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SPECIAL BOOK NUMBER

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The Elim Evangel AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XVII., No. 37

SEPTEMBER 11th, 1936

Twopence

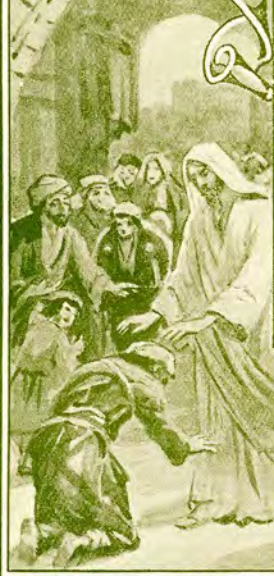
SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



THE BOOK OF BOOKS

By universal concession and confession, the Bible is the one Book of the ages, altogether unique and wholly unrivalled. All intelligent faith in the supernatural rests ultimately upon the divine origin, plenary inspiration, and infallible authority of the Bible, as the Book of God.

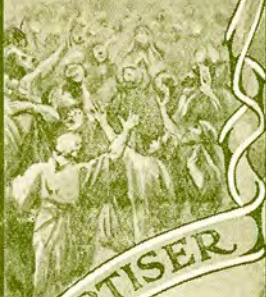


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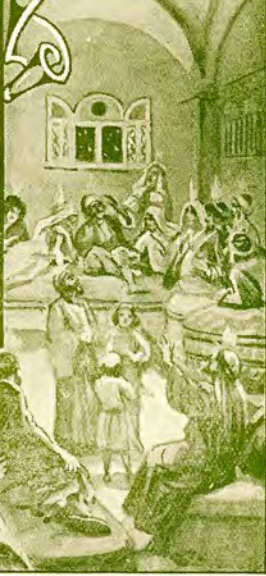


"I
will
come
again."

John XIV. 3.



BAPTISER



"I will;
be thou
clean."
Mark 1.4L



"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)

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

Vol. XVII. September 11th, 1936. No. 37.

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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.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

ELIM'S COMING OF AGE CELEBRATIONS

London and Brighton

SEPTEMBER 6th to 11th, 1936

On Sunday, 6th September, there will be special speakers at all the Elim Churches in the London district.

From Monday to Friday, inclusive, special meetings will be held every evening at 7.30. They will be convened by Principal George Jeffreys and a number of Elim Ministers will speak at each meeting. The meetings will be as follows:—

Monday, Sept. 7th. Elim Tabernacle, Park Crescent, Clapham.

Tuesday, September 8th. East Ham Town Hall.

Wednesday, Sept. 9th. North End Hall, North End, Croydon.

Thursday, Sept. 10th. Elim Tabernacle, Union Street, Brighton.

Friday, Sept. 11th. Kensington Temple, Kensington Park Road, London. *Ordination Service.*

ELIM'S COMING OF AGE SOUVENIR

ALL PROFITS TO THE ELIM JUBILEE FUND

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CLAPHAM. October 8. Elim Tabernacle, Park Crescent, London Crusader Choir, 7.30 p.m.

CROYDON. October 4. Elim Tabernacle, Stanley Road, London Crusader Choir, 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

HENDON. September 20. Elim Tabernacle, Ravenshurst Road, London Crusader Choir, 6.30 p.m. (Holloway Prison, 3 p.m.).

HOVE. September 13—Oct 1. Elim Tabernacle, Portland Road. Campaign by Pastor H. W. Fielding.

HOVE. September 27. Elim Tabernacle, Portland Road, London Crusader Choir, 6.15 p.m. (Lewes Prison, 2.30 p.m.).

ILFORD. October 11. Elim Tabernacle, Scrafton Road, London Crusader Choir, 6.30 p.m.

KINGSTANDING (Birmingham). Now proceeding. Tent Campaign by Pastor Jesse Williams.

MONEYSLANE. Now proceeding. Campaign conducted by Evangelist D. Hood and K. Mahood.

THORNTON HEATH. September 10. Elim Tabernacle, Moffatt Road. Special Missionary Meeting, 7.30 p.m. Speaker: Miss M. Paint.

WOOD GREEN. September 20. Brook Hall, Brook Road, Mayes Road. Visit of Pastor W. G. Hathaway.

PRINCIPAL JEFFREYS' REVIVAL PARTY ENGAGEMENTS

St. Peter's Port, Guernsey. St. George's Hall, September 13 to 17.

Baden, German Switzerland. October 7 to 11. Full particulars later.

Lausanne, French Switzerland. October 14 to 18. The great "Comptoir de Beaulieu," accommodating ten thousand people, has been taken for the Principal's meetings. Full particulars later.

Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 37

SEPTEMBER 11, 1936

Fridays, Twopence

Brief Thoughts on the Believer's Library

By Pastor HERBERT A. COURT

“OF making many books there is no end.” So said a wise man of old. Since his days there has been an exceeding great multiplication in the number of books available to men and women. Could Solomon see the libraries of this world he would probably have intensified the corollary that “much study is a weariness of the flesh.”

Is there a guiding principle as to the believer's reading life? Can one legislate for others? Personally I have found the answer in both cases to be in the affirmative. But for a moment let us consider the believer, and what he is.

First he is a child of God, born of the Spirit. This puts him immediately in a class of his own. He is no longer considered as a person of the world, but is definitely and decisively on another plane.

Secondly he is not his own, but is bought with a price. He belongs to another—God. This means that his heart and mind and will—every part of him, in fact—should be absolutely handed over to God for divine use.

Thirdly he is a habitation of the Spirit. “Know ye not that your body is the temple of the Holy Ghost?” Because of this the believer is warned against

DEFILING THE TEMPLE.

Now these three, although stated briefly, show that there is a demand for discrimination in all matters with which he has to do. No believer, for instance, who has a true vision will doubt that he must discriminate as to his companions. Obviously blasphemers are not the right companions for a believer to choose.

In the matter of books there is a similar demand. The public library will issue a ticket that will allow any book it possesses in its lending department to be borrowed by the ticket holder. When the believer is that ticket holder, however, the number of books available is considerably lessened, but it is not the librarian that imposes the limit. It is the three facts stated earlier. The believer, because he is born of the Spirit, finds that he must eschew certain reading. Realising that his mind belongs to Another he recognises the need

for refusing those books that are in opposition to that Other. And because such reading defiles it must not enter the temple of the Holy Ghost.

It seems to me then that these three facts lead to one principle governing the reading life of the believer. It is what I have been pleased to call a “thrust back” principle. By this I mean that reading is only worth while which directs the believer back to the Lord. Let me give two instances.

Novels obviously

DO NOT LEAD TO GOD.

In the most part (there are a few exceptions) they have an erotic germ which brings the mind to bear on the fleshly. The spiritually-minded man seeks to follow Paul's example by dying daily. He will not succeed if he dwells on fleshly themes which help to keep the flesh unhealthily alive.

In many cases controversial books are inadvisable. They bewilder rather than help, and a bewildered condition of mind is not glorifying to God. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

I have chosen the above two kinds of book to indicate their trend. They lead anywhere but to a satisfactory condition of soul. Many other types might be mentioned, but it would be to no purpose to attempt a list. I would almost certainly leave out some.

Personally I have found satisfaction only from those books that lead me to a further meditation on God and His plans for my life. These books inevitably lead me to the Book of books where I can be certain of finding the revealed will of God. Thus they conform to my “thrust back” principle. Though they may have led me through varied realms of thought they have eventually brought me back to God's Word.

It may be argued that a contemplation of books definitely opposed to

THE MIND OF GOD

may have the same effect—that the revulsion or disgust felt will create a desire for the purity of divine truth. It would be useless to say that this has not happened. It has probably happened many times. But

let us remember that the human mind is prone to imbibe, and this can be positively dangerous. Even though there is a seeking for the purest the evil germ often does harm.

Books and backsliding go together. Most people who have gone back on God, trace it to the reading of books that were not stimulating to spiritual growth.

But what about good books? Many of God's servants have been led to write books that help. There are enough of such books to fully fill up the reading life of any believer. They definitely lead to meditation. They lead to higher things. They lead to a knowledge of God and His will.

But now comes a caution. See to it that even these books do not take the place of the Word of God. If they do they fail in their purpose. The authors intended that their books should lead to a deeper appreciation of God's precious Word. They published

them as signposts bearing the pointer "This way to the Word of God." If you are substituting another book for God's Book then you are making a means an end in itself, and that is always a fatal mistake.

I read up

A DIVERSITY OF SUBJECTS

involving books of all kinds, but I prefer two books above them all, and I spend more time with them than any others. They are a good concordance and "The Treasury of Scripture Knowledge." These books are incomplete in themselves, and completion of thought is only attained when the Word is consulted. Moreover these books cannot lead anywhere else. But the others, devotional books, expository books, outline books, topical books, etc., are all good, and should be in the believer's library. Get them, and then use them to lead you back to the grand old Book.

Sharing God's Secrets

By PASTOR J. ROBINSON

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.—Hebrews i. 1.

The Lord directs His friends.—Psalm xxv. 14 (Ferrar Fenton).

A PREACHER was once heard to declare that every candidate for high office in the State should be made to study the Book of Deuteronomy. Certain it is that the much-despised Bible has a way of being extraordinarily up-to-date even on "questions of the day."

We Fundamentalists are normally thought to be hopelessly behind the times. Let the world think so, if it derives any satisfaction therefrom; we are more concerned to note that the Bible is confessedly a Revelation of Mysteries. And the New Testament use of that word *musterion* is deliberate.

The Greek-speaking world was full of its mystery-religions and cults, each claiming to possess the true wisdom; but this secret was only revealed after lengthy and mysterious "initiation."

The New Testament likewise claims to have its Mysteries of God—but these are *mysteries made known*, to whomsoever will humble himself to read God's Book.

Notice some of these "revealed secrets," and see how hopelessly astray is the taunt of "obscurantism."

First, the Mystery of the Jewish Question. Does that strike you as in any way anomalous? Is not the Jew the awkward cog in European diplomacy? and is not Britain's firm adherence to

THE BALFOUR DECLARATION

a prime cause of the recent Arab disturbances? The "Jewish Question" may be a perplexity to statesmen; it is an open secret to the humblest Bible-believer!

