertheless they have overcome difficulties before which other plants were obliged to give way ”. How full of rich spiritual suggestion, that where the militant growth succumbs, this peaceful plant survives.

This victory without aggressive antagonism does not mean lack of effort nor stagnation. Neither does it mean that worst form of moral and spiritual atrophy, the paralysis of desire, when an enervating contentment envelops the whole life, and the lowest levels satisfy. How many people, when it is shown to them that God does not wish His battles fought with carnal weapons are at once offended, grow slack and refuse to make any effort at all, allowing themselves to be caught in any passing current—content to be carried to any goal so long as resistance is not demanded. It does mean a positive acceptance of and obedience to those laws which regulate and govern life in God. The maintenance of right relationship to the Centre and Source of that sustaining energy upon which we are so dependent.

To the amber we owe another lesson here. In Ezekiel's vision of Jehovah we find

THE APPEARANCE OF FIRE

as the colour of amber. Amber in its origin is the soft sticky resin, but in its last and final stage it is the fire-coloured gem, representing the flame of the presence of God. It is the fire of His presence which consumes all dross, and by its action transforms weakness into strength, making possible a life enveloped in the pure flame of Eternal Love. This does not connote the annihilation of personality but the absorption thereof. Self must either seek escape from the fire or become part of the very element that surrounds it. It is the Pauline argument in another form—“ I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me,” the Christ-possessed and permeated personality thus becoming the visible expression of the Divine Nature; God and

man merged in indissoluble union for the achievement of a common purpose.

“ His chosen souls their earthly dross consumed in sacred fire,
To God's own heart their hearts ascend in flames of deep desire ”

That the evangel of Jesus Christ is one of victory is perfectly clear. The Cross is the pledge of that victory. A victory which reaches the very springs of our being. Victory which gives to life positive values, and supplies dynamic as well as direction. Throughout the New Testament the path of Christian discipleship is plainly marked out as one of triumph—triumph by virtue of union.

WITH THE TRIUMPHANT ONE.

Triumph which comes by means of perfect adjustment to our environment in God. Triumph by the daily renewal and reinforcement of life's vital forces. Victory that comes along the pathway of contact and co-operation with God. The divine and the human will coming into creative union. The human infused with resurrection might. Ministry vitalised by the dauntless determination of the Holy Spirit. It is in conflict with the forces of darkness that those implanted virtues of the indwelling Christ find scope for exercise and expression. The believer in his hour of crisis finds welling up within him energies that he knows are not his own. He is conscious of a supernatural momentum which carries him through resistances which must otherwise stay his progress. There are infinite resources within his being, resources of faith, of endurance, of courage, of love which make him more than conqueror.

“ When in spring the beech and chestnut are scorched by the east wind and fade mournfully, the oak and birch stand glorious in their fresh verdure, not a leaf smitten—the east wind is nothing to them, their fibre is stouter, their life more robust, in their foliage circulates a triumphant vitality ”. Thus it is with those who are deeply rooted in God—within them resides the victorious force of the Risen One—that omnipotent virtue before which naught can stand.

And so we repeat that Christ came to teach and to translate into human experience a standard and

METHOD OF CONQUEST

such as was hitherto unknown to the world. It was not on the old principle of force against force, of blood against blood, that He sought the subjugation of His enemies. It was by surrender that He proposed to save. By the outpouring of Himself that He was to overpower His opponents. Conquest was to mean conversion; foes were to become friends. He was to light the fires of devotion at the torch of His own sacrificial example. In Him we see that the pre-eminent and prevailing glory of Christian discipleship is sacrifice; that the criterion of conquest is death to the bondage of selfish desire.

“ So by the Cross He pierced a way
Of victory through His blood ”

The story of Bishop Hannington's martyrdom serves as a striking example of the royal path to lasting triumph. He was the first Bishop of Eastern Equatorial Africa, and was murdered by the very

people whom he sought to lead to Christ. The following is the last entry in his journal "Eighth day in prison, I can hear no news, but I was held up by Psalm xxx, which came with great power" A quotation from this particular Psalm will reveal its character, "Thou hast turned for me my mourning into dancing, Thou hast put off my sackcloth, and girded me with gladness" The next day James Hannington was killed by the spear of a treacherous native But "now mark

THE MAGNIFICENT SEQUENCE

Bishop Hannington's son offered himself for service on the field on which his father was slain He went and laboured among the very men who had sought his father's blood. His father's murderer was dead, but with all the ardour of a hound of the Lord he sought the soul of the murderer's son, and he won him for Christ, and he baptised him into the Christian faith as he made the open confession of the Saviour's name" What a glorious victory, and what an evidence of kinship with the Master!

It is sweet to remember that in the amber the memorial of victory is put into a permanent form The tree will perish, but long, long after it is gone and forgotten the sign of its victory still endures, a memorial more lasting than those designed to remind us of our departed friends There is a valuable lesson

here, for as we have already observed spiritual life is measured by its triumphs They at least are permanent though all else seems to fade and wither. We know that God has His enduring record of our efforts, they are never lost for they are built into the very fibre of our being. We become larger in mind, stronger in principle, purer in spirit, and possessed of a greater capacity for service and sacrifice Our victories leave not only their mark upon our personal character, but they leave their lasting impress upon others The triumphant resistance and conquest of evil makes its living contribution to the corporate life of the Church, strengthening and

ENRICHING THE WHOLE,

the life of the Church receiving a priceless acquisition which becomes part of her very life blood

Think of the abiding legacy of inspiring example which the kingdom of God has received through the lives of some of its noblest and most saintly sons Her martyred prophets, and slain seers, men whose benign and beneficent influence the flames failed to extinguish The record of their faithfulness is like iron in the blood of the Church to-day, providing a tonic in the hour of weakness, putting a victorious vigour into her witness The seed thus sown in death has yielded its abounding fruitage in every subsequent age

**CRYSTAL PALACE ORCHESTRA
INSTRUMENTALISTS PLEASE NOTE!**

Will all instrumentalists who are desirous of playing in the orchestra at the Crystal Palace meetings on August 18th, kindly read the following

All instrumentalists will be required to purchase a CHOIR ticket, price 6d This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea together at a stated time in a specially reserved restaurant price 1/- per ticket Tickets of admission for instrumentalists, and Orchestra tea tickets may be obtained from local Crusader Secretaries The music of the special choir pieces may also be obtained from the local Crusader branch

Instrumentalists who are unable to obtain tickets, etc, from local sources should write to the Musical Director, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, enclosing cash and stamped addressed envelope

You are urged to purchase your tickets early

Indestructibility

"The Scriptural doctrine of the resurrection," says Dr J T. Davidson, "invests this physical frame of mine with an infinite dignity and importance Death is its temporary dissolution, not its destruction. With what magnitude of interest and importance does this invest these corporeal frames of ours! It confers upon them an awful indestructibility, at the thought of which even the perpetuity of mountains, of suns and stars, becomes as nothing You have a bodily as well as a spiritual immortality These bodies shall claim a half of your individuality to all eternity Can you, then, make them the instruments of sin, or defile them by unholy lusts? Must you not guard with utmost care the imperishable temple of the soul?"

Have You Heard?

That the new Elim Tabernacle at Aberdeen will shortly be ready for opening

* * * *

That a Foursquare Rally is held every Saturday, at 7.30 p.m., at Elim Tabernacle, Park Crescent, Clapham This will be cancelled on August 18th on account of the Crystal Palace meetings

* * * *

That an open-air baptismal service is to be held at the Crystal Palace on August 18th Only two baptismal services have previously been held there, and both were under the auspices of Elim

* * * *

That Principal George Jeffreys will minister at the following services at the Crystal Palace -- Divine Healing Services at 11 a.m. and 4.45 p.m., Baptismal Service at 2.30 p.m., and Great United Meeting at 7 p.m., followed by Communion Service

* * * *

That you should secure the Illustrated Programme, containing a letter from the Principal, whether you intend coming to the Palace or not When you have read it, you will certainly want to come

C.P. MAKE IT KNOWN C.P.

