

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

POWER FROM ON HIGH (see page 408)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 26

JUNE 28, 1935

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

Where
the Offering
is Complete
the Fire
Falls

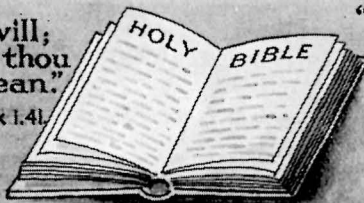
COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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

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

Vol. XVI. June 28, 1935 No. 26

CONTENTS

What the Bible Says About the Blood ...	401
True Worship ...	403
Music: Break Every Fetter for Me ...	406
Bible Study Helps ...	406
Your Summer Holidays ...	406
Family Altar ...	407
Power From On High ...	408
Editorial ...	410
Tithing Facts ...	411
Worship ...	412
Welcome News of Widespread Revival ...	413
The Crusader Page ...	415
Valued ...	416

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.



COULSDON. July 7 and 10. Elim Tabernacle, Chipstead Valley Road. Pastor P. N. Corry.

COULSDON. July 7. Elim Tabernacle, Chipstead Valley Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Maidstone Prison during afternoon).

EASTLEIGH. June 23—July 4. Foursquare Gospel Tabernacle, Derby Road. Revival and Healing Campaign conducted by Pastor J. Woodhead.

ELIM WOODLANDS is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

HUDDERSFIELD. Now proceeding. Revival and Healing Campaign in the Elim Tabernacle, 13, South Parade, off Buxton Road, by Pastor T. W. Thomas. Suns., 3.15 and 6.30 p.m. Week-nights, 7.30 (except Friday).

KINGSTON-ON-THAMES. July 7. Emmanuel Hall, Thames Street. Special visit of Pastor E. C. W. Boulton.

LETCORTH. July 13—15. Elim Tabernacle, Norton Way North. Pastor P. N. Corry.

LLANELLY. Now in progress. Tent Campaign in the Town Hall Square (near the Ritz), by Pastor W. E. Smith.

MALDON. June 26. Convention, in the Methodist Church, Wantz Road, at 3 and 7 p.m. Speakers: Pastors W. G. Hathaway, H. Mason and A. Wright. Convener: Pastor G. Backhouse.

PENZANCE. Commencing July 14. Rechabites' Hall. Revival and Healing Campaign by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

WIMBORNE. June 16—30. Liberal Hall. Revival and Healing Campaign by Pastor W. E. Smith.

Principal GEORGE JEFFREYS AND THE REVIVAL TEAM'S CAMPAIGN at MIDDLESBROUGH

TENT CAMPAIGN

NOW IN PROGRESS

in Lindthorpe Road, next to Dixon's Garage.

Preacher: Pastor JAMES McWHIRTER

Sundays, 3 and 6.30. Week-nights (except Fridays), 7.30.
Wednesday afternoons, 3.30.

NOW IN PROGRESS

DARLINGTON

The Co-operative Hall, Priestgate. Each night at 7.30 (except Friday). Sunday at 3 and 6.30. Wednesday afternoon at 3.30.

Holiday Home at Redcar on sea front. Within easy reach of Revival Campaigns. Apply to: The Superintendent, Granville House, Redcar, Yorks.

BANGOR

Northern Ireland's Beautiful Seaside Resort.

Principal GEORGE JEFFREYS & Revival Party

will conduct the annual services in the

ENLARGED TABERNACLE

Southwell Road.

July 12th, 13th and 14th.

Followed by a Twelve Days' Revival Campaign

Conducted by Evangelist TOM THOMAS.

July 17th to July 28th.

AUGUST BANK HOLIDAY. Brighton Convention, Aug. 5 at the CORN EXCHANGE

The Exhibition Building adjoining the Dome, which is being reconstructed, entrance in Church Street. Two Meetings at 3 and 6.30. Conducted by the Revival Party. Preacher: Pastor JAMES McWHIRTER. Subject: Palestine in Prophecy.

GREAT FOURSQUARE GOSPEL DEMONSTRATION

at the

Crystal Palace

SATURDAY, SEPTEMBER 7th
FURTHER PARTICULARS LATER

ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." Open from July 19th. Miss Volckman. Pastor P. N. Corry, Dean of the Elim Bible College, will hold a Bible School from July 23rd to August 5th.

BRIGHTON DOWNS. Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

EASTBOURNE. Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde.

ELIM WOODLANDS. The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Beth Rapha, open throughout the year. Near hills and moors. Bracing air, Bible School July 6—20. Apply Pastor and Mrs. W. L. Taylor.

REDCAR. Granville House. On the sea front; near Yorkshire moors; now open. Apply Miss D'Leny.

SCARBOROUGH. "The Queen of English Watering Places." Open July 26—Sept. 6. Mrs. Saxon Walshaw.

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

Note: Where not otherwise stated application should be made to Miss Barbour, Elim Woodlands, 30, Clarence Road, Clapham Park, S.W.4.

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. XVI., No. 26

JUNE 28, 1935

Fridays, Twopence

What the Bible says about the Blood of Jesus

By Rev. W. N. MURRAY

1. Forgiveness of sins through the Blood of Jesus.

Romans v. 8—"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

John iii. 16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Romans v. 6—"For when we were yet without strength, in due time Christ died for the ungodly."

II. Corinthians v. 21—"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Ephesians i. 7—"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

I. John i. 7—"The blood of Jesus Christ His Son cleanseth us from all sin."

Colossians i. 20—"And, having made peace through the blood of His Cross."

Romans iii. 24—"Being justified freely by His grace through the redemption that is in Christ Jesus."

I. Peter i. 18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

2. How our sins are taken away by the blood of Jesus.

John i. 29—"Behold the Lamb of God, which taketh away the sin of the world."

Colossians i. 20—"Having made peace through the blood of His Cross."

Psalms ciii. 12—"As far as the east is from the west, so far hath He removed our transgressions from us."

John iii. 16—"Whosoever believeth in Him should not perish, but have everlasting life."

I. Corinthians ii. 2—"For I determined not to know anything among you, save Jesus Christ, and Him crucified."

3. The blood of Jesus Christ, not conviction of sin, the foundation of our peace and joy."

John xix. 30—"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."

I. Corinthians iii. 11—"For other foundation can no man lay than that is laid, which is Jesus Christ."

I. Peter ii. 24—"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

4. Salvation through the blood of Jesus, the gift of God.

Ephesians ii. 8—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

John iii. 16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Romans viii. 32—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

5. The blood of Jesus our only ground of peace with God.

John vi. 29—"Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent."

Jude 20—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Ephesians i. 7—"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

John i. 12—"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."

Exodus xii. 13—"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you."

Ephesians ii. 14, 17—"For He is our peace, who hath made both one. . . . And came and preached

peace to you which were afar off, and to them that were nigh."

Colossians i. 28—"That we may present every man perfect in Christ Jesus."

Ephesians i. 13—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

I. John i. 7—"The blood of Jesus Christ His Son cleanseth us from all sin."

6. *Faith in the blood of Jesus Christ essential to salvation.*

Psalm xiii. 5—"But I have trusted in Thy mercy; my heart shall rejoice in Thy salvation."

John xvii. 3—"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Ephesians ii. 8—"By grace are ye saved through faith."

I. Corinthians xv. 1, 2—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Romans v. 1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

7. *The blood of Jesus the believer's entrance to life and peace.*

Ephesians iii. 16-19—"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

I. Timothy i. 15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Romans i. 16—"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

8. *Faith in the blood of Jesus the starting point of holiness.*

Titus iii. 5-7—"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

Galatians ii. 16—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Galatians ii. 20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live

by the faith of the Son of God, who loved me, and gave Himself for me."

Colossians iii. 5—"Mortify therefore your members which are upon the earth."

Hebrews x. 9—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

I. John ii. 1—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

John xvi. 23, 24—"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. . . . Ask, and ye shall receive, that your joy may be full."

9. *The blood of Jesus the essence of the gospel.*

Romans i. 1, 3—"The gospel of God, . . . concerning His Son Jesus Christ our Lord."

I. Peter i. 19—"But with the precious blood of Christ, as of a lamb without blemish and without spot."

I. Peter iii. 18—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Acts xx. 24—"That I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I. Corinthians xv. 3, 4—"Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures."

Matthew xi. 28—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

I. Corinthians ii. 2—"For I determined not to know anything among you, save Jesus Christ, and Him crucified."

I. Timothy i. 14—"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

Colossians iii. 16—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Ephesians ii. 13, 14—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Ephesians i. 7—"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Romans iii. 24, 25—"Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

Romans v. 1, 2—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Colossians i. 20—"And having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by Him I say, whether they be things in earth, or things in heaven."

True Worship

By W. T. GASTON

THE story of Jesus and the Samaritan woman contains a gripping message. This woman was a religious sinner. Perhaps she was faithful in the worship at her chosen mountain, and zealous for the faith of her fathers, but the story reveals that in her inmost heart there were grave doubts as to the sufficiency of her religious exercises. And now having found a Prophet who knew the number of her husbands, and could tell her all things that ever she did, she seized upon the opportunity of finding out the true place of worship.

This woman represented a great multitude—"Our fathers worshipped in this mountain." How pathetic to behold the hosts of Samaria clinging to their traditional form and place, worshipping "they knew not what." The Jews likewise, while faithful to their holy hill of Zion, were nevertheless in the main, following an empty system—"In vain do ye worship Me, teaching for doctrines the commandments of men." In this respect this woman and multitudes of Samaritans and Jews were not unlike a host of religious sinners of our day who seem to think that a place of worship with forms and ceremonies is the only requisite.

They have usually attached themselves to the particular "mountain" that the faith of their fathers has indicated, with no more change of heart or victory over sin than the woman in our text. Here they continue to grind away like Samson, with sightless eyes, in total ignorance of the conditions of true worship or acceptable service.

The following quotation from Rev. Charles Fiske, Episcopal Bishop of New York, was taken from the daily press: "In spite of much pious talk, many of us seem hopelessly enamoured of a religion that is little better than a sanctified commercialism. Sometimes hardly that. And what is the average man's idea of a good Christian? An honest and public-spirited man who avoids immorality and bad behaviour generally, and legislates against both; whose ideas lead him to carry a club for correction of sinners; who occasionally goes to his church on Sunday, and at any rate contributes to its support."

