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The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 35

AUGUST 31, 1934

Twopence

SAVIOUR

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"I am
come
that
they
might
have
life."

John X.
10.

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"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER

"I will,
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol. XV.

August 31, 1934

No. 35

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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



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Vol. XV., No. 35

AUGUST 31, 1934

Fridays, Twopence

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

X. Eastern Customs of the Bible

Part I—Agricultural Life

TO understand the Scriptures fully a knowledge of the customs of the peoples of Bible lands is necessary and it will be our endeavour to give a glimpse of these in the next few chapters.

We often speak of the "Unchanging East." Not only is change of any kind thought to be inexpedient, it is morally wrong—custom must be adhered to and no new fashions change the dress, methods or homes of the East. This being so, the days of the Hebrew patriarchs have been preserved as it were in amber and we can still study conditions similar in every respect as they were then.

There are three distinctive conditions of Eastern life in Palestine, the bedouin, the fellaheen and the belladeen and most of the Bible characters belonged to one or the other of these classes.

The bedouin are the desert dwellers. They are the sheep masters and herdsmen and they live in low gipsy-like tents of goats' or camels' hair sackcloth, called "houses of hair." Abraham and the other patriarchs belonged to the bedouin.

The fellaheen are the farmers and farm-labourers and they live in the unwalled villages. They have always composed the bulk of the population in all oriental lands and formed the "great crowd" which followed Christ and

HEARD HIM GLADLY.

It must be remembered that the Lord Jesus was unquestionably one of the fellaheen since He was brought up in the village of Nazareth where He lived in the home of Joseph, the village carpenter.

The third condition of Eastern life was that of the belladeen or townsmen. They were the merchants, shopkeepers, scribes and the governing officials. Their dress was more elaborate and their life more luxurious than was that of the fellaheen.

The fields of the fellaheen are not separated, as in this country, by hedges or fences but surround the villages in one unbroken stretch of arable land. When Joshua assigned the lands to Israel by lot, they

were given not to individuals but to families or clans who held it in common and at sowing time these open common-lands were assigned afresh each year by lot among the villagers who possessed oxen with which to plough.

The method adopted was as follows. First the available land was divided equally into as many sections as there were farmers desiring to plough. An ox-goad or sometimes a measuring-line of twisted goats'-hair was used to calculate this division of the land, and a deep furrow or a heap of stones

SERVED AS A LAND-MARK

of its extent. Each of the farmers then put into a bag or "scrip" an object such as a stone or small knob of wood and the presiding officer, usually the scribe of the village, called out the name of the section of land, asking to whom it should belong. A tiny boy, chosen that there should be no possibility of favouritism for, of course, not all the land was equally as good or productive, then placed his hand in the bag, withdrawing one of the objects; the farmer to whom this belonged cultivated that section of the land for the year.

This custom throws light upon those words of David: "Thou maintainest [lit., art taking hold of] my lot. The [measuring] lines are fallen unto me in pleasant places" (Psalm xvi 5, 6).

We, like David, can rejoice that we are apportioned that part of God's great field, the world, where we have the blessings of His salvation. Had we been born into a family in some heathen land we should perhaps never have heard of God's love in Christ!

The land divided, ploughing began. As soon as the early rains fell, softening the hardened clods of earth, the ploughman had to begin his task. Sometimes he would have to plough in the face of rain, hail and even snow and if it be remembered that the fellaheen, when working, was clad only in his cotton under-garment (called "Kamise," the outer garment or "Aba" which was

MADE OF WOVEN HAIR CLOTH

and which was completely waterproof being worn

only occasionally) it will be seen that he had no pleasant task. However, he must sow and plough with the early rains if he would reap with the latter rains for "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" (Eccles xi 4)

Observant readers will have noticed that, contrary to western methods, sowing is put before ploughing. The sower, broadcasting the seed, preceded the ploughman and as he did so some naturally would fall by the wayside or path through the field and some would fall on the stony ground, for boulders are purposely left in the fields to afford the shade and retain the moisture required by the crops. Following him came the ploughman, ploughing in the seed.

Here again it must be remembered that the eastern plough is not of iron like our western ones but is a rudely constructed affair of wood having only one handle and a ploughshare which is simply a sharpened point of wood. Consequently the plough does little more than scratch the surface of the ground but as the soil of Palestine is naturally very productive this is quite sufficient.

With one hand on the plough and the other

GRASPING THE GOAD,

a long rod with a sharpened point at one end and a small iron tool for cleaning the plough at the other, the fellah guides his plough across the field. To look back would be unwise for the plough is so light that should it hit a stone or a root it would be thrown out of the furrow and the handle would probably give the ploughman an unpleasant blow.

Hence the accuracy and point of Christ's words "No man, having put his hand [not hands] to the plough, and looking back, is fit for the kingdom of God" (Luke ix 62).

The plough was usually drawn by two oxen, but sometimes by asses or camels and a poor man who could not provide two animals of the same kind would be tempted to plough with one of each. This, however, caused unnecessary suffering to the animals, especially when a tall and a short animal were yoked together since then the yoke galled both. God expressly forbade the Israelites to plough with an ox and an ass together for one was ceremonially a clean and the other an unclean animal and we are forbidden to be "unequally yoked together with unbelievers" (Deut xxii 10, II Cor vi 14). How can we pull together in life if one is saved and the other not? The yoke will in time become

GALLING TO BOTH:

The goad was used to encourage the animals to further efforts but an untrained ox would be inclined to kick against it. To do so only hurt the more. So Christ, when He gently reproved Saul of Tarsus while he lay on the Damascus road, likens his fierce opposition to Christianity to a wild, untrained ox madly kicking against the goad. "It is hard for thee to kick against the goads" (Acts ix 5). From this passage one gathers that Saul had already felt convicted of the truthfulness of Christianity. Perhaps that day he minded the garments of those who stoned

Stephen and saw that martyr's triumphant death was the day that the shaft of conviction struck his soul. After this illuminating moment, excessive hatred of the Christians was the selfish reaction of his mind, desire to drown all memory of that flashing insight into Truth. Human nature is like that! How many a man tries to drown his conviction of inner failure in drink! But every kick only drove the goad point deeper into the soul until Saul at last met his match, on the road to Damascus.

The yoke was a piece of wood which was laid across the necks of the oxen. Its weight made the animals stoop. When God recalled to the Israelites their

DELIVERANCE OUT OF EGYPT

He says "I have broken the bands of your yoke and made you go upright" (Lev xxvi 13).

What a blessed picture, too, of the man formerly bowed down by the yoke of sin but now freed to walk victoriously upright in the paths of righteousness! Some yokes fit better than others and therefore would be more easy for the animals drawing the plough. The yoke that Christ gives is an easy one and we are invited to take His yoke upon us and pull in the team that is seeking to turn the barren places of men's hearts into plenteous fields bearing the fruits of the Spirit (Matt xi 30).

Most of the fellaheen are very poor so that at the best of times they live from hand to mouth. Consequently in seasons of great scarcity they part in sorrow with every measure of seed they sow. To them it seems like taking the bread out of the mouths of their starving children, especially as a dry summer may mean little reaping. It is with this in mind that the Psalmist graphically says "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi 6).

The Christian, too, has precious seed to sow, the Word of God and the glad news of His love. But

SOUL TRAVAIL IS NECESSARY

before the sheaves of this harvest can be garnered and if we would reap we must water the seed with our tears. Dr. Torrey tells of a Colonel Clarke who had a mission for "down and outs" in Chicago. Drunkards, thieves, pickpockets, gamblers and everything that was helpless used to gather night after night to hear Colonel Clarke talk in his prosy way and would listen to him spellbound, being converted by the score. The secret was that they knew he loved them and nothing conquers like love. Once in the early days of the mission, when he had been weeping a great deal over these men, he got ashamed of his tears. He steeled his heart and tried to stop his crying, and succeeded, but he lost his power! Seeing that his power was gone, he went to God and prayed, "O God, give me back my tears," and God gave him back his tears and gave him wonderful power over those men.

After the grain has been harvested it is threshed. A heavy wooden sledge is made and on the underneath side are fixed sharp pieces of flint and metal. The wheat or barley is then spread out on a prepared

place on the ground and the oxen are driven over the threshing-floor, dragging after them the heavy threshing instrument which not only

EXTRACTS THE GRAIN

from the ear but chops up the straw. It was this threshing instrument which Ornan offered to David as fuel for the sacrifice of the very oxen that were dragging it on that occasion when David proposed to erect an altar in thankfulness for the end of the plague (I Chron xxi 23)

The threshing completed, there followed the winnowing. The heap of chaff and grain was attacked by the fellah with the fan. This was a wooden instrument like a many-pronged fork and it is to this that John the Baptist refers when he says of Christ that His "fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire" (Matt iii 12)

The mingled grain and chaff was flung into the air by this fan and the wind carried the chaff and crushed straw away while the grain, being heavier, fell in a heap by itself close to the winnower. The crushed straw fell a little farther away while the chaff, being the lightest of all, fell in a small heap by itself farther out still. If the wind were too strong the latter would be quite blown away and lost. It was, no doubt, to this that the passage in Isaiah (xli 15, 16) refers when God says "I will make thee a new sharp threshing instrument having teeth, thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away."

THE COMPARISON OF MOUNTAINS

to the huge heap of straw and the hills to the smaller heap of chaff is a striking figure. How often our troubles, which seem mountain high, disappear before the wind of God's Spirit and we find that that which seemed so impregnable was but a heap of chaff after all! Many of us are like the old woman who used

to say, "I have had many troubles during my life, but most of them never came!"