Send a postcard to the Secretary, 20, Clarence Road, Clapham Park, London, S.W. 4, and say how many posters (20 x 30 inches), window bills, (11 x 17½ inches) and handbills you can make use of

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

IX. "The Stones . . . Cry Out"

Part VI—The Exodus

CONSEQUENT upon the famine of which we read in the last chapter, and which affected not only Egypt but Palestine too, Jacob and his sons, together with their families, came to live in Egypt where Joseph procured for them the verdant plains of Goshen

After some years had passed, Jacob died, and "Joseph commanded his servants and physicians to embalm his father" (Gen 1 2). Every Egyptian believed that his existence in the other world depended upon the preservation of his body in this world, and consequently they invented various methods of preserving the bodies of their dead from corruption. At first, the body was simply dried, but later, expensive methods of treatment with spices, gums, natron or bitumen were adopted. In the most expensive method, which cost about £250, the body was prepared with spices and then soaked in a solution of salt or soda for seventy days, afterwards being swathed in linen strips.

We can see, from the account given of the embalming of Jacob, that in his case forty days only were spent in the actual process, but that the period of mourning lasted altogether seventy days (Gen 1 3).

In passing, an interesting sidelight on Egyptian thought can be seen

IN THE BRITISH MUSEUM

where one of the mummies has the figure of a man painted upon the soles of his feet, or rather upon their coverings. Apparently, he could not overcome his enemy in life, but in death determined to trample him under foot! Both the inside and the outside of their coffins were covered with the hieroglyphic or sacred writing, consisting of texts from the Book of the Dead, which were supposed to provide the dead person with words of power whereby he could overcome any powers of evil in the next world. The ancient Egyptian believed that a magical virtue lay in the written word and it was not an unusual thing for him to write out anything he desired to commit to memory, wash it off in beer, which he forthwith drank, by this means he thought, since he had the beer inside him, he must also have the knowledge within him as well! We have already mentioned in a previous chapter that when the serpent of evil was depicted upon their coffins they frequently severed its head from its body lest it should come to life and harm the body of the dead person! Another burial custom was that of placing little clay or pottery figures, called ushabti, with the dead. The reason for this was that

THE EGYPTIANS BELIEVED

the next life to be very similar to this, that is to say, there would be fields to plant, till etc. That the dead person might escape the menial tasks there, these

ushabti figures were buried with him so that, should he be appointed such a task he could, by the words of power inscribed upon his coffin, call the ushabti to life to be his slave in the other world.

From the pictures drawn on the papyrus which have been recovered from the tombs, we learn that the Egyptians knew of a coming judgment and upon his death, the heart of every man was thought to be weighed in the "Great Balance" against a feather, which was the symbol of righteousness. If the heart failed to counterbalance the feather it was cast to an animal monster, called the "Eater of the Dead," which was part crocodile, part lion and part hippopotamus.

However, to return to the burial of Jacob, we learn that Joseph requested Pharaoh for permission to bury his father in Canaan, and this having been given, Joseph and his brethren, escorted by a large company of Egyptian cavalry, went to Palestine and there buried Jacob in the cave of Machpelah.

It is probable that Joseph lived to see the close of the dynasty of the Hyksos, or Shepherd kings. These were finally

DRIVEN OUT OF EGYPT

by an insurrection of native Egyptians under Seqenen-Ra, and some years ago the mummy of this king was discovered. When the coverings were unwound it was seen that he had died upon the battlefield, his jaw had been broken and his tongue was almost bitten through, while his face was terribly contorted, evidently because of his sufferings in the last few moments of his life. After striking him to the ground by the blow which broke his jaw, his foes must have leaped upon him and inflicted more wounds which killed him. Although the Hyksos had managed to kill the leader of the insurrection, yet they must have been defeated, otherwise Seqenen-Ra's followers would not have been able to recover his body and embalm it. Shortly after this defeat the Hyksos were finally driven out of the country, but Joseph, who probably may have been living at the time of this insurrection, being remembered as Egypt's benefactor during the recent years of famine, was, with his brethren, allowed to remain in Egypt in peace. A measure of servitude, however, must have been imposed upon them by the victorious native Egyptians, for the Scripture definitely states that they were afflicted by them for four hundred years (Acts vii 6).

Years passed away, Joseph himself died, and the descendants of Jacob began to increase in the land. Then "there arose a new king over Egypt,

WHICH KNEW NOT JOSEPH"

(Exod 1 8). This king belonged, no doubt, to the 19th dynasty (or the one following that which drove out the Hyksos) and therefore would have little knowledge of Joseph as the benefactor of a bygone age. By the commands of this king the Israelites

were sorely oppressed and conscripted to build store cities for him

It is interesting to see, in the British Museum, some bricks bearing the stamp of Rameses II, who is generally accepted as being the Pharaoh of the Oppression. Bits of straw can be seen in these bricks and it is not impossible that they may have been made by some oppressed Israelite in Egypt during the time of their bondage there.

The routine of brick-making was doubtless similar to that adopted in Egypt to-day. A hole is dug at the edge of a stream or pool and the mud is trampled up in it. Chopped straw from the threshing-floors or grass stalks may be mixed to bind the mud. Then a large lump of the mixture is taken out and the moulder next squats down and takes a mass of mud large enough to fill his mould. He throws it in, presses it into the corners, smooths over the top so as to be level, and then

LIFTS THE MOULD CAREFULLY

off the brick, leaving it on the ground. Then setting the mould by the side of the finished brick, he moulds another. After three or four days, the bricks are dry enough to be turned up on end and a few more days dry them sufficiently for building.

It is known that Rameses was a great builder. He was also fond of appropriating the works of bygone kings, causing the original name of the builder to be erased and his own cartouche and name cut in its place. Both the sites of Pithom and Rameses, the store-cities built for him by the Israelites, have been discovered. It was at the close of the last century that M. Naville excavated the ruins of Pithom. This store city was enclosed by an enormous brick wall and there were discovered within these walls a temple and store-houses. The latter were, however, the most interesting. They were composed of a great number of rectangular chambers of various sizes, which had no communication with each other and were built of crude bricks joined by thin layers of mortar. The only access to them was from the top, and therefore the corn must have been poured in from thence and each chamber must have been emptied by its contents being drawn up.

Fearing the

INCREASE OF THE ISRAELITES,

Pharaoh gave the cruel command that all the male babies born to the Hebrews should be thrown into the river. Josephus says the reason for this command was that "one of those sacred scribes, who are very sagacious in foretelling future events truly, told the king that about this time there would be a child born to the Israelites who, if he were reared, would raise the Israelites, that he would excel all men in virtue and obtain a glory that would be remembered through all ages. However, no subtle plans of mortal man can prevent the fulfilment of God's will, and Moses was preserved from death and even brought up under the very eyes of the Pharaoh, in the palace of his daughter.

Josephus further tells of an event which is not recorded in the Bible. He says that Thermuthis, for so he names Pharaoh's daughter, one day brought the child Moses to the king and he took him upon

his knee, playfully putting his diadem upon his head. Moses, in childish anger, tore it off and trampled upon it, whereat the sacred scribe, who had afore foretold that his birth should bring the Egyptian dominion low, tried violently to kill the child, saying in a frightful manner, "This child, O King, is

HE OF WHOM GOD FORETOLD

that if we kill him we shall be in no danger, he himself, affords attestation to the prediction of the same thing, by his trampling upon thy diadem." However, Thermuthis snatched the child away and saved him from death.

Time passed, Moses grew to manhood, and later, to escape the wrath of the king, consequent upon his espousal of the cause of his countrymen, fled to Midian where, after forty years, he received God's call to deliver Israel from bondage. In the meantime, Rameses II had died and his son, Menephtah, had come to the throne.

The story of the conflict between this Pharaoh and Moses and of the plagues which followed one another with such terrible effect is too well known to need any further remark. It has been pointed out that the order of the plagues is the natural order of such troubles which Egypt is liable to suffer in the different seasons. Their great intensity, together with their sudden cessation at the prayer and command of Moses marks, however, the miraculous element of the visitation. "The river turned to blood, with the fish dying, was the unwholesome, stagnant Nile just at the lowest before the inundation, when it is red and swarming with organisms. The Egyptians have then to resort to wells and cisterns" (Exod vii 24). Later on, frogs abound.

AFTER THE INUNDATION

has come in July. The next plagues of lice, flies, murrain and boils all belong to the hot summer and damp unwholesome autumn. The hail, which destroyed the flax and barley, but not the wheat because it had not grown up (Exod ix 31), must have come in January, while the locusts came in spring, about February, and destroyed what the hail had left.

Finally, to the cumulative effect of all these visitations was added the death of the first-born of man and beast. Then Pharaoh let the people go!

