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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. 30

JULY 27, 1934

Twopence

SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Photo by]

[G. Clarke

HOMeward BOUND

"They that go down to the sea in ships, that do business in great waters."—Psalm cvi, 23

COMING KING



"I
will
come
again."

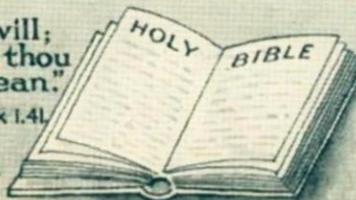
John XIV. 3.



BAPTISER



"I will;
be thou
clean."
Mark 1.41.



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol. XV. July 27, 1934 No. 30

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Come to the Great

Foursquare Rally

at the

CRYSTAL PALACE

(LONDON)

SATURDAY, 18th AUGUST

Special Features all day from 10.15 a.m.

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. 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.

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 free.

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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.

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

BANGOR, Co. Down. Elim Tabernacle, Southville Road. Now in progress (concluding July 26). Week-nights (except Sats.), 8. Sundays, 11.30, 3.30 and 7. Thurs, 3.30.

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

BARKING, London. In the Large Tent. Wednesday, Aug. 8 to Sunday, Aug. 19. Sundays, 3 and 6.30. Every week-night (except Fridays and Saturday, 18th), 7.30. Thursday afternoons, 3.30.

CRYSTAL PALACE, London. Saturday, August 18.



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

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally each Saturday during July, 7.30 p.m. Conducted by Pastor W. G. Channon. Subject: "Prominent Characters in the Acts of the Apostles."

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

(Continued at foot of next column).

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, Hessle Road, corner of Madeley Road. Speakers include: Pastors E. C. W. Boulton and J. R. Moore.

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

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

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

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

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

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

Watch These Dates (continued)

KENSINGTON. Kensington Temple, corner of Ladbroke Road and Kensington Park Road. Special baptismal service on Sunday, July 29th. 6.30 p.m.

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

STRATFORD. Crusader Campaign. July 21-28. Saturdays, 3.30 and 7.30. Special speakers: Pastors A. S. Gaunt, J. McGillivray, and Mr. J. Newman. Convener: Mr. C. Coe.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 30

JULY 27, 1934

Fridays, Twopence

Elim Work Across the Seas

By Miss A. HENDERSON (Foreign Missionary Secretary)

WITH deepest thankfulness to God we send forth another report of blessing poured out by His loving hand upon the more distant fields of the Elim work. Truly we can see the streams of living water spreading from the Elim wells in the British Isles to the utmost parts of the earth. We are grateful to God for the great honour and privilege of sending forth the glad tidings of redeeming love to those who sit in darkness and the shadow of death. Through God's blessing on the glorious revival campaigns conducted by Principal George Jeffreys and his Revival Party, hearts have been opened up to God and in return for blessing received they commence to recognise their indebtedness, and that henceforward they are to live only to serve the Lord, and to say of their money, their influence, their talents, 'I hold it every hour at His command.' To all those who look upon their lives and all that they possess in this way we commend the great opportunity of helping to spread the glorious Foursquare Gospel which has brought them such blessing. At the Headquarters of the Elim work there is a World Crusade Fund, the proceeds of which go to spread the streams of living water, both in the homeland and to the more distant fields abroad, where Elim is opening up for God. Offerings for the World Crusade Fund should be addressed to the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4.

From Pastor Hubert Phillips comes news of a visit to a gaol at Barberton in the Transvaal. He writes: "The first meeting was in the local gaol where sentries were posted and a visitors' book had to be signed on entry. A convict was the appointed interpreter. There were about 150 persons and all listened attentively. The interpreter gave out hymns and led the singing, he translated into Afrikaans. Warders were present too. Then we went to the hospital where there were about twenty or thirty patients in bed. Here I gave a short word on "Come unto Me all ye that labour and are heavy laden." We had no singing there. Then the big meeting at which were 383

convicts with their cropped hair, blue shirts and white numbers. The warders were perched up on either side on chairs about six feet high. First came in two natives pumping disinfectant into the air, then a convict choir of twenty-four sang in English one of Alexander's hymns. The convict interpreter announced a pre-chosen hymn and most joined in with the tune if not with the words. The natives all squatted on the floor all the time of the service and there was a row of officials sitting behind me. I preached in English and the convict interpreted into Zulu, the message being based on the words

"YE ARE NOT YOUR OWN."

After the meeting I went four miles to the prison farm where were about seventy life-sentenced men, some of the worst characters in the Transvaal. It was a joy to tell them of the Great Deliverer.

On the way back I came to a large river. I got out and looked at it and decided that the only thing to do was to try to cross it as it was swollen. So I tried and got stuck. I took off my shoes for the water was well over the bumpers of the car. I found then I had to get large stones out of the way of the wheels and succeeded in pushing the car about six yards. I repeated this performance and gained another six yards and so on all the time. I could hardly stand against the current. When I got out of the deepest part a native turned up and together we pushed the car out. This done, we had to drain the oil out of the engine and put fresh oil in, the whole affair took about one and a half hours. Nevertheless I was none the worse, only tired, after my experience and preaching six times that day."

Encouraging reports still come from Pastor Thomas in Spain. He writes: "The weather is now more favourable for visiting the villages. Two weeks ago I went to a village distributing Gospels, etc. The people readily received the attractive little booklets containing

PORTIONS OF SCRIPTURE

explaining the way of salvation. We also sold a

number of Gospels. In one section of the village the people seemed to be all Communists, some tried to argue and blame God for the distress which is prevalent everywhere and were bitter towards everything that savoured of religion. The women seemed to be worse than the men, but in spite of their opposition to the things of God they simply clamoured for our literature and afterwards readily consented to my taking a snap of them. At one house in this village where I sold a Gospel, the woman asked me if I had authority from the Pope to sell indulgences. She evidently thought that I was an agent of the Roman Catholic Church.

Last week I visited another village and here again I found the same spirit of Communism but had no difficulty in distributing the booklets and the tracts, and I sold thirty-two Gospels and two New Testaments. It was very evident that the poverty among the working class people is extreme.

The Roman Catholics celebrated Holy Week with processions through the streets of most of the towns and cities, this town of ours being no exception. Images of Christ bearing the Cross raised high upon a platform and covered with elegant awnings, and another

IMAGE OF THE VIRGIN MARY

dressed in expensive robes were carried through the streets on the shoulders of men. The weight of these platforms must have been tremendous, as there were at least twenty men carrying each, and they would not travel more than ten to fifteen yards at a time without having to rest them on the ground at these short intervals. Preceding these platforms, which by the way were lit up with numerous large candles, was a band and two long lines of men and women dressed in purple and coloured robes reaching to the heels and with high peaked cowls on their heads. In some cases the faces were completely covered by these cowls, there being just two holes for the eyes. Most of those who walked in procession carried large lighted candles in their hands. Thus they wended their way slowly through the streets taking hours to complete the circuit from the time they left the church and again returned to it. There were numerous police, all well armed, walking along the side of the platforms as a precaution against disturbances or disorder.

The Roman Catholics make much of the dead Christ, but thank God we have a living Christ, a living Saviour who is alive for evermore! On Good Friday we held a service at our church and had a very precious time. The preaching of the Word was blessed and the Lord spoke to us through the gifts of the Holy Spirit. This was followed by almost all present

RECONSECRATING THEMSELVES

to the Lord

Many of our readers have been praying much for Calcutta. What follows is a very interesting account from Miss Newsham of the opening of the House of Prayer and Good News in Calcutta.

"The official opening of the above church—the foundation stone of which was laid on 1st June, 1933—was held on 15th January, 1934. This church was built entirely by an Indian family residing in Calcutta

and is the first to be erected in this great city proclaiming the full and glorious gospel of our Lord and Saviour Jesus Christ.

"Surely the 15th January was a day to be remembered. At three o'clock in the afternoon a terrible earthquake shook Calcutta for eight minutes. The Rev. Mr. Boyse of Siswa Bazaar had come down to perform the opening ceremony while the Rev. M. Turner of Jessidy had just arrived, when suddenly the house started swaying and the windows rattling and we all rushed into the compound wondering how long we should see our house standing. Praise God! He was very gracious to us, for while in many parts of India thousands were killed and rendered homeless, yet Calcutta was saved. The spire of St. Paul's Cathedral was badly damaged making it impossible to hold services, and many houses were badly cracked, but our new church remained firm and erect. What a testimony! Surely it is

'BUILT UPON A FIRM FOUNDATION.'

It is rather interesting to note that a week previous to this, a message in the Spirit had been given saying, 'This city shall not be called Forsaken,' and surely God was spreading His wings above us.

"At six p.m. a great crowd gathered in the new church and oh! how sweet it was to see our Indian and Anglo-Indian brothers and sisters singing His praises for the first time in the House of Prayer and Good News. One felt the joy of the Lord as all arose and sang together that glorious hymn 'All hail the power of Jesus's name!'

"Mr. Boyse delivered the opening address, giving a stirring message on Pentecost, and all hearts warmed as the fire of the Holy Ghost melted our souls and we surely had a foretaste of that great day when East and West and North and South shall gather around His footstool and proclaim Him Lord of all.

"The opening service was followed by two weeks' campaign meetings conducted by Mr. Turner (Mr. Boyse having to return home owing to the earthquake). God's hand of blessing has rested upon this work and He has continued to bless in a rich way in the salvation of souls, the healing of bodies and the Pentecostal baptism of the Holy Ghost.

"Upon entering the church one looks up and sees above the entrance a cross with the words 'Jesus saves,' while on top of the building is another large cross, proclaiming to passers-by that 'we are not ashamed of the gospel of Christ.' Above the reading desk is seen yet

ANOTHER BEAUTIFUL CROSS,

expressing the thought that 'God hath exalted Him far above all.' On one of the windows is an open Bible, under which are verses of scripture proclaiming Jesus as Saviour, Healer and coming King. On the other window is a dove with outstretched wings, under which are verses of scripture proclaiming Jesus as the Baptiser in the Holy Ghost.