In Romans xi. 25 and Ephesians iii. 3-6, Paul uses this word "mystery" to describe the temporary setting-down of Israel as a national entity, and the present

fusion of Jewish and Gentile Christians; but throughout the whole of his exposition, both here and elsewhere, he is quite clear as to the continuance of the old Chosen People, and their eventual restoration to national existence as a whole, in coming days. He is, of course, merely carrying to their logical conclusion prophecies first spoken by God in the days of Moses, notably in the Books of Numbers and Deuteronomy, and constantly reiterated thereafter.

Governments do not know what to do with the Jew; but God does! And the Book is well on its way to a literal fulfilment in this matter, as in so many others. Quite simple Christian people knew that long ago, though statesmen, seemingly, have still to learn it.

Now turn to the nominal Christian Church. The reasons, or rather, excuses, offered by non-Churchgoers to explain their neglect of public worship are usually rather shallow; but they agree in affirming that so much which passes for Christianity is completely unreal, and for them neither

USEFUL NOR INTERESTING.

But Paul knew of a Mystery that sheds a glow on the whole of human existence, that inspires humble service and mighty effort alike, and lifts "religion" out of the plane of a beautiful dream, and makes it the throbbing heart of Life itself. You will find it very forcibly stated in Ephesians v. 32. Just as man and wife are "one flesh," in a union closer than any imagery can convey, so Jesus our Saviour and His youngest servant are *one*, absolutely and indissolubly. Such is the tremendous outcome of His death and resurrection!

We have yet to meet the Christian who has really appreciated the force of this "mystery," and yet re-

mains ineffective! There is no room for spiritual incompetence and sham-piety in a life that is consciously one with Him! If only the Bible message had its way with those who pay it only lip-service, we should hear less of Church "problems"! Signs are not wanting that leaders are waking up to the grandeur of their inheritance—but the "old-fashioned" Bible has been saying the same message for these nineteen hundred years past! It is an open secret between God and His friends.

And what of the perplexing "kink" in humanity which defeats every attempt at fair legislation, which makes void

THE SIGNING OF PACTS

and treaties, and which (far more disastrous!) sets a man at variance with his own wishes and desires, so that he consciously sins, while loathing himself in the sinning! How do we explain the strange bias towards evil to be found in every one of us? Do not let us try to deceive ourselves—or God—with smooth phrases. The bias is there, and the Bible gives it a name, and calls it the "mystery of iniquity" (II. Thess. ii. 7). In that particular chapter Paul is dwelling rather on the ultimate outcome of the universal anti-God movement which existed on the earth when "official" atheism had not yet been heard of! Jibes about Adam's fall in

Eden are not quite so much in taste as they once were, because men have lost confidence in their own efforts to produce a Golden Age. Very hesitantly, yet none the less surely, serious people are returning to the biblical view of sin. Men are thinking; and the wisest are thinking in God's way. He, in His Book, has traced the whole sordid story, from the days before the Flood (whose remains were so disconcertingly discovered in 1929!) right down to the still-future final revolt.

Distressed social worker, *there* is the secret of your failure in spite of tremendous labour! Poor sinning man or woman, *there* is the unveiling of the Power that grips you! And in the same dear Book of Heavenly Secrets, thank God! is

THE WAY TO VICTORY.

Paul speaks in Ephesians i. 9, 10 of the grand future—"mystery," the exaltation of our Jesus: high over all. He will rule with justice and equity. And He can rule you now! He can suppress those wayward passions, or snap the chain of that vicious habit. He can regenerate, where you can only patch. You can only try, but He can save. Will you not let the same grand Bible point you to the lonely Cross, on which died One who "is made unto us wisdom, and righteousness, and sanctification, and redemption"? (I. Cor. i. 30).

LATE NEWS.

After Twenty-One Years Amazing Revival Scenes in Ireland Monster Congregations—Miracles of Healing

STIRRING SCENES OF INCREASING REVIVAL FERVOUR CONTINUE TO CHARACTERISE PRINCIPAL GEORGE JEFFREYS' GREAT CAMPAIGN IN THE LAND OF ELIM'S BIRTH. DURING THE PAST THREE WEEKS THE CITY OF BELFAST HAS BEEN MOVED BY A MIGHTY HOLY GHOST REVIVAL, SO MUCH SO THAT THE REVIVAL HAS BECOME THE CHIEF TOPIC OF CONVERSATION. IN THE FIRST PLACE THE PEOPLE WERE AMAZED TO SEE SUCH A MASSIVE EVANGELISTIC TENT ERECTED IN THEIR MIDST, AND SOME EVEN EXPRESSED DOUBT AS TO WHETHER SUCH A HUGE CANVAS TABERNACLE WOULD BE FILLED. BUT FROM THE COMMENCEMENT THE DOUBTS HAD TO GO, FOR NOT ONLY WAS THE TENT PACKED TO ITS CAPACITY, THE CANVAS WALLS HAD TO FALL FLAT FOR THE SAKE OF THE MULTITUDE THRONGING AROUND OUTSIDE. CROWDS, AND MORE CROWDS FLOCKED TO THE SERVICES UNTIL IT BECAME IMPERATIVE FOR SOMETHING LARGER TO BE TAKEN IN ORDER TO ACCOMMODATE ALL. THE ONLY BUILDING WHICH COULD MEET ITS NEED WAS THE KING'S HALL, BALMORAL, AND THIS HAS BEEN BOOKED FOR THE PRINCIPAL'S LAST THREE NIGHTS IN THE CITY. THIS TREMENDOUS AUDITORIUM, THE LARGEST PUBLIC HALL IN IRELAND, HAS EVIDENTLY BEEN USED FOR EXHIBITIONS, BOXING TOURNAMENTS, ETC., NEVER FOR RELIGIOUS SERVICES. AT THE TIME OF GOING TO PRESS THE PRINCIPAL HAS HAD HIS FIRST MEETING IN THIS VAST BUILDING, AND WHO SHALL FORGET THE GLORIOUS SCENES OF ENTHUSIASM WITNESSED? ONE WAS AWED BY THE MIGHTY POWER AND PRESENCE OF GOD, AND AT THE STIRRING SIGHT OF THE MONSTER CONGREGATION, ESTIMATED AT TEN THOUSAND, HELD TOGETHER IN THE GRIP OF THE HOLY GHOST. ANOTHER FORTY-THREE SOULS FOUND THE SAVIOUR. THUS OVER SIX HUNDRED HAVE TURNED TO CHRIST. NEVER BEFORE HAS THE CITY BEEN STIRRED BY SUCH A REVIVAL, WITH ITS MIRACLES OF HEALING, SIGNS AND WONDERS. THE PRINCIPAL IS BESIEGED BY THRONGING CROWDS PLEADING WITH HIM TO REMAIN IN IRELAND.

Where can True, Lasting Happiness be Found ?

THE question which has been asked by mortals in all climes and times.

Not in wealth.

The famous American millionaire, Jay Gould, had wealth in abundance, yet almost his last words were: "I suppose I am the most miserable devil on earth."

Not in fame.

Sir Walter Scott probably attained to a fame excelled by none. Though he spent his life in writing fiction, when he came to die he wanted fact, and said: "Bring me the Book. . . . There is only one Book—the Bible."

Not in honour.

Revered by more millions than any human being before, was good Queen Victoria, yet when queried by a highland cottar as to the meeting in the Paradise of God, she replied: "Yes, by the grace of God and the all-availing blood of Christ, I'll meet you there."

Not in position.

One of the greatest wonders of men who rose to position was Lord Beaconsfield, yet he wrote: "Youth is a mistake, manhood a struggle, old age a regret."

Not in pleasure.

Lord Byron, who revelled in pleasure all his days, wrote on his last birthday:

"My days are in the yellow leaf,
The flowers and fruits of life are gone;
The worm, the canker, and the grief
Are mine alone."

Not in power.

The name of Napoleon truly stands prominent for power. Musing, a lonely prisoner on St. Helena, he summarised thus: "Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we found them? On force! Jesus Christ alone founded His on love, and to-day there are millions who would die for Him."

Not in health.

One of the greatest physicians of modern times, Sir Andrew Clarke, left his testimony to the one true remedy, thus: "There is one remedy for all this spiritual disease, and that remedy is to be found in the person and work of Jesus Christ."

Certainly not in infidelity.

Thomas Payne cried out during his last moments: "O Lord, help me! God, help me! Jesus Christ, help me!" Voltaire said: "I am lost! I am lost! Oh, that I had never been born!" Colonel Charteris said: "I would gladly give 30,000 pounds to have it proved to my satisfaction that there is no such place as hell."

Where, then, can real happiness be found?

In the Christ of God.

Jesus said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 22).

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7).

"Him that cometh to Me I will in no wise cast out" (John vi. 37).

BIRTH OF A WATERFALL.

How Nature Made It.

Work of a Great Flood.

The Secret Falls of Iceland are a secret no more. They have been visited by a party of three from Cambridge who can now tell us the tremendous way in which Nature makes a waterfall.

It flows out from Hagavatn, a heart-shaped lake, one of a chain of four and 1,500 feet above sea-level. For twenty years a glacier lay above the outlet and the lake steadily filled up behind it. The glacier formed the dam.

Five years ago came the burst and 70,000,000 tons of water were suddenly released to sweep over the edge in a sheet 300 yards broad, cutting through the volcanic soil forming the sill and carrying the debris of lava over several miles of the plain below.

It was thought that after the burst the lake would soon empty, but it is continually fed by other glacier streams, and the outlet is now a river 70 yards broad, waist deep, and swift flowing. The water plunges over the Falls in three leaps, forming a drop of over 200 feet.

Three times before the lake has flooded but never cut through the rock, and the present twisted gorge was cut by that one flood of five years ago, possibly in an hour or so.—From "The Children's Newspaper."

OCCASIONALLY one finds statements that the earth must be so many hundred thousand years old in order to allow for the rocks of Niagara wearing away by the force of water at so many inches per year. They make the figure very huge, believing, of course, that the speed of destruction has always been the same. This cutting shows that this is not always the case—indeed, may not have been the case with Niagara. Here a twisted gorge was carried through the rock for a depth of 200 feet by *one flood*, possibly in an hour or so! Remember this is fact, the geologists' figures are supposition! This can be proved, their figures never can!