But let us turn for a moment from this spurious, vain religion to the beautiful truth enunciated to this sinful but heart-hungry woman. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is a Spirit: and they that worship Him must worship Him in spirit and in truth." To worship God one must come

into a realm where God is revealed and made real to the heart. His infinite love and holiness will elicit adoration and praise when once our eyes are open to see Him in His beauty.

The heart craves and God demands reality in religion. Correct form means nothing when the heart is unmoved. "This people draw near Me with their lips, but their heart is far from Me," were the solemn words of Jesus to orthodox Jews. Christian form may be as void of saving power as Jewish form. The facts are that the entire mass of unrenewed, ordinance-keeping, ceremonial-trusting, religious devotees are classed by the Head of the Church as vain worshippers. How tremendous the thought!

Do you remember that good man who came to Jesus by night? Nicodemus was not what the world would call a sinner. He was upright, moral, respected. He was taught in the form of religion, but Jesus said to him, "Ye must be born again. You must be born of the Spirit, or from above." The entire New Testament bears out this early announcement that a spiritual birth is the beginning of things spiritual, and the only entrance to kingdom blessing, worship, and service. "The carnal mind . . . is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." That is, they that are only born once—"of the flesh,"—cannot please God.

Such individuals may train and develop themselves to a high degree. They may live respectable, conventional lives. They may be zealous in preaching, teaching, and giving of their means in spreading their particular brand of religion, but they cannot really worship God until they are born of the Spirit, and made partakers of His nature and holiness. This fact ought to be clear to all, since worship implies reverence, love, delight and communion, all of which is impossible to carnal enemies. Only acknowledge this truth and it is not difficult to discover why there is an absence of true heart worship in much of the religion of our day.

The "amen corner" is out of date, and a hearty "Praise the Lord!" or "Hallelujah!" would cause "no small stir" in some popular churches. We still hear of shouting Methodists, but mostly in stale religious jokes. Why the cold, stiff atmosphere where once there was warmth and spontaneity in worship? I believe this change was gradually effected as the

The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

—John iv. 19-24.

church fires were transferred from pulpit and pew to the basement kitchen range.

True worship is God's first great objective in dealing with fallen creatures, and without this foundation the entire superstructure that man may erect will fall like the house that was built upon the sand. Man in his natural state is as prone to religion as the sparks are to fly upwards; but spirituality is foreign, strange, and even foolishness unto him. Not that God's salvation is a strange religion, but that man is estranged from God. He is like a fish out of water. He is out of his proper element, and though like the fish he may flounce about in great fashion, it does not get him anywhere and is a weariness of the flesh. It takes the supernatural to make us truly natural. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." None other than the blessed Spirit of God can bring life and reality into our devotional exercises. It is His prerogative to glorify Jesus, to make Him real and wonderful; and wherever the Holy Spirit is moving in power there will be true worship from hearts that exult and grow with the flame of adoring love.

There is nothing more inspiring than to witness an assembly with faces tender and lifted toward heaven in reverent, Spirit-energised worship. Verily angels and all nature seem to join with saints in giving glory to God when the atmosphere is

CONGENIAL TO THE SPIRIT

and aided with His mighty power. True worship proceeds from the depths of the heart and involves the entire personality, and no one can render such worship except those who love God with all the heart, soul, mind and strength.

We can learn a great deal about this subject from David. Whatever his critics may say about him on other lines, it must be agreed by all that David had a heart filled with Spirit-inspired praise and worship. Many times he would call upon his soul to praise the Lord, as in Psalm ciii.: "Bless the Lord, O my soul, and all that is within me, bless His holy name." The entire collection of Psalms, the prayer and praise book of Israel, is characterised by an intense devotion to God. Certainly we who are privileged to live under a "better covenant" should not be less ardent in our worship.

The Scriptures reveal that true heart worship is an essential preparation for bridehood. This is too obvious to require proof except of course among people where praise is seldom heard and never appreciated. Psalm xlv. is prophetic and looks forward to the coming of our Lord. Here we see the King in His glory, and upon His right hand stands the queen in gold of Ophir. Two things stand out here in the divine counsel to the bride. First: consecration—"Forget also thine own people and thy father's house." Second: adoration—"For He is thy Lord; and worship thou Him." If we are to stand in that honoured company we must have both the one and the other. This if I mistake not is

A VITAL MATTER,

and I am strengthened in this conviction by the fact that every real work of God results in the soul's

responding spontaneously with worship and thanksgiving. Sinners genuinely saved from sin are often unable to express their thanks to God in words. Thus they laugh, weep, and praise all at once, and saints and angels unite in giving the glory to God.

When the man at the gate Beautiful was healed he went triumphantly into the Temple, "walking and leaping and praising God." This performance was not staged. It was his natural, spontaneous reaction to the touch of resurrection power in his body.

Examine the first outpouring of the Spirit upon the Gentiles as recorded in Acts x. Neither Peter nor the candidates understood what God was about to do. There were no instructions as to what would be appropriate by way of response to God's blessing, but when God "poured out the gift of the Holy Spirit they heard them speak with tongues and magnify God."

The spirit of worship pervaded the early Church, not only in times of great blessing, but also in times of great crisis and suffering. Consider Paul and Silas in the inner dungeon in Philippi, their feet fast in stocks, and backs lacerated and bleeding, unable to sleep no doubt because of almost unbearable suffering. What was the attitude of their hearts at that time? Were they inclined to

SELF-PITY OR DESPONDENCY?

Nay verily! "At midnight Paul and Silas prayed and gave thanks to God." Then came the earthquake and salvation to the gaoler and his family. Sometimes the praise was occasioned by the blessing, and again the blessing was occasioned by the praise. We are much in need of both.

But someone may ask, "What does all this have to do with the bridehood of the Church?" Simply this, that the devotional life is a vital and normal part of New Testament Christianity as taught and practised by Jesus and His apostles. Take a sample of Paul's teaching on the subject: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." "Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."

This spirit should ever characterise God's saints on earth according to the pattern in the Scriptures of truth; but be it remembered that God's children have everlasting life and joy, and so we read in the Revelation of glorified saints in heaven saying, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as

THE VOICE OF MIGHTY THUNDERINGS,

saying, Alleluia: for the Lord God omnipotent reigneth." Can you imagine nervous, self-conscious, half-frightened professors of religion in that choir? I trow not. Personally I cannot believe that the Lord, who is the world's most ardent lover, is coming for a sub-normal, vain, lukewarm, pleasure-loving, power-denying, world-courting, ultra-modern church for His bride.

In conclusion I would remark that one of the beautiful things about the baptism in the Holy Spirit is that every one who is truly filled with the Spirit is at once ushered into a realm where prayer and worship are natural to them. A new convert who is full of the Holy Spirit is as free in praise as Gabriel. Some of our critics contend that if the people were really being baptised in the Spirit they would not manifest human frailty. This position is of course untenable and not in keeping with reason or revelation.

Those receiving this mighty infilling, generally speaking, are careful about making extravagant claims. We have "this treasure in earthen vessels," and mistakes and shortcomings are a matter of course; but I would say here to the glory of God that the outpouring of the Spirit has produced a fulness of joy and fervour of spirit unknown to those who have not received the full Pentecostal experience.

In the January number of the *Student Volunteer Movement Bulletin* there is a report of a recent trip

through South America by E. Stanley Jones, author of the much discussed book, *The Christ of the Indian Road*. In Dr. Jones' report, among other interesting things, he has this to say of Pentecostal work: "The gospel that will appeal to Latin America must be

A GOSPEL OF JOY.

It is significant that the part of the evangelical movement that is spreading most rapidly in Chili is the Pentecostal, and the thing that is most attractive about them is their joy." Dr. Jones continues to say that the common people turn to them. "They seem to offer something that lifts them from the dull and drab." Indeed there is to-day a great hunger for a gospel that brings animation and song. A joyless, lifeless, fireless religion is a stale, drab affair to trust to get you to heaven or any other place. Let us not forget the word to that sinful religious woman, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

"Whispers from within the Veil"

A Book Review by HENRY PROCTOR, F.R.S.L., A.V.I.

AN important book has recently been published by the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4 (2/6 net, by post 2/9). The author, Pastor E. C. W. Boulton, is in every way competent to deal with the deep subject upon which he writes. The book is entitled, *Whispers from Within the Veil*. Its object is to point the way into the Holy of Holies of Christian experience. It speaks of, and leads up to the most intimate communion with God. Moffatt renders the voice of the silence as the breath of a light whisper. This can only be heard in the silence of God which is deeper than that of earth. In other words it can only be heard by those who have the courage to go all the way into the Holiest of All. So at the very beginning the writer exhorts his readers: "Let thy soul catch the glory, thy spirit be bathed in the fragrance and beauty of the inner holy place. With spirit hushed and stilled wait thou before the Lord. The unction of those sacred

moments will shed its sweetness o'er thee like a mantle. Others shall know that thou hast been alone with God."

For this reason the writer recommends morning devotion: "Before other voices have claimed thine ear, and other thoughts have thronged thy mind, tarry thou in the presence of the Master."

Pastor Boulton strikes one of the deepest notes of his message when he says, "To listen with the heart is the highest form of worship," and reminds his readers that "There is no path to power in the Christian life other than to be alone with God."

It is quite impossible to deal in a short review with the vast depths encountered in this book. Here are indeed "waters to swim in." It will become to its readers a lasting mine of wealth. It leads up to the highest spiritual attainment, even to prolonging in our own lives Christ's days upon the earth (Isaiah liii. 10).

"The Double"

THERE was an old Jewish custom, that if a person got into difficulties and was unable to meet his obligations, instead of calling his creditors together, as with us, he would write out a list of his debts and nail it up at the city gate for all passers-by to see. Then perchance some kind Israelite with a big heart and a full pocket would see it and would *double* up the paper on which the debts were recorded and write his name on the back, indicating that he was willing to pay the amount of the indebtedness. The poor debtor would thus be said to have received "*the double*."

The custom throws much light on the passage in Isaiah xl. 2, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished,

that her iniquity is pardoned: for she hath received of the Lord's hand *double for all her sins*." Also in chapter lxi. 7: "For your shame ye shall have *double*; and for confusion they shall rejoice in their portion: therefore in their land they shall possess *the double*: everlasting joy shall be unto them." Thus when Jesus went to Calvary we were "quicken together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross"; and thus we receive *the double* for all our sins.