"The prayers of God's people are asked that in this land of darkness, a bright clear and shining light shall go forth to all nations from this beautiful House of Prayer, that His name shall be glorified and many, many precious souls shall find their way, via the

Cross of Calvary, to the arms of our living Redeemer
 'To God be the glory, great things He hath done' ''
 Just a short word from Miss Hoskins in Japan
 " At last we have the first touches of spring with
 us here You will be enjoying the same in dear old
 England It has been so very cold this winter, only
 the other day we had snow, but except for occasional
 chills I have managed to keep going Japanese houses
 are very cold and one cannot seem to keep it out or keep
 in any real warmth However, I am rejoicing through
 it all, for I have said to myself this winter, ' When
 I go home to England I will go somewhere where I
 can sit by an open fire and roast myself all through
 right to the marrow! '

" Praise God for another of my dear

JAPANESE WOMEN SAVED'

The power of God fell the other day and tears flowed
 fast and free, and this dear young woman is not
 only saved but has testified to God answering prayer
 for her body as well Please pray that she shall be
 the means of bringing her whole family into the King-
 dom Pray especially that she shall be kept under
 the Blood and used for His glory

" To-day we had joy and blessing while visiting

houses with gospel tracts and speaking to many hearts.
 What a consolation to know the Holy Spirit is always
 working in hearts while we are praying! "

Pastor and Mrs Taylor have arrived home for their
 furlough looking very spent and in need of a good
 rest We are not expecting them to do any deputation
 work until they are thoroughly built up in body. We
 covet the prayers of our readers for them, and for
 Mr and Mrs Mullan and Sheila who are on their
 way home now Pray that they may all benefit much
 this summer through being with us in the homeland,
 and that the change and rest may refresh and
 strengthen them in every way

Latest report from North Transvaal tells of bless-
 ing poured out upon the reedy field in which Mr.
 Francis is ministering Pastor Hubert Phillips and
 his helper, Mr Francis, are just now on a journey
 further north to endeavour to open up another larger
 area

HITHERTO UNTOUCHED

by them, and which has been crying out for a long
 time for a missionary to come and live amongst them

Please take all our missionaries upon your hearts
 for daily prayer

Your Summer Holidays

THE summer is upon us, and already people have
 planned holidays In response to many re-
 quests we give below a list of holiday resorts,
 where Foursquare Gospel centres are established

Aberdeen Balmoral Hall, Gray Street
Ayr. Elm Foursquare Hall, 4, James Street

Bangor, Ireland Elm Hall, Southwell Road
Bath Old Post Office, York Buildings
Benfleet, Essex Benfleet Elm Tabernacle, London Road
Blackpool Elm Hall, Waterloo Road
Bournemouth Elm Tabernacle, Victoria Place, Springbourne
 British Legion Hall, opposite Winton Library,
 Wimborne Road

Brighton Elm Tabernacle, Union Street
 Elm Hall, Balfour Road, Preston Park

Canvey Island, Essex Elm Hall, Lakeside Corner
Colchester (for Brightlingsea and Clacton) Elm Tabernacle,
 end of Fairfax and Lucas Roads (off Mersea Road)
Cardiff (for Barry Dock and Penarth) City Temple, West-
 bourne Place, Cambridge Road (opposite Sofia Gardens)

Dundee (for Broughty Ferry) Elm Tabernacle, Dudhope
 Crescent Road

Eastbourne Elm Tabernacle, Hartfield Road
Edinburgh Elm Tabernacle, Dean Street
Exeter. Elm Tabernacle, Paris Street

Glasgow. City Temple, corner of Bath and Elmbank Streets
Glossop Elm Tabernacle, Ellison Street
Greenock Elm Tabernacle, Belville Street
Grimsby (for Cleethorpes) Elm Hall, Tunnard Street
Guernsey, Channel Isles. Vazon Mission Hall, Casiel

Hastings. Central Hall, Bank Buildings
Hove Elm Tabernacle, Portland Road

Ipswich (for Felixstowe) Garden Hall, Mill Street
Isle of Wight:—

Cowes 12, High Street
Freshwater. The Social Club Hall
Ryde Elm Tabernacle, Warwick Street
Sandown. Elm Hall, Fort Street

Launceston, Cornwall Elm Foursquare Gospel Hall,
 Western Road

Leigh-on-Sea Elm Hall Glendale Gardens

Leitchworth, Herts Elm Tabernacle, Norton Way North

London. (Information regarding the many London churches,
 will be sent by the Secretary on request)

Maldon, Essex. Elm Tabernacle, Wantz Road

Plymouth Elm Tabernacle, Rendle Street

Portsmouth, Southsea. Elm Tabernacle, Arundel Street,
 South sea

Salisbury. City Hall, Scotts Lane

St Leonards-on-Sea Boscobel Hall, West Hill

Scarborough Elm Foursquare Gospel Church Murray Street

Southampton. Elm Tabernacle, Park Road, Freemantle

Southend-on-Sea Southend Christian Tabernacle, Seaview
 Road, off Southchurch Avenue

Southport. Temperance Institute

Swansea (for Mumbles) Elm Tabernacle Alexandra Road

Wells. Y M C A Hall

Westcliff-on-Sea. Elm Gospel Hall, Westborough Road, near
 Chalkwell Park

Worthing Elm Tabernacle, Grosvenor Road, off Grafton Rd

York St George's Hall, Castlegate

and remember—

ELIM HOLIDAY HOMES

(for particulars apply to Miss M F Barbour, Elm Woodlands).

Aberdeen. July 7 to August 30

Brighton Downs, Elm Bungalow Camp, June and July.

Eastbourne. August 3 to September 7

Elm Woodlands, London Now open

Glossop Now open

Hove July 27 to August 31

Scarborough August 3 to September 14th.

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

VII. "The Stones . . . Cry Out"

Part IV—Abraham and Hagar

SOME little time after the events recorded in the last chapter Sarah, and no doubt Abraham too, becoming impatient for the fulfilment of God's promise concerning a son adopted a human plan instead of awaiting God's time. How many of our sorrows are caused by our impatience and our unwillingness to await the due time of God's fulfilment. However, a point worthy of notice is that although Abraham had received the assurance of a son, he had not yet been told that Sarah was to be that son's mother and he may have thought that the plan proposed by Sarah was to be the fulfilment of the divine promise. It will help also to an explanation of Abraham's conduct in regard to Hagar if we examine for a moment some of the records of the past giving the ancient Sumerian marriage laws. The reader will remember that the Sumerians were the early inhabitants of the locality from which Abraham had migrated. In Sumer, monogamy was the law of the land but in the case of barrenness, so insistent were the demands of the East for sons to carry on the family name, concubinage was permitted. "The wedding ceremony seems to have consisted simply in the writing and sealing of the tablet—the marriage lines—wherein the position of the two parties was clearly defined." The wife had a measure of equality with her husband for she could keep and dispose of slaves and engage independently in business. However a barren wife could be divorced, taking back her dowry and receiving a sum of money

BY WAY OF COMPENSATION,

otherwise the husband could take a second wife. "A wife might present to her husband one of her own slaves as a concubine, on giving birth to a child the slave woman automatically became free but was by no means the equal of her old mistress; indeed should she rashly aim at becoming her rival, the mistress could reduce her again to slavery and sell her or otherwise get rid of her from the house."*

The evil of this measure, however, soon appeared in its effects and Hagar, at the prospect of becoming a mother, became so exalted in her own sight that she no longer gave Sarah the respect due to her. Sarah, by that reaction which is often observed in human character, now began to regard with dislike the one who had been the instrument of her own designs and also, no doubt, remembering the Sumerian laws of which mention has been made above, determined to deal harshly with her rival.

Hagar fled from her mistress, intending probably to return to Egypt, but was met by the angel of the Lord who gave her the comforting assurance that she was not forsaken and that her son would be a "wild

man [Hebrew, 'a wild ass man'], his hand will be against every man, and every man's hand will be against him and he shall dwell in the presence of all his brethren" (Gen xvi 12).

Remarkably, for more than 3,000 years has this prophecy been fulfilled. Other nations have waxed and waned have risen to world domination and in their turn been dominated. The empires of Assyria, Persia, Greece and Rome have all

FAILED TO CONQUER

the Arab. None has driven him from his home or has been able to curb his free roving spirit, he has ever dwelt in the presence of all his brethren. Like the wild ass, the Arab has been untameable, his hand against every man. Even to-day, with Palestine again the national home for the Jews, the Arab still dwells in the presence of his brethren and the descendants of Ishmael still prove a thorn in the side of the descendants of Isaac. How wonderfully has this prophecy been fulfilled and what a proof of the inspiration of the Scriptures!

Some fourteen years pass and one day as Abraham was sitting in his tent, the Lord, accompanied by two angels, appeared to him with the sorrowful tidings of judgment upon the wicked cities of the plain.

The story of Abraham's faithful intercession on behalf of these cities and of its failure because of their total depravity; of God's merciful warning to Lot and his family and of their escape; of the judgment by fire which befell Sodom and Gomorrah, all these are so well known that it is not necessary to enter into details. There are, however, two points that will be made clearer by a reference to discoveries made in the vicinity of the Dead Sea.

That the surrounding district was of a bituminous nature is proved by Genesis xiv 10, where the Vale of Siddim, which lay probably to the north of Sodom, is said to have been full of slime pits. In fact the limestone hills of the neighbourhood are so

SATURATED WITH BITUMEN

as to have become perfectly black and to burn like coal. It is this stone which is used for black ornaments and sold in Palestine as Dead Sea stone. When polished it resembles black marble.

It is also known that there exist quantities of petroleum in this neighbourhood and from the narrative in Genesis xix we see that the destruction was sudden and unexpected, that it was caused by "brimstone and fire"; that these were rained down from the sky, that a dense column of smoke ascended to a great height, like the smoke of a furnace and that along with, or immediately after, the fire there was an emission of brine or saline mud capable of encrusting bodies.

In this description we can see a bitumen, or petroleum, eruption similar to those which, on a smaller scale, have been so destructive in the oil

* "The Sumerians," by C. Leonard Woolley

regions of U.S.A " They arise from the existence of reservoirs of compressed inflammable gas, along with petroleum and water, existing at considerable depths below the surface. When these are penetrated as by a well or borehole, the gas escapes with explosive force, carrying petroleum with it, and when both have been ignited, the petroleum rains down in burning showers and floats in flames over the ejected water, while a dense smoke towers high into the air and the rushing draught may produce a vortex, carrying upward to a still greater height and distributing still more widely the burning material, which is almost inextinguishable and most

DESTRUCTIVE TO LIFE

and to buildings."