One further process is necessary before the grain can be ground into flour. Having been threshed in such a primitive manner, the grain contains dust from the threshing-floor, small stones, damaged grains as well as the seeds of many wild grasses, including, more often than not, darnel, that unpleasant weed which is rendered "tares" in Matthew xiii. 24-30

Since neither the farmer nor the corn merchant cleans the corn this has to be done by each household as the grain is required. A sieve is used for this purpose and the woman, for this is always done by them, sits on the floor and half fills the sieve with wheat. To commence she shakes the sieve "from right to left six or seven times, till all the crushed

STRAW AND THE CHAFF

that still remain in the corn come to the surface, most of which she is able to gather up and throw away. Then she commences to hold the sieve in a slanting position, and for a considerable length of time jerks it up and down, blowing vigorously across it all the while with her mouth"* This causes the dust and fine grass seeds to fall through the meshes of the sieve, while the blowing disperses the remaining pieces of crushed straw. Finally she carefully goes over the corn picking out any impurities which may still remain.

The tares, when growing, are so like the wheat that it is, even to-day, impossible to separate them. Both therefore have to be left to "grow together until the time of the harvest" (Matt xiii. 30). Even then, during the threshing, some seeds of the tares will get among the wheat and as the taste is very bitter, and when eaten separately or even diffused in ordinary bread it causes dizziness and often acts as a violent emetic, the seeds have to be picked out carefully grain by grain or else the flour will be unhealthy.

* "Everyday Life in the Holy Land," James Neil, M.A.

My Name is Doubt

MY name is Doubt! I walk the earth with soundless footsteps I steal in unawares I speak in whispers I make people afraid

I paralyse the strong arm of business and blur the clear vision of the seer

I enter the house of God, and, using the preacher's voice, I speak words which dim the lamp of hope

I cause good friends to eye each other askance, and listen furtively at closed doors

I creep in as the companion of sorrow and pain, persuading the soul to distrust the safest moorings

I cause the tired pilgrim to throw away his staff and the hungry man to refrain from eating

I stand beside the couch of the one who is dying, and weaving black shadows, cause them to float above his head

I give to the voice of truth an uncertain sound, and cause those who dwell in the temple of faith to distrust its foundations

I visit new-made graves and make those who have just said good-bye to departed love to feel that a better day will never dawn.

I have two sisters who go about clothed in the garb of night. The name of one is Despair, the other's name is Unbelief. They never smile. I always go before them—they never advance until I beckon

I have the serpent's breath and the eagle's wing. I am swift and deadly

I feed on the choicest possessions of life. I am the supreme wrecker of precious things

My name is Doubt!

“He Beheld”

By BEATRICE V. PANNABECKER

And Jesus sat over against the treasury and beheld how people cast money into the treasury —Mark XII 41

JUST as Jesus sat over against the treasury in the days of His life on earth so is He watching the gifts of His people to-day with deep discernment and appreciation. There is no part of our Christian life that more perfectly expresses our spiritual character and our love to God than our giving and the use of our money. From the very beginning the worship of God has always been associated with the recognition of His right in our property.

Cain and Abel in the first act of public worship recorded in the Scriptures brought their best to offer to Jehovah (Gen. iv. 3, 4).

Abraham presented to Melchisedek, whom he recognised as God's High Priest and representative, tithes of all that he possessed (Gen. xiv. 20).

Jacob, directly after his conversion, dedicated one tenth of all his means to the Lord (Gen. xxxii. 22).

Moses established a regular system of tithes which amounted to nearly three tenths. There was one tenth for the maintenance of the priests and Levites, out of which they gave a tenth for the support of the high priest. Then there was

A SECOND TITHE

to meet the expenses of the great annual festivals. And every three years there was a third tithe for the poor. All this was in addition to the silver half shekel which they offered as they entered the Tabernacle, and the regular offerings of the firstfruits and sacrifices at all the public feasts. Yet with all this drain upon their resources they were never poor so long as they were faithful to God in their giving. When in later years the spirit of selfishness and worldliness possessed them and they robbed God of His portion, their land was smitten with blight and mildew, their soil impoverished and the nation reduced to bankruptcy and ruin.

In Numbers vii we read the story of the offerings of the princes of Israel at the setting up of the Tabernacle in the wilderness. It took them twelve days to bring their offerings to the Tabernacle, and required six wagons and twelve oxen to carry the precious tribute of gold, silver, and costly vessels. In these days it would take twelve oxen to drag some of our unwilling givers to the altar of sacrifice.

God loves those who are faithful to their trust—those who give to Him what He requires of them. Liberality was one of the main essentials in the Mosaic system, and as long as they were faithful and systematic in their giving they were heard from heaven, and God poured His blessings down upon them. If the people in Moses' day gave under law with a cheerful heart, surely we under the enlarged blessings of the gospel should rise beyond the three tenths which they gave as a matter of law rather than

A MATTER OF LOVE

Surely the power of love and the impulse of grace ought to prompt us to give all.

Let us see what the New Testament has to say re-

garding our giving. In our text we see the Master sitting down over against the treasury and watching the gifts of the people. “He beheld” how the people gave the money. Can you picture this scene? A man of great wealth with an air of pride and self-sufficiency steps up to the treasury where Jesus sits, and very carefully places a gold coin on the plate, looks about to see if everyone has seen just what he has given, and with a feeling of real satisfaction makes his way home, thinking what a splendid contribution he has made, and how happy Jesus would be to see him give this piece of gold. Following this wealthy gentleman comes a young man, an individual who is quite comfortably situated. He is not wealthy, but he has sufficient with which to enjoy life. All the way to the synagogue he is debating in his own mind just what he would give to the Lord. He knows that the entire tithe belongs to the Lord, and must be given to the house of the Lord, but he is young and possibly has a friend who is in need. His mind turns away from the Lord and His house to the one he loves more than Jesus. The Devil is now speaking to this young man, and says, “Why not divide your tithe and give half to the Master and half to your needy friend, no one will know.” He stops on the road and takes from his pocket his tithe and, after carefully removing one half, places it in his other pocket to give to someone else. He is listening and ready to obey.

THE VOICE OF THE TEMPTER

He comes to the Temple, and as he reaches the place where the Master is sitting he places a portion of his tithe on the plate, keeping his hand well over the money in order that Jesus would not see the amount, and moves hurriedly on, but with a guilty conscience. Foolish man, did he not know that Jesus knew exactly what he was withholding from Him? And so to-day the Master is sitting over against the treasury and “beholding” what you are giving to Him, and what you are withholding. It is not the quantity of the giving but the proportion. Your tithe may be more or less than that of your neighbour because your income is not in the same proportion.

You cannot rob God and live a victorious life. I have noticed from my own observation that when an individual begins to rob God of that which rightfully belongs to Him, the joy goes out of his life, and his very countenance is changed to that of unhappiness and criticism, and soon you find him sitting in the seat of the backslider.

If you are walking in all the light the Lord sheds upon your pathway your purse strings will be loosened. Be well assured that if you are not joyfully and systematically giving to the cause of Christ you are not right with God. Our God is a jealous God and He is also a searcher of hearts. You may think that you are getting away with your robbery, and no one knows the difference—but—the Master is sitting over against the treasury to-day and “He is beholding” what you

are giving and what you are withholding from Him, and one of these days His judgment will fall upon you. When Ananias and Sapphira came to claim the glory and honour of special generosity

WITHOUT THE MERIT OF HONESTY

and sincerity they became the fearful examples of God's heart-searching judgment. If you are withholding, God's judgment will certainly and surely fall upon you.

Giving should be a joy. "The abundance of their joy and their deep poverty abounded unto the riches

of their liberality." "God loveth a cheerful giver." We never find the heights of spiritual happiness until we touch the fountain of sacrifice. "It is more blessed to give than to receive." We never reach the true standard of giving until we give until it hurts, and then keep on giving until it ceases to hurt.

Let us live and give, remembering "that He sits over against the treasury beholding the gifts cast in," and as He sees ours may it be said we cast in the proper proportions "according as the Lord had prospered" us.

How to Use the World

THE term "the world," as it occurs in the Bible, bears different meanings. It may mean this planet, or the Roman Empire, or the Gentiles as opposed to the Jews, or humanity in general, or the unregenerate in contrast to God's people, or the world system, or the world spirit. Again, it may be used of the sum total of things material, visible, material.

Most of these meanings do not concern us here. We are certainly not to use, but rather to avoid, the world spirit, the principles, ideals, points of view, ambitions and motives by which unregenerate people govern their lives.

And there is the world system—the result of man's activities on the earth. We might call it "civilisation." There is the world of politics, of business, of travel, of sport, and so on. Although these things are permeated by the world spirit, we nevertheless have to avail ourselves of many of them, and are often thankful to do so. We are bound to use the world's means of locomotion, the world's trade, the world's discoveries and inventions and mechanical contrivances.

In I Corinthians vii 31 the term "world" would seem to embrace everything that is evident to our senses. Natural relationships are of course also included, in fact, the term would take in all that is incidental to human life on the earth, things neither good nor bad in themselves, but working either for

OUR SPIRITUAL GROWTH

or our spiritual decline according as to whether we use them rightly or wrongly.

Natural interests we all must have. Most of us have to spend the greater part of our lives in earning the bread that perishes or in attending to home duties. In the time-state very few, if any, are fitted to give exclusive attention to spiritual things. Livingstone was doctor and explorer as well as missionary; Carey had his collections of plants and insects; and even the Apostle John is said to have relaxed his mind by amusing himself with a tame dove. Relaxation is a necessity. The bow that is always kept stretched to its utmost limit soon loses its strength and elasticity.

The best purpose served by natural interests is that of sharpening our tools—the powers of body and mind—so that the workman is able to produce better work for his Master. We should choose our interests with this end in view, rather than merely to gratify our personal tastes. Instead of plaintively asking,

"What's the harm?" in this or that, we should ask, "What good is there in it?"