Enthusiastic Scenes at Halifax

Principal Opens New Tabernacle

By Pastor A. S. THORNE

IN the Second Book of Chronicles, chapter twenty-nine, we read of a revival that came to the people of Israel after years of backsliding and darkness. The worship of the God of heaven had almost ceased and the religious ordinances commanded by the Lord were not observed. The Temple itself was profaned with the rubbish that had been taken into it. The altar witnessed no real sacrifice and the lamps were extinguished. But revival came, and what a change revival soon makes. The Book of God was read, the old-fashioned religion with its praises was soon the order of the day.

One of the immediate results of this revival was the removal of the rubbish that had accumulated (*v.* 16) and the lamps were relit. This happened, according to Ussher's dating 2,662 years ago, but this kind of revival still happens to-day. It happened in Halifax!

The religious life of Halifax was at a low ebb, when in November, 1931, God visited the town with revival! Praise His name. Principal George Jeffreys and his loyal Revival Party were advertised to conduct a revival and healing campaign. From the very first meeting those who came knew God was about to do a new thing. Hundreds were saved and many experienced new life for their bodies.

Of course this moving of God did not meet with the approval of the majority of the religious folk and the Foursquare Gospel was condemned and preached against, and given the usual "Nine days" to fizzle out. Eventually the Revival Party moved on and God provided a hall for the people where they could hold regular meetings. The building was a two-storied one, the upstairs seating about 750, and approached by a narrow winding staircase. The ground floor was used by the Methodists for other purposes.

Thus the Halifax saints worshipped God under these conditions for four years, when the Lord opened the way for the taking over of the entire building. What rejoicing when the church was actually their own.

Willing hands soon got busy carrying the rubbish out of the Lord's House, and the ground floor was prepared for meetings to be continued while workmen were altering the Main Hall. How thrilled we were to see those men at work—carpenters, plumbers, painters, electricians, etc., and then the day of opening arrived—July 29th—when once again Principal Jeffreys paid another visit and officially opened the new Tabernacle.

It would take a readier pen than mine to describe the scenes that we witnessed. Hours before the time announced for opening the folk began to gather and by 7.15 p.m. hundreds of happy people were swarming the doors, singing in the usual Foursquare enthusiastic way—

"I'm ever so glad
That He sought me."

After a short word from Isaiah xii., prayer and a hymn, Principal Jeffreys opened the door of the new

Tabernacle, and the crowds poured in after him. Soon, not only every seat, but every inch of the building was packed, and many found it impossible to gain admission. Those who were fortunate in getting in were so anxious not to lose a moment of the service that there was no time to examine the altered building with its beautiful oak staircases, its elaborate lighting system, the new heating and all the other improvements, but these are joys still in store.

Mr. Darragh soon had that eager congregation in singing form, and how they sang!

"Everybody ought to love Him."

It seemed that everybody did love Him just then, for the very atmosphere was charged with the presence of God.

As the Principal began speaking we knew that he was freshly anointed by the Holy Spirit, for his very words spelt life and blessing. The sermon over, an altar call is made. Hands are raised to signify acceptance of Christ, nineteen in the opening service. Praise God!

Thursday afternoon was devoted to praying for the sick, and truly signs followed the ministry of the Word according to the divine promise. The special services came to an end with a baptismal service when candidates followed their Lord in water baptism. Although our hearts were overflowing with praise yet we were sad to see the Revival Party speeding back to London in readiness for the Brighton Convention.

We say, "Thank You, Lord, for those two days of blessing, especially for those fifty-one souls that received Thy gift of eternal life."

Will You Do Likewise?

Some time ago an old man gave his heart to Jesus and became a Christian. Soon after this he began to think how he could make himself useful, and be doing good. He had a great many friends who were very wicked men. He was very anxious that these should become Christians too. He made out a list of the names of his old associates. When he had finished this list and counted it over, he found that it contained one hundred and sixteen names. Some of these were infidels, some were drunkards, and some were among the worst men in the town where he lived. He began to pray for these people. He talked to them when he had an opportunity, and gave them tracts and good books to read. Some refused to listen to him, and others made fun of him;—but still he went on praying and working for them, and trying to do them good. And what was the result? Within two years from the time when that man became a Christian, one hundred of the persons whose names were on his list had become Christians too, living stones for the temple of God.

The Power of a Bad Book

'SOME years ago there was electrocuted at Sing Sing prison a man by the name of Martin Thorn. He paid the extreme penalty for the foul murder of a man by the name of Goldensuppe. A little time before his death he said to his spiritual adviser: "I was not always bad; I was a good boy and a good man at first. I believed in the Bible, and in God and the future life. I liked the company of good people. The fatal mistake of my life was the reading of one of Ingersoll's books. I am sorry that Robert Ingersoll ever lived. I am sorry that I ever read a line of his. The reading of

that book was the first step away from God and heaven and my course has been downward ever since, till I have come to the blackest crime and am now to face a most shameful disgrace."

ANONYMOUS GIFTS

We acknowledge with gratitude to God the following gifts from anonymous donors:

Jubilee Appeal Fund: Upper Tooting "Evangel" Reader, £1; Devonport, Jewellery and £2.

Crusader Jubilee Appeal Fund: Several Elim Crusaders, Southend-on-Sea, 10/-.

Foreign Missionary Fund: Portsmouth, £1; Greenock sister, per Miss Henderson, 5/-; Caterham brother (Z.Y.X.), 5/-.

Free Distribution Fund: Portsmouth, £1.

Prison Work: Brandon sister, 5/-.

They Come

THORO HARRIS, tr.

RUSSELL DEKOVEN, harmonized by DOUGLAS B. GRAY.

1. They come from the East and West, They come from the lands a - far, To
2. I look in - to Ca-naan's land, And in it the ran-som'd stand; No
3. The gates of that ho - ly place Stand o - pen by night and day; O

1st CHO. They come from the thorn-y way, From re - gions be-yond the sea, They
2nd CHO. Since Je - sus has set me free, My heart is so full of glee; No

feast with the King, to dine as His guests: How blessed these pilgrims are! Be -
lon - ger are tears, no sor - row is knowa Nor death in that good - ly land. My
look to the Lord who 'giveth more grace,' Whose love has prepar'd the way. A

come from the vale, from mountain and dale, O Shep-herd of men, to Thee. They
lon - ger I bear the bur - den of care, His yoke is so sweet to me. My

hold - ing His hal - lowed face A - glow with a light di - vine;
Sa - viour has gone be - fore, Pre - par - ing the way for me;
home in those man - sions fair His hand hath re - served for all,

soar to the mount of God, Be - hold - ing the Bridegroom fair;
soul was as black as night, But dark - ness has ta - ken flight;

Blest par - ta - kers of His grace As gems in His crown to shine.
Soon we'll meet to part no more Tho' time or e - ter - ni - ty.
For the wed - ding feast re - pare, O - bey - ing the gra - cious call.

He who trod our earth - ly sod Will wel - come each pil - grim there.
Now I have the vic - to - ry, For Je - sus has set me free.

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Bible Study Helps

CHOSEN IN THE BELOVED (Ephesians i. 3-14)

I. Time of the Choice.

1. Negative.

- Not when we were born.
- Not at the age of accountability.
- Not when we repented of our sins.
- Not when we were baptised.

2. Positive.

- Before the foundation of the world.

II. Method of the Choice.

1. Predestination (v. 5).

- Before the world was.
- In Jesus Christ.
- According to His will.

2. Accepted in Jesus Christ (v. 6).

- Not in our way.
- In His eternal way, through Jesus Christ.

3. By redemption (v. 7).

- Through the blood of His Son.
- Sins forgiven.
 - Repentance for sins.
 - Forsaking of sins (Prov. xxviii. 13).

4. Revealing the mystery of His will (v. 9).

- "According to His good pleasure."
- "Which He hath purposed in Himself."

5. Union in Jesus Christ (v. 10).

- In heaven.
- On earth.

6. By inheritance (v. 11).

- According to His purpose.
- According to His will.

7. By sealing (v. 13).

- After hearing His Word.
- After believing in Him.

III. Benefits to the Chosen.

- Jesus Christ is their life (Phil. i. 21; Gal. ii. 20a).
- Jesus Christ is their secret power (Gal. ii. 20b).
- Jesus Christ is their "unifying centre."
 - For prayer (Matt. xviii. 19).
 - For fellowship (Matt. xviii. 20).
 - For service (I. Cor. iii. 9).

FAMILY ALTAR



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

Sunday, Sept. 13th. Matt. xxvi. 17-30.

"I will keep the passover at thy house" (verse 18).

An honour indeed, and a grand tribute by Jesus to an unnamed man in whom He had confidence. This dear man's heart had evidently been opened by Jesus. We have no record of that blessed work, but here we have the record of one on whom Jesus knew He could rely for the supply of a very important need. What glorious condescension, that the Son of God, the Creator by whom all things were made and by whom all things consist, should ask the loan of a man's house. Through that glorious love-contact of His He had won the man's heart and now asks for his house. He met with a spontaneous assent, and there the Saviour of men instituted that blessed love feast of remembrance, which through all the stress and strain of the history of the church has never ceased; and has been such a means of comfort and uplift to those who do it in remembrance of Jesus. Lord, so completely win my heart, that all I have shall be at Thy disposal. So shalt Thou honour both heart and house with Thy presence.

PRAYER TOPIC:

Special blessing upon those who have, at the point of sacrifice, so nobly responded to the Jubilee Appeal.

Monday, Sept. 14th. Matt. xxvi. 31-46.

"Saying the same words" (verse 44).

No vain repetition this, but rather the vent of an anguished spirit, which, too weary for composition, too crushed for eloquence, finds relief in the same simple words which first gave ease to the soul. "Saying the same words," a significant fact indicative of the possibility of repetition prayer which is not a sign of formalism, but of an intensity of emotion under the Spirit's control. There are times when the soul can only cry repeatedly "O my God." At such times we find escape from self and lose ourselves in God. These are sacred, secret times. Seasons of shut-in communion between the soul and its God. Coming forth from this we can take our place in the assembly to which God has called us and then exercising the gift of prayer, the Spirit will pour forth a refreshing, recreating, rejoicing utterance, void of "vain" repetition.