A remarkable confirmation of the Exodus story has been discovered in a record left by Menephtah, who states that the land of Goshen had been left "as a pasture for cattle" and handed over to Asiatic nomads "since the days of his forefathers." In the fifth year of his reign, when the Libyan invaders were over-running Egypt it was still in the possession of the "foreigners" and on the skirts of it accordingly the invaders and their allies had pitched their tents. Shortly afterwards, however, the Asiatic herdsmen had disappeared and the whole district was without inhabitants. A letter written to the Pharaoh in the eighth year of his reign by an official stationed on the frontier makes this clear. The writer says in it, "We have allowed the

TRIBES OF THE BEDAWIN

from Edom to pass the fortress (Khetem) of

Meneptah in the district of Thukot (Succoth) [and go] to the lakes of Pithom of Meneptah in the district of Thukot, in order to feed themselves and their herds on the great estate of the Pharaoh " *

We gather from the Biblical narrative that this district was regarded as a private domain of the Pharaohs, for it was given by the Pharaoh to Jacob and his sons. When, later, the Israelites were made royal serfs it must have been on the plea that the land where they lived was royal property. Their exodus therefore left it deserted, and so the frontier guards had been instructed to let in other herdsmen to settle the vacant pastures.

The story of the Exodus is not yet finished. Pharaoh quickly repented of his permission to leave the country and followed the Israelites, overtaking them encamped before the Red Sea. Now the Hebrew name of this sea is Yam Suph, which really means "The Sea of Weeds," or Reed Sea, and it has been shown that in the time of the Exodus the Gulf of Suez, which is the north-western arm of the Red Sea, extended much further north than at present. This extension, which included what were later known as the Bitter lakes, was probably of a reedy nature. Hence its name.

It was across this extension that the Israelites passed after the strong east wind, which blew all night, had

PILED UP THE WATERS

on either side. By the early morning light the Egyptians discovered that the Israelites had gone and they followed them into the bed of the sea; but their chariot wheels stuck in the oozy mud. Turning to flee, they were overtaken and drowned by the onrush of the returning waters.

Now, it has been generally accepted that Meneptah must have been drowned with his troops, but the account in Exodus says nothing concerning the death of Pharaoh and it is to be presumed that he did not accompany his chariots across the bed of

*Quoted by Professor A. H. Sayce, "Monumental Facts"

the sea. We do know, from an inscription which he caused to be cut on one of the walls of a temple of Amon concerning the defeat of the Libyans by an old general of his father's army, that he was of a cowardly nature. Compelled to find an excuse for his cowardice, he pretends that he was warned in a dream and told not to go personally into the battle. The passage has been translated as follows—

"His majesty saw in a dream as it were a figure of the god, Phtah, standing to prevent the advance of the king. It was as high . . . It said to him, 'Make a stand.' It gave him the scimitar. 'Do you put away the dejected heart from you.' " *

Meneptah was not a brave man and therefore probably did not get

DROWNED IN THE RED SEA.

Anyway, even if he were, his body must have been recovered when it was washed up on the shore, for his mummy has been discovered in the valley of the Kings, and when this was examined and the body exposed the unique phenomenon of the incrustation of the body with crystals of common salt was noticed. Upon examination, the heart was found to have calcified patches on the aorta, so that, physically speaking, Meneptah's heart was literally hardened. This disease makes the heart rigid and inelastic and often affects the brain, giving rise to mental changes. There results a narrowness of outlook, loss of enthusiasm, or a dread of new adventure, and this is exactly the impression given to us of his character in the Biblical narrative. And so ends the story of the Exodus from Egypt.

*Quoted by Samuel Kinn's "Graven in the Rock"

Pray for a mighty outpouring
of Pentecostal power and
glory on August 18th!

A Tribute to the Memory of Miss M. C. Bagshaw

By the Misses B and A. WATKINS

SHE came into the Elm family without noise or commotion and has gone away so quietly that friends must have wondered at it all.

But it was her way.

As far as the world is concerned the little glow that her light had shed upon the pathway of others has died out, the burdens which she had helped to carry have been dropped. And the question arises, "Was that short-lived entrance into fuller truth closed down in darkness?"

Far be the thought! The light she bore has flamed afresh on high. The loving service she undertook has germinated into higher work above the truth for which she suffered has been made all the clearer since she stepped into the presence of the King.

Yes, there was victory even in death, and to Him be all the glory, whose eternal and far-reaching victory at the Cross of Calvary has made every lesser victory secure in Himself. And, with heart-felt gratitude, we can reiterate the words of another—"Happy Margo"—as we look up and meditate upon her joy in Christ.

Meet your Foursquare friends at the
Palace of Glass
on Saturday, August 18th

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor V S PRITCHARD

Sunday, August 12th. John iv 1-14

"It was about the sixth hour"

(verse 6)

An unusual hour for a woman to draw water. At such a time she came alone. At the usual time many women would have been there. Had shame excluded her from the society of her sisters that she was thus alone? The Pharisees took a more circuitous route, when going from Galilee to Jerusalem to avoid contact with the Samaritans, but Jesus of the very necessity of His mission in seeking and saving the lost "must needs go through Samaria." Love found a way. His way to her. Her way to Him. How like Him! How like Him still. He still meets the lonely, the sin-stained and shameful. He too had His sixth hour, and having borne our sin and shame, having been forsaken for our sakes. He is able to give light for darkness, an upspringing well of salvation where sin was once surging.

Monday, August 13th. John iv 15-30

"Thou hast well said" (verse 17)

When the sinner comes in living contact with the Saviour it is obvious that deception is futile. The sinner may be one of the "fallen" in the world's estimation or self-righteous or supposedly upright or moral, but still fallen in God's estimation. But real Christ contact and converse bring all to the knowledge of themselves as He sees them, then one realizes that "His kind but searching glance can scan the very wounds that shame would hide," but cannot. Then comes confession, the first step to salvation. God blesses it. Thou hast well said. It was a good day when we said, "I have sinned." For then we heard Him say, "Thy sins are forgiven thee." Hallelujah!

Tuesday, August 14th. John iv 31-42

"My meat is to do the will of Him that sent Me and to finish His work" (verse 34)

Jesus considered the doing of His Father's will and the carrying of it through to a finish as necessary and as nourishing as food. If He so viewed it, so should we. Submission to the will of God is not punishment, but nourishment. We are the better for it. Obedience to His will, like the food we partake, is transformed into new energy of spirit, mind and body. We are quickened, refreshed, and grow by doing His will. Praise God there is substance in it. It is "meat" to do His will. If we are tempted to be faint by the way, let us take more of the meat of His will, then shall we go on to the end.

Wednesday, August 15th. John iv

43-54

"The man believed the word that Jesus had spoken unto him, and he went his way" (verse 50)

Nothing pleases God more than trusting His Word. This poor nobleman (for he was poor, in spite of his wealth, for that could not ease his heart) had been taken up with his grief, but now he was resting on the Word of Jesus. Truly a soft and soothing pillow for an aching heart. He rested on it. He believed, he acted like a believing man, he went his way. A practical expression of belief.

The greatest compliment of our confidence in another "is to take his word for it." And surely if we can do this to the human, how much more to God. Believe His word. His promise is true. He'll take you through.

Thursday, August 16th. John v 1-18

"When Jesus saw him lie, and knew he saith" (verse 6)

Perfect compassion for the helpless, perfect knowledge of the case, perfect power in the word! Others had seen, pitied, commented. Now Jesus sees, knows and speaks, draws from the poor man that eloquence of helplessness more powerful than words. "I have no man." When we had lost hope in man, Jesus came. He said that which brought forth an acknowledgment of our helplessness. Then He spoke the raising word and we were set free. Hallelujah! Praise God He deals not only with sin but with its effects, and as long as we abide in Him and "sin no more," we can claim and enjoy a new creation through the Word of Jesus. For if any man be in Christ He is a new creature.

Friday, August 17th. John v 19-29

"My Father worketh hitherto, and I work" (verse 17)

God never ceases working. To burn is the property of fire, this also is the property of God and much the more, inasmuch as He is the origin of an action of others. Jesus defended His "work" on the Sabbath Day as being an expression of His union with the Father who "worketh hitherto" (or up to this moment). All life is sustained by the work of God. Praise Him every manifestation of the new creation is the evidence of Himself. Praise Him for His ceaseless work within. "For it is God that worketh in you." Faith and submission to His will allows salvation to work out.