In applying a general scriptural principle to ourselves, our judgment is exercised and our loyalty tested. Our standards of living differ. Luxury is a sin, but we interpret luxury differently. It is a mistake to economise on health and fitness,

"DO THYSELF NO HARM,"

is apostolic advice. At the same time, an earnest servant of the gospel, in his devotion to his work, is almost bound at times to weaken his health through insufficient rest and relaxation.

What is needed is a principle by which to guide our conduct. A principle is better than a law, and is more in keeping with the character of the Christian revelation. A law may tyrannise and cramp; a principle should guide and liberate.

In arriving at a principle in the matter we are discussing we should remember the transitory nature of things material—the fashion of this world passes away, we should try to serve God with the least distraction possible, we are witnesses to an absent Lord; and we are servants of a Master to whom we must one day give account.

We suggest, then, the following principle: Use the world so as to gain ultimately the most profit for spirit, soul and body, both for ourselves and for others. The pleasure that is incidental to such use will be right and proper, and may be helpful.

We are to

AVOID WORLDLINESS

on the one hand, and an unwise asceticism on the other—very few modern Protestant Christians, however, are in danger of the latter! We are to use the things of the world, things material, things visible, things temporal; we are to rest our affection on things above, things spiritual, things eternal.

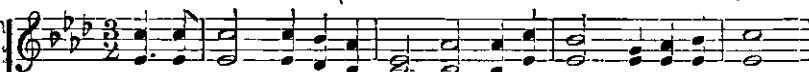
Study Soul-Winning

Make it an object of constant study, and of daily reflection and prayer, to learn how to deal with sinners so as to promote their conversion. It is the great business on earth of every Christian, to save souls. People often complain that they do not know how to take hold of this matter. Why, the reason is plain enough, they have never studied it—Finney.

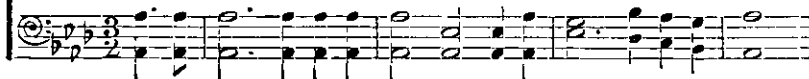
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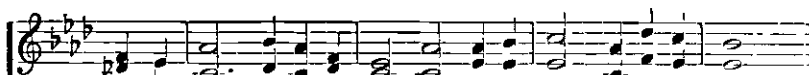
REV R LOWRY



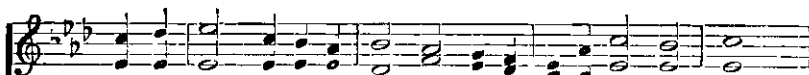
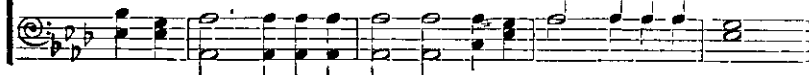
1 All the way my Saviour leads me, What have I to ask be-side,
 2 All the way my Saviour leads me Cheers each wind ing path I tread,
 3 All the way my Saviour leads me, Oh, the ful-ness of his love!



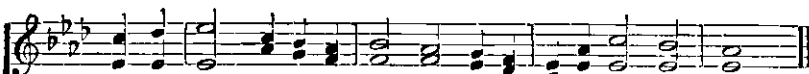
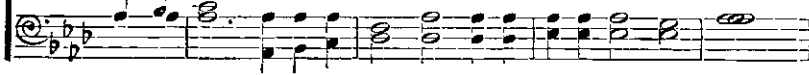
Can I doubt His ten-der mer-cy, Who thro' life has been my Guide?
 Gives me grace for ev-ry tri-al Feeds me with the Liv-ing Bread
 Per-fect rest to me is prom-ised In my Fa-ther's house a-bove



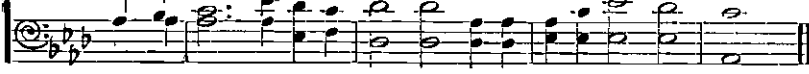
Heav'nly peace di-vin est com-fort, Here by faith in Him to dwell
 Though my we-ry steps may fal-ter, And my soul a-thirst may be,
 When my spi-rit, cloth'd, im-mor-tal, Wings its flight to realms of day,



For I know, what'er be-fall me, Je-sus do-eth all things well,
 Gush-ing from the Rock be-fore me, Lo, a spring of joy I see!
 This my song thro' end-less a-ges, Je-sus led me all the way,



For I know, what'er be-fall me, Je-sus do-eth all things well
 Gush-ing from the Rock be-fore me, Lo, a spring of joy I see!
 This my song thro' end-less a-ges, 'Je-sus led me all the way'



Bible Study Helps

THE HILLS OF GOD.

I. The Hills of Testimony.

Ararat the Mount of the New Covenant
 (Gen viii 4)

Sinai, the Mount of Illumination (Exod
 xxxiv 29)

Horeb, the Mount of Contrasts (I K xv
 xix 11, Acts ii 2, iv 31)

Beatitudes, the Mount of the Manifesto
 (Matt v 1, 2)

Hermon, the Mount of Transfiguration
 (Matt xvii 1, Mark ix 2, Luke ix 28
 29)

II. The Hills of Trial

Moriah the Mount of Obedience (Gen
 xxii 2)

Sinai, the Mount of Tested Loyalty
 (Exod xxxii 1, 15, 19)

Gerizim, the Mount of Accepted Good
 (Gen vii 6, xxxiii 18 19, Deut xxxiii 11,
 12, Judg ix 7, John iv 30)

Carmel the Mount of Fire (I Kings
 xviii 19)

Quarantania, the Mount of Temptation
 (Matt iv 1-11)

III The Hills of Tragedy

Hor, the Mount of Disqualified Service
 (Num xx 25)

Pisgah, the Mount of Eclipsed Distinc-
 tion (Deut xxxv 1-5)

Ebal, the Mount of Elected Evil (Deut
 xxxii 4-13)

Gilboa, the Mount of Frustrated Ambition
 (I Sam xxxi, II Sam 1)

Calvary, the Mount of Rejected Love
 (Luke xxiii 33)

IV The Hills of Triumph

Horeb, the Mount of Destiny (I K
 iii 1, xxxiii 6)

Gilead, the Mount of Reconciliation
 (Gen xxxi 21-25)

Ephraim, the Mount of Attainment
 (Josh xxxiv 30)

Olivet, the Mount of Vindication (John
 viii 1)

Zion, the Mount of Consummation (Isa
 ii 1-5, Mic iv 1-7, Heb xii 22) - J.M.

"That's What I Want!"

Dr. Chamberlain tells the story of a devotee who was converted by his preaching at the sacred city of Benares. This man had dragged himself many miles upon his knees and elbows to bathe in the Ganges. He had a terrible heart-hunger for cleansing. The burden of his sin was more than he could bear. "If I can but reach the Ganges," he thought, "this shame and bondage and fear will be taken away." Weak and emaciated from his long and terrible pilgrimage, he dragged himself down to the

river's edge, and, praying to Gunga, crept into it, then, withdrawing, he lay upon the river's bank and moaned, "the pain is still here!" Just at that moment he heard a voice from the shadow of a banyan tree near by. It was the missionary telling the story of the Cross. The devotee listened eagerly and drank it in, rose to his knees, then excitedly to his feet, and, unable to restrain himself longer, cried, "That's what I want! That's what I want!"

FAMILY ALTAR



The Scripture Union Daily Portions · Meditations by Pastor E C W BOULTON

Sunday, September 2nd. John ix 26-41

"Lord, I believe" (verse 38)

Not only had this man's eyes been opened but his heart had been awakened, till now forth from the depths of his conquered manhood leapt this glorious response to the challenge of Christ. It was a complete and unequivocal answer to the longing of the One who had healed him for methinks the heart of the Master hungered for the possession of this subject of His power. This should always be the outcome of the healed life—unreserved surrender, a recognition of Christ's Lordship, and an acceptance of all that this involves of loyalty and obedience. A heart turned Christward, resulting in transformed conduct and conversation. Not merely the assent of the mind to the claims of Christ, but the gravitation of the whole being towards this new centre, a life swung out into union with the Altogether-Lovely-One.

Monday, September 3rd. John x 1-18

"He goeth before them" (verse 4)

Standing on the threshold of this new day an unspeakably precious sense of sufficiency fills the soul in the light of this comprehensive promise. The pathway through the day is all unknown, lurking perils, hidden snares, siren voices, all waiting to lure from the way of devotion and duty. And yet no dread alarms can seize the soul that pavilions in this promise. It means so much in moments of perplexity and peril. Between those hostile forces and myself stands the Shepherd-Saviour, so strong and unfailing, He "goeth before" not merely to encounter the enemies, but to anticipate the needs, to provision the path, not only to point out the path, but to be the constant Companion. To prepare the sweet surprise, to make streams break forth in the desert, and waters in the wilderness. To make the rough places smooth, and the crooked places straight. To crown the conflict with victory. To apportion the prize at the end of the race.

Tuesday, September 4th. John x 19-30

"I and My Father are one" (verse 30)

What a tremendous statement! What a glorious revelation! The sacrificial life and redemptive death of Christ was all part of that complete agreement which from all eternity had existed 'twixt the Father and the Son. Never a shadow of disagreement had passed over the face of their communion. Every step from the humiliation of the Manger was taken with that sense of the Father's approval. "This is My beloved Son in whom I am well

pleased." On through the bloody depths of Gethsemane, and up the awful heights of Golgotha, the Man of Sorrows passed, only to emerge still in unbroken union with His Father. One in nature, one in purpose, one in power, and one in wondrous consummation when the Suffering Redeemer shall claim the fruits of His triumph on the Cross. It was this consciousness that took Him through all those dark and dreadful days. Happy the believer who can take these words upon his lips in every hour of trial and temptation.

