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Blum Evangel

Foursquare Revivalist



SEPTEMBER 9th, 1938.

Vol. XIX. No. 36.

Registered at the G.P.O. as a newspaper

Great Joy at the Principal's Portsmouth Revival (see page 566)

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.
General Headquarters:
20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. September 9th, 1938 No. 36

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4 Coming Events 4

CHELMSFORD. September 25. The Corn Exchange. London Crusader Choir at 7.30 p.m. (H.M. Prison at 2.30 p.m.).

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LETHWORTH. October 6—8. Elim Tabernacle, Norton Way North. Foreign Missionary Exhibition.

RUGELEY. Commencing September 25. Revival Campaign in the Forester's Hall, conducted by Pastor and Mrs. E. J. Thompson. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays).

SHOLING, Southampton. Revival Campaign now in progress, conducted by Pastor G. I. Francis in the Large Tent, corner of Middle Road and South East Road. Sundays, 3 p.m. (Divine Healing), and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

SILVERDALE. Revival Campaign now in progress in the Roxv Theatre, 7.30 p.m., and continued in Large Tent erected in Carnival Field, Park Road. Conducted by Pastor C. A. C. Hadler. Week-nights 7.30 (except Fridays).

SMETHWICK. October 22, 23. Elim Tabernacle, Olbury Road. Special visit of Pastor E. C. W. Boulton.

WINTON. September 11. Elim Church, Hawthorn Road. Special visit of Pastor H. W. Greenway. 11 a.m. and 6.30 p.m.

WRENTHORPE. Near Wakefield. September 3—6. Foursquare Gospel Church. Tenth Anniversary services. Speakers expected: Pastors T. A. Carver and H. J. Edwards, and Mrs. Westmoreland. Saturday, 3.30 and 7 p.m. Sunday, 10.30 a.m., 3 and 6.30 p.m. Monday and Tuesday, 7.30 p.m.

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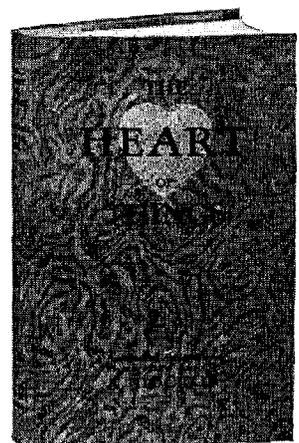
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and stimulating message to the Church of God."—Extracts from a review by Pastor P. N. Corry.

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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



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

Vol. XIX., No. 36

SEPTEMBER 9th, 1938

Fridays, Twopence

A Christo-Centric Universe

By Pastor H. W. GREENWAY

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not any thing made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not.—John i. 1, 3, 10.

THE findings of modern science are nothing if they are not startling. Whether in the realm of mathematics, physics, or astronomy, the scientific worker seems to take delight in the puzzled amazement of the public. Both magnitude and minute offer ample scope to the avid investigator, and a new conception of the world is being given us as a result of their inquisitive meanderings. Even the all-important atom which figured in front-line news but a year or two ago has been compelled to surrender its pre-eminence to the intricate electrons and ions, neutrons and positrons.

Among the interstellar spaces too, man is searching for fresh knowledge. The universe has proved to be larger than we had conceived, so large in fact, that our scientists catch their breath in alarm. Sir James Jeans gives his impressions in his book, *The Mysterious Universe*. "Standing on our microscopic fragment of a grain of sand," he writes, "we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the

MATERIAL INSIGNIFICANCE

of our home in space—a millionth part of a grain of sand out of all the sea-sand in the world." That conception is vast, and gives us some idea of the illimitable expanse in which our little earth drifts. It makes us wonder whether our history can have anything to do with the great spiritual forces controlling this magnitude. "What is man," we cry in our self-abasement, "that Thou art mindful of him?"

But the average man does not seem to get this detached view of the universe. This world is his habitation, and that is all he cares: in fact he refuses

even to think in such a broad sense as the world, he narrows the universe down to self, and just as it was popular in the pre-Copernican astronomy to make this earth the centre of the universe, so man to-day has created his own centre, around which the whole meaning of life must swing. He is not bothered about the great distances above or below, he is more concerned about the quality of his tobacco. The fact that he is champion at darts in the local pub is of far greater consequence than any observations of natural processes; and he thinks more about the social conditions which make a direct impact upon his life, than upon the subject of cosmic radiation.

It might be argued, and reasonably argued, that the average man does not need to know about mysteries that can never have any real practical interest for him. That is true. But the same indifference shown in these great major issues

CHARACTERISES OUR ATTITUDE

to immediate neighbours; and what is worse it applies to our relations to the spiritual. All motives promote one person, all actions are devoted to one end, all thoughts fall upon the one pitiful vision; all lines of consciousness converge at one point—self. It is a miserable universal Narcissism. Someone has said the Englishman is a self-made man, and he worships his creator. The Englishman is not alone in this peculiarity.

This introversion of human interest has been fatal to the human race. Around the central foci, self, life swings in an orbit of constant disillusionment, for ever meeting disappointment and torn by bitter conflict within the deeps of the inner nature. Man becomes avaricious and cruel. He craves comfort, thrill, anything to contribute to his little round of existence; and life which should find its highest expression in service, degenerates into selfishness. Competition has become the basis of society instead of co-operation. Self must be served. Self is lord. Self dominates. And the

poor modern specimen of humanity has become the abject slave of his own cupidity. Neurotic and suspicious, he drags his way through life, the miserable victim of a complex pomposity. Nothing less than the title "social lion" will satisfy. He must be elevated, and his sensation of superiority is gratified as he observes the satellites of his pride revolving round the common centre—self.

THIS SACRED EGOTISM

of the individual has led to the damnation of society. Self as an idol becomes a terrible master, and man's greatest enemy is within the citadel of his own personality. A northern legend tells of a man who imagined that he was pursued by an evil spirit. At every turn disaster overtook him. One night after lying in wait, he came upon the monster. With a fierce shout he rushed upon it, and reeling, staggering, falling, they wrestled through the long, lonely hours. By-and-by he got the monster at his mercy, and drew his knife to kill it. Just then the moon came out and shone full on the monster's face: he saw the face was his own.

Actually, man needs saving from himself.

How can this be accomplished but by the introduction of a dominant personality; one who, invited to control, can absorb the interests and direct the life? Christianity offers this solution to the problem. When Christ comes into the life, self is evicted by "the expulsive power of a new affection." Jesus always emphasised the need to lose life if we would find life; and Paul adds his testimony in confirmation of this great fact when he says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." The all-important first personal pronoun had been eliminated on the Damascus road ("Yet not I"), and the proud religious bigot had become a humble bond-slave. No longer a focal point, but a reflector of

THE TRANSCENDENT PERSONALITY

of the Lord Jesus Christ.

"Christ in you," is the essence of the gospel message, and when this mystic experience becomes a fact the whole of life is reorientated; self-love is sublimated to serve nobler purposes, by the outworking Spirit of Him who yielded up His life in willing sacrifice to save a dying world. The cause of others became the controlling passion of His life, and can be to us the measure of our spiritual ecstasy. This new experience will change our attitude to our neighbours, to wealth, to pleasure.