Although, as we have seen, the natural condition of the plain of Sodom was such as to make its destruction by fire possible, yet we must not forget the providential character of this catastrophe. The " Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven " and thus did rebuke sin, providing a warning for all time that when destitute of " ten righteous men " judgment must come. The world little knows what it owes to the unknown and often despised followers of the Lord Jesus Christ. They are the salt of the earth, preserving it from corruption and many times the prayers of the godly have withheld from destruction some modern Sodom. When, upon the second advent of Christ, the believers are taken out of this world then swiftly will its final corruption be consummated and sudden destruction come upon them (I. Thess v 2, 3)

One further point needs explaining, namely, the tragedy of Lot's wife, who became a pillar of salt because she, in her regret for the loss of the pleasures of the life she had loved too well, hung back behind the rest and was overwhelmed by the storm.

One writer says, " It is curious how many difficulties are caused by the deliberate or unconscious neglect of that ordinary common sense in dealing with accounts in the Bible which we freely use in dealing with any other history. Thus supposing that we were to read that someone in the Alps was overtaken by a snowstorm, fell into a deadly stupor, and became a ' pillar of snow ' we should understand the writer to be using

A PICTURESQUE EXPRESSION

to tell of a perfectly possible occurrence "

Lot's wife, as she stood staring about, was " suddenly wrapt in a sheet of nitro-sulphureous matter, which congealing into a crust as hard as stone, made her appear a pillar of salt, her body being, as it were, candied in it " Let us picture for a moment this terrific storm of lightning and tempest which burst upon the doomed district, the lightning igniting the bitumen pits, this followed by an eruption, which like a flow of lava, caught up and overwhelmed Lot's wife.

At the destruction of Pompeii in A.D. 79 by an eruption of Vesuvius many of the inhabitants were overwhelmed by the storm and were literally coated by the showers of fine ash and red-hot cinders, mingled with water, which fell upon the doomed town. It has been possible to recover the exact form and

features of those who died in this way. Thus a dog was discovered to have been straining at its leash, while seeking to escape from the overwhelming horror, a soldier died on guard at his post, refusing to run for safety, and an old man, apparently too ill to flee, died where he lay.

There is also an instance recorded by Aventinus who states that in his time " about fifty country people, with their cows and calves, were, in Carinthia, destroyed by the strong and suffocating saline exhalations which arose out of the earth immediately upon the earthquake of 1348. They were by this reduced to saline statues or pillars,

LIKE LOT'S WIFE

and the historian tells us that they had been seen by himself and the chancellor of Austria " *

The heroic faith of Abraham would itself make a fitting subject for a whole chapter but nowhere was his faith so tested as in the command to offer his son Isaac (Gen xxii 2). The enemies of the Bible have sought from this story to hold up the Scriptures to ridicule, claiming that it justifies the horrible practice of human sacrifice.

That there was a fierce ritual in ancient Babylonia which demanded human sacrifice we know from the records of the past and an ancient Babylonian text reads

" The offspring who raises his head among mankind,
The offspring for his life he gave;
The head of the offspring for the head of the man he gave;
The neck of the offspring for the neck of the man he gave "

Coming from such a country, Abraham was to be taught a better way and the whole story, instead of teaching human sacrifice positively forbids it in these words, " Lay not thine hand upon the lad, neither do thou anything unto him " (Gen xxii 12).

Actually, God did not command Abraham to slay Isaac when He said " offer him for a burnt offering " as the original word used in the Hebrew is *alah* which literally means " to cause to go up " Thus all Abraham was commanded to do was to " cause Isaac to go up on to the altar for a burnt offering. " There is another word which actually means " to slaughter " (Heb, *Zabach*) but the Lord did not use this word. Thus we see that Abraham was simply told to lay Isaac upon the altar as

A WHOLE OFFERING

to God. Whether God would require him to take the further step and slay his son, he did not know and would not know until the first command had been obeyed. That Abraham did exactly what God commanded him we know from the New Testament commentary upon the event for we read " Abraham offered up Isaac " (Heb xi 17). When, however, Abraham took the knife to slay his son and thus went a step further than the original command necessitated, God sent an angel to stay his hand and by this divine

* Quoted by Kitto

lesson taught the founder of that race, which God intended to be the channel through which He would bless the whole human family, His abhorrence of human sacrifice

Recent investigations at the site of the ancient city of Gezer prove that the early Canaanites were exceedingly cruel and explain why the Israelites were later commanded to drive them out of the land. Mr Macalister, in the course of the excavations, uncovered a "high place" and found that the whole of the area of this high place was a cemetery of new-born infants, none of which was more than a week old. Some of the bones bore evident marks of fire and all were deposited in jars, the body being put in head first. This was no doubt an illustration of that horrible practice, so constantly denounced by the pro-

phets of Israel, of passing children through the fire to Moloch or Baal

In conclusion one might mention a seeming contradiction between Genesis xxii 1 where it says,

"GOD DID TEMPT ABRAHAM,"

and James 1 13 where it is said, "God tempteth no man" The old English word "tempt" is sometimes used in the sense of "prove" or "test" as in the case of Abraham. In this sense Shakespeare uses it in the line, "In tempting of your patience" (King Henry VIII., 1 2)

While God may often prove our faith or test our faithfulness He never tempts, in the sense of enticing, man to sin, thus in the second meaning of the word "tempt" it is perfectly true that "God tempteth no man"

This is why I'm Happy

B.F.

Brightly

B FELL

This is why I'm hap - py, This is why I sing.

Je - sus is my Sa - viour, Je - sus is my King. . . .

One day I shall see Him, Like Him e - ver be,

This is why I'm sing - ing, Now so hap - pi - ly

Copyright

Bible Study Helps

THE SECOND COMING OF CHRIST IS—

- The Theme of the Testaments (Gen xlix 10, Col iii 4)
- The Song of the Seers (Num xxiv 15-19)
- The Prediction of the Prophets (Isaiah x. 6, 7, Daniel vii 13, 14)
- The Pæan of the Apostles (II Peter i 11, 16-19, I John iii 2)
- The Prayer of the Saints (Matt vi 10)
- The Assurance of the Saviour (John xiv 3).
- The Cry of the Christian (Rev xxii 20)
- The Hope of the Holy (I John iii 2, 3, of Rom viii 24 25)
- The Comfort of the Ecclesia (I Thess iv 13-18)
- The Reward of the Righteous (II Tim iv 8)
- The Salvation of Israel (Rom xi 26, Luke i 34)
- The Desire of the Nations (Hag ii 6, 7)
- The Expectation of Creation (Rom viii 18-22)
- The Terror of the Wicked (II Thess i 7-9)
- The Climax of Redemption (I Cor xv 51-54, Rev xix 5-9) —W B M

A RUNAWAY SLAVE CAPTURED

Philemon.

- The capture Resulting in—
- 1 A change of value (ver 11)
 - 2 A change of relationship (vv 16, 17)
 - 3 A change of responsibility (ver 18)
- T W H

Have You Heard ?

An Elm Tabernacle is now being built at Leyton

* * * *

A site has been acquired for a Tabernacle at Winton, Bournemouth

* * * *

Two new Elm gramophone records are to be released at the Crystal Palace on 18th August

* * * *

There are seven holiday homes this summer under the

auspices of Elm. A list of them will be found on page 11 of the cover

* * * *

Pastor and Mrs Mullan with baby Sneula arrived home on furlough on 6th July

* * * *

A unique programme has been arranged for the Crystal Palace on 18th August and large contingents are expected from all parts of the country

FAMILY ALTAR



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

Sunday, July 29th Esther iii 1-15

"For he had told them that he was a Jew" (verse 4)

The world takes note of the Christian (the chosen of God), by what he does and does not. When we abstain from the worship of man, man is quick to notice and to inquire into the reason of our abstinence. They seek "daily." They are persistent in their endeavour to enrol us in their ranks, to persuade us to follow their customs, to worship their god, the god of this world. We too are quick to notice their designs, we are not ignorant of their devices, for behind them is the subtlety of their master under whose domination they are. We are satisfied with our Master, unashamed of His name, we will tell the world we are spiritual Jews, for he is a Jew that is one inwardly by the circumcision of the heart. Let them tell their master. Our choice is made. If God be for us who can be against us? A clear-cut testimony is a strength to our souls.

Monday, July 30th Esther iv 1-17

"Go, gather together all the Jews that are present in Shushan, and fast ye for me three days. I also and my maidens will fast likewise" (verse 16)

Great perils must be met with great personal sacrifices. They all demand unity of sacrifice. Esther and her maidens within the palace, Mordecai and all the Jews without separated in body but unified in spirit. When the Lord Jesus said "If two of you shall agree concerning one thing touching My kingdom," He laid down no law necessitating the two being together in body. But there must of necessity be a complete unity of spirit to ensure the success of His deliverance. All were "one" in their cry to God for deliverance. The queen ready to jeopardise her life. The people one with her in prayer and fasting on her behalf. There are times when one has to take a hazardous step on behalf of many, but unified prayer and fasting strengthens that heart and energises that body to step out into God's assurance of deliverance.

Tuesday, July 31st Esther v 1-14

"It came to pass on the third day" (verse 1)

Prayer and fasting are the forerunners of action. Real movement in the will of God against the schemes of the enemy can only be carried out effectively when preceded by unity of prayer. Prayer equips for practical and aggressive undertakings. The third day brings a movement outward, onward, upward. The third day is the day of power. The morning may dawn as any other, but God has been moving on behalf of His

trusting ones and He will bring forth judgment unto victory. The gallows of Calvary was erected, but our Sin-Bearer turned it into a glorious throne of triumph. He delivered His people, vanquished the enemy, led captivity captive. The third day came to pass. Hallelujah!

Wednesday, August 1st. Esther vi 1-14

"There is nothing done for him" (verse 3)

Faithful service behind the scenes seems sometimes to escape open recognition by the "powers that be." But "It is written" and faithful ones can afford to wait. The faithful saint has a God who neither slumbers nor sleeps, an unerring record is kept. The day is coming when our King will say, "Thus shall it be done unto the man whom I delight to honour." Waiting leads to crowning. A crown of life! Hallelujah! Whatever the world thinks of us we are a people of whom God is taking His recordings, and even in this life, He never forgets to record and reward faithfulness in those who like Mordecai, seek not honour of men, but the worship of God and the good of his fellows, and meet with personal recognition, for the Lord hath said, "They that honour Me I will honour."