Wednesday, September 5th. John x 31-42

"The Scripture cannot be broken" (verse 35)

Though nearly twenty centuries of criticism have hurled their force against the Book, it still holds sway o'er the hearts and lives of multitudes. It remains enthroned as the prince of books, the fountain which knows no exhaustion, the source from which literature has drawn its greatest and finest inspirations. Its history is one long trail of fulfilment, promise after promise being woven into the life of the nations. "Cannot be broken!" When the age-long struggle against the Bible is o'er, then men and demons shall see how futile has been all their efforts to overthrow the inspired Revelation of God. It cannot be broken because it is God-breathed—it is the Omnipotent thought of Jehovah. For that Word to fail would mean the downfall of Deity. It stands unshaken in its splendid supremacy without a single rival in the realm of literature or lore.

Thursday, September 6th. John xi 1-16

"This sickness is for the glory of God" (verse 4)

And so sickness may be the servant of God. In the school of affliction I may learn things new and old. I am stricken that in my mortal body may be manifest the glory of divine power. I am passing through the shadows of a sick chamber that I may come out into the light of a gracious and God-revealing place of deliverance. This sickness is that I may know Him, and the power of His resurrection, that I may discover the virtue of His touch, the virtue of His breath, the extent of His resources. Out of my helplessness shall come a prevailing cry—a faith-winged petition—a heaven-piercing prayer. Be not fearful, O my soul, thou art in the hand of Him who can make all things bend to His sovereign will. There is no mountain that He cannot move—no cloud that He cannot disperse—no wound that He cannot heal.

Friday, September 7th. John xi 17-31

"Yea Lord" (verse 27)

What a splendid response from the lips of Martha. In the face of death's dreaded power her heart goes out to the challenge of Him whose might was greater than that of the grave. This is the one word that should be found upon the lips of those who follow the Christ fully. The recognition of His Deity and Lordship which this word contains is the foundation of that obedient faith which finds expression in the surrendered and separated life. The Lordship of Christ means the unreserved outflow of the whole being to all that Love claims and commands. And such response on the human side always leads to Love's manifestation. It is in the hour of such calamity that the soul learns the exceeding greatness of that Love upon which it casts itself in its extremity. O that we might meet the challenge of His grace, and prove how unfailing He is to those who wholly trust Him.

Saturday, September 8th. John x. 32-46

"Jesus wept" (verse 35)

Perhaps this is one of the most amazing words in the whole of the Bible. Deity in tears. The Omnipotent overwhelmed with grief. And yet those tears were not the indicators of impotence. It was the manhood of Jesus manifest, showing how deeply akin He is to the sorrowing and suffering sons of men. He is here seen in His humanity revealing how closely He comes to those who tread the pathway of pain. It was because He suffered so intensely Himself that He could weep with those who drunk of the cup of anguish. It is in His sufferings that we are most closely linked to Him. Perhaps there is no hour when we realise the preciousness of His presence, and the reality of His grace, as in our moments of crucifixion, 'tis then that He draws nigh and ministers to our weakened and wearied spirit, and pours the comfort of His restoring touch.

Radiant Revival Reports

(continued from page 558)

bodies. A great hunger amongst the young people is manifest, this is evident by the steady increase in the numbers of those attending the weekly tarrying meetings. Nine have been baptised in the Holy Ghost during the past three months, five of this number being Crusaders.

Recently a glorious baptismal service was held in the Conduit Road Baptist Church (kindly loaned for the occasion), when nineteen believers passed through the waters. Pastor Boulton gave an inspiring message to those assembled. This service proved most impressive. We are also glad to report that the open air activities are being richly blessed of God. As a result of the open air efforts two members of the Fascist Movement are now seeking after the truth. There is indeed a great shout of triumph in the local camp.

WE may read this scripture times without number, and yet fail to grasp its full meaning. I believe that every time we come to it, we can, with the aid of the Spirit of God, receive a fresh revelation concerning Jesus Christ our Lord and Saviour.

Let us now meditate on the unfailing Christ—One who never fails, One who is equal to every demand in life—Jesus Christ the same yesterday, and to-day and for ever.

It is a commonplace that we live in a changing world. The hymn-writer has expressed the thought in the lines of that beautiful hymn, "Change and decay in all around I see, O Thou who changest not, abide with me." Permanence does not attach itself to things material. We are living in days of radical changes—changes in social, political and national affairs—changes everywhere! Depression has left its mark on the country and on our minds. Material things pass away. They are unstable; we cannot build on them. Change and decay is in the world. Present events prove to us that we are living

ON THE EDGE OF A PRECIPICE.

We are living in perilous times, danger lurks on every hand! Things that we thought would be unchanging have proved to be like shifting sand unstable and like the waves of the sea have been driven hither and thither.

We live in a changing world, but thank God, there is One who changes not, there is an unchanging Christ! Such knowledge brings comfort to our hearts. We can take courage in these days. Though events may speak to us of change, we can look up and behold One who remains unchanging. Heaven and earth may be folded up as a garment, yet the Scriptures tell us that ours is an unchanging God. True, we are living in troublesome days, but I believe that the events of these days are drawing men and women nearer to God. How true it is that in a time of depression, in a time of national anxiety the hearts of men and women are turned towards God. We can hear God speaking clearly; speaking through events that are happening. God is calling men and women back to that simple faith. He is urging them to return to the faith of their fathers, to the One who is immovable, unchanging, an unfailing Friend.

If we were able to draw back the veil from the hearts of men and women we would see there a thirsting and craving after God. Who put that craving there? Why is there a seeking after truth? Men and women realise that the material things do not satisfy. They are seeking the truth, which is unseen but nevertheless real. The world is hungering for God, and has never so hungered for Him as to-day. People are seeking **SOMETHING OR SOMEONE**

who will lead them back to the place of prosperity in God. We who have an experience of saving grace

Jesus the Same Yesterday

A Sermon by Pastor J. R. KN

Jesus Christ the same yesterday,

have at our disposal the means of helping those who are seeking after truth. We have within our reach, in our hearts, and in our minds, the very message that will be the means of salvation to those who are seeking after God. The Word of God tells us that Jesus Christ can deal with the deepest need of the heart—that He can satisfy the greatest longing, and that He can meet every demand of the soul of mankind. How can we lead humanity back to Christ? Only by bringing before them One who will never change, by giving them One who will never fail, by declaring to them the glorious message that Jesus Christ is sufficient for the salvation of the soul, that He can meet every longing, and can satisfy every demand. If Christ has satisfied your need tell the message far and wide. Christ only and only Christ can satisfy to-day. Our circumstance may be a very dark one, but it is not beyond the power of the reach of Jesus Christ. He can do what is impossible to man.

The Word of God brings us to the place where we realise the greatness of the One whom we serve. The outstanding fact of the Christian religion is that Jesus Christ is its beginning. His entrance into human history was the beginning of a new era. We read Jesus Christ—"yesterday." When we begin to consider this statement we are led back beyond the creation of man, beyond the creation of the world, into eternity. We are dealing with something which seems to be

BEYOND THE REACH

of our finite minds. John declares "In the beginning was God." In that statement we have something beyond our reach. We are plunged into eternity. And there we see Jesus Christ in the beginning with God. Can we understand such doctrine?

Let us now consider something we can more easily understand. We have already said that Jesus Christ is the beginning of the Christian religion. We are told that "in the fulness of time" He came to a yearning and expectant world, that He might deal with the sin question, lifting men from its bondage. When He was needed most God sent forth His Son and Jesus Christ was born into this world. It is common knowledge that Jesus Christ lived on earth. He would be a strange man who denied the historicity of Christ. Both the Word of God and history tell us clearly that Jesus Christ lived as a man. He came into the world

Christ To-day, For Ever

T (Elim Tabernacle, Liverpool)

To-day, and for ever—Hebrews xiii 8

born in humble surroundings and lived in humble circumstances. During His youth He worked in the carpenter's shop and doubtless earned His daily bread by the sweat of His brow. At the age of thirty He was anointed with the Spirit of God and went forth declaring a new God-given message, declaring that the kingdom of God had come within the reach of all. Yearning, expectant hearts received the message with gladness, for it told the good news of the grace of God—God coming.

INTO CONTACT WITH MAN,

seeking to lift him out of his degradation into a place of blessing. The writers of the Gospels tell us that Jesus Christ went about doing good, and healing all that were oppressed of the Devil. During His ministry He came into contact with the religious people, and their hatred was such that they sought to take His life ultimately they crucified Him. A study of the life of Jesus Christ reveals that He was a man who left an impression wherever He went. There are three outstanding things connected with the Christ of yesterday.

1 His preaching

Jesus Christ was anointed of God to preach the gospel. He came with the good news of man's redemption. As He preached He spoke words that told of the forgiveness of God, how that God was able to cleanse men and women from sin. He preached the gospel of repentance. If we would seek to enter into the kingdom of God we must repent and be converted. His words to Nicodemus were "Except a man be born again He cannot enter into the kingdom of God." To the man who had been crippled for years it was "Thy sins be forgiven thee." What joy came into the heart at the knowledge of sins forgiven! Jesus Christ had come with a message of deliverance, and many were delivered from the bondage of sin by the message of Jesus. Never man spake like this man!

2 His personality

Behind the preaching we have the man—a personality that appealed, attracted and held. He inspired men to go forward with a message of salvation.

THE SECRET OF HIS INSPIRATION

was His personality. He stood there in the midst of sin and wickedness, a Man untouched by the evil of

His day. He was in the world, yet there was no suggestion of worldliness in His life. As a Man He drew others to Himself. They found that in Him there was the living energy of the fulness of God. John declares "And we beheld His glory as of the only Begotten." He was attracted to this wonderful Man. On his mind was stamped an impression that could never be removed. He realised that Jesus Christ held the secret of victory over sin, the world, and the Devil. Such power will draw men. Jesus Christ came declaring that He could liberate from sin, and release men and women from the grip of the world. His message left an impression. Those who followed Him realised that His presence was power. When He declared "It is expedient for you that I go away" their hearts were heavy, for they thought that they would be robbed of that power. But did He not send One in His place, even the Comforter? The Man Christ Jesus was One who drew others to Himself, as He had declared "I, if I be lifted up, will draw all men unto Me." He drew men unto Himself when He was upon earth, and He is still drawing men and women.