When the Church started on its way, the fellowship of believers was based on a common system of sharing: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." There was no such thing as individual rights, all cast into the common pool. It was a mutual aid society.

Our trouble is that we have pushed the word "justice" into our church life and sacrificed "co-operation." We seek our own advantage very often under the cloak of righteous indignation. It is very much akin to the elder brother's outburst in the parable of the prodigal. The anger of this stay-at-home son was only the spiteful reaction of jealousy, and jealousy was the outgrowth of selfishness. He saw the younger

son intruding himself into the affections of the father, and once again eating of the profits of the farm. Why should the brat who had squandered his

PART OF THE INHERITANCE

come again to spoil the peace with his high-flown ambitions? The indignation seemed to accord with the spirit of justice. And yet it was wrong. Wrong because it disclosed the fetid corruption of a cringing selfishness. Much of our supposed righteous indignation rises from the same source, and we can only guard against it as our lives are under the control of Him who taught us to share to enjoy.

Be not selfish in thy greed
 Pass it on.
 Look upon thy brother's need,
 Pass it on.
 Live for self, you live in vain,
 Live for Christ, you live again,
 Live for Him, with Him you'll reign;
 Pass it on.

Christ also changes our outlook on the subject of wealth. From earliest days men have bowed to a golden image, attributing spiritual values to a metal dug from the heart of the earth. His own subjective greed has been objectified in a yellow god. He worships it because it brings him power, a sense of superiority, the command of worldly commodities. Self is at the basis of this modern prostration.

Can we wonder the Scripture treats wealth with such severity? Christ makes a very clear line of distinction in our worship: "Ye cannot serve God and mammon." There can be

NO DIVIDING OF ALLEGIANCE.

It is God *or* gold. It can never be God *and* gold. Actually there appears very little difference in the words God and gold, and yet one upright stroke in the form of a letter "l" can change the whole of a man's theology and outlook on life. In His parable of the sower, our Lord referred to the class of people who heard the Word of God, but because of riches, illustrated by the choking weeds, that Word failed to have full effect; it was destroyed by a foreign intruder. Are there not many in this twentieth century whose spiritual lives have been strangled by a golden thread? Again, He told His disciples how difficult it would be for a rich man to enter the kingdom of heaven. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the promised paradise. Whatever interpretation we attach to this statement, one thing is certainly clear, and that is the desperate job a rich man will have after death. If riches have been retained as a useless hoard and no disbursement made among suffering fellow-creatures, or if it has been used to exercise power over the labouring classes, to extract an unlawful maximum of toil, some answer will need to be made to the great Judge at the final assize. The pen of James is vivid in its description of their doom: "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you. . . . Your gold and

SILVER IS CANKERED;

and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

When Christ came into the world He took His station among the poor. Material wealth had no real value

for Him. He knew that happiness did not follow in the golden trail; nor could man's spiritual nature improve by the acquisition of riches. There are many homes in our land where the testimony of Christ, which was once paramount, has been ousted by the advent of prosperity. Wealth made it possible to purchase a motor car. The motor car brought the country within easy distance of the smoky industrial town. And what more could one expect but that a busy man should go out on the day of rest to enjoy God's own country? But gradually the God of the country was forgotten in the country, and another family came under the tyrannous curse of the glinting demon. Christians flourish under persecution; they wilt and die in an atmosphere of luxury.

One of the most popular forms of self-adulation is the modern craze for pleasures. The new urge for enjoyment is more than a passing fancy, it is a fanatical devotion, engulfing the younger generation. But it is ruinous to the higher nature of man. He has no time to think, he is too occupied running hither and thither. There is this film to see, that party to attend; this game to play, that

EXHIBITION TO ENJOY;

this place to go to, that play to hear; this fancy to gamble on, that brand of cocktail to taste. There is no end to the demands of the pleasure syndicates. Gradually the people have drifted from the churches, taking the line of least resistance, but certainly not the way of greatest happiness. A generation which considers the amusement value of an immortal film star a greater asset than a spiritual way of life is well on the way to total eclipse.

Of course it would be foolish to demand a return to the Puritanism from which the modern age has reacted

with such intolerant loathing, nor is there any warrant in Scripture for believing that this was God's way for the world. Repression is not the divine method of creating a nobler morality. Christ does not deny men the right to enjoy themselves, in fact He came into the world to give us a perfect inner harmony. He banishes the original cause of our dissatisfaction, and brings true happiness by elevating the soul to spheres of spiritual ecstasy. Man is giddy from this "dizzy whirl around a central emptiness," he needs Christ at the centre of life, and only Christ at the centre can give a real sense of rest and peace; He alone can put a smile in the heart, and make our happiness independent of outward circumstances.

If only this world would try the Christian way! Socially, internationally, religiously, everything has gone wrong. Why? We have elbowed the one helpful Person out of the way, "to dress Him up in

ELABORATE METAPHYSICAL CREEDS,"

writes Dr. Fosdick, "hide His too-piercing eyes in the smoke of sacramental adoration, build beautiful sanctuaries where His challenging social ideals may fade out in vague mysticism, get Him off somewhere on a high altar, pray to Him, sing to Him, do anything for Him rather than let Him get back again where He started, walking the common ways of men and talking about how to live—that always has been the most successful way of getting rid of Jesus."

What a great difference it would make too in our personal lives, if Christ had all there is of us!

If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say: 'This is not dead,'
And fill thee with Himself instead."

Believing God

By GEORGE MULLER

JUST in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings, or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word, the heart is at peace.

God delights to exercise our faith, first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Him-

self in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it," assured He will do it. Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

Degree of holiness is in proportion
to the perfection of union with God.

Bible Study Helps

WHAT THE LAW CANNOT DO

1. The Law can reveal, but not remove defilement of the soul (Rom. vii. 24, 25).
 2. The Law leads to Christ, but it cannot unveil Christ (II. Cor. iii. 12-18).
 3. The Law can discover, but cannot heal the diseases of the soul (Rom. iii. 13-17).
 4. The Law cannot make the comers there- unto perfect (Heb. x. 1, 2).
 5. The Law cannot justify (acquit) the guilty (Acts xiii. 39).
 6. The Law cannot procure righteousness (Gal. iii. 21).
 7. The Law cannot give rest (Heb. x. 12).
- Conclusion: Thank God, for the believer there is instantaneous removal, entire removal, and irrevocable removal of guilt (Rom. iv. 8; Ps. xxxii. 1, 2).

POWER IN THE BLOOD

1. We are **saved** through faith in His blood (Rom. iii. 25).
2. We are **justified** by His blood (Rom. v. 9).
3. We are **purchased** with His own blood (Acts xx. 28).
4. We are **redeemed** by His blood (Rev. v. 9; Eph. i. 7; I. Pet. i. 18, 19).
5. We are **sanctified** by His blood (Heb. ix. 13, 14).
6. We are **made nigh** by His blood (Eph. ii. 13).
7. We have **peace** through His blood (Col. i. 20).

THE GOD OF ABUNDANCE (Deuteronomy x, 14).