Thursday, August 2nd Esther vii 1-10

"So they hanged Haman on the gallows that he had prepared for Mordecai" (verse 10)

How true is it that "he that exalteth himself shall be abased." Haman like his master Satan had said, "I will exalt myself." His life had been one of self-esteem, self-confidence, self-conceit. The biggest letter in his vocabulary was "I." His plans seemed to prosper. Emboldened by success, he staged a glorious exaltation for himself and an inglorious end to his opponent. But he reckoned without the prayers of God's people, and the answer of a merciful and just God. Overweening pride brought about an inglorious end to himself. He had the mortification of seeing his opponent honoured. Let us trust God who is mighty in our defence as we realise our own inability to meet the foe but trust Him for victory.

Friday, August 3rd Esther viii 1-17

"The city of Shushan rejoiced and was glad" (verse 15)

All perplexing problems had been solved by the wisdom of God. Darkness and sorrow, fear and shame, had been turned by a watchful, merciful Father, into light and gladness, joy and honour. How

wonderfully our God hears and answers prayer. He gives royal apparel in place of sackcloth, beauty for ashes, the oil of joy for mourning. He turns the fast into a feast, a day of evil tidings into a "good day." Our joy is a testimony unto others, and they come saying, "We will go with you, for God of a truth is with you." Our greatest trials, can by our trust in God be turned by Him into our greatest triumphs. To Him be glory!

Saturday, August 4th John i 1-18

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (verse 12)

Truly "grace upon grace" for this glorious "right" or "privilege" is the blessed portion of those who have accepted salvation through God's "unspeakable gift," His Son the Lord Jesus Christ. The more we exercise this right or privilege, the more we recognise our sonship to God, the more joy we give to the heart of the Father.

In the hour of temptation when the old nature endeavours to assert its claims upon us, the blessed Holy Ghost, the Remembrancer, reminds us of our birthright and gives grace to resist the Devil and insist on our freedom as the sons of God.

While the enemies are powerful, thank God the friends are all-powerful and there is no reason why any believer should go down and go under through indwelling sin. The means of victory for Israel are clearly stated. Moses on the mountain top as intercessor and Joshua in the valley beneath with the sword. These point us to our resources.

God's will for His children is that they should be free, and that creation also should be free. The whole creation is spoken of as groaning and travailing in pain together until now. Travail is a word of sorrow, but also of hope, for birth follows travail, and the earth shall yet be as new-born. All is based on the sacrifice of Calvary. It is because of the precious blood that was shed there that men can be set free from sin now, and that the groaning creation shall be delivered hereafter. The time of that deliverance is indicated by two events which date it. These are the redemption of the body and the manifestation of the sons of God. It will take place at the coming again of our Lord Jesus Christ.—Alex Stewart

FROM the first, the Christian Church has known that bodily health is closely connected with mental and spiritual well-being. Both in apostolic times and during the centuries of Church history, this ordinance of Holy Scripture has been practised, with the result that the miracles of Gospel days are constantly being repeated around us

But one essential condition must be noted, there must be no distorted belief in God's revelation. These miracles of healing have only followed the ministry of those who have preserved the primitive faith, without distortion or error.

Within modern times, however, we have learned how powerful an agent self-suggestion may be. As an outcome of this realisation, we have, as always, excess and unbelief. In particular, "Christian Science" denies every fundamental doctrine of the Christian Faith, as we shall try to show.

There are many who confuse the Elim work, and similar bodies, with the Christian Scientists. We propose to compare Bible teaching with the Christian Science text-book, *Science and Health, with Key to the Scriptures*, in order that readers may judge the matter for themselves. And may we here say that, although we repudiate the doctrines of Christian Science, we readily acknowledge the earnestness and sincerity of many of its followers.

How do we account for the sickness and suffering of life? In the ultimate, of course, there are many things which

NONE CAN FULLY EXPLAIN:

and our limited space precludes anything but a brief statement

The Bible ascribes all sickness on earth to man's first fall from godliness, and to the consequent dominion of the spirit of evil. Genesis iii 15-19 speaks of a "bruising of the seed of the woman," pain and danger in childbirth, and physical death, as the result of yielding to evil control. It is perfectly plain to any that Satan's baleful influence continues to this very day. Sickness is not sent by the Almighty, for He is wholly pure. He can, however, and does, at times *permit* sickness to reach us, for a purpose known only to His infinite wisdom (cf. John ix 3)

We take a big step forward in history, to the coming of Messiah Himself. Repeatedly the Gospels tell us that "He went about doing good," and healing many sick folk. He spoke always with authority. "I will be thou clean." "I say unto you, Come out of him, and enter no more into him!" "Be opened!" "Daughter, I say unto thee, Arise!" He showed Himself to be perfectly Master over disease, and even over death itself. "Lazarus is dead. . . Lazarus, come forth!" There is no recorded failure. He spake, and it was done.

This same power He committed to His disciples when He sent them forth (Matt x 8). Before His

Elim and Ch

By Pastor

The prayer of faith shall save the sick,

death He promised that His followers should be given power to perform His works, even when He Himself was gone (John xiv. 12)

WHEN THE INFANT CHURCH

first launched out upon the word of their now-ascended Lord, they found the same results followed their ministry (Mark xvi 20). The Acts of the Apostles contains a parallel for many of the earthly miracles of our Lord. The writer of the Epistle from which we take our text hands on the matter and form of an ordinance which has been wonderfully

"I Have Call

By MARY BI

*"I have called you friends," said Jesus.
Never spake He sweeter word
Oh, what visions rise to greet us
Of the joys that wait to meet us
In a friendship with our Lord*

*Have we found in human friendship
Sweetest solace, hope, and cheer?
But our earthly friends oft grieve us,
E'en the best and dearest leave us,
Christ, our Friend, is ever near*

owned of God, wherever and whenever used in simple faith. In our own day there are multitudes who know from personal experience that

The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press
And we are whole again

"We know in whom we have believed." Doctrines cannot heal

Let us compare with the sacred Book the words of a writing which professes to be a "Key to the Scriptures"

"Sin, disease, whatever seems real to material sense, is unreal in Divine Science. Man is incapable of sin, sickness, and death. Evil is but an illusion, and it has no real basis. . . God, or good, never made man capable of sin. It is the

Christian Science

ROBINSON

the Lord shall raise him up—James v 15

opposite of good—that is, evil—which seems to make men capable of wrong-doing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief."

We may well ask, if sin is only an illusion, what of the awful downward *tendency* of sin, is that illusory too? Paul once wrote, "I find then a law (not an illusion!), that when I would do good, evil is present with me."

WAS PAUL WRONG?

And is Mary Baker Eddy right? And is Mrs. Eddy

"You Friends"

NERD SMITH

*Ah, how oft our friends, though loving,
Fail to know or comprehend
In our deepest hearts He knows us,
Tend'rest sympathy He shows us,
Christ, the true and perfect Friend*

*Weak ourselves, in all our friendships
Do we crave a strength serene?
He, all-powerful, walks beside us,
His strong arm stretched out to guide us,
Christ, the Friend on whom we lean*

therefore a better Christian than Paul? It would seem so. It is rather hard to distinguish this teaching from Buddhist doctrine concerning the illusion of sense, and the Wheel of Things from which one must strive to free oneself! What concord hath Christ and "Christian Science"?

"In the beginning was the Word (*Logos*), and the Word was with God, and the Word was God," says the Apostle John. "The true *Logos* is demonstrably Christian Science," says Mrs. Eddy. "The Virgin-mother conceived this idea of God (i.e., that God is the only author of man) and gave to her ideal the name of Jesus." "Christ, Truth, was demonstrated through Jesus. Jesus represented Christ, the true idea of God." "We were reconciled to God by the (seeming) death of His Son" (The parentheses are in the original). "Jesus restored Lazarus by the understanding that Lazarus

never had died, not by admission that his body had died and then lived again."

We would much like to know why, if Jesus came as the revealer of Truth, it was only in the nineteenth century that mortals first knew the meaning of His teaching. Without stating it in so many words, such teaching virtually exalts the founder of Christian Science to the place of a second Christ!

It seems that we have all been astray during these centuries—from Paul downwards, we are all groping in the mists of error. But one point at least is carefully

LEFT WITHOUT EXPLANATION.

Our Lord said that He would send the Holy Ghost, "To guide us into all truth." But Mrs. Eddy says the Holy Ghost is "Divine Science, the development of eternal Life, Truth, and Love." Why was He (or it) so long in coming? Surely we were guided, rather, into error! By sheer force of logic, we are driven to think that there never were real Christians on earth since our Lord's day, until the preaching of Christian Science began to convert a (presumably) heathen world!

These are awful blasphemies! We must, in all charity, believe that Christian Scientists do not realise the full implications of their own beliefs. If they did, reverence would make them pause.

The last point with which we have space to deal concerns the efficacy of praying for the sick. James tells us to "pray one for another, that ye may be healed" (James v 16). Mrs. Eddy contends that

a mere request that God will heal the sick has no more power to gain more of the divine presence than is always at hand. The common custom of praying for the recovery of the sick finds help in blind unbelief, whereas help should come from the enlightened understanding."

To this we reply, the Holy Scriptures give abundant proof of their inspiration and accuracy. Their authority is quite plainly more than human. Twenty centuries of experience and study and prayer lie behind the corporate witness and work of the Church of God. Paul says that Christians themselves are

LIVING EPISTLES,

known and read of all men. By what authority does *Science and Health* presume to set itself above the Holy Word and the Church's united testimony? Science, yes—but hardly *Christian!*

May we, in conclusion, give Mrs. Eddy's version of the Lord's Prayer: "Our Father-Mother God, all-harmonious, adorable One, Thy kingdom is come, Thou art ever-present. Enable us to know—as in heaven so on earth—God is omnipotent, supreme. Give us grace for to-day, feed the famished affections, And Love is reflected in love, And God leadeth us not into temptation. But delivereth us from sin, disease, and death. For God is infinite, all-power, all Life, Truth, Love, over all, and All."



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.

The Crystal Palace.