Saturday, August 18th. John v 30-47

"He wrote of Me" (verse 46)

How wonderfully true. Truly God took the hand of Moses and wrote of His Son. Blood writing! on the lintel and the door posts. The head and the side of His Son smitten for our salvation. A wonderful door is Jesus. Through Him we come out from bondage into freedom! Sin and shame writing! The serpent on the pole. He was made sin for us, that we might look and live. Writings of sin and shame, writings of a bloodless calf. But, praise God, writings of a slain Lamb without spot or blemish. God's Lamb. His own promised and provided Lamb, through whom we have redemption. Yes, Moses wrote in the Old Testament of the New Testament of law and grace. Jesus said "This is the New Testament in My blood."

AUGUST

18

REMEMBER
THE
DATE!

Discontent

"Discontent may be a very good thing, or a very bad. There is a discontent that is divine; that is its birth in the highest and purest inspiration that visits and stirs the soul. All the discontent which grows from dissatisfaction with present attainments, or springs from a desire for higher usefulness, or that impels to the worthy achievement of an honourable name or place, is a noble discontent, and to be visited with blessings. But the discontent that comes from below—from a soul disgusted with its lot, and faithless to God and out of harmony with the arrangements and operations of providence, is evil, and only evil continually. One tends to the development of a symmetrical, strong, and harmonious character, the other to an evil temper, and a complaining spirit, and a rebellious heart. One is of heaven, the other of hell."

IN the previous article on this remarkable man's attitude to divine healing we reached the stage in his life when, depending on the Lord for physical strength, he went to Africa. The doctor was against his going—so was his committee, and so, even, was his wife. Naturally he was also against himself for he knew that physically he was a wreck, and from every standpoint of human judgment was utterly unsuitable for pioneer work in the hot, treacherous climate of death-dealing Africa.

The present writer well remembers the time when Mr Studd was facing up to this apparently impossible enterprise for Christ. I went to the Town Hall, Birmingham, in order to hear Mr Studd tell of his plans. Again and again his address was interrupted by what I called his "consumptive's cough." Whether he had a special cold upon him or not at that time I do not know but the impression left on my mind was that he was utterly unsuited for Africa, and that naturally he would quickly finish his career in some African forest grave—although there was the underlying feeling with me that his condition made it very doubtful whether he would even live to see Africa.

Yet he went to Africa, and did the

GREATEST WORK OF HIS LIFE.

Let us set down his reason for going. "Somehow God tells me all my life has been a preparation for this coming ten years or more. It has been a rough discipline. Oh, the agony of it! The asthma, what has not that meant, a daily and nightly dying! The bodily weakness! The being looked down upon by the world folk! The poverty! And have I not been tempted? Tempted to stop working for Christ! Doctors! Relatives! Family! Christians! Who has not declared I tempted God by rising up, and going at it again? It has not been I, it has been Christ who has carried me through."

Especially notice the words, "It has been Christ who has carried me through." Spiritually and physically Christ carried him through. He said in this same connection, "Ah, yes, He seems to be *pouring health and strength into me* and a burning, consuming desire to live, to live for Christ and men." C. T. Studd knew what it was for the Saviour to pour health and strength into him.

We pass on. The African campaign commenced. Then came a severe attack of fever and a victorious act of healing faith in connection with it. We will let C. T. tell the story himself. He has an inimitable way of putting things. "I was permitted to sample the African fever so frequently as to know it

C. T. Studd at

By Princip

by heart, but without any increase of affection. It was like being repeatedly

DUCKED BY THE DEVIL,

and once I thought he had ducked me too much. But as each time on coming up one spluttered out, 'Sold again, old chap,' he finally got so annoyed that he went and sat down in the sulks and left us alone. That big ducking was an ugly affair, the fever mounted, the weakness increased, all the medicines had failed, and the time for disappearing seemed to have arrived. The darkest hour brought a brilliant

Lifted

By Fran

*See I have taken up the anchor, Lord,
The ship drifts out upon Thy boundless sea
The shores grow dim, the billows heat and lay
There is no world but Thy dear love, and me*

*Thy Love, Thy Love! Beyond range of eyes,
Its still depth smiles, its certain calm I feel
Clasping me round I do not know what lies
Before the prow, beneath the keel,*

flash of memory. 'Is any sick, let him call for the elders of the Church, and let them anoint him with oil, etc.' Thank God for the saving sense of humour there was but one 'elder' and he was in his twentieth year, no matter, 'One day is as a thousand years.' But where was the oil? Neither salad, olive, or even linseed oil did we possess! What's the matter with the lamp oil? What, kerosene? Why not? It is oil, and that is all the Book says, and we cannot afford to be narrow-minded. The 'elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt down and prayed. 'How God did it I don't know, nor do I care, but this I knew next morning, that whereas I was sick, nigh unto death, now I was healed.' We can trust Him too little, but we

CANNOT TRUST GOD TOO MUCH

But not only was Mr Studd proving Christ to be the Healer in Africa, his wife was proving the same

Divine Healing

G. PARKER

thing in England. The heart is stirred by the following account: "C. T. had many tests on his journey into Africa, but the severest of all came by news from home. Shortly after he sailed Mrs. C. T. was suddenly taken severely ill on a journey to Carlisle. Her heart was found to have extended out several inches. For days she was only kept alive by stimulants, until, after a visit from Lord Radstock, and the prayer of faith, she turned the corner. But even then her recovery was but partial and she remained an invalid with no likelihood of further improvement. The doctor's verdict was that she "must live quietly in

Anchor

Holmstrom

*Only know, and knowing am content,
That I am Thine, and Thou Thine own will keep
By little stuff, on some hid errand sent
From port to port across Thy gentle deep*

*Only know how safe a spirit cast
Upon the wisdom of Thy love can be
Not in the tiller, nor the oar, nor mast
I put my trust. My trust is all in Thee!*

every sense of the word for the rest of her life." She had to go to her room each night at seven and not come down the next day till lunch time.

No doctor's verdict, however, could now stop her from joining in the new crusade. She had the example of her husband before her, and his victory of faith over all bodily weakness. More than that, she had God's call. From her bed and invalid couch she formed prayer centres, issued monthly

PAMPHLETS BY THE THOUSAND,

wrote often twenty and thirty letters a day, and planned and edited the first issues of the HAM magazine in its original heart shape."

When C. T. came home for a brief furlough he found his wife still an invalid. He left her in July, 1916, just the same. This grand, lone man faced Africa again. He said good-bye to his frail wife. During the next thirteen years C. T. only saw his

wife for two weeks. It is one of the most magnificent stories of mutual self-sacrifice for Christ in the annals of history. Think of it! Two who loved each other dearly—two who had brought up a family together, who had known the joys of married life, think of them deliberately parting, one to go to Africa, and one to stay in England. Only for one flashing fortnight did they see each other again on earth. Both of them were in measure invalids. Yet they separated for Christ's sake. But Mrs. Studd did not remain an invalid long. Once more the great divine Healer stepped in. This is how the miracle is worded in C. T.'s life story:

"The day after C. T. left for Africa in 1916, his wife

LAUNCHED OUT IN FAITH

We do not know whether she had in mind the letter in which he had urged her to trust Jesus for the body, as in China, but she did it. She got off her invalid's couch by faith, never to return to it again.

"Mother's resurrection is the greatest miracle I know of (wrote C. T. to Alfred Buxton). I cannot say what joy it gives me. She is now like what she used to be in China. I have never seen anyone to compare with her—man or woman—when she gets going, she has such energy and vision and faith that she can capture anybody."

"Surely God was waiting for some simple act of faith (he wrote later), to send down His cyclone of blessing. That cyclone hit my wife the very day after I left, and she was never the same woman again. There was no invalid about her, she became a cyclone, became the Mission's chief deputation secretary, as well as a great many other things besides. God took her to U. S. A., Canada, Australia, New Zealand, Tasmania, and South Africa. She lived the life of a whirlwind."

These extracts are sufficient to prove that the Saviour is still the Healer of the body. Mr. and Mrs. Studd's work was only made possible because of

THE HEALING SAVIOUR.

It is only right to say that Mr. Studd's views on divine healing were not such that he gave up all remedies. If he believed a remedy was in the will of God then he used it. During the last two years of his life he used drugs considerably. We should be slow to judge him. It is only possible to get a true perspective of his actions by reading the whole of his life story. But whatever may be the judgment upon his use of remedies everyone must admit that when circumstances justified a manifestation of the healing power of the healing Christ Mr. Studd had no doubt that such miraculous healing power would be forthcoming.