1. Abundant Mercy (I. Pet. i. 3).
2. Abundant Pardon (Isa. lv. 6, 7).
3. Abundant Grace (Rom. v. 17; II. Cor. iv. 15).
4. Abundance of the Holy Ghost (Titus iii. 5, 6).
5. Abundance of Life (John x. 10).
6. Abundance of Satisfaction (Psa. xxxvi. 8).
7. Abundant Peace (Jer. xxxiii. 6; John xiv. 27).
8. Abundant Love (II. Cor. xii. 15; Eph. iii. 14-21).
9. Abundant Joy (Phil. i. 26; I. Pet. 1-8).
10. Abundant Supply (II. Cor. viii. 14).
11. Abundant Thanksgiving (II. Cor. ix. 12).
12. Abundant Entrance (II. Pet. i. 11).

His Voice

D.B.G.

DOUGLAS B. GRAY.

Andante con molto espress. ♩=72.

MALE VOICES Hum.

FEMALE VOICES divide.

1. Is there a soul that has wan - dered -
2. Is there a heart that is ach - ing,
3. Do not still jour - ney with - out Him,
4. Sin - ner, the Sa - viour en - treats thee,
5. Join with us. sing full sal - va - tion,

FULL CHOIR.

Left God's ap - point - ed way,
Burdened with sor - row and care?
Tra - vers - ing life's path a - lone,
Heed that sweet voice while you may,
Prais - ing His match - less name,

Oft along life's pathway
List to the voice that is
Let Christ your soul fill with
Come to the Cross of dark
Serv - ing with full con - se -

rall. e dim.

falt - ered, Through sin gone far a - stray?
say - ing 'I will your sor - rows share.'
sun - shine, For sin His blood a - tones.
Cal - v'ry, Where sins are cleansed a - way.
ora - tion, Je - sus the Lamb once slain.

CHORUS.

There is a voice sweetly call - ing, (call - ing), Call - ing you back home to -

An Obligation and an Opportunity

To study God's Word systematically, diligently and faithfully is an obligation which rests upon all Christians. Because:

By medium of the Word, divine, eternal life comes to our hearts (I. Peter i. 23).

The Word of God is that food by which Christians grow (I. Peter ii. 2).

Faith, without which it is impossible to please God and with which all things are possible, cometh by the Word of God (Rom. x. 17; Mark ix. 23).

The much-needed light on our pathway is shed there sufficiently and fully by the Word of God (Psalm cxix. 105; II. Peter i. 19).

The Word of God is a very important piece of the Christian's armour (Eph. vi. 17).

This is God's own description of the importance of His Word in the life of a Christian. How foolish, suicidal and disobedient is that individual who rejects or neglects the systematic, diligent and faithful study of the blessed Word of Life.

His Voice (continued)

day, (to - day); Words from His lips now are fall - ing, (fall - ing),

Bid - ding you make no de - lay, (no de - lay); Come to the Sa - viour so

lov - ing, . . . Cast ev - 'ry care on Him now (Him now); Yield to the

voice that is call - ing, Hum - bly be - fore Him bow.

Copyright.

Bible Study Helps (continued)

LOOK!

1. The Look of Salvation (Isa. xlv. 22).
2. The Look of Humiliation (Isa. li. 1).
3. The Look of Adoration (Psa. v. 3).
4. The Look of Illumination (Psa. xxxiv. 5).
5. The Look of Expectation (Psa. cxxiii. 2).
6. The Look of Supplication (Mic. vii. 7).
7. The Look of Occupation (John iv. 35).
8. The Look of Appreciation (Phil. ii. 4).
9. The Look of Exultation (Luke xxi. 28).
10. The Look of Transformation (Phil. iii. 20, 21).
11. The Look of Glorification (Heb. ix. 28).
12. The Look of Admonition (II. John 8).

FACTORS IN PRAYER (Matthew vii. 7, 8)

1. **The Simplicity of Prayer.**—"Ask" (v. 7a). Asking gets the response of a gift (v. 8a).
2. **The Intensity of Prayer.**—"Seek" (v. 7b). Seeking gets the response of a discovery (v. 8b); (Jer. xxix. 13).
3. **The Persistency of Prayer.**—"Knock" (v. 7c). Knocking gets the response of an entrance into the secret treasures of divine resources (v. 8c); (Isa. xlv. 1-3).

TRUE CHRISTIANS

Characterised by—

1. **Intense Love** (I. Pet. i. 22; iv. 8).
2. **Intense Prayer** (Luke xxii. 44; Acts xii. 5).
3. **Intense Service** (Acts xxvi. 7).

Elim Boys' Camp, 1938

By a Camp Officer

IT was towards evening when a solitary passenger alighted from the 'bus at the brow overlooking the sea at Compton Bay, Isle of Wight.

There was much happy chatter and laughter in the marquee. Old campers were whetting the appetites of those new to tent life or merrily discussing the events of the previous twelve months. Fellowship was in the atmosphere and strangers were "at home."

Newcomers having been instructed in the mysteries of making a camp bed the now sleepy company dispersed to the tents and prepared for the night.

Camp stirred early, the energetic expending any excess activity on the lethargic and of course custom demanded that those more loth to leave the blankets should be moved to do so by the judicious application of cold water.

Ablutions completed, "Quiet Time" whistle blew and each tent gathered round the Word of God for that spiritual refreshing which so enriched the day's enjoyment.

The next whistle announced a swim and here is touched one of the most enjoyable activities of camp. Those who know Compton Bay agree that it is a superb spot for bathing. How that dip in the clearest

of water was appreciated.

Back for breakfast, and oh, what a breakfast! Seventy hungry mouths to be fed! Dear old Cooky came into his own at meal times. He was one of the most popular men at Camp.

When all had finished feeding except for a few stragglers who were determined to tax their capacity to the utmost, duties for the day were announced. "Mouldy" rose to the occasion amidst a banter of witticism and described the day's programme.

Then came the boys' meeting in the marquee. The singing of a few good choruses prepared minds and hearts to receive the message of the gospel. Only eternity will reveal the value of those talks on "The Christian's Equipment." A benediction closed the meeting and the boyish congregation trooped out into the sun for games and fun.

Games were under the leadership of Douglas Howard, with the incorrigible "Radio" as second in command. During the fortnight several less fortunate camps in the neighbourhood challenged the company's strength at padox and cricket and were soundly beaten. It was good to see "Bwana" beating out runs when they were needed, and "Mouldy's" serenity while

dealing with the confident appeals of both sides.

Another swim served as a refresher before lunch and having satisfied hearty appetites a siesta was enforced. The meal digested, pudox, halo and cricket began again and continued until all adjourned to the beach. Another swim preceded tea; after tea games continued until supper time.

Supper over the evening meeting was held. With quiet attention the assembled company listened while "Bwana" spoke of the Saviour's love, grace and power. Hearts were hushed in the presence of the King of kings and many a barrier went down before Him who knocks at the hearts of boys so patiently and insistently.

"Quiet time" preceded "turn in," and many a fellow will remember with gratitude some especially sacred moment when for him "the Saviour" became "my Saviour," and life began anew in the power of the grace of God.

Outstanding events of the fortnight included a sports day. Hearty congratulations are due to the winners of the various events, especially to the brave who carried off the honours in the obstacle race. There was a good deal of keen competition for the kit inspection prize. The winners and runners-up are to be commended for the high standard attained. Few are likely to forget "The Battle of Hastings" as described by "Manchester" in that superb dialect.