RADIANT memories of former festivals cause expectations to run high for the forthcoming demonstration day at the Crystal Palace on August 18th. These great occasions leave a lasting impress upon the work which they represent. Such a concourse of people in whose hearts is enshrined that holiest of all passions—love to God—must generate tremendous spiritual power. The influence of gatherings such as these is immeasurable and incalculable. We contemplate a day of soul-stirring services, forming a veritable pageant of witness, culminating in the impressive finale of the evening in the Central Transept, when so many thousands of the Lord's people will congregate to voice their gratitude and gladness in joyous and triumphant praise. The programme provides plenty of variety, in fact it is no exaggeration to describe it as a feast of spiritual delight. And even apart from the inspiring services, the Crystal Palace day supplies an excellent and welcome opportunity for Foursquare Gospel friends to meet in fruitful fellowship. It is a significant fact that in these large central gatherings the Word of God holds such a prominent place. Its infallible authority is emphasised, uncompromising adherence and obedience to its inspired revelation is pressed home to the hearts of all. One is impressed that the success of the Movement is altogether due to its loyalty to the God-breathed Book. We rejoice that a resort of such national fame should, at least for one day in the year, be devoted to such a glorious purpose. May God make this year's demonstration richer and more remarkable in result than any in the past.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

Two sisters suffering from acute deafness and other physical troubles—*E R*

A sister suffering from asthma and heart attacks. Has been healed of blood pressure previously—*Mrs D*

A sister suffering from rheumatism—*E H*

A mother suffering from catarrh and internal trouble. Also for a husband who has backslidden.

Whispers from Within the Veil.

The Function of the Fire

By Pastor E C W Boulton

"Loose in the midst of the fire"—Daniel iii 25

WHAT an unexpected climax! Who could have foreseen such a splendid termination to such a terrible experience. Everything foretold black and irremediable disaster. Not a rift in the clouds from which one might gather comfort or hope. Those hungry flames spoke of inevitable doom. The strength of those bonds forbade all thought of escape. The relentless hatred of those Babylonish captors excluded all hope of reprieve.

And yet what precious discoveries I owe to the fire. I thought that the fire was my foe, but I found it was my friend. I imagined that it would strip me, and lo, it was made to serve me. I saw the fire as an end in itself, but Thou hast shown it to me as a means to an end. I thought that the flames were ungovernable, but Thou hast taught me that they are regulated by Love. I failed to see that the flames would transmute the dross into gold, and that

"God had lent a glory unto death."

It was in the fire that I found a new and larger sympathy, and that sympathy has brought with it an inward enlargement. Before the fire came the pendulum swung between proud self-commendation and belittling self-commiseration, if I was not the prisoner of the one, then it was the other that held me fast. But in the bracing air of kindness and compassion my soul grew nobler and purer.

It was my bondage that made the fire necessary—my unrealised bondage. In the hour that I boasted of my liberty, God was preparing the fire of discipline that was to make manifest the poverty which held me fast. With my little plummet of interpretation I vaunted of my ability to sound the depths of revelation. Had I not compassed the whole length and breadth of the realm of truth, and therefore needed the teaching of no man? But the fire made an end of all this.

Till the fire came I moved in some small groove of self-satisfaction—my whole life revolved in a tiny sectarian circle. It was in the furnace that I discovered my need of my brother. It was when the flames burnt the fiercest that this holy fellowship of the Spirit was born. The fire broke down the middle walls of partition and made us one. The spirit of intolerant dogmatism was consumed, the irritating emphases were lost, and the things that so frequently led to friction were swallowed up.

The action of the fire brought mental emancipation, liberation from the shackles of superstition. I saw God as so much bigger than the narrow definitions of men. Hitherto I had viewed God through the lens of tradition, portrayed by a cold if correct ecclesiasticism—awe-inspiring but unattractive to my yearning soul.

O God, Thou art far other than men have dreamed and thought,

Unspoken in all language unpictured in all thought
Thou God art God—he only learns what that great Name
must be,

Whose raptured heart within him burns, because he walks
with Thee."

The Philosophy of Prayer

By HENRY PROCTOR, F R S L.

PRAYER may be dealt with under three heads,
 viz —

- 1 The Why of Prayer
- 2 The How of Prayer
- 3 The When of Prayer

1 *The why of prayer*

There seems to be at first sight, something strangely inconsistent about prayer, for if (as we are told) our heavenly Father knows what we have need of before we ask, why should it be necessary to make our wants and petitions known, as we say we do?

There are many reasons for this, God has definitely commanded it. After making His great promises to the House of Israel He says, "I will yet for this be enquired of, to do it for them."

"Ye have not because ye ask not," but "Every one that asketh receiveth." There is evidently a need be for both prayer and faith which is above the common understanding. For of the town of Nazareth we read, that He could not do any mighty works there because of their unbelief. So that our faith enables God. We are also in the position of aliens on the earth, strangers and foreigners, and pilgrims.

Those who are energised by the prince of the power of the air are the subjects of the prince of this world.

It is to another government that we appeal in prayer, just as a citizen of Rome would appeal unto Cæsar from any part of the world, so can the citizens of the heavenly city, the New Jerusalem appeal to the principalities and powers

IN THE HEAVENLY PLACES,

over which Christ has dominion. And just as the prayer of a British subject, in any part of the world to-day, would give the home government the right to intervene, and demand redress for wrong, and satisfaction for injury, so does our appeal to heaven enable God to act on our behalf.

And we are not only subjects of the kingdom of God, but we are ambassadors, nay more, we ourselves are kings and priests, and as vicegerents of God, we can ask for anything. Nothing is impossible to believing prayer. It is in fact almighty.

Many people think that what God wills must of necessity take place, but this is by no means the case. God wills much good to mankind, which never comes to the individual. It is for us as kings and priests to say when and where this good that God wills shall descend. For why are we priests, if it is not that we should exercise the priestly right of intercession for poor humanity? If we reign as kings, it is not for our own good, but for that of our subjects. The disciple is not above his Master, and He came not to be ministered unto but to minister. Not to be served, but to serve.

Were His all nights of prayers for Himself, think you? Not so, but for you and me, and

FOR EVERY CREATURE

that breathes, who through Him and through us,

shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

But by what means? By prayer without ceasing. For although we know not how to pray as we ought, the Spirit Himself makes intercession for us, with unutterable groanings, and the whole creation groans together with us in travail pains, waiting for the birth of the new creation, the new heaven and the new earth.

2 *The how of prayer*

The first essential of prayer is *faith*, but faith itself is the gift of God. We can take Christ for our faith, as we took Him for our justification. It is not our own faith, but the faith of God and of Christ. So Paul says in Galatians ii 20 "I live by the faith of the Son of God," and in Mark xi 22 we are told to "Have the faith of God."

In the spiritual world, failure has but one cause, the want of faith. The power of believing prayer is simply irresistible. Real faith can never be disappointed. The new creation has brought us back to our original destiny. Has restored God's image and likeness, together with the power to have dominion. With holy boldness we may make known what we will. The

POWERS OF THE AGE

to come begin to be at our disposal. Our prayers bestow or withhold the blessings of God. As sons of God we determine by our prayers the history of the earth. Each of us as God's kings and priests obtain and dispense the good things of heaven.

All power is put into the hands of redeemed man in Jesus Christ. His Spirit breathes in us what He wants to ask and obtain through us. The inspired prayer, the prayer energised by the Holy Spirit is infallible. It is this that builds us up in our most holy faith. Praying in the Holy Ghost.

All prayer should be in the name of Jesus. To ask in His name is to come with His power and authority as His representative. Christ Himself presents my petition as His petition, desired by Him for me.

In the bosom of the Deity nothing is ever done without prayer. The asking of the Son, and the giving of the Father. He whom the Father always hears prays within us, and your prayers go in to the Father as if He were asking.

3 *The when of prayer*

If we ask when should we pray? the answer is "Men ought always to pray." "Pray without ceasing." In everything let your requests be made known unto God. Be

ANXIOUS FOR NOTHING,

but roll thy way upon the Lord, and commit everything to Him, by a habit of continual prayer, which becomes a second nature. And though your desires may not be articulated, yet while we wait upon God, in silence, not only of the outward but the inward man, then the Holy Spirit maketh intercession for us with sighings unutterable. We may not know what

He prays for, but He maketh intercession through us as prayer instruments, according to the will of God. Thus by the ejaculatory prayer for felt needs, and momentary guidance, and by an attitude of desire towards God, constantly maintained, we can pray without ceasing. But this attitude needs special times of retirement to be alone with God. If our Saviour needed these how much more we. The Psalmist says in one place, "seven times a day," in another, "morning, noon, and night."

The apostles even after Pentecost said, "We will give ourselves to prayer." Our true aim should not be to work much, but to pray much, and then to work enough for the power obtained in prayer to find its way through us to men. Every one that has been greatly used of God has been a man of prayer. Luther prayed three hours a day. Bramwell six hours, and John Knox used to spend whole nights in prayer. But in order to do this, we must learn to wait upon God in silence.

"I had in the past," said an old saint of God, "committed an immense mistake, I had been doing most of the talking." God has very much to say to us. The Psalmist often says "My soul, be thou silent unto God." Literally, "Dumb to Jehovah."

"How rare it is," cries Fenelon, "to find a soul

quiet enough to hear God speak." We should wait in silence until the mind is cleared of all its preconceptions. Our attitude should be that of the listener, the learner. We should keep the soul open for the sacred message, with a greater intensity than the astronomer at the moment of the deepest expectancy, when fixing his gaze upon the eclipse, he gives his undivided attention to the supreme moment. Then shall we have the open ear of the learner, which is awakened morning by morning to hear the voice of the silence, in words which cannot return unto Him void, but must accomplish that whereto He sent them.

ANONYMOUS GIFTS

We gratefully acknowledge the following gifts

Revival and Healing Campaigns Langrish, Hants, 10/-
Foreign Missionary Fund Thornton Heath (F.E.J.), 10/-,
N.W.1 (Saved to Serve), 5/-, Hove Crusader (designated), 2/6,
M.S., per Miss Chung, £1, Bucks Friend, 10/-, Sheffield
Sister, £5, Eastbourne, per Pastor Steward, £10, Edinburgh,
per Mr Magee, £5

Work in General Bucks Friend, £1

Work of Principal Jeffreys' Revival Party Edinburgh, per
Mr Magee, £5

The Distribution Fund Essex (B.M.C.) 10/-

"When Ye See These Things . . .!"

Setting man above God is a spirit that is very pronounced in Germany to-day. Attempts are being made to make Hitler and German nationalism of greater importance than God. Dr Krause at a meeting of the National German Church Movement, recently held, said "It is an impossible idea that one can acknowledge the third Reich, and yet obey God more than man. We must return to a native scheme of values, retaining as much of Christianity as will stand the new test."