PRAYER TOPIC:

That our Sunday School workers may have much encouragement in their work amongst the children.

Tuesday, Sept. 15th. Matt. xxvi. 47-58.

"Peter . . . went in and sat . . . to see the end" (verse 58).

Impulsive, restless, turbulent Peter! There was a way to get in (we find it in John's account) and Peter's will found that way. Poor Peter! How he has been calumniated. Yet, in spite of the danger of the retaliation of those against

whom he had raised his sword, he was spurred on by some motive to get as close as possible to the One whom in spite of all his failings, he really loved. Matthew says the motive was "to see the end." There is something singularly suggestive in this. Something more than vague curiosity. Something of sorrowful anxiety, and reverential sorrow. Something of fevered restlessness, of uncertain expectation. A restlessness masked by seeming composure as he sat with the servants. What holy wrath burned in his breast as he listened to the blasphemous, false witness against His Lord. What hopes and fears. "To see the end." What end? The end of His Lord's enemies and his? Would He work a mighty miracle? Ah, Peter, I will not misjudge thee, methinks 'twas love that led thee there.

PRAYER TOPIC:

For a gracious anointing of Holy Ghost intercession upon those in our Churches met together this evening for prayer.

Wednesday, Sept. 16th. Matt. xxvi. 59-75.

"Jesus said unto him, Thou hast said" (verse 64).

The silence was broken as they expected. He was indeed what their words implied. Jesus the Man. In the grip of man, seemingly at their mercy, apparently at the end of His great mission, hounded by religious hate to the tribunal of man, yet He asserted the colossal truth, that He, their prisoner, was none other than their Christ and God. The Son of Man of Daniel's vision. The Head of an everlasting kingdom. Immanuel—God with us. The words of dignified assurance and calm, kingly composure, the noble bearing of their prisoner failed to convince their jealous, prejudiced minds, but their conviction of conscience found vent in simulated righteous wrath, and by the rending of his clothes (the equivalent of donning the black cap), the high priest pronounced the death sentence of the accused. Thus prejudice and priestly pride will ever seek to hurry to death the divine exponent of the simple gospel of the Way of Life.

PRAYER TOPIC:

That the message of the "Elim Evangel" may be richly blessed of God to many needy hearts.

Thursday, Sept. 17th. Matt. xxvii. 1-10.

"In the morning . . . Judas repented himself" (verses 1 and 3).

The Greek word used for "repented" here is not the usual one for repentance, as involving a change of mind and heart, but is rather "regret," a simple change of feeling. The coins once coveted and clutched at eagerly had become as burning, molten metal that scorched the hand that held them. He must get rid of them somehow. What if the Master exercised that miraculous power of His

and escaped from His enemies and started to usher in His Kingdom. Then Judas would have no place. Remembering that by grace only we are what we are, we can seek humbly to learn from Judas that self-seeking always brings its own wretched reward. He, like Jesus and Peter, had been sleepless during the night. The dawn was bedewed with Peter's heart-broken tears, no one can blame him more than he blamed himself; he went out and wept bitterly. Judas was bitter too, but there is no mention of heartbreak or tears. Just regret, disappointment, disillusionment, death. Lord, keep me from self-seeking, that is self-destruction.

PRAYER TOPIC:

That the students in the Elim Bible College may be fully equipped for the great ministry which lies before them.

Friday, Sept. 18th. Matt. xxvii. 11-26.

"Let Him be crucified" (verse 22).

Thus the eternal God maketh the wrath of His enemies to praise Him. It was the tree through which man lost his all in Eden by disobedience. The shameful tree; the tree associated with the curse. "Cursed be every one that hangeth on a tree." Such is the glory of redemption that God planned, that the medium of the curse should be the medium of blessing. He was made a curse for us. He took it out of the way, nailing it to His cross. As the passover lambs were sacrificed, so the fire of the wrath of God fell upon the perfect sacrifice, the Lamb of God who taketh away the sin of the world. Christ our Passover is sacrificed for us. O, help me to understand it. Something of the profound depths of sacrificial love, something more of the heights and depths and lengths and breadths of the Atonement. Holy Spirit anoint Thou mine eyes with eyesalve, that I may see more and more of the love that passeth knowledge.

PRAYER TOPIC:

That much blessing may rest upon all special efforts now being held in our churches.

Saturday, Sept. 19th. Matt. xxvii. 27-44.

"He would not drink" (verse 34).

The character of Jesus from cradle to cross was unimpeachable. Search where they will His enemies cannot find a single weak link in the chain of love. It was the custom for certain ladies of wealth and rank in Jerusalem to provide drugged wine for the nullifying of the pains of the poor victims of crucifixion. This, in due course, was offered to Jesus, but when He discerned its object He would have none of it. He hath a cup to drink that they knew not of. The full cup of the wrath of God. That He would drink to its bitter dregs. O bless His wonderful name! He drank it for me, that into my unworthy hands He might place the cup of blessing. O wondrous cup of salvation, what untold price is thine. Yet thou art mine, the gift of God without money and without price. That I, the guilty one, might take and drink and live. O wondrous love that drained for me the cup of woe, That I the sinful one might drink and love Thee so.

PRAYER TOPIC:

For real power in the open air witness this evening, that conviction may come upon the crowds that gather to hear the gospel.

SPIRITUAL poise is essential to spiritual power. There are many forces that contribute to spiritual poise, and amongst them balanced reading is important. The term "balanced reading" is used to imply the proportionate distribution of time between the reading of the Bible and the reading of other books. The danger, always, is to run to extremes. Some Christians roundly condemn those who open any other book than the Bible. Some read the Bible to the exclusion of other books, while others read other books to the neglect of the Bible. What should our attitude be? There is, as a friend of mine would say, a middle line.

First let us think of the position of the Bible. It is supreme. In language and thought it is sublime; in authority it is final; in revelation it is absolute. The appropriation of its truths, under the personal instruction of the Holy Spirit, is essential to the strength and virility of the Christian. Its principles, applied in the power of the Holy Ghost, provide the only sound basis for Christian practice. Through it "the man of God may be perfect, thoroughly furnished unto all good works." It focuses thought on Christ Himself, the living Word. Neglect of the Bible will result in spiritual weakness, instability, and incompleteness, and will obscure the believer's vision of the Lord Jesus Christ. The Bible therefore should have first claim on our time and first place in our thinking. We shall derive great benefit if we make a habit of reading our Bibles daily, before reading any other book, paper, or letter, and if we take its principles as our guide in every problem. Few Christians will fail to acknowledge in theory

THE PRE-EMINENCE OF THE BIBLE.

Let us see to it that in practice also it is first.

While vigorously maintaining the supremacy of the Scriptures we shall do well to remind ourselves that other books can be a source of great blessing. There have been, and are, men of God who, having given years to patient, prayerful study of the Bible, have set down the results of their study for the benefit of other Christians. Great biographies have been written and have been given to the Church as a precious heritage of inspiration. Books of educational value are available and have power to open the understanding and broaden the sympathies of their readers. Books other than the Bible have a claim on

us that must be recognised, but that must be subservient to the claim of God's own Book.

The benefits of reading are numerous. Perhaps foremost among them are the contacts with other minds that it gives. Milton declared that "a good book is the precious life-blood of a master spirit." Contact with "life" results in stimulus. Mental contact with the vigorous minds of others gives a mental quickening that reacts on the whole man. Books sometimes present fresh aspects of familiar subjects, and thus give us a new grasp of, and interest in, those subjects. They sometimes put before us another's point of view, thus enabling us to see both sides of a question

REAL

Its Balance, Bene.

BY EVANGELIST G

and to safeguard ourselves against fanaticism.

Reading also opens doors into larger experiences. Many to-day are thanking God for books through which they received the challenge of Pentecost, or were introduced to the truth of divine healing. Many, too, acknowledge that God has guided and blessed them, in times of spiritual crisis, through the writings of saintly men.

In addition, reading provides a way of escape from the limitation of circumstance, both spiritual and physical. Oswald Chambers, whose book, *My Utmost for His Highest*, is one of the outstanding devotional books of our day, met a friend who was in a place of depression and spiritual blank. He gave him a list of carefully chosen books and advised him to read them. The friend followed this advice and as a result entered into a new and fuller experience. Just as water poured into the top of a dry pump will help to start the flow of water from beneath, so sometimes reading will help to start the streams of mental and spiritual vigour that seem to have dried up. There are those who are spiritually free and fruitful, but who are limited by physical

surroundings. Shut in by tenements, imprisoned by infirmities, or tied down by duty, they have been able to roam unhindered, in the pages of some book or other. Through reading they have found liberation and refreshment.

The power of reading is immeasurable. Whole generations of Christians have been stirred up by the reading of good books. Finney's *Revivals of Religion* roused a sleeping Church. The biographies of such men as George Muller, Hudson Taylor, and C. T. Studd, came as a challenge to faith and action. Spurgeon's innumerable works still sway the thinking of thousands. Torrey's books are to-day influencing countless lives.

DING

Benefits, and Dangers

GEORGE STORMONT

Our beloved Principal has in *Healing Rays* given a sane presentation of the subject of divine healing that is having a marked effect on the attitude of many to this truth. The list of books that have been a blessing to the Church could be lengthened, and benefits of reading could be enlarged upon, but sufficient has been said to indicate the value of the wise use of books.

In common with other beneficial things, reading has its dangers. Such dangers as the introduction of false doctrine and of erroneous practices will be obvious to all. They should be guarded against by a prayerful dependence on God for guidance in the choice of books. There are two additional dangers which, although not so obvious, are just as real as those already mentioned. First is the danger that books may become a substitute for thinking. For some it is easier to accept ready-made views than to formulate a definite personal opinion. It is necessary when reading to adopt an attitude of mental activity. The reader should hold friendly debate with the writer. He should challenge or confirm the writer's statements in the light of his own experience or previous knowledge of the

subject. Francis Bacon sums up good reading in these words: "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

It is in connection with the reading of biographies that we find the second additional danger. Many readers of biographies

EXPECT EXPERIENCES IDENTICAL

with the experiences of those about whom they read, "God dealt with this man in this way. He will deal with me in the same way." "This man had such-and-such experiences and did certain remarkable things. I want to be like him." These thoughts are, consciously or subconsciously, in the minds of some as they read. In consequence they may be brought into bondage. If God does not act towards them in precisely the same way as He did towards the one they read about, they are tempted to doubt. If their experience does not tally in detail with that of their hero, they are dissatisfied, and oftentimes spiritually crippled.