A jolly evening was spent round the camp fire sizzling sausages and singing some of those match-

less choruses. Before "turn in" "Bwana" took us to Africa again and recounted another adventure for the King.

The time to return came all too quickly. The last hours fled by and the rearguard party gathered at the bus to see off the rest of the company.

The handgrips and good wishes took a more sacred note as we who were there realised that for many the greatest journey of all had begun and a new Pilot was at the helm.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young man that he may be converted, healed of nerve trouble, and find suitable employment. Also for an old lady who is in trouble, that she may find the Saviour.—C. H.

A servant of God whose nerves are failing, that the divine touch may be given, and strength may be renewed.—T. Y.

One whose heart is set upon eternal things, but finds the flesh weak, that victory may be vouchsafed.—S. L. P.

One whose faith is being sorely tried, that grace may be given not to fail in the time of test.—R. A.

Principal George Jeffreys & Party at Portsmouth

OVER 650 CONVERSIONS — GREAT JOY — SIGNS AND WONDERS

The wave of Holy Ghost revival power that has come to Portsmouth as a result of the Principal's campaign in the big tent is sweeping along with greater intensity, and the enemy's strongholds are giving way before its momentum. Not only are hundreds of souls finding Christ as Saviour, but lives and homes are being transformed as a result of the Lord's miracle-working power. The stories of striking conversions, of the change wrought in the lives of drunkards, blasphemers, and the nominal churchgoer, are thrilling; no wonder a tremendous volume of praise ascends to God for His goodness from thousands of grateful hearts! Not only is the power of God manifested in the lives of the sin-sick but in the bodies of those suffering from sickness and disease. Among the written testimonies of healing received are the following; Healed of eczema and varicose veins after suffering for years; sleeplessness, pains in the head and deafness banished; injured arm delivered after being helpless for six years; growth on the spine disappeared. At the great Communion Service each Sunday morning representatives of practically every denomination are to be found around the Lord's Table—all one in Christ! The denominational barrier is lost sight of, different view-points are forgotten, each one in that atmosphere charged with the Lord's presence is taken up with Him, their living and loving Saviour. The inspired singing of the massed choirs and the London Crusader Choir during one week-end was a blessing and uplift to the packed congregations. What a grand sight it was to see those scores of fine young Crusaders, many of them brought into the Foursquare fold through the Revivalist's campaigns. Lieut.-Commander D. H. Macmillan, R.N.R., delivered an interesting address at the Saturday evening gathering. In his opening remarks the Commander confessed that he had been a critic of Elim until he came under the Principal's ministry at Southampton last year. Our beloved Principal and Revival Party appreciate the prayers of God's people; this knowledge is a source of real strength and encouragement to those called to labour in the front of the battle. Pray that the revival fire might sweep into every Church until our land shall be ablaze for God and His precious Word.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH.

Sunday, September 11th. John xxi. 1-14.

"Jesus saith unto them, Children, have ye any meat?" (verse 5).

I love that divine naturalness about the Lord Jesus. He was such a grand type of man as well as a Divine Saviour. There was not the slightest word of rebuke about the disciples going a-fishing. Really I do not see that they were breaking any commandment in doing so. They were just waiting for their commissions to go a-preaching, and having a little time on their hands they had no mind to be idle. But how gracious of the Lord not only to perform a miracle in the great draught of fishes, but for Him to kindle a nice fire there on the beach, and to busy Himself getting their breakfast ready: well, it was too much for words. He knew that cold, hungry men like a nice warm meal, and there it was. How He caught His fish I do not know, but there they were, all nicely done to a turn. And then Jesus became the waiter as they dined, just like He did in the old days; not a bit changed. What a wonderful Saviour!

PRAYER TOPIC:

Showers of Holy Ghost power upon all our Elim Churches this day.

Monday, September 12th. John xxi. 15-25.

"What is that to thee? follow thou Me" (verse 22).

The Lord deals with us personally. What someone else does, or does not do is no excuse for your failure to do the will of God. We are called to work in the Master's vineyard no matter who goes idle. We have our commission from God for full-time service, and it is no excuse for slackness, the fact that someone else is not pulling his share, or is positively neglecting the work he has been given to do. How often we meet with those who, because someone on whom they have been leaning has failed, just feel like dropping everything. I wonder what the Lord thinks of such people? What a joy, what a liberty there is in working for the Lord alone. What a source of strength it is to do those things which we do for others with an eye single to pleasing the Lord. The very echo of the "well done" even now rings in your soul.

PRAYER TOPIC:

That divine guidance and blessing may be given throughout the Ministerial Conference which commences to-day.

Tuesday, September 13th. II. Kings ii. 1-15.

"Let a double portion of thy spirit be upon me" (verse 9).

Thank God for Gilgal, the place where the reproach of Egypt was rolled away;

we likewise praise God for the place where the reproach of Satanic bondage was rolled away. Then how good it is to come to Bethel, which means the house of God. But there is no tarrying in our journey, we are not content with mere church membership, so we press on to Jericho, the city of Palm Trees, and the scene of the first victory of the Israelites after entering the Promised Land. And so we march on in victory to the Jordan: the place of separation. But our souls long for more than all of these good things: we must have the Spirit of God in double measure. Our Elijah [Jesus Christ] has gone to heaven, some of our people saw Him go, and His mantle fell upon them, they received their promised portion—what about you?

PRAYER TOPIC:

Thanksgiving for the way God has answered prayer in the finances of the Movement.

Wednesday, September 14th. II. Kings iii. 1-12.

"So the king of Israel and Jehoshaphat, and the king of Edom went down to him," (verse 12).

Three kings are standing at the humble abode of the Lord's servant, surely he feels honoured, how excited he will be. But is he? One searching glance from those piercing eyes makes everyone of them feel like a schoolboy in the presence of the headmaster. He casts a withering glance at the mightiest of the three and with words which cut like a sword tells him that if it were not for the presence of the king of Judah he would not look at him. Talking to a king like that! O for more men like Elisha to-day, when so many are falling down before men of position, and fear to tell them the truth of God. This wicked, idolatrous king, who only came to God when he was in a tight corner (like so many to-day), deserved it. Why not be straight with a king regarding the things of God, as well as with an ordinary citizen?

PRAYER TOPIC:

For God's sustaining grace to be given continually, to His tried and tested saints in China at this time.

Thursday, September 15th. II. Kings iii. 13-27.

"Make this valley full of ditches" (verse 16).

The Lord was going to send floods of water, but He knew that most of it would be lost if there were not means provided whereby the precious blessing would be retained for the benefit of the multitude. To stand and watch that great army in the sweltering sun digging with all their might in the parched valley: how the enemy must have laughed. What a need there is to-day for floods

of revival. But we must get volunteers who are willing to dig the ditches in the valley in the sight of the people—let them laugh. When the ditches are dug, and all of the old rubbish is cleared out of the way the floods of revival blessing in the fulness of the Holy Spirit will come, and then there will be glorious victory for the host of the Lord.

PRAYER TOPIC:

That special blessing may rest upon all campaigns now in progress.

Friday, September 16th. II. Kings iv. 1-17.

"Empty vessels" (verse 3).