Speaking about the new Palestine, the Rev W. M. Christie of the Mount Carmel Bible School, Haifa, Palestine, gave a very interesting summary of things in Palestine to-day. He said

"Unemployment has vanished, and the authorities cannot find labour enough to cope with the traffic in this great harbour (Haifa), nor for portorage in Jaffa. And by natural means the wealth is increasing. In one month the income for Palestine from Import, Export, and Transport taxation was £260,000, while the maximum known in Turkish days was £100. We can safely assert that, at the present time, Palestine is one of the most prosperous countries in the world, and the only one without unemployment."

These words of Mr Christie give real significance

Armageddon. Concerning this terrible conflict of the future Dr J. T. Britan writes, "When the terrible World War was in progress many people referred to

it as Armageddon, thinking, in their ignorance of Scripture, that no war could be worse, no devastation more complete. But the World War was not Armageddon for many reasons. Armageddon is a place in Palestine known also as Har-Megiddo, the mountain of Megiddo. It is around this mountain and on the adjoining plains that the hosts of many nations will gather for the prophesied battle. The Battle of Armageddon will be fought, not on the Flanders Fields, nor within the national boundaries of any European nation but on the sacred soil of Palestine. The time of this coming battle will be in 'the day of the Lord,' We are still in 'the day of grace,' therefore the Battle of Armageddon has not yet been fought." In continuation of this subject the writer says, "The revolt against God must lead to judgment, and when this revolt assumes world-wide proportions then the judgments of God must be world-wide in extent. The goal of the Battle of Armageddon is nothing more or less than the sovereignty of earth. Nowhere is it indicated in Scripture that the Christian Church can save society from its fatal plunge over the abyss."

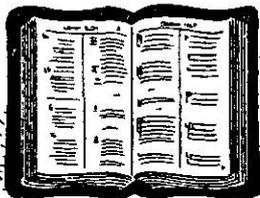
The new Tower of Babel at Nijni Novgorod, Russia, comprising forty great buildings to house 40,000 free-thinkers, is a secular and satanic imitation of the New Jerusalem. Thus the offensive of the powers of darkness is being pushed in these days by every possible means, all pointing to that consummation of evil which ere long, we believe, will be mani-

fest. Here and there throughout the world there are sinister evidences of the activities of the adversary of Christ. These are all signs to the true believer, bidding him cleave close to His Lord in preparation for that final onslaught of the enemy.

Bible Houses the World Over. We rejoice in the steady growth of the number of these centres for the dissemination of the Word of Life. They represent a magnificent answer to the challenge of Satan. To those who know something of the power of the inspired Word, these developments portend tremendous triumphs for the gospel of Jesus Christ in the coming days. "The entrance of Thy Word giveth light. The light is penetrating the darkest and most superstitious-bound places of the earth and lives are being illumined by the "Good News" of the Crucified.

Christian Testimony in Turkey. We learn that a movement of the Spirit is manifest in Turkey, men and women openly confessing Christ as Lord, and bearing witness to others of Him who has come into their lives. Of course this has been followed by persecution, but we are glad to know that these witnesses for Christ "have been declared within their rights by the central government, and their persecutors have been rebuked for violating the constitutional guarantees of liberty of conscience." Thus God makes even "the wrath of man to praise Him."

CONTENDING FOR THE FAITH



Gathering the Golden Grain—Effective Evangelism in the Open Air

PROCESSION OF WITNESS.

Special visit of Miss D Ching

Glossop (Pastor J McAvoy) We are still praising God for good times in the Church here. The Lord has wonderfully blessed His people in the past and still continues to be gracious unto them.



Pastor J McAvoy.

Under the ministry of Pastor J McAvoy, precious souls are being saved, and the saints edified. New members are also receiving the right hand of fellowship.

The meetings are being well attended, especially the gospel services on Sunday evenings, when the Word of the Lord

goes forth in the power and demonstration of the Holy Ghost. Open air meetings are held in the Market Place on Sunday evenings, after the gospel service.

The Crusaders have also taken the opportunity of witnessing for the Master in the open air, and hope to cover the district soon. As they pass along the streets tracts are distributed, and a hearty invitation given to the people to come to the meetings. The Sunday school anniversary services proved a time of rich blessing. The Rev G Lampard, of Birmingham, was the special preacher for the week-end, and his inspiring messages will long be remembered, both by young and old. The singing of the beautiful hymns, rendered by the scholars were much appreciated by the large congregation. God gave us a fine day, and a good number of the congregation, as well as the scholars, took part in a procession of witness through the town, singing at various places on the route. At our missionary meeting, held recently, we had indeed a blessed and refreshing time. Miss Ching favoured us with a visit, and hearts were touched by the message which our sister passed on to us. Letters were read to us from the missionaries and these proved most interesting. At the close of the service quite a number who had not previously possessed a World Crusade box came forward to receive one, so helping forward the cause of Christ in heathen lands.

We can indeed say the Lord hath done great things for us whereof we are glad.

NUMBERS INCREASING

Children yielding to Christ

Rye Park. Recently about forty Sunday school scholars spent an exceedingly

happy day at Walton-on-the-Naze. The work in this place is small yet there are definite signs of steady increase. Many of the children have given their hearts to the Lord. We rejoice in these proofs of the divine presence in the midst of His people.

SPLENDID PROGRESS.

Five hundred new scholars

Hull (Pastor H Fardell) Hull is flourishing under the faithful preaching of God's Word, and there is a shout in the camp, Hallelujah! Souls are being saved week by week and many are receiving definite touches of bodily healing. Pastor Fardell, who recently came to Hull is doing his utmost, not only to maintain the good work that has already been accomplished, but he is also endeavouring by God's grace to increase the number of worshippers and to deepen the spiritual life of the Church. Last week our cycling band with a number of teachers canvassed the houses in the immediate neighbourhood and invited the parents to let their children come to our school on the Sunday, promising to call for them. God richly rewarded their efforts and there was an increase of fifty children at Sunday school on the following Sunday.

The Tuesday night prayer and divine healing meeting continues to draw large congregations who love to blend their voices in prayer and praise for the many blessings received.

The Thursday night Bible studies are a means of building up the saints in the faith. The Pastor is taking a series of addresses on Trust. Those who go testify to blessing received and a renewal of soul and spirit.

The breaking of bread services on Sunday morning are wonderful. Feasting with their Lord, large congregations enjoy wonderful communion in prayer and song, as they turn heart and mind upon the wonderful scenes of Calvary. In a glorious way God's Spirit is poured forth, and heaven comes down our souls to greet.

The Pastor gives out the glorious gospel in all its fulness, and it is grand to know that many decide as he gives forth the invitation to close in with God's offers of mercy. The open air meeting continues to bless and attract both listeners and speakers, and is still going strong. Also on Saturday afternoon the cycling band are having very good times, preaching, testifying and giving out tracts in the outlying districts of Hull.

Recently on a Thursday night Pastor Thorne from Grimsby took the service. He spoke from Psalm xlvii 1 "God is our refuge and strength," and the saints

were blessed, encouraged and drawn near to God.

THE OUTPOURED SPIRIT

Seekers claim the promise

Yeovil (Pastor R Knox) God's hand is resting upon the work here. At each meeting the Lord has a rich spread upon His table for His children. The power of the gospel is manifested in the Sunday evening services. On one occasion, one soul was saved during the preaching of the Word. During recent special meetings much blessing was experienced. The Lord richly blessed at all services, but special blessing fell upon the evening meeting. Pastor Knox delivered a powerful Holy Ghost message, the subject being The Message of Pentecost. After the address an opportunity was given those seeking His fulness, and quite a number embraced the opportunity and, praise God, His promise was fulfilled, for the Holy Ghost took full possession of those who sought and were ready, and the real old-time scriptural proof was heard. The Sunday school anniversary proved edifying to all. In the afternoon the children gave different items, illustrating and revealing God's wonderful plan of salvation. Each child took their part splendidly before a very good congregation, and almost everyone as they left testified to having received a great uplift. In the evening another wonderful feast was enjoyed by a good congregation. The Pastor conducted the meeting which from start to finish was throbbing with divine life. Some of the children repeated their pieces, the Crusaders also sang a special song, which was a blessing to all. The special speaker was the Sunday school superintendent, Mr W J Rooks, who ministered the Word in the power of the Holy Ghost. Great conviction rested upon the unsaved and the saints were richly blessed. On a recent Sunday the Lord greatly encouraged His people when six new members were received into the fellowship of the Church. The Pastor gave a stirring message upon the subject, Is An Altar Necessary? The saints do indeed praise the Lord for His wonderful way of leading and blessing. He is working silently, but nevertheless surely. They are looking up unto Him with confidence.



Pastor R. Knox.

knowing that through Him they will be made more than conquerors

SOUTH COAST CONVENTION

Stimulating ministry

Worthing (Pastor H. O. Bale) The South Coast Convention was held at the Elm Tabernacle Grosvenor Road. The church was well filled at the recent South Coast Convention, friends having joined forces from Hove, Brighton and Chichester. Pastor Bale convened and Pastor Joseph Smith and Evangelist Packer ministered the Word. Pastor Smith spoke on Prophecy, taking his hearers right back to God's sure word of prophecy, and proving now in every case that

"sure word" had been fulfilled to the very letter. "The mills of God grind slowly, but they grind exceeding small," and as Christ Himself said, "Not one jot shall pass away until all be fulfilled." Then our minds were taken on to the one great event yet in the future—the coming again of our blessed Lord for His waiting saints!

Evangelist Packer gave a helpful message on the privilege and responsibilities of believers being priests unto God, basing his remarks on Revelation 1, 5, 6.

This report cannot be closed without reference to the splendid work that is being done in the open air! The Worthing assembly rally round their Pastor on

the sea front, or in side roads, and as a crowd draws a crowd, large numbers are to be found eagerly drinking in the Word as it is faithfully sent forth. On all hands we hear of prejudice being broken down, and lives touched and quickened through the messages thus given. Quite a number of people have been attracted to the indoor services, and four souls have been saved recently, and many children have joined the Sunday school, and Cadets, because of the bright singing, and earnest words spoken by the Pastor or the Crusaders in the open air. God's blessing is resting very definitely on the work here for which we think and praise Him!