3 His principle

We pass from His personality and look at His principle in life. He was a man of principle—upright, honest. The greatest principle in the life of Jesus Christ was the principle of love. Did He not say that we ought to love our neighbours as ourselves and that "Men ought rather to love one another"? This is

THE PRINCIPLE OF JESUS CHRIST

Why did He come into this earth? In order that He might manifest the love of God. Why did He go to the Cross of Calvary? In order that we might know what God's love was for mankind. At Calvary's Cross the love of God is shown to men and women. In Jesus Christ and His principle of love there was a sufficiency to meet every demand of life. Never, in any circumstance, do we see His love failing. When He died on the Cross with His enemies gathered round mocking at Him, Jesus Christ, dying in agony, cried "Father forgive them!" There we have a manifestation of the love of Jesus. The Christ of yesterday was a Man who drew others to Himself. He came with a love that has lighted the pathway of many. He has come as "the Light of the world."

If we are to understand Christianity aright, we must know this Jesus Christ. The writer declares that Jesus Christ is the same to-day as yesterday. We must be acquainted with the Christ. To know all about His life is not enough to help us meet the problems of life. We need not only a Christ that has died, but a Christ that is alive for ever, a glorified Christ! This is where Christianity gets its power. A living Christ is the force in our lives. If Christ be not raised again from the dead then we are of all men most

(Concluded on page 560)



Grace is the passion of God to bless

Home-call of Dr. Stuart Holden.

WE much regret to learn of the death of Dr. Stuart Holden, who for twenty-nine years had been vicar of St. Paul's, Portman Square. As a staunch and stalwart evangelical preacher, he maintained a ministry which stood for the truth and experience of salvation through Calvary's Vicarious Sacrifice. Although bound by conviction to the Anglican Communion, yet in Dr. Holden we recognised one of these prominent personalities of the pulpit that belonged to the whole Church of God. His spiritual sympathies were large, his religious outlook liberal. Therefore his removal is a loss not only to the English Church, but to all who own the name of Christ. For many years he was identified both with the Keswick and Second Advent movements, being one of the most widely known and highly respected preachers on their platforms. As a writer Dr. Holden has made many splendid contributions to devotional literature. His books will serve as lasting memorials of one who stood in the front rank of Christian teachers and preachers. In days such as these the Church can ill afford to lose leaders who hold the truth as faithfully and fearlessly as did Dr. Holden. We thank God for the inspiring example and the fragrant memory of such men, they leave behind an imperishable spiritual legacy to their brethren.

The Salvation Army.

FOR this great evangelical movement the present week is one of momentous decision as the High Council will meet to choose their new General. Many hearts the world over will be anxiously and prayerfully awaiting the result of deliberations of such great consequence. It is obvious that the leadership of a movement of such magnitude as the Salvation Army, entailing as it must tremendous responsibilities, calls for courageous faith, consecrated determination, and almost exhaustless powers of endurance. The Salvation Army was born of the spirit of noble enterprise and holy, heroic adventure, of which William Booth, its Founder, was such an eloquent and inspiring example. We have no doubt there are those who possess the necessary qualifications to lead this great work of God to still greater achievements in the future, and who will uphold the glorious traditions of the past. We earnestly pray that those responsible for such an important appointment may be definitely and unmistakably guided of God.

Whispers from Within the Veil.

The Sovereignty of the Spirit.

By Pastor E. C. M. Boulton

"The Spirit said"—Acts viii 29

"The Holy Ghost said"—Acts xiii 2

"The power for holy service
Is intercourse with God."

THEN in those days of pentecostal glory the disposition of God's workers was not left to the discretion of the apostolate alone, this was the province and prerogative of the Holy Ghost Himself. The Church at this stage had not lost her virgin vision, she recognised and respected the presence and the presidency of the divine Spirit. She was not only ready to receive His power, but also willing to submit to His administration. "The Spirit said!" This meant the end of all argument, the cessation of all controversy, to this Church of the latter rain.

When the assembly of the Lord hears the Voice from on high she shall no longer be in danger of losing her spiritual savour. It is "the Voice" that is fundamental to the wellbeing of the Church. And is this not exactly what is lacking in our Christian fellowship to-day? It is the voice of the Spirit that will put an end to our hesitancy and uncertainty. It is the God-breathed communication that will give poise as well as power to our corporate witness. This must result in the enlargement of our inward horizon—the emancipation of our creed-bound, convention-gripped thought, the cleansing of the temple of desire. Such revelation of the divine mind will supply that controlling and compelling motive that makes for progress and prosperity. Armed with such authority and assurance the Church of Christ will move forward with decision and determination to the goal. These portentous and pregnant utterances of the Holy Ghost will at least strip her of that belittling self-complacency, of that insipid spirit of neutrality. Alas, too often the voice of carnal expediency is found swaying the councils and influencing the policy of the Ecclesia of God.

But are we afraid that the Spirit will speak some exacting, inexorable word that will leave us stunned and speechless? Such revelation may result in self-emptying 'tis true—that Voice may summon to the Cross. But why should we fear? Let us stand prepared to answer the call when it comes. God will command to some splendid crusade, to some holy enterprise, worthy of those who have enlisted beneath His banner.

O Spirit of Eternal Truth, speak Thy message in my heart. Cause me to cherish Thy Word until all its wondrous intent is inwrought within this life of mine. Let not the sounds of earth rob me of this inward theophany, this glorious manifestation of Thy Will. Teach me

"In stillness of soul to worship,
For so oft we've so much to say
And words just hinder the message,
Which God would to us convey."

Revival Scenes in East London

AN eloquent testimony is being borne to the enduring nature of Principal George Jeffreys' work by the unparalleled revival scenes that have been witnessed in the great marquee during the last ten days. It was in this district in 1924 that the Principal conducted the great campaigns resulting in the establishment of a network of powerful Elim Churches which have been under his leadership ever since. Tremendous crowds are again flocking to his services, signs and wonders are accompanying the message and the big tent is packed with besieging multitudes, many standing around. The following report is taken from the *Barking Advertiser*, 18th August

Great Revival at Barking

Principal George Jeffreys' Campaign Conversions, Crowds and Cures

Remarkable scenes are being witnessed at the huge tent in London Road, Barking, where Principal George Jeffreys, the founder and leader of the Elim Foursquare Gospel Alliance, is holding a great revival and divine healing campaign. Although the services which commenced on Wednesday of last week, were well attended from the start, their success has outstripped some of the most sanguine expectations. Crowds have flocked to the meetings from all parts of the district, and the marquee, which seats about 3,000 people was full to overflowing. Mr. Jeffreys, who is assisted by the Revival Party, consisting of Pastors R. E. Darragh and J. McWhirter, with Mr. Albert Edsor at the piano, goes all out for conversions. His is a gospel of the miraculous, but he emphatically affirms that the greatest miracle of all is when men and women are brought into definite and saving contact with Christ. In every meeting hands have been raised in token of decision for Christ.

Many have been attracted to the meetings by reports of definite cases of physical healing in answer to prayer and following the laying-on of hands in obedience to Scripture. There have already been a number of striking examples, the most remarkable being that of a lady who was carried into the tent on a stretcher on Sunday afternoon, having left her bed for the first time since the end of June, and who came to the evening service and walked down the aisle unaided. A Bournemouth man was prayed for at the divine healing service on Thursday afternoon, and his written statement read by the Principal at a similar service on Sunday afternoon told of complete deliverance from total deafness and a growth.

In the scenes enacted and in its results, the campaign is on a parallel with those conducted by Mr. Jeffreys in 1924, when the largest halls in the district could not contain the crowds.

YOUNG LIFE PROMINENT

The meetings are characterised by a spirit of freedom combined with reverence, and the whole atmosphere is one of life. A noticeable feature is the large per-

centage of young men and women, and another is the way in which people of all kinds and all classes are drawn together. The hearty singing of tuneful choruses and well-known hymns give way to rapt attention when the Principal gives his address. Mr. Jeffreys, a Welshman, speaks with a pleasant musical voice. He preaches powerfully and logically, taking his hearers continually to his one court of appeal, the Bible.

At every meeting testimonies continue to come in bearing tidings of extraordinary healings from all manner of ill-health, diseases and disablements. Some relate to former campaigns.

Does Principal Jeffreys' Foursquare Gospel Work Last?

What an Editor of the Secular Press thinks

The following testimony is taken from the Editorial column of the *Barking Advertiser*, 18th August

AN EVANGELISTIC CAMPAIGN

Some ten years ago Barking and the surrounding district were stirred by a series of revival campaigns of a rather unusual nature which were conducted by a shy young Welshman. The dominant note was evangelistic, with a much more powerful appeal than is common to such meetings. But that was not the chief reason which caused people to queue for hours outside the largest halls in the hope of getting a seat. It was because the revivalist George Jeffreys included in his ministry praying for the sick and afflicted, and the laying-on of hands as in New Testament days.

The results were so marvellous that it was said the Acts of the Apostles were being repeated. Many definite cases of healing took place, and it is good to hear the present-day testimony of these joyful people that they are still healed, ascribing the whole credit to God. This was by no means the sum total of the welfare to the district from the campaigns. Barking benefited socially and morally, for among the hundreds who professed conversion were some of the worst characters of the town.

THE "NINE-DAYS' WONDER"

It is evident that Mr. Jeffreys, revisiting Barking to conduct a similar campaign in a huge canvas tabernacle, still proclaims a gospel of miraculous healing, for similar results are taking place. Several people have already testified to marvellous deliverance from disease and infirmity, and many have proclaimed their conversion. Critics were plenty in 1924. Scorn was poured upon all who identified themselves with the movement. The work was described as a "nine days' wonder," but it has become a ten years' wonder. A number of churches subscribing to the Foursquare Gospel have been established.