Be of sin the double cure,
Save from wrath and make me pure.

Break Every Fetter for Me, Dear Lord

Words and Music by Seth Sykes.

Harmonised by Mrs. Seth Sykes.

Break ev'ry fetter for me, dear Lord, Break ev'ry fet-ter for me,

Give me the vict'ry o'er ev'ry sin, Take full pos-ession, cleanse me within,

Break ev'ry fet-ter for me, dear Lord, break ev'ry fet-ter for me.

Copyright.

Bible Study Helps

THE RESURRECTION OF CHRIST.

Wonder of Wonders.

(I. Peter i. 3).

Introduction: "Begotten," the key that unlocks this wonderful scripture.

I. Seven Ancient Wonders.

The Colossus of Rhodes; Pyramids of Egypt; Temple of Diana; Hanging Gardens of Babylon; Mausoleum of Halicarnassus; Statue of Zeus; and the Pharos, or lighthouse, of Alexandria.

II. Seven Modern Wonders.

Telephone, Television, Radio, Submarine, Aeroplane, X-ray, Radium.

III. Seven Eternal Wonders.

Virgin Birth of Christ, Sinless Life of Christ, Sacrificial Death of Christ, Bodily Resurrection of Christ, Triumphant Ascension of Christ, Pentecostal Outpouring of the Holy Spirit, New Birth of Believers.

IV. Keystone of Wonders.

The Resurrection of Christ, the keystone of the eternal arch of divine revelation. Without the resurrection of Christ, no man could be "begotten of God." Atonement—the hope of sinners. Resurrection—the hope of saints.—W.C.

Your Summer Holidays

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

- Aberdeen.** Elim Tabernacle, Marischal Street.
- Ashbourne.** Elim Hall, South Street.
- Bangor, Ireland.** Elim Hall, Southwell Road.
- Bath.** Old Post Office, York Buildings.
- Benfleet, Essex.** Benfleet Elim Tabernacle, London Road.
- Blackpool.** Elim Hall, Spen Corner, Ansdell Road.
- Bournemouth.** Elim Tabernacle, Victoria Place, Springbourne. Wesleyite Hall, Kemp Road.
- Brighton.** Elim Tabernacle, Union Street.
Elim Hall, Balfour Road, Preston Park.
- Canvey Island, Essex.** Elim Hall, Lakeside Corner.
- Colchester** (for Brightlingsea and Clacton). Elim Tabernacle, end of Fairfax and Lucas Roads (off Mersea Road).
- Cardiff** (for Barry Dock and Penarth). City Temple, Westbourne Place, Cowbridge Road (opposite Sofia Gardens).
- Dundee** (for Broughty Ferry). Elim Tabernacle, Dudhope Crescent Road.
- Eastbourne.** Elim Tabernacle, Hartfield Road.
- Edinburgh.** Elim Tabernacle, Dean Street.
- Exeter** (for Exmouth). Elim Tabernacle, Paris Street.
- Glasgow.** City Temple, corner of Bath and Elmbank Streets.
- Glossop.** Elim Tabernacle, Ellison Street.
- Greenock** (for the Clyde). Elim Tabernacle, Belville Street.
- Grimbsy** (for Cleethorpes). Elim Hall, Tunnard Street.
- Guernsey, Channel Isles.** Vazon Mission Hall, Castel.
Delancey Chapel, Delancey Lane,
Delancey, St. Sampson's.
- Hastings.** Central Hall, Bank Buildings.
- Hove.** Elim Tabernacle, Portland Road.
- Ipswich** (for Felixstowe). Garden Hall, Hill Street.
- Isle of Wight:—**
- Cowes.** 12, High Street.
- Freshwater.** The Social Club Hall.

Ryde. Elim Tabernacle, Warwick Street.

Sandown. Elim Hall, Fort Street.

Shanklin. The Playhouse.

Launceston, Cornwall. Oddfellows' Hall.

Leigh-on-Sea. Elim Hall, Glendale Gardens.

Leitchworth, Herts. Elim Tabernacle, Norton Way North.

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

Maldon, Essex. Elim Tabernacle, Wantz Road.

Plymouth. Elim Tabernacle, Rendle Street.

Portsmouth, Southsea. Elim Tabernacle, Arundel Street, Southsea.

Salisbury. City Hall, Scotts Lane.

St. Leonards-on-Sea. Boscobel Hall, West Hill.

Scarborough. Elim Foursquare Gospel Church, Murray Street.

Southampton. Elim Tabernacle, Park Road, Freemantle.

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

Southport. Temperance Institute.

Swansea (for Mumbles). Elim Tabernacle, Alexandra Road.

Wells. Y.M.C.A. Hall.

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

Worthing. Elim Tabernacle, Grosvenor Road, off Grafton Rd.

York. Elim Tabernacle, Swinegate.

and remember—

ELIM HOLIDAY HOMES

(for particulars see cover ii.).

"JESUS ONLY"

Quoted from a Scottish theologian: "No man can bear witness to himself and Christ at the same time. No man can give the impression that he is clever and that Christ is mighty to save."

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor J. SMITH

Sunday, June 30th. Genesis xli. 37-57.

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand" (verse 42).

Here we see the beginning of that ancient custom which has come down to us in the wedding ceremony: the giving of a ring as a token of deputed power or authority. As these ancient rings usually had seals in them (Esther iii. 10, viii. 2, 10) the giving of one was also a token of the utmost confidence and intimacy. We can easily see the application of this in the marriage ceremony. We are also reminded of that wonderful verse in Ephesians: "For the husband is the head of the wife, even as Christ is the Head of the Church." When we consider the deputed power He has bestowed upon us in the use of His name, both in prayer and ministry, and what wonderful intimacy we enjoy in His presence, we are truly amazed at the condescension of the divine Majesty.

Monday, July 1st. Genesis xlii. 1-17.

"And Joseph was the governor over the land" (verse 6).

What a beautiful type Joseph is of our Lord Jesus Christ. The dearly beloved of His Father, arrayed in the robe of our humanity, adorned with every grace, and faithful in every charge. How He visited His brethren in their wilderness state, but alas, how shamefully He was treated by them, and sold by them into the hands of those who by their power were the means of His going into the prison house of the grave. But the third day He came out in glory and power, and is seated on the right hand of the Majesty on high. See how He now is placed over the store houses of the Bread of Life: Observe His dealings with His brethren after the flesh, how He has dealt roughly with them to humble them, and to bring them into a place of submission, and when this is fully accomplished how glorious will be the manifestation of Himself to them.

Tuesday, July 2nd. Genesis xlii. 18-28.

"He spake unto them by an interpreter" (verse 23).

The time had not yet come for Joseph to reveal himself unto his brethren. How like our Lord: the time has not yet come for Him to reveal Himself unto His brethren, the Jews, who sold Him for the price of a common slave. There is, however, an interpreter through whom He is speaking to them and to the world: His Word. This alone interprets the mind of God to us. We must therefore pay good heed to what it says if we would know what God requires us to do. But oh, behind that interpreter what a

heart, brimful with love, just longing for the moment to arrive when it will be proper for Him to pour it out upon us, and to reveal Himself in all His glory and majesty and power. When He will have the joy of opening unto us the store-houses of heaven's treasures, which He has been laying up for us all these years.

Wednesday, July 3rd. Genesis xlii. 29-38.

"All these things are against me" (verse 36).

How little do we know of the ways of the Lord; how little even Jacob knew of the plan of God. I wonder if ever he thought of the dreams of Joseph? Or did he think that after all there was nothing in it? Sometimes we can better see the hand of God at a distance, either before or after, but just when we are in the thick of it, and all around us the dust of battle, and the very smoke of the conflict shuts out the sun for the moment, we may then feel like saying with Jacob: "All these things are against me." Although sometimes the dust may be but from the chariot wheels of the Lord's deliverances, and the shouting in our ears may be but the cry of a defeated foe. One thing is sure: Jacob was wrong when he said this; truly, it looked as if things were against him, but actually God was for him then and always, even as He is for us.

Thursday, July 4th. Genesis xliii. 1-17.

"And the man brought the men into Joseph's house" (verse 17).

The hour was about to strike for the revelation of Joseph unto his brethren, but before that hour would strike they were to be brought through the greatest ordeal of their lives. Behind that dreadful ordeal there was a heart burning with love toward every one of them. Nevertheless, it was needful to bring them this way. And as the hour is soon to strike for the deliverance of our Lord's brethren, after the flesh, we can also see them being brought into that place of trial, through the fiercest ordeal of their existence, and yet behind it all there is the loving heart of a wounded brother, who in the time of His humiliation was sold for the price of a common slave, but now exalted to power, yet with that same heart of love in His bosom as when He went to seek them in their wilderness state He is seen waiting to do them good.

Friday, July 5th. Genesis xliii. 18-34.

"And the men marvelled one at another" (verse 33).

No wonder they marvelled: everything was so strange, they could not understand why this strange governor of Egypt

was dealing with them in this manner. After it was all over, and Joseph had revealed himself unto them, then it was quite plain. How very much like God's dealings with us and with the inhabitants of the world at this time. Did we but know ourselves, did we but understand our imperfections, did we but have a revelation of our own hearts; then we might better understand why God is dealing with us in this or that manner. He is but preparing us for that glorious revelation of Himself, when our wondering eyes shall behold the King in His beauty, and we shall look back on the past, and instead of wondering at all the things that befell us in the way we shall wonder at the patience and gentleness of our Lord in perfecting us in His own likeness.

Saturday, July 6th. Genesis xliv. 1-17.

"God hath found out the iniquity of thy servants" (verse 16).

Before God can bless men He must of necessity bring them into that state of mind and heart where they are fit subjects for mercy and blessing. God will not build upon a rotten foundation of pride and vanity, deceit or malice. But to lead men into that place where there will be a clearing of themselves, where they will see themselves, where they will see the enormity of their sin in the sight of God, is usually not the work of a moment. God knows how to deal with the material He has in hand. To the man of the world, everything to-day seems to be heading for a crash, and God is going to let it crash, and cause the nations to see that without the great Captain at the wheel they are utterly incapable of steering the affairs of state. But when they do crash, and the vessel is broken in pieces, God will fashion it again, a vessel unto honour, like the potter's vessel in Jeremiah xviii. 4-6.