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

God shapes the world by prayer

The Upper Room at Westminster

WE rejoice to know that for the past hundred years not a week has passed without a prayer meeting being held in the House of Commons. What a magnificent and significant fact that thus, right at the very hub of the political life of the Empire, there is established a definite prayer link with the Eternal Throne. Who can estimate the virtue of the prayers which have ceaselessly risen from that upper room? Hidden and unrecognised by their colleagues, these faithful ones have maintained their ministry of intercession. One day we shall be surprised to find how much England owes to these prayer warriors.

Gifts to the Work.

WILL readers kindly note that gifts for any branch of the work should be directed to the Secretary, Elm Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4. Cheques or Postal Orders should be crossed and made payable to the "Elm Foursquare Gospel Alliance." Official receipts are sent by post to all except anonymous donors. Anonymous gifts are acknowledged in the *Elm Evangel*.

Rain.

How welcome have been those refreshing showers and storms experienced during the past days. How the earth has drunk in the precious rain from on high. What a need of showers of heavenly rain to transform those arid spiritual wastes in the Church of God, that she may be made fruitful in her life and ministry. God is waiting to pour out His wealth of power and glory upon His people when they are willing and obedient—when they are prepared to give themselves in uttermost surrender to all His perfect will. Then the floods shall be released, and the Church saturated with a glorious Latter Rain inundation.

Whispers from Within the Veil.

Endured to Endure

By Pastor E. C. W. Boulton

Who for the joy that was set before Him endured the Cross"
—Hebrews xii 2

"From vintages of sorrow
Are deepest joys distilled,
And the cup outstretched for healing
Is oft at Marah filled"

HAS this not been the splendid spur behind much heroic venture for God? Those Christian greathearts of social, political and philanthropic reform were men and women who lived and laboured for the amelioration of human suffering, and for the enfranchisement of the fettered, yet they laid the foundations of freedom with little if any hope of recognition or reward in their own day. It was the joy that was set before them that sustained them in their noble and Christlike endeavour, and enabled them to suffer and sacrifice with becoming fortitude.

All birth is associated with suffering. The great missionary pioneers, who blazed a path to the very heart of heathendom, did so at no lesser cost than that of tears of blood. But they always toiled under the impetus and inspiration of one day reaping in joy that which they had sown with tears. Enshrined in the heart of sanctified suffering is the unspeakable glory of ultimate realisation.

And so the goal of gladness may often only be gained by the pathway of pain. The coming glory may shed its friendly foregleams o'er the thorn-strewn path of the present Gethsemane and Golgotha viewed in the light of the Resurrection Morn are radiant with boundless triumph.

Blessed Master teach me to capture the sweet and holy inspiration of that morning when "the mists have rolled away," and the splendour of God's new day gilds the dome of heaven. In the glory light of that vision the cross shall be carried to the accompaniment of noble song. Then the yoke of limitation will be easy, and the burden of loss light. It is the thought of the glory which shall be "revealed in me" which transforms the unpalatable of the present. The vision of the distant hilltop which will keep me patient and persevering through the shadowed valleys that lie between, show me that if I yield to the urge of the Spirit within I shall be carried through the contradictions and conflicts that surge around, and be led up the shining steeps of fellowship with Thee.

Too often it is in the light of the immediate that I interpret the ultimate. I regard the present as final instead of preliminary and preparatory. Thou wouldst rather that the present should be made lustrous by the coming glory than that the future should be shrouded in the mists of to-day. Thou wouldst save me from a false pessimism that tends to obscure the eternal light, and prevents its beneficent beams from breaking through to warm and beautify my soul.

"When our hand is on the plough, keep us, Lord, from turning back.
Teach our wandering, wayward feet to pursue the upward track"

Providential Unsettlements

By Pastor J. R. MOORE

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity therefore his taste remained in him and his scent is not changed—Jeremiah xlviii 11

Revised Notes of a Sermon preached in the City Temple, Cardiff

JEREMIAH'S quick-thinking brain was busy and his vision clear and keen. He noticed enthusiastic workers threading their way through the rich fields, laden with grapes for the winepress. Soon it is evident that not only the preparation of the grapes but the manufacture of wine is going on. The thick impure juice of the grapes is being drawn off into a large vat or tun and left undisturbed until a sediment called "lees" is formed. To separate this, the wine is decanted into different vessels. This process of emptying from vessel to vessel is continued until an objectionable odour, peculiar to new wine, is noticed. Taking this process as an analogy Jeremiah says:

"It has not been so with Moab." There had been no unsettling, and consequently there were no signs of development or progress. What they had been at first that they had continued to be. This immunity from internal and external conflict was appreciated by Moab, but depreciated by the prophet, for he declares that God will ere long be actively engaged in stirring them and so cause them to deplore the idolatries of Chemosh. Unsettlement was in the highest degree necessary then for the development of this nation, for it was only by



Pastor J. R. Moore.

a series of crises that the corruption of their character and condition could be dealt with. Israel, God's chosen people, stood out in remarkable contrast. They had been shaken from their dishonouring idolatry by a succession of changes. There had been no easy and tranquil life. Indeed their national life had been full of upheaval. Thus they were emptied from vessel to vessel and eventually became great because purified from the "lees" of idolatry.

I WE NEED to remember this, and lay it down as a principle of universal application, that a man needs to be often aroused and quickened by the dispensations of divine providence if he would become truly great in character. The changes that are taking place in our lives will then be viewed in their proper perspective. The conservative Christian is continually at the "wailing wall," complaining and resenting bitterly the providential rufflings of the surface of life's ocean and cries out, "Is there to be no end of these changes?" ignorant of the fact that prolonged ease and settlement tends to make a person self-centred and self-complacent. But the spiritually-minded believer discovers in these emptyings something to

PROMOTE SPIRITUAL PROGRESS.

"Look at us!" We are beginning to use that

most dangerous personal pronoun "I" too freely and too often. "I do this" and "I do that" is increasingly heard, until "our" reports of "our" achievements become a nightmare to our friends and they feel that we have taken on the rôle of a spiritual Hitler or Mussolini. When this is the case we need an "emptying," a providential unsettling, and God in His mercy sends one. Presently some calamity comes upon us, and our eyes are opened to the fact that the life of self cannot stand the strain of events, and finding nothing in ourselves, we are driven to cast ourselves entirely upon Him.

The Rev. A. Phillips, D.D., once wrote, "The truth is, we never feel Christ to be a reality until we feel Him to be a necessity." I heartily agree. Our spiritual "breakdowns" disclose to us the deficiencies of our souls and that we need a spiritual dynamic. This pressure of need drives us to the heavenly banqueting house where Jesus stands ready to supply all that is lacking in our Christian equipment. Furthermore,

II WHEN THE moment of trial comes, which by God is intended to reveal our true condition, we see the

PLAGUE OF OUR HEARTS

and we are shaken out of self-satisfaction. We no longer lean upon our own understanding, and choose our own path, realising that God will accept no partial surrender. There must be no part of our life from which He is excluded, so we abandon all reserve, acknowledging that "it is not in man that walketh to direct his steps," crying with David, "Shew me Thy ways, O Lord, teach me Thy paths. Lead me in Thy truth and teach me, for Thou art the God of my salvation, on Thee do I wait all the day." Up to that moment there had been in our lives not only the misgovernment of inexperience, but also that of deliberate self-purpose. Ofttimes conscience had been stifled and the gentle leadings of the Spirit ignored, and we were led into the quicksands of confusion. Abraham Lincoln declared that slavery was wrong. Therefore it must not be. It is not only cruel to be owned by somebody else, it is morally harmful to the slave owner himself that he should hold others in bondage. How hypocritical we become when we are slaves to self and allow it to hold us in bondage. Selfishness is a disease which if allowed to go unchecked may lead to fatal results. The pests of the Church and society are egotists, for it is as we overrate ourselves we underrate God. He who relies on his own understanding and gives himself airs of importance declares his own impotence. The saddest kind of deception takes place when a man thinks himself to be something when he is nothing. It was the

sin of the scribes and Pharisees. It is the sin of what calls itself "aristocracy" the world over, the

ASSUMPTION OF SUPERIOR WORTH

and goodness. We should not pity those who are emptied from vessel to vessel and thus shaken free from self, but rather those who are left undisturbed and have settled on their lees, and whose hearts are so hard, and feelings so gross that they cannot realise the need of God's guidance. In deed and truth only they are to be envied who experience providential unsettlements and cry "Not as we will but as Thou wilt." You will observe that the first beatitude begins with the loss of self—the last beatitude ends with the true discovery of self in God.