The present campaign appears likely to leave a mark in the history of the district, for crowds are still coming to hear Principal Jeffreys—he is Principal of the Elim Bible College—and many appear to have received spiritual benefit.

“Hallowed be Thy Name”

By SARA ENDICOTT OBER

“IN the beginning God” (Gen 1:1) Finite mind reels as it tries to conceive that beginning—looking back beyond the limits of history, through ages, eras, æons, cycles, into eternity. And it is the greatest assurance to know that in the beginning was God—that He is now, and ever shall be, even when this earth shall have passed away, when the heavens are no more, and the elements shall have melted “with fervent heat,” God lives for evermore (II Peter iii 10). He is the Alpha, and the Omega—“the First and the Last” (Rev 1:8). In that beginning also was the Word, “who was with God and was God” (John 1:1), speaking out God’s very heart of love. In the beginning also was the Holy Spirit, brooding over chaotic voids, densest darkness, quickening them into form, light, life (Gen 1:2-4).

In the Scriptures several different words are used as names of God. Always, from the earliest days of man’s existence on the earth, owing to

HIS CONSUMING LOVE FOR MAN.

God has sought to reveal Himself to man. This is one of the reasons He has called Himself by different names. A meaning attaches to Hebrew names, and by taking different names God sought to reveal more fully His character to the men and women He loves. But wicked men have seized upon this use of different names and made it into an argument whereby they try to convince men that God speaks falsely when He tells us that the first books of the Bible are the words of God written down with infallible accuracy by Moses by the inspiration of God. It never seems to get into their dull minds that God might choose to call Himself by various names. This is not to be wondered at. They are natural men, and to such men the things and words of God are foolishness. It seems to them in their foolishness that the change in the use of a name for God shows a change in the author of the writing. How dark indeed are the minds of worldly wise, deeply learned men who have not been born of the Spirit.

The primary name for God was Eloah, with its plural Elohim, signifying the Creator, or the Strong One. The Arabic name, Allah has also the same meaning. It is used thirty-two times in Genesis.

Another primary name, Jah or Jehovah, means to be, to exist, or the self-existing God. This was held in such

REVERENCE AND VENERATION

by the Hebrews, that they avoided pronouncing it, considering it too sacred for utterance. They substituted the title Adonai, meaning Master, in its place. It was originally written without vowels, J H V H, and was called the “unpronounceable word.” Whenever the word LORD is written in capitals in the Scriptures, Jehovah is meant.

Two parties of scriptural writers or students termed the Elohist party and the Jehovist party have

disputed over these primal names. The Elohist code dates from Genesis 1:27, and was called the Book of Origins, the Priests’ Code, and the Law of Holiness. A portion of Leviticus, from the seventeenth to the twenty-sixth chapters are in this code.

Both names are used all through Genesis, into Exodus, to the sixth chapter, when Moses learned to know God as Jehovah, although to the patriarchs, He had been known as El Shaddai, God Almighty. The name Jehovah is used uniformly in Exodus, in most of Leviticus, Numbers, and Deuteronomy, and also in the first part of Joshua. It is also used in the first, third, fourth and fifth books of Psalms, and throughout the Prophets.

The plurality of Elohim caused great controversy among worldly-minded Bible students, and critics. Some regarded it as indicative of ancient polytheism, and others that the Hebrew divinity was like heathen gods. But to the spiritually-minded it indicated

THE TRINITY OF THE GOOHEAD.

It went to prove the divinity of Jesus Christ, and of the Holy Spirit, and established their presence with God in the beginning, and throughout the ages. This belief is borne out by scriptural authority.

In the Psalms, Moses and David used chiefly the title Jehovah. But in the second book, Elohim is mostly used, and Asaph with the Korahites used this title.

The names of God in the Old Testament denote a progressive revelation of divinity to men, as representing distinct characteristics of God.

El Elyon—the Most High God, the Creator (Gen xiv 18-24)

El Shaddai—God Almighty (Gen xvii 1-10)

El Roi—God Seeth (Gen xiv 3-16)

El Eloe Israel—God, the God of Israel (Gen xxxiii 19, 20)

Immanu-el—God with Us (Isaiah vii 14)

The patriarchs knew God, and obeyed and worshipped Him, but Abram had a closer relationship with Him, and such faith, that he left kindred and country, “going forth, not knowing whither he went” (Gen xii 1-9, Heb xi 8-10). Through Melchisedek, King of Salem, he attained

A NEW COMPREHENSION

of God, as El Elyon, the Most High. Later he learned to know Him as El Shaddai, God Almighty (Gen xiv 18-24; xvii 1-9).

God in His infinite compassion and mercy has often revealed Himself to the humble and lowly. So to poor outcast Hagar, bondslave and concubine, He came as a helper. She learned that God seeth, and named the place where she met Him, El Roi, and her child Ishma-el, God heareth (Gen xiv 3-16).

Fugitive, homeless Jacob discovered in the wilderness that he could not drift beyond God’s love and care. He visioned the ladder of faith and prayer, the

angel-linked means of communication between God and man. He found there Beth-el, the House of God (Gen xxviii 11-22) Years after when there wrestled with him the unseen One, his victory transformed him from Jacob, the supplanter, to Isra-el, one who had "power with God and man" He named that holy place Peni-el, the Face of God (Gen. xxxiii. 19, 20) At Shechem, Jacob

ERECTED AN ALTAR

and named it El Elobe Israel, God, the God of Israel (Gen xxxiii 23-32)

There are seven Jehovistic names of God in the Old Testament —

- Jehovah Jireh*—The Lord will provide (Gen xxii 14)
Jehovah—The Great I Am (Exod vi 2-4)
Jehovah Nissi—The Lord My Banner (Exod xvii 15)
Jehovah Shalom—The Lord send peace (Judges v 24)
Jehovah Rapha—The Lord who healeth (Exod xv 26)
Jehovah Tsidkenu—The Lord our Righteousness (Jer xxiii 6)
Jehovah Shammah—The Lord is there (Ezek xlviii 35)

Divine Life

By HENRY PROCTOR, F.R.S.L.

THE late Dr A B Simpson made great progress in the resurrection life for spirit, soul and body, through his own experience as well as that of others His very useful book *The Lord for the Body*, throws great light on the life that has to be lived after healing And first it is to be observed that the act of healing is continuous, a life to be lived, day by day in full dependence upon God This fact is expressed in Dr Young's translation of Exodus v 26, "I the Lord am healing thee"

It is a life of constant habitual dependence upon Christ for the body, moment by moment abiding in Him, for our physical, as well as our spiritual need, and taking His resurrection life and strength, for every breath and every step I have been so much afraid since my healing, to count upon my strength. I do not consider myself strong It is counting myself as good as dead, living each day as though it were a supernatural gift, by the moment taking His life Even when God does heal us there is so much danger of our getting to depend on the feeling of health and strength that we have, instead of taking it freshly from God, the Fountain of Life

God's highest method of working is still, to put into human bodies, a kind of physical energy, for which there is no accounting, apart

FROM THE HOLY SPIRIT.

So it was with Samson in his great feats In each case of his most wonderful exercises of physical strength, and energy, it was because "the Spirit of the Lord came mightily upon him" He was charged with celestial dynamite.

David's physical prowess was not due to himself, but to the divine strength which filled his body, with power from on high This power is still available for us There is nothing in which He cannot help His energy can be used for every department of our being The more we ascend on the spiritual plane, the more directly are we in touch with all the sources of the divine, and supernatural life, which centre in Christ the living One, and the Fountain of life to all who abide in Him We must first be yielded to our God, in complete submission to His will, and then only are we able to stand, on the ground of faith, and

claim our blessing, not merely because we want it, but because He wills it So long as we want blessings for ourselves, they are selfish blessings, but so soon as we relinquish our rights and our claims, and take everything only for Christ, then we can take anything from God, because it is for God we are taking it The surrendered life is the only safe life Letting go is twice possessing This is clearly indicated in

THE CASE OF PAUL.

He had little or no physical life of his own, but was living upon the supernatural vitality of Christ, renewed day by day His own life was mortal and frail, and always ready to die But when all his powers failed, there came directly to him the life-giving influence of the Holy Spirit pouring fresh life into his body, sufficient to cover all his needs It was in proportion as he laid down his own life, that the life of Jesus quickened his mortal flesh In reliance upon the life of Jesus, he was better equipped for his work than the most robust health could make him Paul's health was a divine strength given in human weakness, "When I am weak," he said, "then am I strong" So must we remember always that Christ is our life, and He must be depended upon for strength Moment by moment reckon your own body as good as dead, and draw all your strength from Him Christ our life means the continuous inflow of a river of life from the indwelling Christ Christ in you means the incoming, and indwelling of a new personality It is a new man inside the old But this treasure of His life we have in earthen vessels, fragile vessels of clay "that the excellency of the power may be seen to be of God, and not of ourselves" (II Cor iv 7) Even our own faith must not be depended on He teaches us to throw away the faith we have, and take God's faith instead, to live by the faith of the Son of God (Gal ii 20)

We need never die of disease, for the Lord will preserve us from all evil; He will preserve thy life (lit) and "thou shalt come to thy grave [if at all] in a full age, like a shock of corn in its season"

We recommend the book *The Lord for the Body*, from which much of this article is taken

RADIANT REVIVAL REPORTS

Victories of the Word—Showers of Latter Rain

NEW SUBJECTS FOR THE KINGDOM

Melting Ministry

Barnsley (Pastor J. R. Knight) All praise be to God for His continued blessing upon His people in this Church. More precious souls have been born into the Kingdom since our last report.



Pastor J. R. Knight

The Thursday evening Bible studies, by Pastor Knight, on Evidences of the New Birth have proved most effective, proving that life abundant is the experience of every born-again believer. On Saturday and Sunday evenings open air meetings are held in the market place, where the Word goes forth in testimony and song.