The Lord, to-day, is seeking for empty vessels which He can fill with His Holy Spirit. I remember hearing a sister in the Lord telling of how she was seeking the Baptism of the Spirit, and how the Lord began to reveal to her little things in her life which He wanted her to put away; and then one night she had a dream, and in her dream she saw a little tin cup floating on the water, and it was quite empty; and the following night she was filled with the Spirit. Emptied of self and filled with God: what a glorious experience. We can also very easily get our hearts too full of legitimate things: they are legitimate indeed, but not essential; they do not hinder our salvation, but they hinder our usefulness. In legitimate things it is not a question of total abstinence, but of temperance: they have a place, but not first place. The man who is filled with God is the most capable of tackling the things of this life.

PRAYER TOPIC:

For blessing upon the work in Northern Ireland.

Saturday, September 17th. II. Kings iv. 18-30.

"Lay my staff upon the face of the child" (verse 29).

It is possible after having done many mighty miracles to get a little overconfident. It very soon proved that the prophet's staff was not sufficient, it needed the prophet himself, and it needed every inch of him: his whole soul, and his whole mind, and his whole strength. We can get so sure of victory that we come to take it for granted, and then the thing does not happen, and we feel let down; but it is really we who are getting too high up. I remember once going to conduct some meetings in a certain place, and some of the members told me they were sure I was going to have a wonderful time, but really I had a very hard time. They were simply taking the answer for granted, without ever having laboured in prayer for it. I find that the blessing comes by fully recognising the responsibilities and the difficulties, and then spreading the matter out before God, and praying until the blessing comes.

PRAYER TOPIC:

That the touch of God may rest upon all our Elim ministers in their preparation for the morrow's ministry

THE Cross is the centre of Christianity, its dynamic and its symbol. It is God's supreme method of dealing with sin, and the procuring cause of our forgiveness.

The central meaning of Calvary is that Christ died as Sin-bearer. He bore the Divine judgment upon sin, the appalling darkness and agony of that desertion by God which is the wages of sin.

Expiation by blood is an instinct of mankind. Heathen sacrifices express man's sense of sin and the need for expiation. They are the world's cry for an atoning Saviour, a distorted reflection of Divine truth. The elaborate system of Old Testament sacrifices showed the Lord's death until He came.

The basic ethical principle of all forgiveness is deliverance through another's vicarious suffering or loss. Forgiveness cancels injury at its own expense. The law of the harvest field, martyrs dying that the truth might live, and the sacrifices of human love, are faint reflections of the unique sacrifice of our Divine Redeemer, "in whom we have redemption through His blood, the forgiveness of sins."

"Now is the Son of Man glorified." Calvary was the consummation of our Lord's life of devotion to the Father and service to man. He who went about doing good, and who came, not to be ministered to, but to minister, completed and crowned the devotion of a lifetime when He offered Himself to God,

A SPOTLESS, PERFECT SACRIFICE.

To Him the Cross meant glory.

And although its import is inexhaustible and incomprehensible in its fulness to our finite minds, we should glory in the Cross with a humble joy, a holy pride, a triumphant confidence.

The Cross reveals the Divine attributes. It tells us what God is, always has been, and always will be. We see there Divine wisdom in causing the very act by which mankind consummated its guilt to become the means by which man's guilt is removed. We see there how much God cares for righteousness and how He hates sin. The Cross is the supreme act of God's self-giving love; it tells us how much He cares for His world, how much He suffers for it, and what it cost Him to redeem us. In the Divine purpose Calvary antedates creation.

The GLORY of the CROSS

By

E. Adams

The historic Cross is the expression and out-working in time, on the soil of Palestine, of the Cross that was in the heart of God because of sin.

Truth, wisdom, justice, power and love
In all their glory shone
When Jesus left the courts above,
And died to save His own.

It is at Calvary that we behold, like the seven-coloured rainbow spanning the heavens with its arch of beauty, the glorious blending of the many-sided attributes of the Almighty.

The Cross solves the stupendous problem, "How can a just God forgive sin?" God cannot be merciful at the expense of His justice.

THE INFINITELY HOLY ONE

cannot excuse sin. The penalty of His broken law must be paid. His justice required a penalty; His love provided the payment of that penalty. In the person of Christ God gathered up into Himself the guilt of mankind, and by His own sacrifice satisfied the demands of His own righteousness, thus providing a basis upon which He could justly pardon us sinners. "God was in Christ, reconciling the world to Himself." And so God is "just, and the Justifier of him who believes in Jesus," for "grace reigns through righteousness."

At the Cross the Master Worker achieved His masterpiece, the central work of redemption which He had planned and prepared from eternity. He "made peace through the blood of His Cross." Christ died *on behalf* of all, but *instead* of His people. At Calvary He rendered satisfaction to Divine justice in respect of human guilt generally. But the believer can go beyond this and say, "He was wounded for

my transgressions; my name was in His mind and on His heart; He bore my judgment."

The Cross means a victory won. There Satan and the powers of darkness brought all their forces to bear upon the Lord Jesus in the endeavour to mar the Sacrifice. But our blessed Surety's power proved equal to His love, and "it is finished" was His shout of triumph. The glorious victory was won at the Cross; it was proclaimed by the Resurrection.

"Who for the joy that was set before Him

ENDURED THE CROSS."

Our Lord's joy was the joy of solving the problem, of achieving the work, of winning the victory that were essential to our salvation. And this was followed by the joy of exaltation to the right hand of the Father, and by the crowning joy of winning and possessing His Church, to be fully realised when "He shall see of the travail of His soul and shall be satisfied."

The Cross is the instrument of our eternal redemption, the mighty achievement of the Captain of our salvation. In the unseen world it is the symbol of power, of victory.

But the Cross of Christ is not only for our heartfelt confidence and grateful remembrance; in all its precious meanings it has a vital bearing upon Christian living.

The Cross assures us of God's love, in all its everlasting strength. It silences unbelief, and dispels dismay and bitterness in the face of life's puzzling, painful providences and of the dark aspects of Divine revelation. It assures us that there is Divine love at the heart of our mysterious, glorious and tragic universe.

The Cross reveals the awful evil of sin. Sin is not merely a disease; centrally it is rebellion against the Author, Sustainer and Lawmaker of the universe. Only the expiatory Sacrifice of the Son of God was adequate to deal with the appalling power of sin.

The Cross removes our guilty fears. A sense of guilt paralyses faith, and makes victory in the Christian life impossible. As we gaze at

OUR SAVIOUR'S ATONING DEATH

our hearts are "sprinkled from an evil conscience," and we are enabled to "draw near with a true heart in full assurance of faith."

The Cross puts us under the liberating rule of Christ. Through identification with Him in His death the believer has been released from the authority of dictator sin, and is brought under the sway of the Lord Christ, whose rule is liberty. This means the displacement of the old, evil self-centred life by the Christ-controlled life. Sin may tempt and annoy, but it is no longer master. This glorious truth is set out in Romans, chapter six, symbolised by baptism, and made good in experience by the reckoning of faith.

The Cross means that we belong to God by right of purchase. We are His by right of creation, and now in virtue of Calvary we are eternally His by right of redemption.

Tremendous thought! "Ye are not your own, for ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

The Cross delivers from the world's religion of ritual and self merit. It humbles our pride, but delivers us from bondage. It destroys all trust in outward privileges, ceremonies and self-righteousness for acceptance with God, and casts us upon the Divine grace for salvation. Paul boasted in that method of salvation of which the world was ashamed, and repudiated that

METHOD OF SALVATION

in which the world gloried.