The Rev. E. Stanley Jones gives the following touching story: "A man worked hard for years to get money to build a house, and furnish it so that he could marry the girl of his choice. The great day had come, and he started on his honeymoon, feeling that the sun of his happiness had arisen in the heavens to stay for ever. But at a certain station a telegram was handed him which read 'Your home burned—total loss.' He turned pale and his lips trembled. All the labour of those years gone in a moment. His wife looked over his shoulder, read the telegram, thought a moment, then looked into his face and smiled and said 'Well, never mind, we still have each other.'"

When persecution sets in, when death robs us of a dear face,

WHEN LIFE CRASHES

around us, then in spite of all we can still rejoice that Christ remains our eternal possession. "For His sake" transforms everything. It not only transforms loss into gain, it transforms problems into possibilities. Praise God for all the providential crises that have shaken us out of ourselves and made us realise the close companionship of Jesus and have made us equal to hardness and sacrifice for Jesus' sake.

It is sometimes of God's mercy that men in the eager pursuit of ambitious plans are baffled. The most successful lives are sometimes those that are shadowed by disappointment. Many of us at the commencement of our career had radiant dreams of great achievements. We built our ship and launched it on the sea of life full of hope for the future. But it returned to us beaten and battered and torn by the fury of the gale. As we stood amidst the debris, despondent and disappointed we became keenly sensitive to the fact that we had forgotten to take the providence of God into account. We were going along in our ignorance unmindful of Him who made us and keeps us, with our selfish worldly thoughts far, far from the true goal of life. Our proud hearts needed to be

READJUSTED AND RENEWED,

our foolish minds were in need of disillusionment and enlightenment, we had been over sanguine. Experience, bitter experience soon disclosed to us the utter futility of those hopes and plans. But has life been a failure? In one direction yes, but in the opposite direction, no. By being baffled thwarted and circumvented in our self-made plans we have been made to see that God has portioned out life for us

and that He is the arbiter of our destiny, and we have been constrained to respond to His voice and leading.

To some it has been a well-watered way, so often moistened with the falling tears of thankfulness and joy, as they have reviewed their pilgrimage, discovering that many of the disappointments were divinely appointed, and that many of the "failures" were in the highest degree "successes." Am I describing you? Emptied from vessel to vessel, yet in spite of all you have increased in your faith toward God, and the hardness of the way has helped to strengthen character and deepen devotion. Keep ever in your mind that a holy life is more desirable than worldly wealth and position.

III NOW THAT WE HAVE travelled thus far I am confident that it is clear to all, that frequent upheavals prevent us loving the world and endeavouring to dig ourselves in too securely. The Christian is in a

CONTINUAL STATE OF SIEGE.

He is beleaguered by a host of tempters and temptations, waiting for the slackening of vigilance to get him to make the world his master. Lot leaned toward the worldly side of things. He chose the rich pasture of the vale of Sodom, and the goodly portion of the land, the good business, the lucrative profession, the pleasant residence, risking all spiritual interests. But God dislodged him providentially and broke up the nest of his false security, and turned him back and saved him from eternal ruin. Complaints are hurled at preachers, that they dwell over-much upon heavenly things and not enough on matters of this life. Personally I am not afraid or ashamed of this charge of other-worldliness, for it is only when we have fully realised what the heavenly calling is that we can exercise much Christian influence upon the earth. The one great lesson that God strives to teach us by the crises of life is that we are to walk by faith—that the things which are seen are temporal, but the things which are not seen are eternal.

The worldly outlook is far from bright, and things are happening daily which increase the gloom. Leaders and their supporters may declare that they have led people into the promised land, but we notice that there is a distinct shortage of milk and honey. Yet so many Christians have allowed

THE DUST OF THE WORLD

to blind their eyes. The windows of their soul are so begrimed with the dust and cobwebs of this life that God's sunshine cannot shine through them. Others have overloaded themselves with worldly things that they are just staggering along. Let us pray that they will not go far before something comes in God's providence to empty them from vessel to vessel, so that they may be freed from fellowship with the world. Let us take encouragement, those who have abandoned earthly gain and glory for the sake of Christ will be generously dealt with. Be not weary in well doing. We shall reap. There is no doubt about it. The harvest is sure. "Faithful is He that calleth you who also will do it."



Battling for and Banqueting with the Risen Lord

FORWARD MOVE IN GUERNSEY.

Elim takes over Methodist Chapel

The beautiful Isle of Guernsey has been privileged to have a regular full-gospel witness in its midst for many years, for even before the birth of Elim those dear saints of God, the late Mr and Mrs Batiste, together with other soldiers of the Cross, were proclaiming the Pentecostal message, first in temporary premises, and then in what is now known as the Elim Church at Vazon. Many of the best known pastors have been responsible for the work in this place, whilst Guernsey folk are proud to remember that Pastor Le Tissier is a product of the Church.

Whilst many miles of sea and land separate the Isle from the "hub" of LHM, the loyalty of its people to LHM and those great and glorious truths for which it stands is not in any way affected. The Vazon congregation gather from all parts of the Island, and it has been felt for a long time that an extension of the work could be made. Consequently the announcement that the Ebenezer Methodist Chapel at Delancey had been secured as an additional Elim centre was hailed with delight. The opening service will be long remembered as a time of blessing. Everyone seemed set on giving thanks to God for this additional opportunity of witness. Strangeness and reserve amongst the friends who joined with us soon disappeared, and all were uniting in praise to Him who had answered prayer, for the Delancey Chapel, the scene of much faithful preaching for some seventy years had been saved from going into secular use, and the message of salvation from sin and Divine Healing for which John Wesley, the great founder of Methodism, stood so wholeheartedly, would be proclaimed from its pulpit. We are now praying that this Church may be the birthplace of many souls, as it has been in years gone by.

The following report is from the Guernsey Press

DELANCEY CHAPEL RE-OPENED

The Ebenezer Methodist Chapel in Delancey Lane, which closed on Sunday, July 8, has been re-opened as a further centre of the Elim Foursquare Gospel.

The initial service conducted by Pastor W F South, of the Vazon Church, was well attended. Much hearty singing characterised the service which opened by the singing of the Doxology "Praise God from Whom all blessings flow." The Pastor's address was based on the text "But we see Jesus."

It was mentioned that a number of old residents had expressed a fear that

the premises might be used for other purposes after being vacated by the Methodists, and it was therefore an additional pleasure that the old building with its many years of Christian associations was to remain the scene of regular services.

SPECIAL SERVICES AT SOUTHEND.

Visit of Secretary-General.

Southend (Pastor C Kingston) Pastor E J Phillips, the Secretary-General of the Elim Foursquare Gospel Churches, was the special preacher, both morning and evening, at the Sunday School Anniversary Services. In the afternoon a large gathering of scholars and friends listened to an interesting address by Pastor Charles Kingston on "The Value of a Soul." The Sunday School choir rendered several musical items in a creditable manner.

OPEN AIR CRUSADE.

Pressing onward

Southport (Pastor J Lees) A great and progressive work, we believe, is being done here in the open-air. For many months past, it has been impossible to get the consent of the Council for open-air meetings in the town, but from time to time the glorious Foursquare Gospel banner has been unfurled in the neighbouring towns and villages. But now, praise God, we have been granted permission to hold open airs in the town, resulting in mighty times of blessing, and still faithful to our motto, we are "Praising the Lord, and pressing on."

SPIRITUAL FEASTING.

Faithful visitation.

Sheffield (Pastor F A Farlow) The recent visit of Pastor A S Gaunt, of Hendon, was greatly enjoyed, and only heaven will reveal the result of this spiritual feast. Our Deaconess, Miss Dougherty has endeared herself to many by her preaching of the Word and faithful visitation of the sick. God is blessing the endeavours of our sister. The return of Pastor Farlow, after the strenuous campaign in Switzerland, was eagerly awaited. He brought with him a note of praise, which proved contagious. Many have been refreshed and lifted to a higher plane during the past few weeks.

A feature during the recent hot spell has been a weekly outing to one or another of Sheffield's delightful suburbs. Sheffield claims to be "the ugly picture in a golden frame." The afternoon outings are followed by open-air meetings.

It is a great tribute to the gospel of Christ and His faithful labourers when, even during the warm weather, prayer meetings are enjoyed and attended by nearly 300 people. The Breaking of Bread Service, too, is very well attended, and recently extra seats were obtained for this hallowed time in His presence. Blessings are being showered upon believers, songs of praises ascend to our Heavenly Father, and Jesus is crowned far above all.