Good numbers are attracted to these gatherings—many of the listeners joining in the praises of the Lord's people.

Following the Sunday morning prayer meeting times of spiritual refreshing are enjoyed as the saints gather round the Lord's table. In remembering the death of our blessed Lord, the deep truths of God are revealed in resurrection power. On a recent Thursday evening Pastor Thomas from Blackpool ministered the Word in sermon and song. The hall was full of rejoicing people. As the Word went forth in the power of the Holy Ghost, the congregation was lifted into fellowship with the Eternal God.

Another special service was taken by Miss Coles of London, the theme being The Wonderful Grace of our Lord. The Holy Ghost melted and searched the hearts of all as the scenes of prison life and the work of the London Crusader Choir amongst those who are in the cruel bondage of sin and Satan were portrayed. Prayers ascended to God on their behalf, that Jesus would break the fetters and bring them into glorious liberty. An added joy to these services were the solos rendered by Miss Coles, telling of a precious Saviour's love. The Crusaders are also active in the King's service, taking the good news of sins forgiven into the highways and byways, by testimony, song and tract distribution. Pastor and Mrs. Knight have also commenced special ministry to the children.

ILLUMINATING BIBLE STUDIES.

Pastor P. N. Corry at Aberdeen.

Aberdeen (Evangelist S. Penney) Like the apostle we, who had the privilege of

hearing Pastor P. N. Corry both in his Bible School Lectures and in his addresses in the church, can say "We thank God upon every remembrance of him." Every morning at the Holiday Home an expectant audience gathered to hear Mr. Corry expound the wondrous truths from Paul's Epistle to the Ephesians. For some of us he shed fresh light on many an obscure passage, and his knowledge of Eastern habits and customs at the time those Epistles were penned enabled him to give us a lively perception of truths that otherwise might seem to be a dry and uninteresting jangle of words. At the commencement of Pastor Corry's series of talks our united prayer was that God would grant to us "the spirit of wisdom and revelation in the knowledge of Him," and through His servant this prayer was abundantly answered as we listened to the wonders of our heavenly calling, and the unfading glory of life with Christ in the heavens. Pastor Corry pointed out that although the first half of Ephesians deals with our life in heavenly places with Christ, and the countless spiritual blessings that are ours, yet the latter half of the Epistle deals with our more prosaic earthly walk—here the apostle exhorts us how to live in the community, in the Church and in the home. We shall not soon forget Pastor Corry's uplifting talks—with the final address on the "Whole armour" with which we are equipped to meet the onslaughts of Satan and his emissaries. We, as it were, have "tightened our belts" and will go forward with fresh courage, knowing that our invincible Captain, the conquering Saviour, goes before.

IMPRESSIVE IMMERSION SERVICE Rejoicing Candidates.

It is with joy that we praise the Lord

for His presence and blessing on a recent occasion when members of the Braintree and Colchester Elim Churches and other friends met at Mersea for a baptismal service. It was conducted by Pastor J. Eaton, of Braintree, who was assisted by Evangelist G. Backhouse of Colchester. The Word was ministered by Pastor Eaton and Evangelist G. Backhouse. When Evangelist H. Jeffries had given the candidates a promise from the Word of God, each one testified to the Lord's saving and keeping power and was glad of the opportunity of following the Master through the waters. After Pastor S. Snoxell of Boston had asked the blessing of the Lord on the twelve candidates, each one was immersed in the name of the Lord, in the open sea. After following the Lord through the waters each one, like the Ethiopian eunuch, went on their way rejoicing. Is there any greater joy than that which comes through obedience?

And so ended a most impressive immersion service which had brought blessing to the saints, and we pray, conviction to the sinners, which may lead to their conversion, and above all, glory to Him in whose name we had gathered.

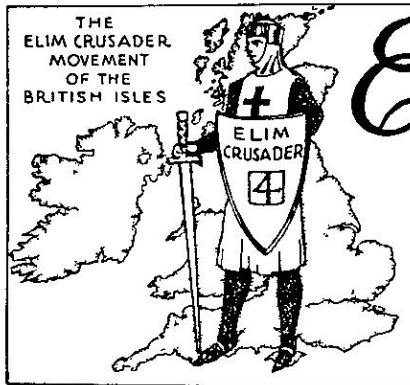
TRIUMPHS OF THE GOSPEL Pentecost Repeated

Woolwich (Pastor L. Morris) The Lord's people at Woolwich are rejoicing in the signs of increase in the local work. Much blessing is being enjoyed under the ministry of Pastor Morris. The Four-square Gospel has been faithfully proclaimed, and splendid results have followed the witness. Souls have yielded to Christ, many have been baptised in the Spirit, whilst others have realised the quickening touch of the Lord in their

(Concluded on page 551)



Braintree Believers Ready for Baptism



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Elim Boys' Holiday Camp By PELHAM B SWANN

One has often heard the expression "Heaven upon earth," and passed it over lightly as being a mere figure of speech

As an August Bank Holiday week-end visitor at the Camp at Waterhall Valley, Patcham, near Brighton, I can rightly say that, in every way, one is justified in applying the above expression to this glorious spot upon the Downs

In the expressions seen on the faces of the sixty-odd boys and their splendid voluntary helpers, wonderfully shepherded by that super-worker in the Lord's cause, Pastor Corry, one could read how radiantly happy and well everybody was. One could not fail to notice the difference between boys living in the world, and those living not only for Christ but in Christ. Whatever these sheep in this splendid flock do, whether in work or play, they do it not only to their glory, but to the glory of their gracious Lord and Saviour, Jesus Christ. Praise His wonderful name.

What a lot we have to thank Him for. Is it worth giving our lives to His service? A thousand times "Yes."

If any child from ten years of age upwards has not been to camp, I would stress the fact that you have only to spend a holiday there once, to become a "regular" at this glorious spot

BANK HOLIDAY IN BRIGHTON A Day of Joy at the Royal Dome

It can truly be said that this year's Dome meetings surpassed all such previous days. From a Crusader standpoint it was a great day full of happy fellowship. The choir was definitely representative. There were Crusaders from all the south coast Churches, many from London, and the Midlands, and other centres. It was a great joy to our beloved Principal, and Crusader President (Pastor James McWhirter) to see the choir seats packed with Crusaders. Our regret was there was not sufficient accommodation. This will not be the case another year, however, for we said farewell this year to the Dome in its present condition. Next year (if He tarries) we shall find ourselves in very different surroundings, for the Royal Dome, Brighton will have undergone a change. The main building will be ultra-modern in its construction, and from drawings already seen it will be a magnificent place for our annual feast day. The seating capacity will be well over two thousand five hundred, with a new and modern organ, and accommodation for choir and orchestra. Yes, I can imagine the great day of 5th August, 1935 finding a special entry in your next year's diary. Are not these days of glorious fellowship but foretastes when we will gather at the great Foursquare City. There's no wonder why we will not miss such days of blessing. The messages of the Principal captivated the crowded gatherings and served as a challenge to the youth present to earnestly contend for the whole truth.

Miss Joan Holman's solo was a contribution of great spiritual uplift. The choir piece, "Blessed be His Name," was greatly enjoyed and the singing of some

of the verses by a sextette party from the Elim Camp added musical and spiritual charm. Although the Benediction was pronounced the crowds still linger in the great hall, and only slowly pass out while the Crusaders sing "Saved by His Wonderful Grace." Hallelujah!

ENROLMENTS AT SOUTHPORT

It is just over three years since our first Crusader meeting. During the time we have been privileged to meet together we have had much to thank God for in the rich blessings He has poured upon us and we can truly say "Now none but Christ can satisfy." We are glad to report that we are receiving new members which proves that God is with us and that to bless.

Our young ladies are busy organising a Public House Band under the leadership of Mrs. Lees, when each Saturday evening they bear the wonderful message of salvation round the public houses, through the distribution of tracts and the Elim Evangel. These sisters have our prayers and we believe that God will greatly honour their efforts week by week. It is with great joy that in our open air meetings we have seen decisions to surrender all to Him.

On a recent Monday we gathered round the Word of God in the study of the character of Jonah. Two brothers and two sisters gave very interesting views on this character, after which the meeting was left open for any further thoughts to be expressed. The whole Study proved very helpful and enlightening to many.—H F M

Smethwick Crusaders visit Tamworth

We do praise the Lord for His continued blessings in our Crusader work here. Good numbers are maintained at the weekly meetings and a real interest is shown in the study of the Word, prayer and testimony.

Recently we were privileged with a visit of Smethwick Crusaders under the leadership of Pastor Newsham. An open meeting was held and the older members invited. Truly the hand of the Lord was upon the gathering and abundant blessing resulted. The young people told forth in testimony, song and message of the wonderful grace of God made known to them and of the power that keeps them happy in His love. It was indeed a very precious time and praise flowed forth spontaneously from hearts all over the building as we heard again and again how Jesus satisfies the young people.