ANONYMOUS GIFTS.

We acknowledge with gratitude the following gifts from anonymous donors:

Sheffield City Hall: Two Friends, £10.

Foreign Missionary Fund: Letchworth (per Miss Henderson), designated, 10/-.

Cardiff Building Fund: Cardiff, £2.

Work in General: London, N.I. (I.H.S.), 10/-.

Prison Work: Poole Friend, £4.

LOOK OUT
FOR THE
SPECIAL
BIBLE
NUMBER
ON
JULY 12th

THERE are longings in the human breast that Christ alone can meet and which if He does not satisfy lead to misery. Appetite is a pleasant sensation which if left to grow becomes hunger which develops into the torment of starvation. One's inclinations are pleasant companions but they frequently grow into longings that are too forceful to be pleasant; and when they develop into ambition they can become painful goads that harass the mind. The covetousness of Ahab grew to such alarming dimensions from its original inclination for Naboth's vineyard that it clamoured, provoked, and dominated him until he murdered the man that obstructed the road to self-gratification. The ambitions that have incited kings to violence and oppression have developed from mild inclinations.

On the last day of the Feast of Tabernacles Jesus stood amid the multitudes that thronged the streets of Jerusalem and, understanding them, He cried those words that are found in John vii. 37, "If any man thirst let him come unto Me and drink. He that believeth on Me as the scripture hath said, out of his belly shall flow rivers of living water." With these few words Christ reached the deeps of the human soul. "He knew what was in man" and also what was not in man. When He looked upon these multitudes he discerned the condition of the individual and chose words that met their need.

The orthodox religion of Christ's day had failed. The Temple built of costly stone with its wealth and zealous ministers of no ordinary mental capacity was

A FORM OF GODLINESS

without the power thereof. It left the people unsatisfied. The opulent ritualism was an entertaining sight that passed before the eyes and left the heart unfed. These people needed eternal life, for Christ who discerned their need called them to come unto Him and believe in Him. They needed to be filled with the Holy Spirit also for He promised that "rivers of living water" would flow out of their bellies and "This spake He of the Spirit which they that believe on Him should receive" (John vii. 38-39).

The Gift of the Holy Ghost is part of the Gospel's cure for the thirst of humanity. John the Baptist preached this gift to the mixed multitudes that flocked to his baptismal services in the Jordan. In Matthew iii. 11 we read that he said "I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptise you with the Holy Ghost . . ." Peter included this gift in a thorough gospel sermon which is recorded in Acts ii. 38: "Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Full

POWER FROM

I.—Drink for

By Pastor A.

gospel preaching must offer the baptism with the Holy Spirit. When Samaria received the Word of God the apostles went unto them and prayed that they might receive the Holy Ghost also. The thirsty soul of man needs more than eternal life. It is by the rivers of living water flowing out that constant satisfaction is maintained. Everything shall live wheresoever these

RIVERS SHALL FLOW.

Drooping spirits shall revive and desert-like hearts shall blossom as the rose.

In these days there appears to be more believers who have not received the Holy Ghost than those who have. One is compelled to wonder if these people have ever felt their need of this reviving power. Those who do not thirst do not seek to drink except they follow the manner of some of the world who are wine-bibbers for the sake of the pleasant feeling that follows the drink. To seek the Holy Ghost merely for the sake of a delightful feeling that may follow would only result in something not glorifying to God and unprofitable to self. In Acts viii. 13-23 we see that Simon was concerned with the wonder of having power to lay hands on others that they might receive the Holy Ghost. So impressed was he by this amazing procedure that he offered to buy the same kind of power that he too might do this wonderful thing. He made the very grave mistake of underestimating the value and sacredness of this gift, which is given not to feed vanity but to those who thirst. Manifestations such as great feelings of joy, speaking in tongues, and other spiritual gifts that are a consequence of the baptism with the Holy Spirit are rather phenomenal. There are many who do not look any further than these singular results, and are so impressed by them that they desire the gift of the Holy Spirit for the sake of being distinctive in possessing these things. In seeking

THE GIFT OF THE HOLY GHOST

remember Simon.

The Psalmist can tell us much concerning the thirst of a believer that leads to those waters that not only quench spiritual thirst but afterwards flow out constantly in all forms of ministry. In Psalm xlii. 1, 2

DOM ON HIGH

for the Thirsty

A. LONGLEY

we read, "As the hart panteth after the water brooks so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." The hart stands out clearly as the symbol of a life of activity. It is constantly leaping and running and thus it thirsts for the cooling streams and pants after the water of the brook. Its activities create thirst. The spiritual life is a life of activity. We are urged to flee from youthful lusts that war against the soul, and a little of this kind of activity causes that faintness and tiredness of soul that only rivers of living water can remove. We have to run to obtain and hasten to obey. We have to pursue the high calling of God persistently with attention to the pitfalls and snares that are in our path. In striving for promises in prayer—in hastening to do the will of Christ—in redeeming the time by snatching passing opportunities—in weariness and painfulness often—and doing the work of the Lord we grow thirsty and long for the refreshing streams. We long to drink that the languid, tired soul might be revived. When we are thus wearied we are ready to yield to the incoming Holy Ghost. In our weakness all reserve is gone and thus our thirst has prepared us to be filled.

If spiritual activity creates thirst that leads to the baptism with the Holy Ghost those that amble along in the Christian life without

EXERCISING THEMSELVES UNTO GODLINESS

will seldom, if ever, feel that urge to be filled with the Spirit of God. Slothfulness in Christian life is often the reason why people are not filled with the Holy Ghost. Having little thirst they have also little perseverance after the blessing. Having no deep longings they have no capacity to contain. Because they seldom exert themselves in spiritual things they seldom thirst for these waters that live and energise the soul for its spiritual activities. The baptism with the Holy Ghost can be had by conforming to the injunctions of Hebrews vi. 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promise."

There is another cause of thirst which is mentioned in Psalm lxxiii. 1, "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh

longeth for Thee in a dry and thirsty land, where no water is." The believer is situated in an environment that is quite as dusty and tiring as the dry and thirsty land where the Psalmist was at this time. The world is a wilderness that causes thirst and cannot quench it. Though we are not of the world we are in the world. Our road to glory passes through the world and we feel its heat and endure its barrenness. Its cares are harassing, its hatred is scorching, its tribulations are tiring. We are wearied by its corruptions. Its fashions promise life and produce decay. There is nothing for the believer in the world, for all that is in it is not of the Father and is therefore contrary to the spiritually-minded.

God opened the rock in the wilderness for His thirsty people and water gushed forth. In like manner is

THE PROMISE OF THE FATHER

given through the Rock which is Christ to satisfy the thirst of the believers who are oppressed by the rigours of their journey through the world. Great strength is needed to pass through the world without falling foul of some ravenous beast of sin and to enable us to endure the constant irritations of ungodliness. Those days when we meet disappointment are days of heavy going and we seem to be marching on sand. When we misunderstand and are misunderstood we seem to journey in the night and doubt keeps us company like some whining beast of prey. Those stretches of the journey that are strewn with the rough boulders of the world's selfishness are fatiguing. The very pressure of temptation is weakening.

The march in the face of the contradiction of sinners is tiring. We seem at times to be on the open plain beneath the glare of the midday sun and we faint for water, life-giving and refreshing. We thirst, and in thirsting flee to Him who said "Come unto Me and drink." We wait longingly, in desperation sometimes, until the Holy Ghost comes in. The uprising of His power is intoxicating and reviving, and we praise Him who giveth liberally of His free Spirit, not only to revive our souls but also to quicken our mortal bodies.

The hardness of the world does not always drive the soul to seek the power from on high. Paul says in II. Timothy iv. 10, "Demas hath forsaken me, having loved this present world." Heart-ease is sometimes sought by yielding to the fashions of this world. Some

ESCAPE THE WORLD'S HATRED

by making friends with the world. Issachar saw that rest was good and he became a servant to tribute.

(continued on page 414).



Is Principal George Jeffreys Rich?

YES, thank God, he has been enriched in spiritual blessings beyond calculation, all through the grace of God. Some busybodies who are by no means friends of the Principal or lovers of Elim are constantly whispering rumours that he is rich in this world's goods. The aim in spreading such reports is apparent to all. It is to the end that finances which are badly needed might be diverted from Elim funds in order to cripple her power and reduce her to a state of helplessness.

This is only one of the enemy's subtle ways of hindering the great work God has graciously given us. There may be several causes why even a child of God can allow himself to be used by the enemy to spread things that are untrue concerning his brethren, one of the chief being jealousy. Thank God we are not ignorant of the enemy's devices and can fearlessly combat these untruths with truth. Hence the reason for this article.

For over twenty years Principal George Jeffreys has laboured in the establishment of a work that has become a model example, claiming world-wide admiration. He in conjunction with his colleagues has handled much money in the course of his twenty years' service for God, yet he has no investments of any kind, and his personal account at the Bank to-day, 5th June, 1935, is less than £30, while the Revival Party's campaign account has only sufficient in it to pay the rent of a hall for one good campaign. Both these accounts have been examined at the Principal's own request by the Executive Council. The Principal has been a faithful financial steward for God as well as a true spiritual minister, hence one big reason why there are throughout the land so many splendid church buildings, homes for the people he has led to the Lord, with honoured servants of Christ in charge.

Principal Jeffreys could have become rich had he so desired, for no revivalist has captured the hearts and affections of the people as he has and no one has been more trusted and honoured by his followers. His testimony concerning Elim Foursquare Gospellers after serving with them during these twenty years is like the Apostle Paul's of his followers: "For I bear you record that if it had been possible ye would have plucked out your own eyes and have given them to me" (Gal. iv. 15). Personal gain could have bought him over many times had he been inclined that way, for no preacher has had the tempting financial offers he has had, if only he would leave his beloved homeland for other fields of labour.