A Tribute to the Memory of Pastor J. E. Goreham

By Pastor W. CHANNON

IT is now just over three years since our first Elm minister passed from this "Vale of Tears" to the Heavenly Land. I refer to our beloved brother, Pastor W. Henderson. And now another—Pastor J. E. Goreham—has bidden us farewell for a season. He too has gone up the shining way, leaving the land of the dying for the land of the living.

Some seven years ago last September this young man entered the Elm Bible College, a candidate for the ministry. It was my privilege to be one of his fellow-students. From the outset it was obvious that with him there would be no half-measures. As he commenced so he continued. Never content to merely skirt the water's edge, the deeps were always his goal. To that fact his ministry furnishes us with a sufficient testimonial. Of course if his ministry is to be estimated by length of years it was most certainly short-lived. Consecrated service, however, cannot be judged on a time basis. The history of the Church throughout the ages renders adequate proof that

it has often been God's good pleasure to do a great work in a short time. The year of 1927 stands out especially as a mountain-peak in his short career. It was during that year, and for some time following that the districts of Romsey, Andover and Salisbury became the scenes of his faithful labours. The work he thus founded still stands as a witness to his faithful ministry. In turn he ministered for periods at Liverpool, Hornsey, Exeter, Bermondsey, and had recently taken up the pastorate at Wimbledon for the second time, when the call came from on high. It is said that had he conserved his energy a little more his days must have been considerably lengthened. He literally burnt out for God. If others will follow in his train and plunge into the work of God with like zest then the brevity of his life will by no means have lessened from its usefulness.

Upon the hearts and minds of those of us who really knew him he has left an indelible impression because

of his unswerving confidence in God. He believed God! The word faith was ever upon his lips. Throughout the years he had to combat with a weak body but his courage and fortitude took him through where many another would have succumbed.

As I write I recall that when we were students together he taught me the following chorus:

For it's altered now, it's altered now,
Instead of being sad, I never was so glad
Oh, it's altered now, it's altered now,
Since I have been converted it's altered now.

Yes, for him "it's altered now"! He is not sad but glad. Life's boundary line has receded—faith has been changed to sight.

The funeral service was conducted by Pastor Boulton, in the Elm Hall, Barking. The words of tender love and sympathy spoken by Pastor Boulton left our hearts strangely warmed. We saw afresh that death was not a cul-de-sac but a thoroughfare to glory.

And now what more can be said? Just this—almost simultaneously with hearing the news of our brother's departure the current edition of the *Elm Evangel* (13th July) was placed in my hand. I felt it was not mere chance which had prompted the editor to insert an article on Immortal Life, by Pastor J. McAvoy. He too was one of Pastor Goreham's contemporaries at the Bible College. In closing, I feel I must quote a verse from that enlightening article:

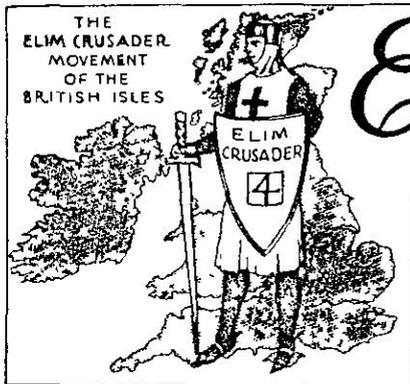
Brighter, fairer far than living
With no trace of woe or pain
Robed in everlasting beauty
We shall see them once again.

The darkest hour is just before the dawn. Jesus will soon be here. So, farewell! Farewell till the Morning!

Mrs. Goreham wishes to express her deep appreciation of the many tokens of loving sympathy received during her recent bereavement.



Pastor Goreham



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

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

Bournemouth Welcomes the London Crusader Choir

The London Crusader Choir were given a very warm and hearty welcome during their recent visit to the Elim Church at Winton. The visit had been long anticipated both by the visitors as well as by the visited. Two services were held in the British Legion Hall, and splendid congregations gathered for each meeting. During the afternoon Mr David Vanstone gave a challenging address which called for much meditation from all present. At night Mr William Snowden gave an inspiring and edifying



Photo by [G Ballard]

A Snap of the Choir Taking Tea

gospel address, and we praise God for the salvation of precious souls. A wonderful spirit of praise and fellowship was manifested throughout the day, and Mr Homer and his indefatigable band of workers left no stone unturned to make the visit a great success and a spiritual uplift. Between the services Mr and Mrs Ballard very kindly opened their beautiful home and garden and entertained the choir to tea. The photo on this page shows a few of the happy party in the garden. Unique vocal, instrumental items, and recitals were rendered during the services and the choir pieces included, "Jesus of Nazareth," "Deep Harmony," "The Hallelujah Chorus," and negro spirituals.

**DON'T MISS THE GREAT
CRUSADER RALLY
AT THE
CRYSTAL PALACE**

Great Crusade by Eastbourne Crusaders

A week's special Crusader campaign at Eastbourne, under the leadership of Pastor E O Steward and Miss Joan Holman, Crusader Secretary, proved a very blessed and happy time. Meetings were held each night with varied programmes. During the campaign Miss Joan Holman gave a very unique and interesting talk entitled "Foursquare Cavalcade." With the aid of a large map of the British Isles, she very ably depicted the wonderful growth of the Elim work from its early beginning in North Ireland to its present day world-wide activities. The following is an interesting extract from the "Eastbourne Gazette":

WONDERFUL STORY

"On Monday evening, at the Tabernacle, Miss Holman described the way in which the Foursquare movement originated and developed, from small beginnings in an old Irish building to its present remarkable proportions.

Of the first campaign which Principal Jeffreys held in Eastbourne she said:

'A wonderful story lies behind the getting of a place to hold the campaign here. Only by a hairsbreadth did we get a place at all. Man tried to frustrate us, but God saw our needs. So Principal Jeffreys came in 1928 and 1,500 souls were registered as saved. Actually there were more than 1,500, because I was one of those who, though being converted, did not put up their hands to signify the fact.'

Miss Holman's talk was entitled 'Foursquare Cavalcade,' and was the principal feature of a series of meetings being held this week in connection with a youth crusade. In tracing the growth of the movement she referred to the opposition which it encountered. She said they were often asked why they had started a new sect in a day when there were so many churches, many of which had empty pews.

CHURCH'S DENUNCIATION

'I hope the following facts,' explained Miss Holman 'will make the position clear. This blessed outpouring of the Holy Spirit, which started the movement, took place within the Church. It started in an Anglican vicarage in the north of England. Such unusual scenes as took place were found to be noised abroad, and Christ's hungry people were flocking to the place where God was manifesting His old-time power.

'But the voice of the Churches was silent, except when raised in denunciation. The result was that those who came into this blessing formed them-

selves into little companies and worshipped together.

'They did not return to the Church where they would be denounced. Some of the ministers had been endowed with this wonderful Holy Ghost power, but they could not spare the time to organise the movement. But God had His man, and in 1915 George Jeffreys set his hand to the task of organisation.'

From that point onwards the movement grew. For the rest of her address Miss Holman gave details of the various campaigns, and spoke with pride of the results which had attended Principal Jeffreys' work of preaching and healing.

Other interesting contributions included a unique presentation of the gospel in a descriptive item entitled 'The Trial of a Sinner.' The singing band also rendered a service of song entitled 'The Vision of the Hills.' We praise God for salvation and blessing which followed this enterprising and enthusiastic campaign.

East Ham Crusaders and Choir at Canning Town

'God is here' we feel His presence. This is indeed our blessed experience.

We do praise God for His goodness so freely displayed in the lives of His children.

We have been favoured with a visit from the East Ham Crusaders and their choir.



Mr. E. Mail

The choir pieces so beautifully rendered by the large band of consecrated lives impressed and blessed the congregation. The sneakers too had messages of spiritual counsel and encouragement.

The success of the programme was due to the untiring efforts of the Crusader Secretary (Mr W G Robertson) and Choir leader (Mr E Mail), whose efforts have been signally blessed by the Great Crusader, our mighty Leader, the Lord Jesus Christ.

May God help us to witness and work for Him, so that our works may stand the test of God's refining fire.

**THE ROYAL DOME,
BRIGHTON**

August 6th

Special Singing by

ELIM CRUSADER CHOIR

Directed by Douglas B Gray

An Alexandra Day Incident

By Pastor W. N. BRAMBLEBY

I HAD planned to spend the day in visitation of my flock. But circumstances hindered, and so I decided instead to visit one of the Lord's people at Wimbledon, which is some four miles from Clapham. Walking some distance, perhaps a mile. I noticed with surprise that nobody invited me to buy a rose. It is well-known that on Alexandra Day in the busy parts of London, there is a rose seller at almost every street corner. While waiting for a tram, I could not help wondering why ladies who stood by me did not ask me to buy a rose, and I had no inclination whatever to approach them. They walked past, watching for buyers in every direction, but ignored me. I dismissed the matter, until on arrival at Wimbledon, and continuing my walk, again I was amazed when nobody asked me to purchase a rose, I seemed to be the only man without one. I suppose during my walk I must have passed quite sixty rose vendors.

The person I had called to see I found upon arrival was not at home, and I was directed where to find him. On my way thither a lady accosted me and requested me to buy a rose.

'Well,' I said to her, "I have come all the way

from Clapham, and you are the first who has asked me to buy a rose." Then the lady mentioned the need of rain, and I said we must pray about it. I at once told her I was a Christian. She said, "Sir, I have been praying. I am in great distress, because I am not saved!" Oh, what joy to be able to tell her, and use her own tray of roses as the object of taking salvation on the spot! Explaining her case, she then and there believed Romans x. 13, which was shown her, and said, "Lord, save me, . . . I am saved!" Happiness and peace came to her on the pavement, and we had half-an-hour with Christ amid the clamour of the busy street. Then I realised why my day's plan was altered, and why nobody had asked me to buy a rose. God wanted this one woman to be saved!

Strange, but true, and God be praised for the opportunity offered and accepted.

(What a striking commentary on the guidance of God, and what a proof of the divine power to direct our steps in His perfect will. God would fain increase the number of these miracles of the dusty highway if we would be more childlike in our trust—Editor)

A Sincerely Mistaken Prescription

By RALPH H. DIDIER

THE newspapers have just published the sad story of a medical doctor who visited one of his patients, prescribed a certain combination of medicines and gave it to her, and within a few minutes the patient expired.

"Oh, you've killed her!" said the waiting relatives.

"No, I have not, that medicine was perfectly harmless," said the doctor. "See, to prove it to you I'll take it myself."