Let us bear in mind that God's dealings with His children are always the same in principle, but they may be vastly different in detail and method. It has been said that when God made Spurgeon, He broke the mould. I believe that He always breaks the mould when He has made a man. Every believer is a new creation, a special creation. God does not use mass production methods. He does not want us to be Spurgeons, or Finneys, or Mullers, or Studds; He wants us to be ourselves and to yield our redeemed lives to Him for the fulfilment of His special plan for us. Therefore let us read biographies, not as detailed pattern books for our own lives, but as revelations of the principles of God's working with His children, and of the possibilities of the surrendered life.

In closing let us emphasise once more the prior claim of the Bible. It should be the

TOUCHSTONE OF OUR THINKING,

the keystone of our doctrine, and the cornerstone of our character. Remember that we should be "men of one book." This means, not that we exclude other books from our library, but that, having read other books we thoughtfully and reverently accord first place to the Bible.



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

Prophecy.

PERHAPS never since the dawn of this dispensation has such intense interest in prophetic research been manifest among believers as at the present time. The eventful period through which the world has been passing has no doubt quickened thought along these lines, and made many take up the study of a subject which otherwise would have held little if any interest for them. Being, as we believe in the closing stages of this dispensation, such a revival of interest in prophetic questions must be expected, in fact it supplies a significant sign of the approaching climax of this age. Prophecy provides a most fascinating study, and when pursued intelligently and kept in well-balanced relationship to other equally vital truths, should lead to deepened devotion and increased diligence in the service of Christ. Unfortunately, owing to some most fanciful expositions of Scripture to which the study of prophecy has led, and against which reason itself has revolted, there has been in many Christian circles a reluctance to search the pages of prophetic revelation. It is most regrettable that an impression should be created which would prevent God's people from this most profitable examination of the Word of God. The study of prophecy invariably leads to divergent views, yet most schools of thought find agreement possible up to a point. We venture to say that it is only in an atmosphere of patience, toleration and Christian charity that the students of prophecy may tread the pathway of disagreement without friction.

The Power of Pentecost.

It is pitiful to think how much Christianity loses through her people never claiming their Pentecost. If only the hosts of God were led to this, the bitter wail of faithful hearts about the craze for amusements and entertainments would be heard no more. Ministers would not have to struggle, as too many have to do now, to keep the Church from becoming a mere agent for providing the people with recreation and amusement. In the comforts of the Holy Spirit the deep heart-needs of our people would be grandly met. In the joy of worship and communion, and in the gladness of toil, they would find truest happiness. With great joy they would draw water from God's wells of salvation. Christian babyhood would be left behind, and the toys and trifles that please babies would not be needed. They would revel in the gladness of a robust, abounding Christian life.—Selected.

Clusters of Camphire.

Pavilioned in God

By Pastor C. C. W. Boulton

"With me thou shalt be in safeguard."—I. Sam. xxii. 23.

Within the shelter of Thy will,
Blest lesson Love doth teach;
The life thus hid with Christ in God,
No harm can ever reach.

"WITH me thou shalt be in safeguard." Gracious assurance to one whose life was in real danger from a relentless enemy. Especially when it is remembered that behind this pledge of protection lay the mighty arm and the loyal heart of David, all greatly adding to the value of such a promise.

In so many lives there are those seasons when the soul is sore beset by forces that threaten its discomfiture and defeat. Encircled by difficulty, hemmed in with trial the heart craves for the shelter of some strong and sufficient friendship which will form an impenetrable defence against the onslaughts of doubt and despair; a harbour from the fury of the storm; a place of refuge and rest where the spent energies of life may be renewed, and the life may once more regain its vanished sense of security and strength.

It is not cowardice that puts the soul to flight at such times, but a consciousness of inadequate moral and spiritual resources. It is called upon to face forces that are overwhelmingly superior, and unless life is reinforced with new power disaster is inevitable. And so the soul seeks elsewhere that for which it looks in vain in itself.

In times of mental and spiritual crisis there is grave danger of collapse, resistance going down before the persistent pressure or pursuit of things from which there seems no escape. Hopelessness deprives the soul of vision and places it at the mercy of its enemies. Blessed is the one who seeks refuge beneath the shadow of the Eternal Wings, and finds safety within the covert of the Everlasting Arms. Into whose being is breathed the reassuring word, "with Me thou shalt be in safeguard." Glorious moment when the soul awakes to the realisation that "life is hid with Christ in God"; embosomed in the Eternal Love; environed by Infinite Might, and encircled by Almighty Grace.

O Love Divine, into Thy depths I sink,
A soul at rest;
For ever freed from all the haunting fears
That once oppress'd.

O Thou who art from everlasting to everlasting, before whom the mountains tremble as leaves shaken in the wind, I would hide my harassed soul within Thy greatness. Grant unto Thy distressed servant the sense of Thine enveloping strength. Be Thou my Pavilion in the day of trouble, my Stronghold in the hour of swift temptation, my Confidence in the moment of tribulation. Hold Thou me up and I shall not be moved when the floods of adversity and affliction are let loose upon me. Spread Thou the shadow of Thy Presence over me in the time of my perplexity, and when I am in danger of forsaking the path of duty do Thou hedge my way with Thy tender mercy and lovingkindness.

CONSIDER what we can do by means of books. By means of books we can march with the war-worn spearmen of Alexander down beyond the rim of the known world, and watch this conqueror as he rears new dynasties amid the wreck of dismantled kingdoms! We can hear grate on the coast of Britain the keels of the boats of the low-Dutch sea thieves whose children's children were to inherit unknown continents. We can travel afar and thrill to the triumphs of Hannibal as he scales the Alps and rushes down their icy slopes into sunny Italy to threaten the Roman dominion. We can walk with Peary amid ice floes of Arctic seas—go beyond dim centuries and see the banners float above armed hosts and conquerors riding to victories that have changed the course of time—go with Columbus until he touches the shores of a new world, with Magellan as he girdles the globe, with Hugh Miller among the rocks, with Galileo and Newton among star gardens, with Faraday among the universes of atoms and electrons. We can journey on pathless oceans—listen to prophecies of forgotten seers, to dead poets singing to us the deeds of mighty men and the love of beautiful women, to the war horns of King Olaf wailing across the floods, to harps sounding high festivals in forgotten halls. We can sit down with the kings of Nineveh and Tyre, enter at leisure into the intellectual heritage of centuries, see all the kingdoms of the world with the glories and tragedies thereof, and walk with the noblest spirits through the most enchanting regions.

Thus we get some conception of the *power* of a book. And, when we use a book, we see how the hand pulls back the curtain from the events of a life, and helps us travel to the uttermost parts in time and space. We understand how wars that devastated continents rage, without creating a disturbance, in a narrow room. We see how, without moving from a cosy nook or swinging hammock or warm fireside, we can crawl through jungles with an explorer, fight Indians with Custer, or take a flight into the high realms where Shakespeare's marvellous creations flock to meet us and Milton's choral hymns of Paradise peal in our ears.

Consider the good book. A good book is a ship of thought, voyaging to us with precious cargo of truth and beauty. A good book is an artist painting the vision splendid in various colours before the dullest eyes—an orator speaking with power—a soloist singing a song that, passing from itself, enters the memory with great transfiguration. A good book is an author, writing the literature of godliness on the fleshy tablets of human hearts—a jeweller, adorning the mind with

thoughts that give light. A good book is a comrade giving instructions, continuing with us on the intellectual road, in mute fidelity, from childhood to the end of life. A good book is a tailor, keeping the rustle of divine garments in the ear—a musician, building before the eyes of the soul rhythmic palaces of melody—a pilot, guiding away from the shallows into the deep things of life, of history, of love, of God. A good book is a telescope and microscope in one—showing us God's signature, written sometimes large and sometimes small, on every page of this universe—God's vast autograph album. I read of how a woman, whose name has been forgotten, gave a tract to a very bad man—Richard Baxter. It seemed to be a matter of no importance. But Baxter read the tract, and it was the means of his salvation. Then, later, Baxter wrote a book, *The Call of the Unconverted*, which brought a multitude to God, among others, Philip Doddridge. Doddridge wrote a book, *The Rise and Progress of Religion*, which brought tens of thousands into the kingdom, among them, Wilberforce. Wilberforce wrote a book, *A Practical View of Christianity*, which brought a multitude to Christ, among them, Leigh Richmond. Leigh Richmond wrote a tract, "The Dairyman's Daughter," which has been the means of the salvation of uncounted multitudes. And

that tide of influence rolling on through Richard Baxter, rolling on through Doddridge, rolling on through Wilberforce, rolling on through Richmond, on, on, on, for ever and for ever—because of a good book!

No wonder Rufus Choate said, "A book is the only immortality on earth." No wonder Whipple said, "Books are lighthouses erected in the great sea of Time." No wonder Plato said, "Books are immortal sons deifying their sires." No wonder Kingsley said, "Except a living man, there is nothing more wonderful than a book." No wonder Bartolini said, "Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness." No wonder Bulwer said, "A thousand ages were blank if books had not evoked their ghosts, and kept the pale unbodied shades to warn us from fleshless lips."

The freedom of the city, where one walks in crowds alone,
The silence of the upland, where one climbs anear the throne,
The blitheness of the morning and the solemn hush of night
Are in this pleasant world of books for one who reads aright.

Here, pure and sharp, the pictured spire its cleaving point
uplifts;

There, swept by stormy winds of fate, Time's sands are tossed
in drifts;

And I who sit beside the fire, an heir of time and sense,
My book to me, the angel of God's sleepless providence.

The Power of a Book

By
ROBERT G. LEE

"Of
making
many books
there is
no end."
—Ecc.
xii. 12

The good book! Have it as a companion!
Consider the evil book. For evil books

WE NEED A BONFIRE

as consuming as the one in the streets of Ephesus: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts xix. 19).