All Church property in his name is held in trust for the Elim Foursquare Gospel Alliance. The only property he holds personally is part of a house in

London and the little home in Wakes which God supplied in answer to prayer and in response to real need. Concerning the former, try to picture the Principal and workers in Clapham for years up to 1926 in the Church building in Park Crescent. They decided to have the rooms at the back of the building rated as living rooms in order to live as cheaply as possible to save for the sake of the work. In these rooms, scantily furnished with second-hand furniture, they lived and slept, some of them in the same room, oft-times cooking and doing the housework themselves. It was here they came, night after night, after travelling long distances from meetings in which hundreds of sick people had been ministered to, only to lie on beds that were none too comfortable. It was the dire need that moved a child of God to provide the gift to obtain the house referred to, which is held in part by the Principal.

Volumes could be written about God's faithfulness in providing for the Principal's mother and home. From the start he had been enabled to send the necessary support to keep the old home going, for it was entirely dependent upon him. One day a dear saint made it possible for his sick and dear old mother to live rent free by providing the gift of £450 to purchase the house. Those who were privileged to visit his mother before she died never came away without hearing her testimony to the faithfulness of her boy who regularly sent the money, however small, to meet the needs of the home. The Principal has been enabled to do this because of God's faithfulness in answering prayer.

Twenty years have gone by since he started the Elim work and he has gathered around him a band of faithful overseers and ministers that can find no equal anywhere in unselfish devotion, untiring service, unswerving fidelity, and Christian unity, and the real bond of brotherhood has characterised the work from the beginning. Is it any wonder we can look forward to Elim's twenty-first birthday with joy? Our desire is to see the work cleared of all financial commitments and to this end we ask our friends to pray and help remove these burdens so that Elim can have her Jubilee (freedom from financial commitments) on her twenty-first birthday in 1936.

Returning to the Foreign Field.

PASTOR AND MRS. J. E. MULLAN expect to return to Africa next month. They sail on the *Windsor Castle*, leaving Southampton on 19th July, and proceed to East Transvaal where they will be fellow-labourers with Pastor and Mrs. H. C. Phillips.

Monthly Day of Prayer.

The Day of Prayer which hitherto has been held at the Elim Woodlands on the second Tuesday in the month, will in future be held on the first Tuesday in each month. All the Lord's people are invited to unite in intercession for the various sections of the work.

Tithing Facts

1. Abraham is the father of all of us who are in the faith (Rom. iv. 16). He gave tithes of all (Gen. xiv. 20). Jesus said, "If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39).

2. Jehovah God so regarded the tithing system that when Israel failed to pay their tithes, He counted them backslidden (Mal. iii. 8, 9). He gave the only remedy for such wickedness, "Bring ye all the tithes into the storehouse" (Mal. iii. 10).

3. It is a farce to think that a man can possess the spirituality of the New Testament and at the same time ignore the teachings of the Old Testament as to the doctrine of tithing (II. Tim. iii. 16).

4. Some attribute the tithing system to Moses (Lev. xxvii. 34). They say that it was fulfilled in Christ (Matt. v. 17), thus exempting themselves from this obligation. The New Testament gives Abraham as the source of this doctrine (Heb. vii. 1-9). It was handed down to Isaac, Jacob, Joseph, and only renewed by Moses. It flows like a stream by the side of all other doctrines of the Bible, from Genesis to Revelation.

5. Is a man who robs God any better than the man who robs a bank? Is a man any better who steals from God than the man who steals from his fellow man? If the God who changes not (Mal. iii. 6) called men who refused to pay Him his tithes and offerings "robbers," and put them under a curse (Mal. iii. 8, 9)

THREE HUNDRED AND NINETY-SEVEN YEARS

before the birth of Christ, how much less are we robbers to-day who enjoy the white light of this age and refuse to pay Him His tithes and offerings?

6. How about that pastor who refuses to preach and teach the tithing system to his people, because it stirs up some of his members to a boiling point? Is not this the very reason others give for not preaching and teaching, holiness? The facts are, that holiness will soon cease to be a virtue unless its possessors will worship God with their substance in a scriptural way.

7. Reader, did you ever hear of anyone testifying of how the Lord was blessing him because he was not tithing? I have heard many testify of how the Lord was blessing them because they were. That God places His approval on the tithing system should be enough to convince any fair-minded person. An honest man invites the truth regardless of the cost; the other fellow should be compelled to hear it. A testimony meeting on this wise is a good thing for any Church.

8. Are you a tither? If not, why not? Will a man get rich honestly by robbing his employer? Do you ever study the Bible on tithing? If not, why don't you? Do you know that we will be held accountable for wilful ignorance? "Thou shalt not steal" means, thou shalt not steal from anyone, even God. Are you a thief? God knows. So do you.

There are two words used throughout the Bible **IN CONNECTION WITH TITHES**, offerings, and the house of God. One of these words is brought, the other is bring.

God has made no provision for the Church to appoint a committee to beg its members to give a little weakly offering each week to its support. God does not love His children professionally; He loves them practically. "God so loved the world, that He gave His only begotten Son." He gave because He loved; He does not love because He gives. That which prompts us to give is greater than the gift. Hence, if we have His love within us, giving will be a pleasure. Yea, it will be a means of grace.

Abraham and Melchisedec.—Melchisedec, king of Salem, priest of the Most High God, head of the Church in his day, so acknowledged. Abraham paid him tithes of all (Gen. xiv. 1-20; Heb. vii. 1-3). God called Abraham His friend. Abraham had proved to God that he was giving because he loved Him.

The Children of Israel.—Hezekiah, the fearless servant of the Most High, found Israel (the Church) backslidden. He proclaimed the whole counsel of God without favour. The result was that all Israel (the Church) "brought in the offerings and the tithes and dedicated things faithfully" (II. Chron. xxxi. 5-12).

Nehemiah and Judah.—Nehemiah, the prophet in making his rounds found that the house of God was forsaken. The

PREACHERS AND SINGERS

who did the work had fled to the fields to work. He got the Church Board together and set them in their places.

"Then brought all Judah (the Church) the tithe of the corn and the new wine and the oil unto the (Church) treasuries" (Neh. xiii. 12).

Malachi and the Backslidden Church.—Malachi, the last prophet before John, brought the message of God to the Church of his day with no uncertain sound. If he were to reappear to-day with such a message, I fear he would have a hotter battle than he had in those days. Nevertheless, we need to be aroused just as much as they. This, as with all prophets, was his demand: "Bring ye all the tithes into the storehouse [Church treasury], that there may be meat [or means] in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10).

Christ and the Tithing System.—Christ, on meeting the Church, found them backslidden along spiritual lines, such as judgment, mercy, and faith, but along the line of tithing He found that they had not forgotten Malachi's strong message. He upbraided them for their neglect of more weighty matters, but commended them on the tithing system (Matt. xxiii. 23). He found that the Pharisees paid tithes of all (Luke xviii. 10-12). He said that our righteousness

must exceed that of the Pharisees (Matt. v. 20). Wherein are we to exceed them in this?

THEY LOVED GOD

because they gave to Him. We give to God because we love Him. Christ endorsed the idea of bringing the gifts in to the treasurer in His Church who took care of what was put in (John xii. 6). They used the money to carry on their work (Mark vi. 27; John iv. 8).

Paul and the Churches.—Paul, in giving orders to the Churches of which he had oversight, said that they should lay by them in store on the first day of

the week, as God had prospered them, that there be no gatherings when he came. Paul was talking to a Church, to every member of that Church. He said that that Church should lay by in store (or put their tithes from their prosperity into the Church treasury), that there be no gathering when he came. He said that he had so ordered the Churches of Galatia to do (I. Cor. xvi. 1, 2). The idea throughout the Bible is that God's children are to have enough pure and undefiled religion, and love for God, that they will bring of their own free will the tithes and offerings into His house and treasury, that His work may prosper.—*N.B.H.*

Worship

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

“**G**OD is a Spirit, and they that worship Him must worship Him in Spirit and in truth.” Few believers know what it really means to worship God. Inspiration is essential to worship. This is the meaning of the words, “must worship Him in spirit.” The natural man therefore cannot worship God, and the carnal man seldom or ever does.

There is a great deal of prayer, and of hymn singing which is not worship. It is only the inspired, or energised prayer and praise which is the spiritual worship. In order to worship God in spirit, it is necessary to realise His indwelling: that God is in His holy temple. A period of silence is necessary: and to attain not only an outward silence of the body, but an inward silence of the mind. The temple of God within us is the sanctuary, where alone we can worship God, “in spirit and in truth.”

There is a continuity of inward worship, so long as we continue to abide in Christ. “If we walk in the light as He is in the light, we have a mutual communion.” As inspiration may be continual, the inward worship may be carried on without ceasing. But before engaging in any outward form of worship, a period of actual waiting upon God is absolutely essential. How often is this expressed in Scripture, in such words as “My soul, be thou silent unto God”; “Let all flesh be silent before Him.” How often we are commanded to watch. But how few of us understand what is meant by watching. Yet

THE COMMAND TO WATCH

is as absolute as that to pray.

The prophet Habakkuk (ii. 1) expresses its meaning when he says, “I will watch to see what He will say unto me.” It is to have the eyes of the inward man and all his faculties turned towards God, and then we shall have the prophet's reward.

“The Lord answered me and said, Write the vision” (vv. 2, 3), or “I have put Thy Word into my mouth.” The prophet watched for inspiration until he obtained it. All that follows on this inspiration is worship, whether it be in thought, word or deed. This is worshipping God in the Spirit (Phil. iii. 3), all else is will worship, and works of the flesh, wood, hay, stubble.

The prophets, all of them, and even our Lord Himself, had to wait upon God for inspiration. We have never in a spiritual sense “much goods laid up for many years,” but we have to obtain all that we need of inspiration day by day, as our Lord says Himself in Isaiah, “He wakeneth me morning by morning: He wakeneth mine ear as one that is taught.”

So that we can only worship God in spirit as we are inspired, and inspiration can only be obtained by waiting on God in silence. This is how the prophets of old obtained inspiration. David often speaks of this

WAITING UPON GOD.

It is literally to be dumb to Jehovah, and this waiting in silence, until even our own thoughts are silenced, is in itself an important part of our worship, for worship consisteth neither in words, nor in silence as such, but in a holy dependence of the mind upon God, and while we are silent, the Spirit maketh intercession for us according to the will of God, and we find that we exchange strength, for being emptied of the human we can be filled with the divine strength.