BAPTISMAL SERVICE IN PUBLIC BATHS.

Village visitation.

Ipswich (Pastor W Field) The Church here is experiencing a continuance of Divine blessing under the ministry of Pastor Field. The Lord's presence is manifested at each service, particularly on Tuesday evenings, when a number of hungry ones have been seeking to be filled with the Spirit. These are indeed times of refreshing and spiritual uplift. On a recent Sunday evening a baptismal service was held in the public baths, conducted by the



Pastor W. Field.

A large congregation gathered to witness a dozen members pass through the waters. Special singing by the Crusaders was another feature of the service, and much blessing was experienced at this gathering. The summer open air meetings in the surrounding villages have been continued this year with, it is believed, lasting results. The Pastor's Thursday evening Bible studies are a source of help and blessing to the believer and good numbers are continuing to attend each service.

WORK AMONGST THE CHILDREN.

The call of India.

Battersea (Evangelist A R Burt) "If God be for us, who can be against us?" This is our watchword at Battersea. A great hunger for God is still to be found amongst those who gather under the faithful ministry of Evangelist Burt. Recently, the Sunday School Anniversary was held, when we had the pleasure of having Mrs Channon, Pastor Hathaway and Mrs Vanstone to minister the word. The children and

teachers beautifully rendered the gospel in recitations and songs. It was a time of rich blessing to all who attended. The superintendent and the teachers look for abundant fruit of their devoted labour in that day when He makes up His jewels. In return for a visit paid by our Crusaders to New Malden, a sister from that Assembly recently came and gave a live missionary address on "Islam's sway." We were awakened to the great need of prayer for these sin-bound souls.

We were privileged in taking a service at Wood Green, which was attended by a great blessing. We have learned there is no greater joy than the joy of active service for the Master.

Of all our times of fellowship, there is no hour so hallowed as that which is spent around the Lord's Table. He never fails to make Himself known to us at the Breaking of Bread.

ECHOES OF SWITZERLAND.

Memories of the Continental campaign

West Smethwick (Pastor L. H. Newsham) Great spiritual joy and blessing was the portion of every saint that gathered in the Elim Tabernacle, West Smethwick, for a Switzerland Meeting. Pastor and Mrs. Tweed passed on a stirring description of the great revival scenes in Switzerland. Praise God for the many precious souls that have been won for Him. Our

prayers blend with others, that God may keep and lead them on for His glory. Souls were blessed as Pastors Tweed and Newsham sang our English choruses in German and French, Mrs. Tweed giving out the English version first. "To God be the glory, great things He hath done." The recent visit of the Tamworth Crusaders was blessed of God, and the service conducted by them was enjoyed by all. The worship meetings on Sunday mornings are becoming more and more precious, a time when God comes down our souls to greet and glory crowns the mercy seat.

REMINISCENCES OF PALESTINE Ten days' campaign

Colchester (Evangelist George Backhouse) The saints of Colchester are experiencing times of refreshing. Recently a ten days' campaign was held by Pastor George Kingston, and this was a means of binding the Lord's people closer together, and of blessing to the stranger. Notably, Pastor Kingston's address on Palestine and its customs, given with all the forcefulness of an eye witness, was inspiring to all who were present, while the Divine Healing services were also attended with much blessing. We thank God for the visit of His servant.

At a recent Sunday evening service the Crusaders took part, and the singing of that wonderful hymn, "No more veil," was truly a living reality, and everyone entered within. A monologue

was rendered, entitled, "The ninety and nine," while the message on the Good Shepherd made everyone realise the presence of the Lord in the midst. God is blessing the ministry of Mr. Backhouse, and the Church at Colchester is expecting great things in the future, should the Lord tarry.

CRUSADERS TO THE FRONT.

Veterans lead the van.

Ealing (Evangelist G. Hillman) We can take courage and go forward, for the Lord has been graciously blessing us these past few weeks, especially around the Lord's table, where there has been special enrichment by His grace. On a recent Sunday evening, the Crusaders, under the leadership of Evangelist G. Hillman, conducted the service, and several helpful items were beautifully rendered. Quite a variety of important subjects were covered during the evening's programme.

On a recent Monday evening the Crusader meeting was conducted by some of the veterans. Mr. J. J. Collins (Secretary) presiding. The service was greatly enjoyed by those present.

We are happy to report that one soul has recently been brought to Christ, and the spirit of revival seems to be manifest. During the Pastor's holiday, the assembly has been greatly enriched by the messages from Evangelist Farrow, who has now left for Wells, Somerset.

Have you obtained your tickets for the great C.P. gatherings on August 18th?

WITHIN THE FOLD WITHOUT THE FLOOD



CRYSTAL PALACE

August 18th

SPECIAL FEATURES

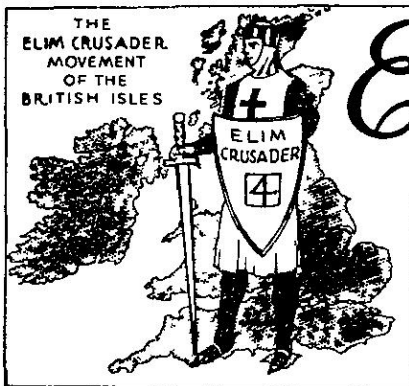
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Divine Healing Services to be conducted by Principal George Jeffreys—Meetings for those seeking the Baptism of the Holy Spirit—Baptismal Service—Communion Service—Elim Crusader Rally—Sunday School and Cadet Rally—World Crusade Meeting—Special Singing by various Choirs—Service of Immortal Music—Lectures on the Tabernacle—Palestine Customs—Second Advent—Archæology—Inspiration of Scripture, etc.—Great United Meeting in the Centre Transept, at which Principal George Jeffreys will preach

Secure your tickets without delay (see cover II)



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES



A Camp Week-end

By W EVANS

(Crusader Secretary, Kensington)

In a valley, sheltered from winds, yet open to the sun-rays, on Brighton Downs is a charming spot known as the Elim Camp. It was to this most pleasant estate that some twenty Crusaders journeyed from London to spend a very happy and profitable week-end with Mr and Mrs Vanstone and many others who were there on holiday. Some arrived Friday night and others Saturday afternoon. Following tea, we indulged in healthy, enjoyable games, which are common to most people when on holidays. Supper time came all too quickly, after which we united in praising the Lord, in word and song, for His goodness in enabling us to have and enjoy such fellowship and physical recuperation as is obtainable at the camp (And now for a short stroll and a chat, for we are to be in our quarters before eleven o'clock).

At 11 a.m. on Sunday we assembled to remember our Lord's death, and we proved that when the twos and threes are gathered in His Name, there He is, for He enriched our souls while in communion with one another. The afternoon took the form of private meditation and discussions on interesting problems which confront the youthful Christian. In the evening we proceeded to the beauty spot of Sussex, "The Devil's Dyke," and witnessed to pleasure-seekers of God's salvation stream, and thus,

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

after personal work, returned to camp, full of joy, knowing the day had brought fresh health to the body and fatness to the soul.

The camp is well alive by 5.30 a.m. Monday, for we have to work for our living, and must therefore be in London early for business, and so we commence the week in fine form, because of saying good-bye to town life for a week-end and recuperating on Brighton downs.

Assembly, and we appreciated their fellowship (and a cup of tea) very much indeed. We are looking forward to a visit from them in the near future.

Our indoor services are well attended, and helpful addresses have been given to us by Pastor Morgan. We are trusting to be used of God during these summer months, and pray that our testimony may be the means of bringing men and women to Christ.

Sheffield's Open Air Activities

Our Crusaders are out in the open-air, in the highways and byways, telling forth the glad tidings of a Saviour's love.

The Christ of every road is still being uplifted, and it is encouraging to see fresh faces, obviously moved as they are arrested by the message of the Cross. That mine of wealth the "Elim Evangel," is given a wider circulation through these open-air gatherings, in fact, one brother went a step further and recently sold a quantity at his workshop. Our prayer is that God will indeed bless the various avenues through which His Word goes.

Dundee Crusaders Visit Edinburgh

GLORIOUS FELLOWSHIP
ABOUNDS

Having been favoured of late with beautiful sunshine, we are endeavouring "to make hay while the sun shines." Our activities in the open-air have been increased, having arranged to go out alternate Wednesdays. On Wednesday afternoons and Saturday afternoons we have also held open-air, while we join in each Sunday evening with the congregation at the great united open-air service in the City Square.