An evil book! Who can describe the contamination that comes from such a stream of pollution? Who can cause to ripen into righteousness the immature fruit bruised and beaten by such a printed hailstorm? Who can show the tragedy of the blight of such a verbal volcano spewing corrupt lava through green gardens of life? Or who can know fully the overtopping and underlying curse of a profligate book?

A bad book lives on, whenever a copy of that book is read, long after—sometimes even centuries after—the author is in a coffin. The influence of a bad book spreads and persists. The vicious influence runs on in successive harvests of evil. A crushed rattlesnake bites no more. A lion with a bullet through its brain devours no more. A spent bullet wounds no more. But a bad book continues to wound and destroy. It continues to agitate the current of the world's thought and life, planting the seeds of dissolution and misery, chilling religion,

LOWERING THE MORAL TONE.

We cannot reckon as dead the authors who survive in base books. A bad book walks earth's highways and bypaths as a curse. Its image is painted in fast colours; its biography is written in indelible ink, its dirty hands besmirched and besmirching with immoral filth.

There is no worse burglar or robber than a bad book. A bad book cannot repent. If the Devil cannot keep men in ignorance, he will do all he can to poison man's books. A bad book, like an intoxicating drink, furnishes neither nourishment nor medicine. A man who writes an evil book may be followed into eternity by a procession of lost souls, each soul to be a witness against him at the judgment, to show him and the universe the immeasurableness of his iniquity.

You can kill a bandit or imprison a criminal and stop their evil conduct, but you cannot kill the evil started and maintained by an evil book. The influence of a criminal is for but a few short years, while that of an evil book that corrupts the imagination and influences the passions may be for ages. What a scourge is an unclean book! It helps fill insane asylums, prisons, dens of shame. While plagues count their bodily victims by the thousands, a bad book has power to put

TENS OF THOUSANDS

in the morgue of the morally dead—power to bring putrefactions in the land.

A bad book is the most subtle and insidious agent under the dominion of the prince of darkness. Juliet said to Romeo—when she discovered he had slain Tybalt:

Was ever book containing such vile matter
So fairly bound? O, that deceit should dwell
In such a gorgeous palace.

There is much vile matter "so fairly bound." A bad book that is ornately embellished, artistically printed,

sometimes attractively illustrated, is a palace of mental poison. But poison ivy is also pretty. A snake is beautiful. And acid looks harmless.

Reading an evil book is like jumping through a hedge of thorns to get one blackberry—like swimming through fifty yards of sewage to get one teaspoonful of truth—like jumping into a volcano to see whether fire burns. Burned be the book that tries to make crime attractive, hypocrisy noble, and impurity decent! Cursed be the infidel book that summons the Scripture to appear at the bar of human reason, that persuades men to give up the gospel and spiritual religion as a myth, that blatantly declares God is a nonentity, that persuades people to

GIVE UP THE CHURCH

of Christ as a useless burden on humanity's back, that asks youth to give up good morals as an infringement on personal rights and expression!

Bad, woefully bad, it is to think bad thoughts. Evil indeed it is to utter bad thoughts in spoken word. But it is a crime to commit them to paper by way of the printing press. I doubt whether any faculty is so abused by man as that of speech. And certainly the effect of no other discovery or invention is so terrible when put to sinful use as the printing press. It is an awful perversion of power when this most monumental of all man's discoveries for his good is given to the publication of a book whose contents are such as to pervert the mind to evil thinking.

There is the Book of books—the Bible. One gem from the Book of books is worth all the jewels from all earthly mines. This blessed Book have countless hosts found to be "the ladder to heaven's open skies—stairways that lead them to God."

The Bible, settled in its source (Psalm cxix. 89), is a Book above and beyond all books as a river is beyond a rill in reach. The Bible, so sure in its promises (Jer. i. 12), is above and beyond all books as the sun is beyond a tallow candle in brightness. The Bible, so

SATISFYING IN ITS CONTENTS

(Jer. xv. 16), is above and beyond all books as the wings of an eagle are beyond the wings of a sparrow in strength. The Bible, so secure in its guidance (Psalm cxix. 105), is above and beyond all books as an orchard is beyond a roadside weed in fruit-bearing. The Bible, supreme in God's estimation (Psalm cxxxviii. 2), is above and beyond all books as Niagara is beyond a mud puddle in glory.

The Bible, coming to us drenched in the tears of multitudinous contritions, is the Book our fathers touched with reverent hands. The Bible, coming to us worn with the fingers of agony and death, is the Book our mothers stained with grateful tears. The Bible, coming to us steeped in the prayers of myriads of saints, is the Book against which tyranny has issued its edicts, against which infidelity has loosed its blasphemous tongue, against which agnosticism has hurled its anathemas—the Book which many enemies, ancient and modern, have tried to exterminate. The Bible, coming to us fragrant with the faith of little children and expounded by the greatest intellects, is the Book which the dissecting knives of some scientific anatomists whack at—the Book against which some

pulpit and some college snipers aim their ill-grounded propositions, summoning it to appear at the bar of human reason. But

THIS MARVELLOUS BOOK

is still "the Word of God" that "liveth and abideth for ever." And all its enemies of yesterdays and now-a-days have not extinguished one spark of its holy fire nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. To-day this Bible walks more bypaths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any other book this world has ever known or ever will know.

The Bible, possessing the wonder of self-authentication, is infinite in height, infinite in depth. While men have come, and do come, to attack and destroy, the Spirit of Christ comes to validate and to confirm with a divine conviction and with a divine certainty that is incommunicable by reason, and impervious to the assaults of doubt. Time is too short for it. Too narrow the universe for it. It is as deep as the foundations of eternal justice, as high as the throne of the Infinite, as wide as the moral government of God, as enduring as the life of the Almighty. Inexhaustible! Volumes have been written on single chapters—yea on single verses.

Pause a minute! Consider the wonders of the Bible. It is

WONDERFUL IN ITS INSPIRATION,

in its translation, in its preservation, in its unification, in its salvation, in its sanctification, in its consummation. Addressing itself to the universal conscience as no other book does, it creates lives and alters destinies. Speaking with binding claims, it inaugurates worldwide movements and gives birth to immortal works. Commanding the obedience of mankind, it comes into communities of unrighteousness with regenerative force. The plot of heaven-blessed and vitalised soil out of which has blossomed our every social and national blessing, it causes philanthropic and redemptive enterprises together with educational institutions to arise and stand as a tribute to its vitalising power.

And the best we can say, with tongue or pen, is but man's mean paint on God's fair lilies, but man's paste jewels in God's casket of pure gems. Our best efforts to praise it are but disfigurements. For it is the living Word of the living God—the Book supernatural in origin, eternal in duration, inexpressible in value, immeasurable in influence, infinite in scope, divine in authorship, human in penmanship, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality. And to-day, wherever it is read and treasured, it breaks the fetters of the slave, takes the heat out of life's fierce fevers, robs

DEATH OF ITS STING

and parting of its pain. Even as in the centuries gone for ever into the tomb of Time, it unbars to the hastening soul the gates of everlasting delight beyond the grave. Still, as in ages agone, dying martyrs cool their hot faces in its fountains. And multitudes, as

saints in other years have done, pillow their heads upon the one Book which is the softest pillow a dying head can press.

And beware lest we forget that the Old Testament and the New Testament alike tell of Jesus. The name of Jesus, the supreme Personality, the Centre of a world's desire, is on every page—in expression, or symbol, or prophecy, or psalm, or proverb. Through the Bible, the name of Jesus runs like a line of glimmering light. The thought of Jesus, literature's loftiest ideal and philosophy's highest personality and criticism's supremest problem and theology's fundamental doctrine and spirituality's cardinal necessity, threads the great Book as a crystal river winds its way through a continent. Yes, this living Word of our living God magnifies Jesus. And you cannot hold on to Christ and give up the Bible. You cannot believe in the Cross and surrender the infallible authority of the Bible. Faith in the deity of Christ is married to faith in the inspiration of the Bible. All the Bible's analogies, all the Bible's types, all the Bible's pictures, all the Bible's truths are so related to Christ that Christ alone explains them. And the explanation is filled with such

PERFECTION OF HARMONY

in every detail—the relationship between them and our Lord Jesus is so strikingly self-evident—that any discussion of it would be useless. No one ought to have to argue to get folks to see that the diversified and systematic sacrifices of the Jews, the significant shadows of redemptive entity still ahead, the adumbrations of a substance yet to come, were elemental, preparatory, rudimentary, introductory—and pointed to Christ, the Centre to which the faith of mankind, before and since, gravitated. The promises of God to fallen man in Eden and the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps and the light that burns in prophecy mean Christ. Jesus is the vital substance that gives meaning to the Bible's genealogies, meaning to its histories, meaning to its chronologies. Take Jesus out of the Bible and it would be like taking calcium out of lime, carbon out of diamonds, truth out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics: For Jesus alone is the secret of its unity, its strength, its beauty. This is what Jesus meant when He said: "Search the Scriptures; for . . . they are they which testify of Me" (John v. 39).

It is this Christ who is the very essence of the written Word, who says: "Come ye after Me" (Mark i. 17). May we say to Him:

I am willing to receive what Thou givest;
I am willing to lack what Thou withholdest;
I am willing to relinquish what Thou takest;
I am willing to suffer what Thou inflictest;
I am willing to be what Thou requirest.

ASK GOD—NOT MAN!

Archbishop Cranmer says: "If thou be desirous to know whether thou be in the right faith or no, seek it not at man's mouth, seek it not at a proud, glorious and wavering sort of bishop's and priest's, but at God's own mouth, which is His Holy Word written, which can neither lie, deceive, nor be deceived."



Signs Follow the Preaching of the Word—Souls Surrender to the Saviour

CHRIST'S HEALING VIRTUE God Moving in the Midst

Dunfermline (Evangelist H. E. Ward). There is much cause for rejoicing owing to answered prayer during these past weeks. He has wrought miracles of healing for not a few. For one sister who had an operation for appendicitis, and for her mother who had a sudden and serious illness (while her dear one



Dunfermline Women's Meeting Outing

was in hospital) and was restored in one night, a miracle to all who saw her.