The voice of God speaking to Elijah in I. Kings xix. 12 is called *Kol demamah*, a silent voice or voice of silence, and we can only consciously hear it when we obtain an inward silence.

We should therefore embrace every opportunity of waiting upon God, and we shall find that it will become a habit of the soul, and that the soul is always turned towards God, like the flower to the sun, and that we can always enjoy this mutual communion, because we are walking in the light, a communion which unites us in the Spirit to all the saints, and when we gather in the assembly, without a word being spoken, we are made a blessing to all, because we gather together not only outwardly in the body, but spirit is joined to spirit, and everyone present feels the collective power of the Spirit, which has more influence than any words man can utter.

If we could all attain to this inward worship, souls would often be convicted without words, and being smitten down by the power of God would confess that God is of a truth among you.

To have an honest critic is to have a faithful friend.

Welcome News of Widespread Revival

Special Anniversary Services. Believers Baptised in Obedience to the Word.

**SHOWERS OF LATTER RAIN.
Signs Following.**

Woolwich (Pastor L. Morris). Rain! Rain! Rain! Showers of latter rain are still falling at Woolwich. Great times of Pentecostal blessing is our happy experience, and God the ever-faithful One continually confirms His Word with signs following.



Pastor L. Morris.

Yet another milestone in the history of the assembly was reached when Pastor W. G. Hathaway gave the right hand of fellowship to thirty - seven new members, many of them being the fruits of the recent campaign at Woolwich. It rejoiced the hearts of all to know that the labour and sacrifice so willingly made had

now received an abundant reward. Great the joy, and loud the shout, when during the appeal at the end of the meetings souls have signified their acceptance of Christ, and backsliders have returned to God.

The Crusaders also, fired with a zeal for the Lord, are spreading the glorious gospel of a risen Christ, far and near, a cycling band having been recently formed. Each Saturday afternoon sees them with their ammunition of "Evangels" and tracts ready for a raid on the enemy's camp. Thus the neglected villages as well as the town, are blessed with the Foursquare message of pardon, power and peace.

Another glorious event was the baptismal service at the Plumstead Swimming Baths, when before a great company of people, nineteen witnessed their identification with Christ in the waters of baptism. Souls were saved at this service, and a deep impression created, as seen by the following Press report:—

PROCLAIMING THE FAITH.

Baptismal Service at Plumstead Baths.

Keen interest was shown in the baptismal service held on Sunday at the Plumstead Baths, under the auspices of Elim Foursquare Gospel Alliance, Crescent Road, Plumstead.

The congregation was accommodated in the gallery, and as the service proceeded under the direction of Pastor L. Morris fervour became more pronounced.

The address was of a sincere evangelical type which even the prosaic surroundings failed to render mundane, and it can be readily understood how the Church is gaining adherents.

Twenty-two believers had publicly proclaimed their faith by baptism, but of this number only nineteen went through the ceremony. A mother and daughter (Mrs. Taylor and Miss Kathleen Taylor) were among those immersed by the Pastor, who entered the water with them.

Bright singing, in which the young people's choir was especially prominent, the sincerity of the Pastor and congregation, and the unconventional nature of the service made a deep impression upon those whose religious up-bringing had been upon rigid lines.

It was intended to have the service conducted by Pastor W. G. Hathaway, but as he was engaged elsewhere Pastor L. Morris acted as his deputy.—"Kentish Independent," May 17th, 1935.

**INSPIRING GATHERINGS.
Fifteen Believers Baptised.**

Thornton Heath (Evangelist Lochore). The Church here recently celebrated its Sunday school anniversary services which proved most inspiring. From the first word of prayer in the morning until the last note of praise at night, the sweet incense of praise ascended to the risen Lord mingling with the devoted efforts of the children who own Jesus as King of their lives, and whose hearts are bent in pleasing Him.

Boys and girls of the Sunday school took an active part in the afternoon and evening meetings.

The afternoon and evening addresses were given by the Thompson brothers from Carlisle, from whom we learnt that through the Holy Spirit's inspiration a simple talk to children could at the same time develop into an inspiring, deep, searching lesson to those who were already pressing along the King's highway.

The day was brought to a fitting close with the sacred words of the hymn writer:—

"Come near and bless us when we wake,
Ere thro' the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heav'n above."

At the recent baptismal service a splendid company of the Lord's people assembled to witness a number of believers obey the Word of God. Mr. Thompson

of South Africa proclaimed the message from God under the anointing of the Holy Ghost.

Following the address fifteen candidates were immersed. Three generations of one family were represented: the grandmother, mother and two grand-daughters and a son.

After personal testimony each candidate was handed a rich promise from God's Word. Stepping forth in their Master's footsteps they passed through the waters—"old things are passed away; behold, all things are become new," and taking on the "new creation" they testified of the wonderful re-creation which can only be brought about by the precious blood of our Lord Jesus Christ.

**FOURTEENTH ANNIVERSARY
SERVICE**

**of the First Elim Church in England.
Pentecostal Blessings.**

Leigh-on-Sea (Pastor H. A. Mason). The Church here has just celebrated its 14th anniversary, and the Lord's people of this assembly have much cause for thanksgiving for rich blessings received during this period. The anniversary Sunday was a day of blessedness to all, and the presence of the Lord was greatly manifest during the whole of the day.

Pastor C. E. Palmer of Leyton ministered the Word both in the morning and in the evening. Pastor G. Kingston, Pastors H. A. Mason and L. Livesay were also present. The church was filled, and amongst the congregation were many friends from different assemblies.

Pastor Palmer gave a very beautiful message, under the power of the Holy Spirit, taking for his text Ephesians ii. 13. His thoughts on that text were very deep. He showed us first how the Blood has brought us nigh positionally to God. Then another kind of nearness, the nearness of relationship made nigh by new birth, and then a deeper thought still—the nearness of betrothal. "My Beloved is mine and I am His." Then finally nearer still, the marriage supper of the Lamb.

Many received a wonderful blessing from that deep and stirring message. The Word of God is ever new.

The church was again filled for the

Three generations are seen in the Baptistery with Mr. Lochore: grandmother, mother, and son.



evening service, and Mrs. G. Kingston convened the meeting, with Pastors C. E. Palmer and H. A. Mason on the platform. The service was opened by the singing of that wonderful hymn, "Saved by His grace," all hymn books being raised as each time the chorus was sung. Praise God for such glorious demonstration of the saving power of the Lord Jesus Christ.

Pastor Mason spoke of God's blessing on the Church during past years. He also spoke of the divine healing which has been greatly manifest here during those years.

Mrs. Kingston gave God praise for all His wonderful works. She touched the hearts of all with a short survey of the work during the fourteen years the Church has been open. It is the first Elim Church in England, and was opened by Principal George Jeffreys and Pastor R. E. Darragh on the 22nd May, 1921.

All who read this report are asked to join in prayer for the fourteen East Essex Elim Churches under the supervision of Pastors G. and C. Kingston.

Pastor Palmer then gave his message, which was again under the power of the Holy Spirit. He took for his text Matthew xxvii. 36: "And sitting down they watched Him there." The depth of his thought was again apparent, and he closed with the words—"I come into the light and sit down and watch Him for the rest of my days."

During the evening the Crusaders rendered two beautiful items.

The service was followed by all present gathering round the Lord's Table to partake of the emblems of His blessed body and blood, it being the first Sunday in the month. This was indeed a fitting close for such a wonderful day and for such a time of blessing as all had enjoyed.

Before the Communion, five new members were received into fellowship.

FISHERMEN TO THE FRONT.

Sunday School Union Service.

Grimsby (Pastor V. S. Pritchard). Praise flows from this Church, whose members collectively and individually

have a living, up-to-date experience that God is and that He is the rewarder of them that diligently seek Him. God is moving, the congregations are increasing in numbers, week by week earnest workers stand at the corner of one of the main streets giving forth the Gospel of the grace of God. Many bright testimonies give encouragement to others to trust in El-Shaddai, the all-sufficient God. The Thursday evening Bible feasts are seasons of deep spiritual blessing, giving much food for thought and daily meditation.

Recently a special fishermen's service was held by members who are connected with the fishing industry. This service was much blessed to the large company of people who assembled.

Recently the Grimsby and District Sunday School Union held their annual prize distribution in the Elim Hall when, with other children of the various schools some thirty Elim Sunday School scholars received certificates and prizes won during the Scripture Examination. The Mayoress distributed the prizes, a Councillor of the Borough being Chairman. The address by Pastor Pritchard was much appreciated. Visitors commented upon the spiritual atmosphere of the meeting, showing that the entrance of God's Word giveth light.

SPECIAL CRUSADER GATHERINGS.

Inspiring Baptismal Service.

Ealing (Pastor G. Hillman). The recent Crusader week has proved most helpful and encouraging. Both Pastor D. B. Gray and Miss A. Henderson paid the Church a visit during these special services. At the close of this service four souls made a full consecration of their lives to Christ.

The first baptismal service in connection with this Church was held recently, being attended by a large congregation. Pastor Hillman gave the message, at the close of which seventeen believers followed their Lord through the waters of baptism. The Crusader choir gave a delightful rendering of the piece, "Oh, it is wonderful." Several of the Lord's

people at the end of the meeting signified their willingness to fulfil the Word of God at the earliest opportunity.

CLOSE OF REFRESHING MINISTRY.

Lives Re-consecrated to God.

Ashbourne. During the somewhat brief ministry of Evangelist J. Frame the Church here has enjoyed much real blessing. The regular services have proved seasons of spiritual uplift, and the presence and the power of the Holy Spirit has been graciously manifest in the midst of God's people. The open air work has also been much blessed. The recent Sunday school anniversary services were greatly appreciated. The singing of the children was much enjoyed by the excellent company that gathered. The final Sunday of Mr. Frame's ministry was very precious, especially at the breaking of bread gathering, when eight believers signified their reconsecration to the Master's service. The Church has also been favoured with a visit from Miss Ching who came for the quarterly missionary meeting. She gave a most helpful and refreshing address, reading some very interesting letters from the missionaries on the foreign field.

EIGHTEEN NEW MEMBERS.

Forty-five Miles to Minister the Word.