With praise to our God and a big "Thank you" to our Smethwick friends for this happy time of fellowship, we press on towards the mark and prize of our high calling in Christ Jesus, praying that the Lord will enrich us all with more of Himself.—D R I



A GROUP
OF BOY
CAMPERS
AT THE
ELIM CAMP,
BRIGHTON

(Continued from page 553)

miserable, and our faith is in vain. Why should we preach this message of salvation? The Apostle Paul lived thirty years after Christ had died, and he declared that "Christ liveth." This is one of the great evidences of the truth of Christianity. In declaring that Christ was alive he showed forth in his life that Christ was

HIS SOURCE OF POWER

The force that was manifest in his life was the result of a living Christ, a Christ who was alive. Only a belief in the living Christ will help us to meet the problems of life to-day. The message declared by Jesus yesterday—a message that was powerful to save from the guilt and penalty of sin, setting captives free—is a message which is powerful to-day. Dear reader, does the knowledge of guilt within rob you of your peace of mind? Does your heart cry out for peace and rest? Is your soul craving for satisfaction? Do you like Job of old cry "Oh that I knew where I might find Him?" These and all other questions are answered in the living Christ. "The gospel of Christ is the power of God unto salvation to everyone that believeth." He who said "Go, thy sins be forgiven thee," can speak the word to your soul, saying "Go in peace, thy sins be forgiven thee." This is the message of an unchanging Christ. The man who studies the fact of Christ's life upon earth must feel the urge in his soul to accept Him as Saviour. The man who realises that in the person of Jesus Christ there was the fullness of divine energy feels the tug in his heart to become a follower. The message is the same, the Man is the same. The Christ who dominated the life of the Apostle Paul is a Christ who can dominate your life. He can bring victory into your life when otherwise there would be defeat. Does not the Word of God say that "sin shall not have dominion over" us? We can stand dominated and controlled by the personality of Jesus Christ. From Him we can receive

THE SUPPLY OF DIVINE ENERGY

which makes us more than conquerors, enabling us to live triumphantly in this present evil world. We might handle this world's goods, yet they have no power over us. We might be surrounded with the pleasures of this world, yet through the controlling of Christ they have no attraction for us. We are dominated by another. Jesus Christ is the same yesterday and to-day and for ever.

Are you living the life of a victorious Christian, or are you constantly being defeated? Jesus Christ waits to take control of your life. You will find that there will come not only the personality of the man, but the principle of the man into your life. What was His principle? The principle of love and light. I believe that what we need to-day is men and women who are governed by this principle of Jesus Christ, men and women whose hearts are filled with the love of God. Such love will send us forth with a message of salvation. Jesus Christ still appeals to us, and He says "Love one another." He is not dominating the life if there is a lack of love. Love brings light. We will walk in the light as He is in the light if we allow Him to control our lives.

Can we draw aside the veil and look into the future? We must remember that this is an eternal Christ—Christ the same yesterday, to-day and for ever. Would we seek to unravel the mysteries of the future? No, we will

Leave the unknown future in the Master's hands
Whether joy or sorrow—Jesus understands!

Let us realise all that will be, has been; all that is, will be, all that is, was. Jesus Christ of yesterday is the Jesus Christ of to-day, and we can go forward with courage and hope, knowing that even in the unknown future Jesus Christ is

THE SAME UNCHANGING, UNFAILING FRIEND

Heaven and earth may pass away—the things that can be shaken will be shaken—but His love never changes. He abides! Christ abides! As we think on this theme—Christ an unfailing Friend, Christ of yesterday, the Christ who forgives sin, the Christ who healed sick bodies, who raised the dead, made the blind to see, the Christ who manifested His power in Galilee and Judæa—a challenge comes ringing through the message. Jesus Christ came preaching a gospel of repentance, and in order that you might prove the power of Jesus Christ, He challenges you to repent. This is the message of Christ. It is an unchanging message. Man may speak of the Fatherhood of God and brotherhood of man, but the only entrance into fellowship with Christ is the door He has opened. Repent, be converted, and so enter into the kingdom of God. The challenge is given to you—Jesus Christ stands before you, the One who waits to be an unchanging and an unfailing Friend. Friends may fail you, but this Christ will never disappoint you. He is the same yesterday, to-day, and for ever.

Are you Careless?

UNSAVED young people. Are you careless and thoughtless about your lives? We recently read of a boy of fourteen who lost his life through his thoughtlessness. His parents decided to have their home fumigated with deadly cyanide gas, and the boy went to the home of a friend to spend the night. The workmen let loose the gas, went out, nailed up the screen door, and placed a sign on it to warn people of the danger and of this the boy had already been fully informed. But there must have been something in the house he wanted, for he came back in the evening, pulled the screen open, and went upstairs to one of the rooms. There he was found dead, just because

he did not heed the warning that had been properly given. Evidently he did not believe the gas was so deadly. It may not have had a bad smell, nor given outward evidence of its peril, and so he went to his death.

How is it with you, my young friend?

Are you thoughtlessly trifling with the things of eternity in a similar way? Do you despise the warning of the Scriptures, which so many of you have often heard? Do you never quietly stop to think what the results will be? "The wages of sin is death," whether sin seems to you to be a very deadly thing or not. Will you not take heed and turn from it to accept the "Gift of God," which is "Eternal Life"?

Classified Advertisements

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

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

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

SITUATION VACANT.

YOUNG Lady (16-18) required, with previous office experience, typing, etc. Preferably Elim Crusader. Apply in own handwriting to Box 337, "Elim Evangel" Office. B1787

SITUATION WANTED.

ELIM CRUSADER requires post in Christian home as companion help (preferably Foursquare people), desires to help in the Lord's work. Write Miss D. Dix, 91, Falkner Street, Gloucester. B1812

MISCELLANEOUS.

CONCERTINA wanted.—A young man, an Elim worker, with splendid musical talent, anxious to learn the concertina for use in open-air meetings. Would someone who has an instrument they are not using be willing to consecrate it to the work of the Lord? If so, please write Box 336, "Elim Evangel" Office. B1788

MARRIAGES.

ATKINS; TURNER.—On August 4th at Elim Tabernacle, Hornsey, Alfred Thomas Stanley Atkins to Daisy Winifred Rose Turner. Both Elim Crusaders.

BAILEY; ALLEN.—On August 11th, at Parish Church, Tamworth, eldest son of Mr. and Mrs. G. Bailey to Katie, youngest daughter of Mr. and Mrs. Allen. Both Elim Crusaders.

HAWKINS; DAVIES.—On August 6th, at Elim Tabernacle, Hendon, by Pastor W. G. Hathaway; Pastor Wilfred George Hawkins to Elizabeth Ann Davies.

HOUSES, FLATS, ETC.,

To Let and Wanted.

A NICE ROOM to let, furnished or unfurnished, with breakfast if desired, highly recommended; also dry basement room for storage. Miss Dowling, The Herbalist, 223, Ebury Street, London, S.W.1. B1801

FLAT, E. Dulwich.—3 or 4 rooms, re-decorated, use of bath room, all conveniences, moderate rent, quiet house, Pentecostal. Write 217, Upland Road, S.E.22. B1794

TO LET.—Sitting-room and bedroom with use of kitchen and piano, 6 miles York, good bus service. (Foursquare.) Stamper, "Wilsta," Princess Road, Streensall, York. B1785

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

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

BANGOR, Ireland.—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1666

BANGOR, Ireland.—Board-residence and apartments; very central; three minutes to station, bathing and assembly; comfortable, homely, liberal table, and moderate terms. Particulars from Mrs. Gray, Erne House, Gray's Hill. B1798

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman; own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyetimber. Telephone Paghnam 70. B1783

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

BLACKPOOL.—Comfortable and restful apartments, modern conveniences, fires; recommended by Elim pastors, Christian fellowship, near assembly; 1d. tram to promenade, moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B1805

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

BRIGHTON.—Accommodations, bed and breakfast £1 per week (other meals if required). Extensive Downs view, 10 minutes bus or tram to sea-Foursquare. Apply Mrs. Richards, 36, Miller's Road. B1811

BRIGHTON.—Good bed and breakfast at 17/6 per week (close to trams and buses). Sunday meals if required. Mrs. Penfold, "Maranatha," 67, Balfour Road. B1814

DOUGLAS, Chatsworth, Fort William, near Fort Anne.—Full board 7/6, no extras, separate tables, excellent cuisine, good cooking, magnificent sea views, sun lounge; well recommended. F. C. Blinkhorn. B1783

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts. Summer terms 45/- and 38/6 per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

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

HOVE.—Board-residence, quiet, comfortable and homely; few minutes sea; 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1628

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. B1766

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1606

ISLE OF WIGHT, Shanklin.—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Atherley Road. Phone 311. (Member of Elim Foursquare Church.) B1778

KESWICK or Derwentwater.—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1586

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

OTTERY ST. MARY.—Spend your winter in glorious Devon, double bedroom vacant in Pentecostal home, Elim assembly in town, terms moderate. Mrs. Ayres, Stafford House. B1800

RYDE.—Board-residence, bed and breakfast, terms moderate, Crusaders welcomed; member of Foursquare assembly. Apply Box 338, "Elim Evangel" Office. B1808

SAUNDERSFOOT.—Holiday apartments, clean, homely, recommended Ealing visitors; 7 miles Tenby, quiet situation, 10 minutes' beach, village, etc., moderate (stamp). Apply Mrs. Virgo, 1, The Ridgeway, Saundersfoot, Pembrokeshire, South Wales. B1810

SOUTHEND, EAST.—Holiday home, every comfort, near sea and station, also permanent boarders from 25/-. Miss Job, "Bethany," 212, Victoria Road. B1809

WEYMOUTH.—Apartments, bed and breakfast, comfortable Christian home (Pentecostal), terms moderate, near sea and full Gospel Church, vacant September 8th. Apply Mrs. Jeanes, 98, Newstead Road. B1802

WORTHING.—Comfortable homely board-residence, apartments or bed and breakfast, large garden, few minutes from station, close to bus stop, terms moderate. Mrs. Lee, 35, Broadwater Road. B1813

WITH CHRIST.

NEEDHAM.—Mr. Richard Henry Needham, aged 42 years, member of Elim Church, Grimby, called to higher service August 11th. Funeral conducted by Pastor A. S. Thorne.

SHORTS.—Mrs. A. Shorts, aged 64 years, of Liverpool, passed into the presence of the King, August 15th. Funeral conducted by Pastor H. Haith.

TURNER.—Mr. Edward Henry Turner, aged 57 years, of the Brighton Church; gone to be with Christ, August 6th. Funeral conducted by Pastor Joseph Smith.

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