Of late God has wonderfully blessed His faithful servant, Evangelist Ward.

Some time ago four sisters of this church followed their Lord through the waters of baptism in the Elim Church, Edinburgh, a Saturday evening being set at the disposal of the Dunfermline church, Pastor Ward preaching and baptising. Each candidate received a precious promise from God's Word.

The women's meeting outing proved a great success, nearly 90 members and friends attending. God blessed them with a wonderful day in the beautiful Highlands of Perthshire. They, too, are praising God for His great goodness in blessing the work among the women who attend every Tuesday afternoon.

On these summer nights the Crusaders are doing splendid open-air work, distributing tracts and "Evangels," thus spreading the "good news."

The Bible studies are times of rich blessing for all. "The work of the Holy Spirit in the life of the believer," and the "Gifts of the Spirit" are subjects which have been blessed to every heart, opening up new light to God's children.

The prayer meetings on Friday evenings are blessed times of fellowship with the Lord.

The breaking of bread services are also seasons of real communion with the Master, God speaking to His children through the Gifts of the Spirit. Times of spiritual exaltation and comfort.

Strangers are being attracted to the gospel services where the glorious Foursquare Gospel of Christ is being preached

in all its blessed fulness. The church is praying for a real awakening in this city, and that God will send back the Principal to do a great work for Him here.

CONVENTION BLESSINGS Inspiring Gatherings

Malvern (Pastor W. Attwood). The recent Convention proved a great time for all the Foursquare believers who gathered at Malvern. Four meetings were held during the day, the first meeting being held in the hall at 11 o'clock, when a good number of people came together to the ministry of the Word. In the afternoon a great open air meeting was held on the Common near the Fair, where many gave witness to the power of the gospel. 6.30 p.m. saw the saints once more assembled in the hall when Evangelist I. R. Moore (Ledbury), and Pastor S. E. Hillman (Birmingham) gave the word. Then the march to the Common again for another open air where many more testified to



Malvern Open-air March

God's wonderful salvation. The church was delighted to see saints from Birmingham, Ledbury, Gloucester, Worcester, West Bromwich and Hereford uniting for fellowship. One of the great features of the day was the Gloucester Foursquare Silver Band; they proved a great help in the open air and the march. May God bless them in this wonderful service for the Master.

ENCOURAGING RESULTS All-Round Progress

Barnsley (Pastor L. H. Newsham). Praise God for marked progress in all branches of work in this church. As the Word is faithfully preached by the Pastor in the power of the Holy Ghost, God's people rejoice to see sinners coming to Christ. Every Sunday evening souls have surrendered to His claims; on one occasion eight hands were raised in response to the appeal.

Times of hallowed fellowship and

spiritual refreshing are spent around the Lord's Table. God is in the midst as the Word of comfort and exhortation is ministered.

The Thursday evening Bible studies are most edifying and encouraging. The Pastor has just commenced a special series of talks on the Holy Ghost. His Personality, Power, and the operation of the Gifts in the Church.

Recently the first Sunday School Anniversary services were held. A happy and blessed time was experienced as the children gave the gospel message in song and recitation. At the close of an appealing address from the Pastor one soul found the Saviour.

An enjoyable time was spent with the children at Cawthorne on the occasion of their summer outing. A splendid tea was provided and a good programme arranged. The day ended with a prayer and praise meeting in the field before the special buses conveyed the happy party home.

The Crusaders are still marching onward 'neath the banner of the King. A cycling band has just been formed to take the good tidings into the surrounding districts. Good progress is being made in the open air meetings. Great interest and attention is manifest by the number of people that crowd round to hear the word and song of testimony, especially during the period when the town was mourning the loss of 58 lives in the mine explosion. Hearts were searched as the message of the Cross was faithfully given.



Barnsley Sunday School at Cawthorne

STIRRING MINISTRY Eight Souls Accept Christ

Birmingham (Pastor A. Longley). "Hark, those bursts of acclamation!" A psalm of praise rings out in the Graham Street Tabernacle as the saints of God sing

For all the Lord has done for me,
I'll praise His holy name.

(Continued on page 592)

SCOTTISH CRUSADER CAMP

Scenes of Enthusiasm at Holiday Centre

After many weeks of planning the great day arrived and we assembled at the Tabernacle with our equipment and stacked everything in order ready for the arrival of the lorry (kindly loaned) which



Open-air Dining

was to convey us to Macduff, 50 miles away. What heaps of everything there was! The good folk of the assembly were evidently determined that we should lack no good thing as far as the inner man was concerned, for tinned fruits, biscuits, cake, jams and jellies, and all manner of other luxuries were piled in delightful profusion everywhere. Colonel Gordon called in to say that his luxurious caravan which he had loaned to me for the holiday had been sent on ahead and would probably be waiting for us when we arrived. This was another gracious provision for which we were to heartily thank God in a day or so.

Then the lorry arrived and everyone, including members of the assembly who had come to see us off, became temporary porters, and quickly loaded everything in its place. A quick roll call and a check of equipment, and with loud cheers we are off! The sun shone brightly and we had a good journey, arriving at Barnhill Farm, Macduff, in the early evening. We went straight to the camping site, and with the help of a local shepherd, who granted us the use of the land free of charge, we soon put the camp into shape. Tents were erected, mattresses filled with straw and everything made tidy. We



(Conducted by Pastor DOUGLAS B. GRAY)

visited the farm near by to arrange about eggs and milk, and found the farmer's wife to be a "believer"—result: milk and eggs half price! The cook and his assistants were appointed for the next day, and after joining in prayer and praise to God for His goodness so far, we turned in—four sleeping in the caravan, and seven in each tent.

We were awakened in the morning by heavy rain, but that did not damp our spirits in the least, and in spite of it the porridge was hot and the eggs and bacon "cooked to a turn," thanks to a little outhouse in a corner of the field where the stove could be kept dry. (Another gracious provision of our Heavenly Father). The heavy rain prevented us doing very much that day or the next, but in the evenings we crowded into the caravan and had a glorious time. A mouth organ or violin solo, a scripture reading, prayer, a testimony and so on, with a grand sing-song. Monday was visiting day, and nearly 50 Aberdeen folk with Pastor Palliser, who was relieving



A Group of the Campers

me, turned up. The weather did its worst and teemed with rain the whole afternoon. Our visitors crowded into the caravan and into both tents. All were as cheerful as possible, however, and gave them all tea, and they went home at last inwardly breathing thankfulness, I'm sure, that they were not as we were!

How we prayed for fine weather! One young man of our party (unsaved) thought it rather silly to pray for good weather, suggesting that God could not possibly interfere with the elements just to satisfy the desire of a few Elim Crusaders. One of our number, however, accepted the challenge—dropped on his knees in the centre of the tent, and there and then asked God to give us some sunshine. "It will be lovely to-morrow," he said (there was no suggestion of this in the sky) "and you will be sunbathing." We

MACDUFF CAMP

Reviewed by
Pastor John Hill

(under whose leadership the Camp was directed)

laughed, but it happened! The next day was glorious, and every other day of our holiday, too, except for scattered showers, whilst all around us in Aberdeen and elsewhere rain fell incessantly—a real answer to prayer which made a great impression on the unsaved young man.

What a happy crowd we were! Eighteen of us. Some from Glasgow and Dundee, the rest from Aberdeen. Each day was filled with joyful fun. Swimming in the splendid Farlain pool, golf, deck-tennis, cricket, football, etc., besides all the (fun)? of preparing meals, peeling potatoes, etc.

God wonderfully blessed our times of prayer and study together, too, and often far into the night from the caravan where I lay I could hear the sound of voices engaged in prayer. It was all wonderfully helpful.

Then lastly we were able to hold some really splendid open air meetings in the district, in spite of official opposition.

The towns of Banff and Macduff adjoin each other, and we had anticipated opportunities of services in each place. When, however, I wrote to the respective town councils for permission to preach in the streets and on the beaches, I was



Helping (?) the Farmer

amazed to receive curt refusals. This seemed to spoil things all together and our hearts were heavy at the thought of being unable to witness; but we prayed about it, and although we felt duty bound

to respect the council's decision, we nevertheless asked God to open the door for services in spite of this. Did He? Yes! and more wonderfully than we had dreamed possible. At first we contented ourselves with marching through the streets singing choruses and giving away tracts, but we continued in prayer and then the miracle happened! We became friendly with the Salvation Army Captain and her assistant, and as the Captain was going on leave she asked us if we would take her open-air meetings in Banff and Macduff! (hallelujah!) during her absence. So God confounded the town council, and gave us our heart's desire in spite of their ban.

With Army lassies in their uniforms

we had four meetings in Banff and one in Macduff (this one right outside the Town Hall!).

We also went to a small fishing village about 7 miles from camp, called Whitehills. We commenced our meeting near the harbour in a street which seemed deserted, but our singing soon attracted attention, and before long we had a deeply interested audience of over a hundred. These people were gripped by our message in a wonderful way. After the service an elderly man came forward and on behalf of the village thanked us for coming; with tears in his eyes he asked us to come again, saying "We are thirsting for this kind of thing." Our hearts rejoiced, and although we had to walk

seven miles home again, we sang all the way!

We held two more services in this village before we came away, each better than the last. My heart yearned to stay among those people and hold a gospel mission for it was obvious that they had never heard the gospel under this fashion before. Perhaps God will even yet open the way; there is a harvest to be gathered there I'm sure! We gave away tracts, gospels and "Evangels," and pray that God will bring them (the people) to Himself through the written word.

And so the camp came to an end only too soon, many of the boys declaring that they would come again next year if such a camp was arranged. •

News from Here and There in the British Isles (continued)

Through the faithful ministry of God's servants a desire to know Christ and the power of His resurrection has been kindled in the hearts of believers; daily they grow in grace as the Word is expounded. Amongst all this blessing it is small wonder that sinners find salvation in almost every meeting, and pain-racked bodies are touched by the Healer Divine. Hallelujah!