Petersfield. The blessing of the Lord continues to rest upon the work here in this little Hampshire township. The ministry of the Word is supplied by those who give their services for the extension of the kingdom of God. Brethren from the Portsmouth Church visit the Church week by week and render valuable assistance to a small cause. One brother comes no less than forty-five miles to preach the Word. Pastor S. Gorman has also recently visited the Church and his visits have been much appreciated by the saints. On a recent Wednesday evening Pastor Gorman gave the right hand of fellowship to eighteen new members, some of these having of late given their hearts to Christ. The prayers of God's people are sought for this needy neighbourhood.

Power from on High (continued)

Many do not thirst for the baptism of the Holy Ghost because they sit down and content themselves with the brackish waters of those cisterns that men have hewn out for themselves.

In addition to worldly environment we have another cause of thirst mentioned in Psalm cxliii. 3-6, "For the enemy hath persecuted my soul; he hath smitten my life down to the ground. . . I stretch forth my hands unto Thee; my soul thirsteth after Thee." The conflict of the Christian life causes thirst. We are urged by the apostle to fight the good fight of faith—to make a bold stand for Christ. More than a passive endurance is at times needed to do the will of God. Of the Philippians Paul said, "Having the same conflict which ye saw in me." A repeated using of the sword of the Spirit is tiring. Frequent wrestling on the knees in prayer against spiritual wickedness is fatiguing. The whole armour of God is not car-

ried day by day without weariness and need for the refreshing of the Holy Spirit. Samson thirsted sore after his great victory and God provided for his thirst. It is conflict, not compromise, with the foe that creates a vivid consciousness of need for the filling of the Holy Spirit. They who fear the good fight instead of fighting the good fight will have little desire for this filling. The pressure of the enemy helps to drive the thirsty soul to the promise of power from on high. This filling is for

THE FIGHTER WHO FAINTS

because of the strenuous conflict. It is to maintain strength to overcome. It is to give energy to spiritual life and ministry. These rivers of living water are the Spirit of God which they that believe on Christ can receive. To all who thirst He says "Drink," and out of the innermost being "shall flow rivers of living water."



Chief Secretary's Notes

Birmingham and district Crusader choirs rendered magnificent service on Whit-Monday at the Town Hall meetings, which were conducted by our President, Pastor James McWhirter. Mr. McWhirter's messages on Palestine and Prophecy simply gripped and moved the large congregations. How ready and responsive were they to receive such prophetic truths viewed from the signs all around us! Souls were added to the Kingdom, and saints inspired. Thank you, Mr. Lyson and the Crusaders, for your devoted labour to make the meetings so glorious.

Whit-Sunday found four Elim Ministers and one Evangelist, together with the London Crusader Choir in Brixton Prison, on the King of King's service. From prison the choir journeyed to the Wimbledon Church and conducted the service. In the absence of the choir leader, who proceeded direct from prison to Sheffield, the choir was led by Mr. Jack Phillips, and Evangelist David Vanstone was the speaker.

Between four and five hundred Crusaders rendered stirring singing at the great Sheffield City Hall meeting on Whit-Monday, conducted by our beloved Principal. What a fine array of youth the choir presented, in such a beautiful hall. The majority of the sisters being in white added charm and made an impressive setting. Thank you, Crusader sisters, for your co-operation in this way. It was a pleasure to conduct such a com-

pany of consecrated singers, and who could but help rejoice for such a red-letter day of spiritual joys?

A new chorus—one that is going to sweep the land, "Back to the grand old Bible," words and music by Pastors R. E. Darragh and A. W. Edsor, respectively. It is one of the best for a long time. You will hear it soon and it will stir your soul and inspire you in these days of difficulty. Thank you, Messrs. Darragh and Edsor. Some more, please.

In order to satisfactorily carry through Whit-Sunday's arrangements, several members of the London Crusader Choir quite voluntarily returned from their week-end holiday places, in order to be at Brixton Prison and Wimbledon, and then returned after the evening service. Thank you, Crusaders, for your noble spirit of real Crusaderism and loyalty to the cause of our ministry.

Meet us in Hyde Park on Wednesday, 3rd July, at 8 p.m., at the great Crusader Rally. What better spot for such a gathering? Special speakers and singing.

During Jubilee celebrations at Brighton fifty Elim Crusaders took part in the procession through the main thoroughfares. Wearing sashes and carrying a Bible in the left hand, they made a lasting impression. Amongst some 4,000 other young people and before a crowd of 50,000 we demonstrated our allegiance to T.M. the King and Queen. Our prayer is that men and women may also see in our testimony an allegiance to the King of Kings and Lord of Lords. Pastor J. Smith was also invited to the platform with the Vicar of Brighton and other clergy.

CENTRAL CAMPS, 1935

Ideal Week-end and Holiday Centres

The Brighton Camp is **now open** for Holiday and week-end visitors. A charming spot for spending a time of relaxation with spiritual and physical refreshment. Leave the crowded cities for a centre of health and Christian fellowship. Open to all.

CRUSADER BUNGALOW CAMPS

Brighton. July 27 to August 10. A fortnight for **Elim Crusaders only.** Pastor and Mrs. Douglas Gray will also be at this camp during part of the fortnight, and Evangelist David Vanstone as Camp Commandant. Other special visitors expected. Rambles, picnics, outings, and organised games daily, with Christian fellowship. Applications for week-ends or holidays should be sent to the Camp Supervisors, Mr. and Mrs. J. A. Vanstone, Elim Camp, Waterhall Valley, Patcham, near Brighton, Sussex.

Glossop. August 3 to 17. Special fortnight for Crusaders, under the direction of Pastor and Mrs. W. L. Taylor. Young men sleeping in the Pavilion and young women will be accommodated in Beth Rapha. Every facility will be given for spending a most enjoyable holiday at this centre.

Make early arrangements to attend one of these camps. You will never regret your decision to spend a holiday with us.

At the

Marble Arch

on Wednesday, JULY 3rd, at 8 p.m.

GREAT

Crusader Rally

and Public Testimony
Witness in

Hyde Park

Convener: Pastor P. N. CORRY

Special Speakers.

Massed Singing by the Ealing
and East Ham Crusader Choirs
and the
London Crusader Choir,
directed by
Pastor Douglas B. Gray.

Join with us at the meeting!



A
Group
of
Hendon
Crusaders

More than Conquerors

To say that none of those things shall separate us from the love of our Lord is only half the truth: "Nay, in all these things we are more than conquerors through Him that loved us." It is as if Paul had said, "We do not merely escape from our foes without being overcome or taken prisoners; we ourselves are great gainers by the conflict." Faith and patience are strengthened by their very exercise, and the sufficiency of "Him that loved us even unto death, and loves us still with the same unquenchable love, is proved as need alone could prove it." Thus the very capacity of the soul of the overcomer is expanded and strengthened to know God as his "exceeding joy."—W. H. BENNET.



ELIM BOYS' CAMP

Cuckmere Haven - Near Seaford, Sussex.

AUGUST 10th to 24th, 1935

Send for particulars to: CAMP SECRETARY, Elim Woodlands,
Clarence Road . Clapham Park . London . S.W.4.

VALUED

THE worth of any article is considered by the way you look at it. The artistic eye may see great value in one thing, while another who has no real appreciation of art may consider the same thing common and worthless. In this age when antiques are sought after, many things may be stowed away in the garret, or even thrown out in the trash pile that are of great value, while the owner is lacking the necessities of life. To be up-to-date, as the world in general puts it, will not hold in every line. Age often makes things valuable.

There is a story told of a woman in the country who had a set of old chairs, handed down from her husband's family. She had hoped for years to have them replaced by new and more up-to-date ones, but was time and again disappointed in her desires.

One day a lady alighted from a fine car in front of her house and came in, and asked for shelter from a thunderstorm approaching, explaining that she was the Governor's wife and that she was terribly afraid to ride in an automobile when there was thunder and lightning.

The woman was proud of her distinguished guest, but she coloured with shame when she noticed the Governor's wife looking intently at her chairs, and more so when she stooped over to examine them closely. Then she began to stammer out an apology.

"My dear," said the visitor, "do you know that these chairs are real Chippendale and worth a small fortune? Where did you get them? My wealthy friends in their years of searching for antiques have never found anything better. You have a treasure here. Do you mind if I send some of my friends out to see them? They would be delighted about them!"

The woman who had been ashamed of her chairs for years, now looked upon them with pride and satisfaction, because she saw them from a different viewpoint.

Some of the commonest things or persons in the world,

to us may have an inestimable value, but are known only as the occasion brings them to our attention.

Joseph, by his brethren, was valued at twenty pieces of silver; but they considered him differently in after years, when God used him to deliver them from the seven years' of oppressive faming which spread from Egypt to Canaan. Judas Iscariot valued his Master at only thirty pieces of silver, when he sold Him to His enemies. Afterward he regretted his bargain, and despair led him to a suicide's grave which he purchased at the price of the Saviour, and was eternally lost. By loyalty he could have obtained the riches of glory and eternal life. What estimation of value do you place upon Jesus Christ?

Many are ashamed of Jesus, though they profess to be Christians, and refuse to openly acknowledge Him; for they love "the praise of men more than the praise of God" (John xii. 43). Jesus says "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark viii. 38).

The Apostle said that he was "not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). And again "we have this treasure in earthen vessels."

"How shall we escape, if we neglect so great salvation?" (Heb. ii. 3). "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts iv. 12). "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. xvi. 26).

Esau valued his birthright at the price of a mess of pottage. What is your heavenly inheritance worth? You value it at the price of that which you let stand between you and salvation.—J. W. H.