Thereupon he took some of the same medicine and within a few minutes he also died. The relatives present became frightened and called in other physicians. They analysed the medicine and found it contained two chemicals which if taken separately about one-half hour apart were perfectly harmless, but when combined formed a deadly poison.

Ever since I read that story I have been thinking of that verse (Prov. xvi. 25) which says "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The poor doctor, he was very sincere, but very sincerely mistaken. However sincere, his mistake cost him his life and the life of another.

How many people we meet who are just like that regarding the eternal state. They have taken up with some theory which they sincerely hope will cure their sin-sick souls, and take them to heaven at last. But, alas, how often these theories prove to be but the vain speculations of men, the concoctions of spiritual poison. How often folks who think themselves quite safe are only sincerely deceived by Satan's subtle wiles. The apostle could say, "We are not ignorant of his devices.

Oh, men and women, will the ground of your eternal

hope bear the searchlight of God's holy Word? Surely we want our hope to be built upon something solid and secure, something more than sinking sand, something more than vain speculations, cleverly woven by Satan to deceive and destroy our precious souls! Am I speaking to anyone that has been thus deceived?

I urge you kindly but earnestly to examine carefully and prayerfully your ground of hope. And if you find you are trusting in anything else than the merits of Christ and His atoning death on the Cross to give you acceptance before God, then cast it aside at once, reject it even as you would a cup of poison, for that indeed it is. Do not trifle with this solemn matter. I pray you. You have too much to lose. Your own eternal welfare is at stake. Nothing but Christ will satisfy God and give your soul real peace.

Recently a woman came to our meetings. She thought she was converted years ago, had been baptised and made a member of a church, passed for years as a Christian. But she had the courage to face the matter honestly and found out that baptism and church membership (although right in their proper place) could not save her soul. "Then," she said, "I found Christ." Now peace and joy are hers.

So come to Christ at once. Come with an honest and repentant heart. Cast away every theory and every rag to which you have been trusting. Let go of every broken crutch on which you have been leaning, and rest on Him alone. Yield yourself wholly to Him. Accept Him into your heart by faith as your own personal Saviour. Then shall you have eternal life, real peace and lasting joy.

ELIM SUMMER HOLIDAY HOMES

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

ELIM CAMP, Waterhall Valley, Patcham, Near Brighton. All welcome June and July. Apply Mr. and Mrs. Vanstone. Boys' Camp July 28—Aug. 11. Girls' Camp Aug. 11—25.

EASTBOURNE. Aug. 3—Sept. 7. Mrs. Webster and Miss Ryde. Splendid house, near sea and Downs.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors. Within easy access of places of interest.

GLOSSOP. "Beth Rapha." Near Derbyshire dales and Yorkshire moors. Now open. Mrs. Titterton last week in July and during August. Applications to Mrs. Frederick.

HOVE. July 27—Aug. 31. Miss Volckman and Miss Ching. Fine house on sea front. Pastor J. Smith will be in residence and will give Bible readings.

SCARBOROUGH. The Queen of English watering places. Aug. 3—Sept. 14. Mrs. Saxon Walshaw and "Granny."

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

Classified Advertisements

**BOARD-RESIDENCE, ETC.
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A CHEERFUL, healthy home for the lonely or any needing care, quiet rest and comfort; roomy house, large secluded garden, 34 miles from London. Lister House, Park Street, Hitchin, Herts. B171

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, Nyetimber. Telephone Pagham 70. B1752

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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, Rilev 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, "Ronceval" 142, Balfour Road. B1769

BRIXHAM, Devon.—Board-residence; Pentecostal fellowship and home, beautiful country; highly recommended; seaside. Mrs. Wooton, "Westaria," New Road. B1776

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

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, "Kilby 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. B1665

EASTBOURNE.—Elim Foursquare Members recommend Miss Nicholls, 61 & 63, Firie Road; bed-breakfast, teas if required; comfortable, homely; terms moderate; near sea, town, station; vacancies from August 18th. B1741

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts. Summer terms 45/- and 28/- per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

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

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

HOVE.—Board-residence, quiet, comfortable and homely; few minutes sea; 30/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 31, Erroll Road, West Hove, Sussex. B1629

HOVE.—Home from home; Board-residence, with or without board; select neighbourhood; close to Tabernacle, and buses to all parts; near sea; highly recommended. Mrs. Andrews, "Malmains," 37, Marmon 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, Kingway. B1706

HOVE.—Comfortable board-residence, quiet, homely, convenient for sea, shops, buses; £2 weekly, or from 30/- each shared room; bed and breakfast from 21/- Miss Conway, 41, Clarendon Villas. B1741

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

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

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

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

MARGATE.—Sunshine and health; board-residence, July from 35/7, August 42/-, September 35/7, October 30/- inclusive; four good meals; four doors sea; bathe from house; children welcomed. Green, 67, Rancorn Road. B1745

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

NORTH CORNWALL.—Homely farmhouse accommodation; lovely country surroundings, river, etc., close to bus route, 35/- inclusive. Mrs. G. Knight, Trelake Mill, Lewanick, Nr. Launceston. B1754

NORTH WALES, Old Colwyn.—Walks, drives, mountains, sea, bathing from house; Christian fellowship, comfortable home; terms moderate. Mrs. Taylor, "Grange," Wynnistay Road. B1637

OTTERY ST. MARY.—Glorious Devon; Pentecostal holiday and rest home; assembly in town; terms moderate. Mrs. Ayres, Stafford House. B1765

PEACEHAVEN.—Bracing downland; comfortable bedroom with use of sitting-room and kitchen 15/- per week; no attendance; Christian fellowship; few minutes to bus for Brighton. Miss Husband, Lingholm, Firsike. B1746

SCARBOROUGH.—Visitors requiring accommodation, apartments, central, please write, Mrs. Burdett, 3, Elders Street. B1771

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

VISITORS to London.—Furnished bedrooms, comfortable; or bed and breakfast 4/-; two sharing 7/- 16, Beauchamp Road, Clapham Junction. Next to Arding & Hobbs. B1772

WESTCLIFF-ON-SEA.—Comfortable, homely board-residence; holidays or permanent; overlooking sea, near station. (Pentecostal.) 42/- weekly, August 45/-; bed-breakfast 25/-, August 28/-. Miss Colliver, 7, Seaforth Road. B1720

WEYMOUTH.—Bed and breakfast; Christian home (Foursquare fellowship), near sea and assembly; centre of town. Write for terms to Mrs. Mitchell, 35, Chickorell Road, Boat Hill. B1770

WEYMOUTH.—Christian home (Foursquare); Christians desired; bed and breakfast; attendance; 7 minutes assembly, terms moderate; fellowship. Write, Mrs. Jeans, 98, Newstead Road. B1767

WORTHING.—Comfortable, homely board-residence, apartments or bed and breakfast, large garden; few minutes from station, close to bus stop, terms moderate. Mrs. Lee, 35, Broadwater Road. B1757

**HOUSES, FLATS, ETC.,
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BLIND Christian brother and wife require 2 rooms, rent about 10/-, within four miles of Catford; must be County of London area. E. Edwards, 132, Addison Road, Catterham, Surrey. B1774

FOREST HILL.—2 or 3 rooms unfurnished; top floor, wonderful view, reasonable rent to suitable tenants; Pentecostal; quiet house, select neighbourhood, all conveniences, gas-stoves and electric. 3, Eliot Bank, Horniman's. B1751

SOUTHEND-ON-SEA.—Furnished house to let, near sea, station assembly; electric light; every convenience. August or September. Write 19, Glyn Road, Worcester Park, Surrey. B1761

SITUATIONS VACANT.

CHRISTIAN wanted to help with general housework, to live in. Write stating age, wages required, to 1, Priestlands Park Road, Sidcup, Kent. B1747

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.—Good mother's help in Christian home as family, age 18-30 years; write stating age, wages required and capabilities, to Mrs. Stevenson, Ellington Park Stores, Maidenhead, Berks. B1762

YOUNG lady (16-18) required, with previous office experience, typing, etc., Preferably Elim Crusader. Apply in own handwriting to Box 832, "Elim Evangel" Office. B1766

SITUATIONS WANTED.

GOOD Bread Baker, 15 years' exp., would do it and with horse and van or barrow. (Age 50.) Foursquare Church Secretary. Any distance. Mr. T. Store, 63, Barnfield Road, Woolwich, Kent. B1778

MAN, age 51, requires work, regular or temporary porter, handyman, general work or anything. (Foursquare.) Sims, J., Manchester Road, Thornton Heath, Surrey. B1755

MISCELLANEOUS.

CAN Pastor recommend P. T. ... French lady wishing to visit London, or study English in educated London family? Full particulars to correspondent, Box 331, "Elim Evangel" office. B1750

MARRIAGES.

BAKER: LESLIE.—On June 30th, at Elim Tabernacle, East Ham; by Pastor J. Kennedy; Reginald William Baker to Dorcen Frances Leslie.

MACKENZIE: LESLIE.—On June 30th, at Elim Tabernacle, East Ham; by Pastor J. Kennedy; Alexander Ronald Mackenzie to Stella Ruth Leslie.

WITH CHRIST.

BAGSHAW.—Miss Margaret Caroline Bagshaw, aged 45, passed beyond the veil July 9th. Funeral conducted by Pastor E. C. W. Boulton.

ROPER.—Mr. T. Roper, member of Elim Tabernacle, Bournemouth, received his home-call for higher service and passed into the presence of his Lord and Saviour on July 7th.

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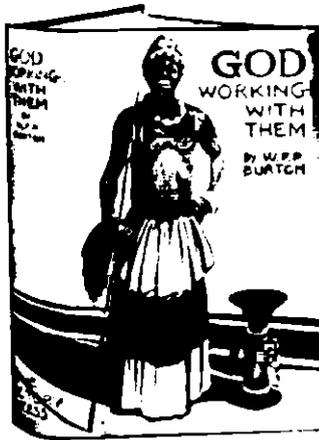
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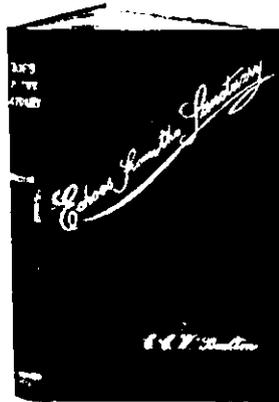
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