A week-end visit of Pastor E. C. W. Boulton has been a blessed time of fellowship, his deep spiritual messages being much appreciated. At the Saturday convention meeting, Mr. Boulton gave a stirring message to the Lord's people. This message was but a prologue to the preacher's words on Sunday morning. As thoughts turned toward Jesus, the fire of the Holy Spirit burned in hearts, drawing adoration—

Unto Him who hath loved us,
And washed us from sin.

The final message at the gospel service seemed to sum up Mr. Boulton's previous thoughts and lead the congregation right up to Christ. Saint and sinner felt the rapier-like thrust of these personal words. The vivid portrayal of the divine Son of God resulted in eight sinners accepting Him as Saviour.

How Much did it Cost?

"I WONDER what she cost?" "Oh, over a million—some say a million and a quarter!" The speakers were gazing on one of the giant Cunarders, as the vessel lay at anchor in the Mersey. It was the largest ship in the world, and the public knew from the Press that the two sister ships were replete with everything that made for comfort, safety, and speed. They were marvels of engineering skill. Their immense size almost dazzled the senses. Articles were written on the quantity of food taken on board for one voyage. It staggered imagination. Then the bunker capacity and the almost incredible coal consumption were dilated upon as wonders of no common class!

Little marvel then that the people in astonishment exclaimed, "How much did they cost?" But it is a far more interesting question to ask, "How much did it cost God to save a soul?" Not being a shareholder in those great ships, your interest is limited to curiosity, but in the latter question, every man and woman in the world is personally interested. It says of man, "Ye have sold yourselves for nought" (Isa. lii. 3). That surely is a bad bargain! A "sold" man is a slave, and the one who has the best of this transaction is the Devil! Another expression, descriptive of the whole human race, is "sold under sin" (Rom. vii. 14). This declaration conveys not only the idea of a transaction of exchange, but the sarcastic assurance of having been "fooled" into a very bad one-sided bargain—completely "sold" in the double sense! And this is man's natural state to-day. Then of some, who had believed God, it is said, "For ye are bought with a price" (I. Cor. vi. 20).

Here then is a sample of the ordinary transactions of commerce. Something sold—something bought, but the important point is that the "something" here is human souls—sold or bought, for a destiny that is eternal! But what was the "price" paid for this latter class? It cost God the parting with His Son from heaven, to bear

the contradiction of sinners against Himself; to endure the curse in order that sinners might escape it (Gal. iii. 13).

And the Son? What did it cost Him? For a while to take on Him a state lower than the angels (Heb. ii.); to lay aside His glory; to humble Himself; to become obedient unto death—even the death of the Cross (Phil. ii. 8); to be made sin (II. Cor. v. 21); to bear the curse in His own body on the tree (I. Peter ii. 24); to cry out at last in concentrated agony, "My God! My God! why hast Thou forsaken Me?" What it cost God's Holy Son, human (or angelic) words will for ever be inadequate to express!

And what was it all for? The answer is simple—MAN! the fallen, sinful, rebellious creature; the hater of his Creator, the enemy of God (Rom. v. 8-10). Ah! the value of one soul is almost as incomputable as the love of God in bearing the cost of its redemption! When we consider that the precious Blood of Christ has been shed for its salvation, it at once puts its value beyond the range of human computation! The Devil has worked his hardest, plotted his foulest, sown his vilest hatred, engaged all the hosts of Hell, and the wicked principalities and powers of the air, and all the wisdom of the "Gates of Hell"—all this, in order to win the soul of man over to his side! Oh! what shall a man give in exchange for his soul? How little he values it at—a mess of pottage, fame, pleasure, debauchery—shame? What part have you in this? Judas sold his Master for thirty pieces of silver. Demas forsook the Apostle Paul, having loved this present world. Tell me, for what toy of earth are you, unsaved friend, bartering away your soul? For a moment of pleasure are you risking an eternity of sorrow and remorse? To-day, if you will hear His voice, harden not your heart. "Now is the accepted time, now is the day of salvation" (II. Cor. v. 1). Believe on the Lord Jesus Christ and thou shalt be saved (Acts xvi. 31).—E. C. Q.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.

- * **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. C71
- * **Blackpool**.—Apartments or board-residence, near the Jubilee Temple, off Waterloo Road; Foursquare member; terms 3/6 two persons. Mrs. Aspinall, "Clare Vale," Lyndhurst Avenue, South Shore. C141
- * **Blackpool**.—Comfortable apartments for the Lord's people, with or without board; liberal table; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road. C130
- * **Bournemouth**.—Bright, Christian guest house, central, every comfort, liberal table; gas fires in bedrooms; moderate inclusive terms; ideal winter residence. Miss Cavill, 14, Campbell Road, Boscombe. C132
- * **Bournemouth**.—Homely apartments, bed and breakfast 21/-, full board 35/-; near assembly, shops and sea; recommended by Elim Crusaders and Elim members. Mrs. Thorne, "Ypres," 127, Shellbourne Road. C138
- * **Brighton**.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60
- * **Cornwall**, Newquay.—Picturesque Christian guest house, sheltered, secluded position; few vacancies for September; highly recommended by Elim Pastors; ideal for winter guests; restful, homely, every attention; very moderate terms; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor. C135
- * **Eastbourne**.—Board-residence or bed and breakfast; terms moderate; comfortable and homely (Foursquare); recommended; every convenience; 3 minutes to bus, 10 minutes to sea. Mrs. Lee, "Astaire Villa," Astaire Avenue. C142
- * **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.
- * **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. C131
- * **Hove**.—Board-residence, quiet, comfortable and homely; few minutes sea; 48/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2381
- * **London**.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C27
- * **London**.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. 'Phone Euston 1193. C80
- * **London**.—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C143
- * **Old Colwyn**.—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelff Road. B2556
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Rollason.—On August 11th, to Mr. and Mrs. R. V. Rollason, the gift of a son, Stephen Allen.

MARRIAGE

Munk: Burford.—On August 22nd, at Elim Tabernacle, Stanley Road, Croydon, by Pastor W. N. Brambleby; Leonard Frank Munk to Florence Evalina Burford, Elim Crusaders of Thornton Heath Church.

WITH CHRIST

Martin.—On July 31st, Mrs. Elizabeth Martin, aged 63, member of Elim Church, Ballysillan, Belfast. Funeral conducted by Evangelist A. R. Burt.

Roffe.—On August 23rd, Louie Jane Roffe "Little Louie," aged 74. A convert from Roman Catholicism, and member of Elim Church, Hastings. Funeral conducted by Pastor A. C. Coffin.

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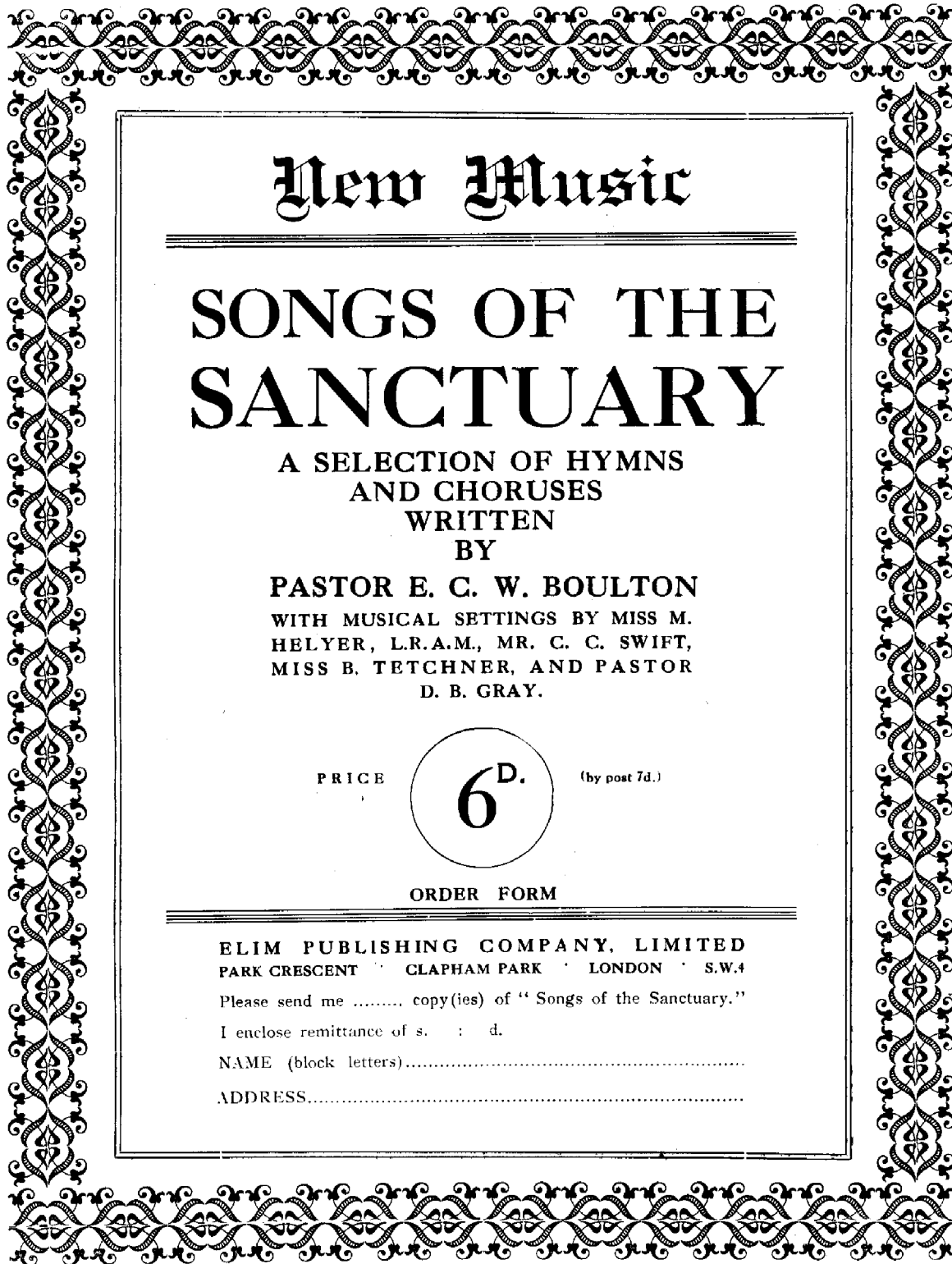
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