The Cross separates from the world's principles of living. It spells "death" to the world's philosophy, pride, covetousness, envy and lust for power—that is, those motives that impelled the Jewish leaders to hurry the Son of Man to Calvary. Can we allow in our lives that which involved the death of the Lover of our souls?

The Cross unites Christians. "I, if I be lifted up from the earth, will draw all to Me," said our Lord of His death. It was a ransom for all sorts and conditions of people. "He is our peace, who hath made both one, and hath broken down the middle wall of partition." The Cross reduces us all to the same level of guilt and helplessness before God, and then secures for all who believe, irrespective of race, nationality, social position or temperament, an entrance into the great society of the redeemed, the "one new man," the Church. It is as the meaning of the Cross rules the minds of believers that it allays racial, national and social antagonisms.

The Cross hallows pain. The fact that our Lord's supreme work was one of suffering conveys the suggestion that the best way to regard our trouble is in the light of a means, by which our salvation is helped forward. And the Cross assures us of the never-failing sympathy of the Captain of our salvation who was made "perfect through sufferings."

And the Cross of Christ casts its shadow upon the Christian.

THE CHRISTIAN'S CROSS

is not the trouble and pain that are the common lot of mankind, but is peculiar to the followers of the Crucified. Of this cross
(continued on page 576).



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

Helpers Together.

RECENTLY we were asked to have Communion with an aged gentleman who could not get to the church services.

We went to the church to get wine, and lo, there was no wine. The supply had either been exhausted or locked away. All we could find were twenty-five empty communion wine bottles! Then we noticed a drop of wine in the bottom of one of the bottles. It was poured into our bottle which we had brought with us. It was only a spot, but still it was wine. The next bottle yielded a little more. Oh, joy, the fifth bottle yielded about half an inch. On we went from bottle to bottle, just a little drop from each; but the quantity in our bottle gradually increased. And when we had emptied the twenty-fifth bottle *ours was just full*. Out of those twenty-five bottles one yielded half-an-inch, and only one was absolutely dry and yielded nothing!

We had our little house Communion service, and the wine tasted delicious. Wine speaks of blood, and also of joy and praise. So it should be in every service; we all—united together—should give to God a complete expression of praise. Church praise is not the expression of one or two, it should be the combined expression of the many.

Question.—Are we like the dry bottle, or are we like the bottle which supplied most?

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A young man who is suffering from nerve trouble and terribly depressed, that he may be delivered.—*R.I.*

An old lady, that she may possess the assurance of sins forgiven.

A husband who has lost touch with God, that he may be restored to fellowship with Christ.—*E.H.*

A person suffering from rheumatism and other trouble, that she may be healed for the glory of God.—*P.J.B.*

One who needs spiritual and physical deliverance, that they may be led into a more victorious life in God.—*W.M.*

For the furtherance of the Foursquare Gospel work in the village of Broughshane.—*W.M.*

SECRETARIAL NOTES

By W. G. H.

Mr. Kenneth McGillivray, student from the Elim Bible College, has been appointed to the pastorate at Penzance.

* * *

Pastor J. Robinson takes charge of South Croydon on September 11th. Pastor L. F. L. Smith takes charge of Preston Park on the same date.

* * *

We trust the blessing of God may rest in a marked manner on these new appointments.

* * *

Elim Holiday Homes this year have again proved a source of real inspiration and profit to many both spiritually and physically. It has been very encouraging to hear testimonies from so many, of blessings received. The presence of some of our Elim ministers at each of the Holiday Centres was also encouraging and helpful.

* * *

The Holiday Homes Reunion is to be held at Elim Woodlands on Saturday, October 1st. Visitors to any of the Elim Holiday Centres this year should not miss this day of fellowship reunion if they are anywhere within easy reach of London.

* * *

Pastor J. R. Moore, in charge of Vazon, Guernsey, wishes us to make it known that he has withdrawn his application to go to India as an Elim missionary.

Asking God's Blessing On It

AN aged servant of Christ was invited to tea one evening at the home of a gentleman who professed to be a Christian, but whose life and ways were worldly. The man of God, before leaving his home, spent some time in prayer, asking help from God to witness for Him in the family whose guest he was invited to be. After tea the lady of the house invited those present to have a game of cards, to which the aged man of God made no demur.

The cards were brought and laid upon the table. Just as the play was about to begin, he arose and said: "Let us ask the blessing of God upon what we are about to do."

Everybody looked at each other in amazement. They thought the man was mad. At length the hostess said: "I never heard of such a thing before, Mr. —, as asking God's blessing on a game of cards."

"Indeed," replied the man of God, "I never engage in anything without asking God to bless me. I remember that it is written, 'Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God!' (Col. iii. 17). If you cannot ask God to bless you in playing cards, that most clearly proves that you ought not to play cards at all."

The reproof had its effect; the cards were laid aside, and, it is said, were never used in that home again.

The Gifts of the Spirit

X. THE GIFT OF TONGUES (continued).

By Pastor C. J. E. KINGSTON

THE next point that claims our attention is the question whether speaking in tongues is, or is not, the *sign* that one has received the Baptism in the Holy Ghost. Our answer to that question must be based upon the teaching of the Word of God, and not upon the opinions of men. Let us, therefore, examine it in this light.

Five times in the Acts of the Apostles we are given the experience of early Christians who received the Baptism in the Holy Spirit, and, "all these things happened unto them for ensamples: and they are written for our admonition."

Firstly, there was the *Pentecostal* example. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 2-4).

This might be described as the Divine Pattern of Pentecost, the norm of the Baptism in the Holy Ghost. A comparison with conversion will help here. Comparing the experiences of different men and women, who have been converted, a startling variety in them will be noticed. One man will have

AN ABOUNDING JOY,

immediately he is saved, like the Philippian jailor; another, perhaps of a quieter nature, will receive the truth with scarcely perceptible feeling, like Lydia, whose heart the Lord opened, so that she attended unto the things which were spoken by Paul; still another will weep over lost years, scarcely able to believe in such matchless grace.

But though the outward demeanour in each one may be different, all that are truly saved should have the *witness of the Spirit* that they are the children of God (Rom. viii. 16).

In exactly the same way, the "rushing mighty wind" and the "cloven tongues like as of fire" are not found in the experience of every believer baptised with the Holy Ghost, but the *Spirit's witness to His in-coming*, speaking with other tongues, as *He gives utterance*, was, and still is, the sign of the Baptism in the Holy Ghost.

Secondly, we have the *Samaritan* example. Peter and John, when they arrived in Samaria, prayed for the converts of the revival that they might receive the Spirit of God. "Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 17).

In this case we do not read that they spoke in tongues; all we are told is that Simon the sorcerer saw some

SUPERNATURAL EVIDENCE

of the in-coming of the Holy Ghost (verse 18). What that was we are not told, and it is impossible to be wise above that which is written. Suffice it to say that the power that fell on the Samaritan believers was

evidently supernatural, since Simon offered money for the ability to impart the same power.