We paid a visit to the Edinburgh

Two New Records

Grand organ, orchestral and vocal recordings.

The two gramophone records to be released shortly are unique in every way, and we are sure there will be a great demand for them. We therefore urge all those interested to place their orders quickly.

Miss Joan Holman has recorded that very blessed and inspiring piece, "Speak, my Lord." The solo has an organ accompaniment, played by Mr Albert Edsor. Miss Holman sings with her usual beauty and utmost feeling, and this is a record that must not be missed.

Coupled with this recording is a new departure. The London Foursquare Orchestra (consisting of three 1st violins, three 2nd violins, violoncello, double bass, trombone, cornet and piano) have made their first record. It is an orchestral march, entitled, "Blessing Honour and Glory" with vocal chorus, specially written by the conductor, Mr Douglas Gray. The vocal chorus is sung by Messrs W Evars, W Snowden and D H Howard of the London Crusader Choir. It is a piece with a spirited rhythm, and has for its theme the well-known chorus, "Blessing and Honour and Glory be Thine." Something new and unique for your Elim record repertoire.

Another record is an organ solo played by Mr Albert Edsor (of Principal Jeffreys' Revival Party). The solo is played on the big wurlitzer organ at the gramophone studio. Mr Edsor has arranged a splendid medley taken from Elim choruses, and the varying tone colours and effects brought out from the instrument blend beautifully with the glorious messages contained in these inspiring choruses. This is a record which will bring you blessing and joy every time you hear these melodies of praise.

Bermondsey Crusaders Visit Kensington Temple

The Bermondsey Crusaders' visit to Kensington Temple was greatly appreciated. Pastor W N. Brambleby accompanied his Crusaders together with other Church members. A very pleasing and inspiring programme was rendered.



Happy Crusader Campers.

Luke v. 4-11

All through the long night's mist and rain,
In open sea or near the shore,
They cast their nets, yet still in vain,
They found but failure evermore

'Twas time to cleanse from tangled weed,
And lay them on the beach to dry
When lo' in hour of utmost need,
They heard the voice of Jesus nigh

They cast their nets again, and lo'
So large the haul of fish they take,
The meshes gape, and scarce they know
If they shall land them ere they break

And then a chill of sudden fear,
As though the veil of sense were rent,
And they, frail men, were brought too near
The scope of some divine intent

Oh, could they bear that Presence dread,
Before whose keen and piercing sight
Lie bare the hearts of quick and dead,
The world's great Teacher, Light of light?

What wonder if from pallid lips
The cry bursts out, "Depart from me"
Too bright that full apocalypse
For man's sin-darkened eyes to see

"Sin-stained am I, and Thou art pure,
Oh, turn Thy steps some other way,
How shall I dare Thy gaze endure?
How in Thy stainless Presence stay

Yet chiefly when unlooked-for gains
Our skill-less, planless, labours bless,
And we, for weary labour's pains,
Reap the full harvest of success,

We wonder at the draught we take,
The latent powers that bud and grow,
Ah, can we dare our work forsake,
And follow where He bids us go?

"Yes, fear ye not," so ran His speech,
"Fishers of men ye now must be,
Where'er the world's wide waters reach,
By gliding stream or stormiest sea."

So only can we hope restore,
So only conquer shame and fear,
And welcome, from the eternal shore,
The voice that tells "our Lord is near"

—Dean Plumtree

Don't forget the great day of Salvation and Song at the Crystal Palace

Come as you are

SOME little time ago an interesting incident occurred which I wish to tell you of. A well-known film director was walking along the street when he was accosted by a beggar who had a luxuriant beard. Thinking that he would be ideal for film purposes, the director gave him some money and told him to present himself at the studios in a certain place at a set time and he would give him some work. At the time appointed a stranger approached the director and reminded him of his offer. He was told, "I am sorry I can't place you now." The beggar had had a haircut and a shave for his film debut. How like us all this is. God invites you to come to Him, then you immediately commence to make yourself as presentable as possible. Why, the Lord came to save sinners not righteous people. Just come to Him as you are, that is the way He wants you. Why He says, "I am not come to call the righteous, but sinners to

repentance, also. They that be whole need not a physician, but they that are sick." Do not seek to make yourself better, do not try to stop some bad habit and so make yourself, as you think, presentable. Just come as you are, a sinner, with your sins and confess them to Him. Bring your bad habits and all your sins, known and unknown. He is just longing for you to come like that, so that He can save you. Make a clean breast of it all to the Lord Jesus Christ, hide nothing. Put your trust in Him and He will save that precious soul of yours for time and for eternity. He will give you the power to overcome your bad habits and break the power of sin which has you captive. Come then as you are, open and straightforward, hide nothing and He will make a new man or woman of you in Christ Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved." "The blood of Jesus Christ His [God's] Son cleanseth us from all sin"—G S F M

ELIM HOLIDAY HOMES

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

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

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

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

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

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

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

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

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

Classified Advertisements

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

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

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

SITUATIONS VACANT.

CHRISTIAN home with board offered free, suitable for sister with pension or small income, willing to help with light duties. Miss G. Barnard, 135, St. Albans Road, Dartford, Kent. B1773

WANTED.—Young girl as mother's help (Crusader preferred); good home for suitable girl (near Clapham assembly); write stating age and wages required to Box 334. "Elim Evangel" Office. B1784

SITUATION WANTED.

CAPABLE person requires post as working housekeeper or companion help, in Foursquare home. Apply Miss C. Green, c/o Mrs. Wilson, Kirk Ella, Heslington Lane, Fulford, York. B1792

HOUSES, FLATS, ETC.,

To Let and Wanted.

FLAT, East Ham.—3 rooms and bathroom (over shop), close to trams, buses and trains, also Elim Tabernacle. (Adults preferred.) AJ White, 25, Sevenour Road. B1781

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

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

BANGOR, Ireland.—"Ebenezer" board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1668

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman: own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyctumber, Telephone Paghani 70. B1759

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

BOURNEMOUTH.—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated near sea; gardens, cars, alfresco teas on lawns; reposeful conditions, from 42/-. Phone Boscombe 1246. Jones, 9, Walpole Road, Boscombe. B1790

BRIGHTON.—Bed and breakfast or full board in quiet Christian home; Foursquare; also bed-sitting room (cheerful); permanent or for a period. Apply Mrs. Harwood, 53, Riley Road, Lewes Road. B1768

BRIGHTON.—Close to Elim assembly, trams, buses; bed and breakfast 17/6 a week single; sharing 15/- each; every comfort, good home, highly recommended. Mrs. Davis, "Ronceville," 142, Balfour Road. B1769

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

CLIFTONVILLE, Margate.—Restful fellowship in quiet refined home offered, with full board-residence or bed and breakfast; within easy reach of sea, shops, park and assembly; good food; comforts studied; moderate terms. Apply Miss F. E. Fishpool, "Kilsby Villa," 121, Victoria Avenue. B1777

EASTBOURNE.—Board-residence 40/-, bed and breakfast 21/-; ground floor bedroom for invalids; three minutes sea, easy distance Tabernacle; Christian fellowship. Mrs. Weeks, Oak Villa, 4, Desmond Road. B1789

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

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

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

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house; attractive gardens; moderate terms; reduction for longer stay. Apply to Superintendent, Beth Rapha, Glossop, Derbyshire. B1786

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

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

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

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

ISLE OF WIGHT, Shanklin.—Recommenced by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1695

ISLE OF WIGHT, Shanklin.—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Atherley Road, Phone 311. (Member of Elim Foursquare Church). B1779

KESWICK or Derwentwater.—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1535

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

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

NORTH CORNWALL.—Comfortable farm-house, homely, 14 miles from bus route of the North Cornwall coast; Foursquare preferred; 35/- weekly, including everything; open to accommodate right away. Mrs. E. W. Hooper, "Blagdon," Jacobstow, nr. Bude. B1657

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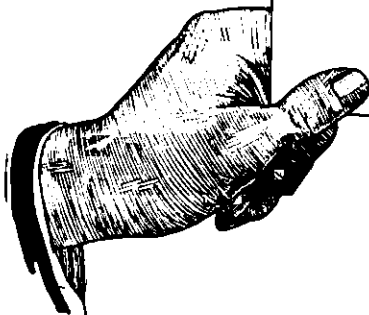
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