Classified Advertisements

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

BANGOR, Ireland.—"Ebenezer" Board-Residence, superior accommodation, close to sea, central, electric, Christian fellowship; renowned for comfort, cleanliness, liberal and varied cuisine. Mrs. Pollock, 40, Holborn Avenue. B2002

BANGOR, Ireland.—"Aimachia" Board-Residence, beautifully situated on sea front, convenient to all travel routes; home baking a speciality; highly recommended by Pastors. Apply, The Misses Troughton, 54, Seaciffe Road. B2046

BATH.—Board-residence, comfortable, homelike; charming situation; Foursquare believers; single, 35/-, sharing, 30/-; picnics arranged.—Misses Allen and Fry, Wrockwardine, Bloomfield Road. B2069

BLACKPOOL.—Clean, quiet, comfortable apartments, Pentecostal; double bed and attendance 3/-, bed and board 5/6; room for 6 only; 12 car north pier. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B2052

BLACKPOOL.—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. B2067

BOGNOR.—"Holidays are Jollidays" with Mr. & Mrs. Hollyman. Book your holiday now! Terms 2 guineas inclusive. Lion House, Nye-timber. B1993

BOURNEMOUTH.—Apartments, board-residence; central, buses to all parts, near assembly; bath, indoor sanitation; Crusaders specially catered for at reduced terms; recommended by pastors. Mrs. Sims, 86, Avon Road. B1973

BOURNEMOUTH.—Homely apartments, board, or bed and breakfast 20/-; sea, country, and assemblies with young Christians. Write, Powell, 98, Markham Road, Winton. B2041

BOURNEMOUTH.—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; repositful conditions; from 42/- week; stamp:—Jones, 9, Walpole Road, Boscombe. B2053

BOURNEMOUTH.—"Salaam," 14, Campbell Road, Boscombe; Ideal Christian guest house; every comfort and attention; highly recommended; near sea, chines, and places of worship; separate tables; moderate inclusive terms. Miss Cavill. B2070

BOURNEMOUTH.—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2071

BRIGHTON.—Board-residence 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1944

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 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

CORNWALL, NEWQUAY.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely, Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays; special offer, now until June 15th, at 35/- per week; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St Columb Minor, Newquay. Phone: Newquay 526. B1943

EASTBOURNE.—Comfortable, homely board-residence, bed and breakfast, apartments; moderate terms, recommended (Foursquare), nice locality. Mrs. Lee, "Astaire Villa," Astaire Avenue. B2054

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. 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.

FRANCE.—Boarding house held by Pentecostal sister, in small village near Valence. Apply: Mademoiselle Parodon, c/o Pastor Dalliere, Charnes-Sur-Rhône (Ardeche), France. B2045

FOLKESTONE.—Queen of the sunny south watering places; charming scenery, bracing air, happy Pentecostal fellowship; overlooking English Channel; terms moderate; good table. Mrs. Griggs, Sea View, 29, War-bay Crescent. B2055

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor & Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

HASTINGS.—Board-residence, 2 guineas, bed and breakfast, 21/-; home comforts; facing beautiful park; bus stop at door.—Mrs. Barnes, 28, St. Helens Road. B2056

HITCHIN.—A cheerful, healthy home for lonely ladies or gentlemen; roomy house (good beds), large secluded garden; thirty-two miles from London. Terms 30/- to two guineas.—Lister House, Park Street. B2040

HOVE 3.—Board-residence or otherwise; home from home; select neighbourhood, close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmains," 37, Marmion Road. B1995

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2074

HOVE.—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1978

HOVE 4.—"Dalua" for a happy holiday; board-residence; vegetarian or ordinary diet; moderate terms; pleasant district, centrally situated; four minutes walk Brighton station. Mrs. A. M. Robinson, "Dalua," Highdown Road. B2099

HOVE 3.—Bed and Breakfast, with Sunday meals, or full board if desired; comfortable and homely; modern house, main road, easy walk to sea front; moderate charges: Mrs. Baker, 249, Portland Road. B2087

LEIGH-ON-SEA.—Bracing air, delightful scenery; spiritual fellowship; "Bethany," St. Clements Drive. Bed and breakfast, £1 weekly. B2058

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. B2043

LONDON.—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2066

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster). Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. B1985

SCARBOROUGH.—Visitors to the "Queen of Watering Places" will be welcomed at the Elim Church, Murray Street (off Londesborough Road). For accommodation, write to Mrs. Tetchner, 3, Murray Street. (Board optional.) B2050

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1957

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHEND-ON-SEA.—Clean, comfortable apartments; bed-breakfast, 17/6, reduction sharing; other terms if required; close Prittlewell Station and Priory Park. Mrs. Robinson, "Homeland," 27, Priory Avenue. B2075

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. B1971

SOUTHPORT, Lancs.—Homely, clean apartments; Christian fellowship, central, every convenience, bath; Foursquare Assembly and promenade ten minutes. Apply:—Mrs. Kelley, 10, Sefton Street, or Miss Crossley, 66, Promenade. B2042

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B1976

WESTCLIFF-ON-SEA (28 miles London). Holidays with Foursquare fellowship. Quiet, lovely position, overlooking park. Near sea, assembly, cars, shops. Bus from station to door.—Coates, "Woodlands," 10, Chalkwell Avenue. B2072

WESTCLIFF-ON-SEA.—Homely apartments, with attendance, or bed-breakfast. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B2076

WORTHING.—Highly recommended board-residence, or bed and breakfast; bathing from the house; minute sea, bus route; excellent food, every home comfort; terms moderate; Miss L. Furze, 63, Ham Road. B2049

WORTHING.—Board-residence; good food, good beds; two or more sharing large rooms, 30/- each, children 15/-; central; 12 minutes sea, ½ minute station. Mrs. Steed, Rosslyn, 15, Bridge Road. B2060

HOUSES, FLATS, ETC., For Sale, To Let and Wanted.

SHOEBURNESS.—Bed-sitting room, with balcony; facing sea, modern, self-contained, bathroom adjoining; two minutes station; any period; terms moderate (Southend 4d. return). Apply, 36, High Street, Leigh-on-Sea. B2073

SITUATIONS VACANT.

EXPERIENCED Folder and bench hand required. Permanent job for suitable person. Apply, first in writing, stating age and experience: Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

MINISTER would like to meet friend, fulfil office as secretary; small capital required; great prospects and scope to right person. Write immediately for particulars: B. Morris, 309, Albany Road, Cardiff. B2077

WANTED, help, all duties; strong, capable, as family, in Somerset, near assembly. Apply, Box 375, "Elim Evangel" Office. B2044

WANTED, Christian young woman, willing to step out in faith, as a worker in home for old ladies; Mrs. Everitt, 45, Inverness Avenue, West-cliff-on-Sea, Essex. B2063

WANTED, housemaid and between-maid, for season. Apply, Mrs. Brading, Dimbola Private Hotel, Freshwater Bay, I.O.W. B2063

PROFESSIONAL.

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

BIRTH.

STEWART.—On June 7th, to Mr. & Mrs. A. L. Stewart, of Coulsdon, the gift of a daughter, Joan Pamela Adeline.

MARRIAGES.

FILSELL: TOLLWORTHY.—On June 8th, at Elim Hall, Wimbledon, by Pastor E. C. W. Boulton: George James Alfred Filsell to Hilda Anne Tollworthy. Both Elim Crusaders.

GOWER: FAIRWEATHER.—On June 8th, at Elim Hall, Ilford, by Pastor H. A. Court; William Sutton Gower to Doris Fairweather.

LEPAGE: LEPAGE.—On June 5th, at Elim Hall, Vazon, Guernsey, by Pastor J. Taylor: Albert LePage to Nora May LePage.

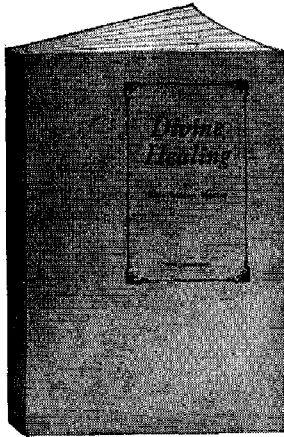
MCWHIRTER: BUICK.—On June 1st, at Ulster Temple, Belfast, by Pastor S. J. Cooper: William McWhirter to Mary Agnes Buick.

WITH CHRIST.

BARLOW.—On June 4th, William C. Barlow, aged 50, of Glossop, passed peacefully away. Funeral conducted by Pastor W. L. Taylor.

HAMMOND.—On May 28th, Walter J. Hammond, aged 42; member of Elim Church, Chelmsford. Funeral conducted by Pastor A. Wright.

DIVINE HEALING



By Rev.
**ANDREW
MURRAY**

There are thirty-one chapters, one for each day of the month. It is a marvellous production for the money.

Only 1/-, by post 1/2

Elim Publishing Company, Ltd.

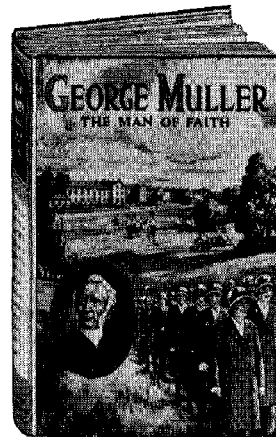
Park Crescent, Clapham Park, London, S.W. 4

A RE-ISSUE of the most interesting biography of the man of Faith and Prayer.

GEORGE MULLER

The Modern Apostle of Faith and his Successors

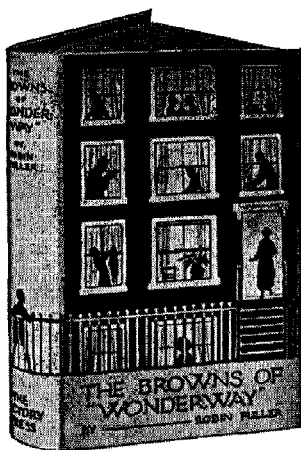
By
**FREDERICK G.
WARNE**



Bound in cloth boards with full-colour jacket
2/- (by post 2/4).

This concise and comprehensive volume has been carefully revised, and the concluding chapter, bringing the history of the Orphan Homes up to date, has been contributed by Mr. A. E. Green.

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W. 4



2/-

by post 2/4

The

Browns of "Wonderway"

By **ROBIN FULLER**

A new reward that will captivate boys and girls of all ages. Cloth boards with colour jacket. Order NOW

Elim Publishing Company, Limited,
PARK CRESCENT, CLAPHAM, LONDON, S.W.4

Complete Edition Bunyan's The PILGRIM'S PROGRESS

(Part I. & Part II. in one volume)

This new edition of the immortal allegory contains the Author's Apology, the complete story of "The Pilgrim's Progress," as well as the second part concerning Christiana and her children. It has been entirely reset in an attractive modern type, which is both pleasing and easy to read. The volume is printed on antique wove paper and bound in full cloth boards. A handsome gift book—and a marvel of cheapness.



1/-, by post 1/3

ELIM PUBLISHING CO., LTD.
Park Crescent, Clapham, London, S.W.4