Does this instance show us that, while the speaking in tongues is in the pattern of Pentecost, God is still sovereign, in His dealings with man, and refuses to allow even His own pattern to bind Him? Is this, perhaps, the exception that proves (or tests) the rule? "If God had ever said that every believer baptised in the Holy Ghost must speak in tongues, then on no account could the Lord have altered His procedure. But seeing that He has never so definitely committed Himself, He leaves distinct room for the display of His sovereignty when circumstances justify it."

What those circumstances are, the Holy Spirit alone can decide. It may be that in the past, before the Outpouring of the Spirit at the beginning of this century, and before light was given by God on this subject, that many were baptised in the Holy Spirit without the sign of speaking in tongues. If power to witness for God is a result of the Holy Spirit's coming (Acts i. 8); if

CONVICTION OF SIN

in the world is one of the sequels of His coming (John xvi. 8); then such mighty witnesses and soul-winners as Wesley, Whitfield, Hudson Taylor, George Muller, General Booth, Wilbur Chapman, Dr. R. A. Torrey, and many others, were surely baptised with the Holy Ghost. But, we do well to remember that these men lived in the days before God at the beginning of the twentieth century poured out His Spirit with Pentecostal signs.

In view of the preponderance of scriptural testimony to the fact that the sign of tongues accompanied the fulness of the Holy Spirit we do well, in these last days, to open our hearts and receive the full measure of His blessing.

One might add that foolish prejudice, against this gift of the Holy Spirit, would *not*, one feels, be one of the special circumstances justifying the display of God's sovereignty in this matter. Surely, the prejudice, and unbelief, which would cause one to doubt the heavenly Father's love, or to refuse His gifts, no matter how insignificant they may seem to the natural mind, would prevent the reception of the fulness of the Holy Ghost. Jesus said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to

GIVE GOOD GIFTS

unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 11-13).

Thirdly, we have the *Pauline* example. Converted on the road to Damascus, he was commanded to go into the city and await further instructions. For three days he waited, until Ananias, a disciple at Damascus, came unto him and said:

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts ix. 17).

Although no further details of his experience, at the time of receiving the Holy Spirit, are given in this chapter there is no reasonable doubt that he spoke in tongues. This fact is adduced from the reference to his own experience which Paul made when writing to the Corinthians. "I thank my God," he said, "I speak with tongues more than ye all" (I. Cor. xiv. 18).

Fourthly, we have the example of the *house of Cornelius*. Sent by special revelation from God to the Gentiles, Peter preached unto them Jesus.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that

ON THE GENTILES

also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts x. 44-46).

In other words, the sign that these Gentiles had received the Holy Spirit was the speaking in tongues and magnifying God. If Peter accepted this as the sign, we might do well to enquire why so many of the religious leaders of to-day claim to be so much wiser than the apostle. Is it that the admittance of the supernatural, as the criterion of the working of the supernatural power of the Holy Ghost, would reveal the paucity and poverty of their own religious experience?

Lastly, we have the *Ephesian* example. Paul, when he arrived at Ephesus, discovered certain disciples, to the number of twelve, in whose spiritual experience he, evidently, found something lacking.

"Have ye received the Holy Ghost since ye believed?" he asked. They answered, "We have not so much as heard whether there be any Holy Ghost."

Similar ignorance, sad to say, with corresponding lack of spiritual power, is to be seen again among professed disciples of Christ.

Are not the Christless and churchless masses of to-day needing the gospel preached, and lived, in the dynamic of the Holy Ghost?

IN THEIR MULTITUDES

they pass, with scarcely a thought of God or eternity! Where is the power to arrest them, if not the power of God? What the churches need to-day is another Pentecost, with the supernatural signs following; then, and not till then, will be stayed this avalanche of souls passing into the night of despair.

"And when," says the record, "Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 2, 6).

Thus, again, the divine witness to the Spirit's incoming was the supernatural utterance in other tongues. With all these scriptural examples before them, how foolish and presumptuous are those who oppose the Pentecostal experience to-day!

Pastor T. B. Barratt, of Norway, in recording his experience of the Baptism in the Holy Ghost, tells

how he received a mighty anointing of the Spirit about a month before he was finally filled to overflowing. He writes, in *When the Fire Fell*: "After the service I went upstairs to my room . . . and locked the door and remained there all the day, not even going down to lunch. I felt that something must take place, the blessing must come! I was so hungry! All within me was

CRYING OUT TO GOD

for help.

"I had noticed, at times on Sunday, a remarkable warmth in my breast, but it left me. Whilst weeping Sunday afternoon, a little before five p.m., the fire came back to my breast. I hid my face in a towel, so as not to disturb the inmates next door, but it did not last long ere I shouted so loudly, that they must have heard me afar off, had it not been for the noise in the street. . . . I was seized by the Holy Power of God throughout my whole being, and it swept through my whole body as well."

Later he went down to dinner at six o'clock and after that to the evening service. He continues,

"The Fire of God was constantly burning within. I felt as if I was the happiest man in the world. Everything was new—everything! The two men I spoke to went immediately forth to be prayed with and gave their hearts to God. When I related my experience at the meeting there was great joy. . . . I thought surely that I had received the full Pentecostal Baptism, as many do in our day, who have passed through a similar experience."

Just over a month later he received the Baptism in the Holy Ghost as on the Day of Pentecost. He writes:

"The Lord showed me . . . through this break in my experience that it is possible to receive

GREAT ANOINTINGS

of the Spirit, without speaking in tongues, but that if we receive the *full* Pentecostal Baptism, as they "*at the beginning*," it will be a greater infilling, accompanied with tongues . . . which was to be the special sign of the new dispensation, all the other signs having been found among believers before Pentecost (Mark xvi. 16). . . . When I spoke in tongues it was in connection with a power which was far beyond all that I had experienced before . . . my former experience was a glorious introduction to the Baptism in the Holy Ghost and Fire."

Let no seeker for the fulness of God's blessing stop short, therefore, though He give many wonderful anointings as the earnest of the glorious inheritance in the Holy Ghost.

Before closing our arguments on this point, a few words need to be said on the difference between the *sign* of tongues and the *gift* of tongues. As has been seen, the supernatural sign of speaking in tongues always, with one exception, accompanied the Baptism with the Holy Ghost. On the other hand, the apostle, writing of the nine Gifts of the Holy Spirit, pointed out that no one Gift is given to all. All are not apostles; nor have all the gifts of healings; neither do all speak with tongues or interpret (I. Cor. xii. 29, 30).

Experience in

THIS BLESSED OUTPOURING

of the Holy Spirit has proved the truth of the Scriptures on this point, and has shown that there are three kinds of supernatural utterance in other tongues.

A believer may speak in tongues at the time of his Baptism in the Holy Ghost and never again. These enraptured utterances are not usually, or necessarily, interpreted. They are the outflow of the human spirit in praising and magnifying God, as in the case of the household of Cornelius (Acts x. 46).

Then there are others who speak in tongues at the time of their Baptism and sometimes, infrequently on special occasions, when mightily moved by the Holy Ghost.

Lastly, some receive, at the time of their Baptism in the Holy Ghost, the power to speak in tongues at any time at will. This latter has, generally, been recognised as the definite Gift of Tongues. It is probable, however, that many possess the Gift though, through lack of use, it has become quiescent. Even Timothy needed the Pauline exhortation to "stir up the gift of God, which is in thee by the putting on of my hands" (II. Tim. i. 6). No doubt, through faith

and prayer many, who once spoke in tongues on the occasion of their Baptism in the Holy Ghost, could do so again.

"THESE SIGNS,"

said Jesus, "shall follow them that believe; . . . they shall speak with new tongues" (Mark xvi. 17).

There is an evident reason for the supernatural sign of tongues to accompany the coming of the Holy Spirit into the body of the believer, which thus becomes His temple. The tongue is the last citadel of man's rebellious nature to fall before God's power. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body . . . but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James iii. 2, 8). Thus wrote James!

This most unruly member is conquered by the Holy Ghost and thus He signifies His control over the whole man when He baptises with the signs following. The Baptism in the Holy Ghost means nothing if it does not imply a full surrender of spirit, soul, and body to God. Spirit-baptised believers should therefore be the last to offend in word; all murmurings, backbitings, malicious speaking, foolish talking, and strife, "let it not be once named among you, as becometh saints."

"In the year that King Uzziah died I saw the Lord"

(Isaiah vi. 1.)

By Pastor J. C. CARISS

ON first thought one would hardly consider the death of a king a likely time to see such a vision as that which Isaiah records in the sixth chapter of his prophecy. Especially in the days before the captivity of Judah, the death of a king often ushered in a time of political crisis, when rival factions were ready to resist even to blood a successor they did not favour. Yet it was "in the year that King Uzziah died" that Isaiah saw the Lord. The excitement which would, no doubt, sweep the realm like a tidal wave, probably caused many to forget God, to allow the material to take the place of the spiritual. But not so with Isaiah. He lived as much in touch with God amidst national turmoil and excitement as in tranquil surroundings. His relationship with God was untouched by circumstances. Wherever he was, whatever happened, he sought God, and God manifested Himself to him.

Is there not encouragement here for us? We live in days of turmoil. The turbulent stream of humanity, seething and roaring, rushes on with ever-increasing speed towards the cataract, the Armageddon, of which the Bible speaks. Thank God, we do not suffer the terrible persecution for the sake of the gospel that is the lot of so many of our brothers and sisters in Christ across the sea; but we do feel the subtle influence of the evil one. The current that would bear us down to hell is stronger than ever. The prince of the power of the air seems so to have increased his sway over the hearts of men that oftentimes the very atmosphere is oppressive. Many Christians are growing weary in the fight. Apathy stares us everywhere in the face. But let us take courage. God is still the same. It is still true that those who seek Him shall find Him. Isaiah

found it possible to live in touch with God amidst circumstances where there was much to distract. In similar circumstances we may have a like experience. Our relationship with God does not depend upon our circumstances, but upon ourselves. If we seek Him, we shall find Him. To those who pray earnestly to-day, God is just as real as ever He was. Those who go "all out" for Him to-day are just as happy, just as triumphant in His service, as ever Christians have been. Do not let us say that things to-day make a really victorious Christian life impossible. They do not. They cannot unless we allow them. Undoubtedly to live for Christ is harder to-day than it was say ten years ago. But this is just where determination comes in. Surely we are not going to give in just because a bit more zeal, a little greater energy, a keener vigilance, a stronger resolve is necessary. If we do, we are not worthy of the name of "men" let alone "Christians." Let us get our eyes off the difficulties. Let us realise afresh that we can know God intimately, we can enjoy communion with Him, we can prove His power even to-day. And let us say from our hearts with the Psalmist, "Thy face, Lord, will I seek."

Those who question long upon which course to take generally choose the wrong way.

Too many of us count our neighbour's blessings instead of our own, and as a result we are not always thankful.

The Way of Salvation

What the Bible Teaches about Blood

By J. L. STAUFFER

IT is stated that an infidel once told Mr. Moody that he hated his God because He always required blood in approaching Him. D. L. Moody replied in substance that he rejoiced in the fact that "without shedding of blood" there was "no remission" (Heb. ix. 22). Moody was satisfied that God could be approached in this way.

Listen to God's definition of the blood.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

This, dear reader, is the meaning of the blood in the eyes of God. Who dare belittle it?

That God disapproves of man's way of approaching Him is further seen in Cain and Abel. Cain approached God with the fruit of the field (the cursed earth) which involved to a greater or lesser degree the work of his own hands (self-righteousness), and was rejected. In I. John iii. 12, we have revealed the reason for God rejecting Cain's offering. Cain was of the "wicked one" and his works were evil. No child of God would think of approaching God on any other grounds than God's way and His way is via blood, or a forfeited life. Abel came with a lamb from the flock and was accepted; giving us a picture of God's estimate of the blood and pointing us to the "Lamb of God, which taketh away the sin of the world" (John i. 29).

Another illustration in type of God's value of the blood is seen in Exodus xii., where God says, "When I see the blood, I will pass over you." Space fails to mention of all the Levitical offerings and shedding of blood recorded in Scripture. The Holy Spirit states in Hebrews ix. 22, the importance of the blood. "And almost all things are by the Law purged with blood; and without shedding of blood is no remission."

Briefly we have seen that God values the blood beyond all else, for it represents life. What we have seen in type, shadow and offering is more than true regarding the blood of Christ.

Reader: God delights to have us honour the Blood. Exalt it! Preach it! Sing it! Give it the pre-eminent place in the plan of salvation. By it we have access to God (Heb. x. 19).

Following we give a brief outline on the Seven-fold Virtue of the Blood:—

1. *It procures redemption* (Eph. i. 7) *for the slave*:—

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

2. *It secures justification* (Rom. v. 9) *for the guilty*:—

"Much more then, being justified by His blood, we shall be saved from wrath through Him."

3. *It insures cleansing* (I. John i. 7) *for the unclean*:—

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

4. *It assures peace* (Col. i. 20) *for the troubled*:—

"And having made peace through the blood of His Cross."

5. *It effects sanctification* (Heb. xiii. 12) *for the unholy*:—

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

6. *It gives nearness* (Eph. ii. 13) *for the alien*:—

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

7. *It brings victory* (Rev. xii. 11) *for the accused*:

"And they overcame him [Devil] by the blood of the Lamb, and by the word of their testimony."

Finally, we conclude that if the new celestial song spoken of in Revelation v: 9, in which the Blood is given as the basis of redemption is suitable for worship in heaven, it is good enough for those of us who still desire to honour it in a way that pleases God while we are in this world. Let others choose the Twentieth Century Bloodless Religion, the Way of Cain: the writer is satisfied with God's way via Blood. Surely it is

*The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below;
The angels' theme in heaven above.*

Reader! which way will YOU take?

.....
 "Without shedding of blood is no remission" (Heb. ix. 22). "The blood of Jesus Christ His [God's] Son cleanseth us from all sin" (I. John i. 7).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CHELMSFORD

CRUSADERS' ENTERPRISE

The Crusader branch at Chelmsford is glad to report further activity for the Master, also an increase in numbers. A monthly programme, in the form of an invitation card, attracts other young people, besides creating a deeper interest amongst our own band. During the summer evenings the gospel is going forth in the open air meetings held in the local villages and we praise God that His message is being accepted. A keen missionary spirit prevails in the midst and we look forward eagerly to the monthly prayer and missionary meeting. Recent visits of Braintree and Laindon Crusaders have encouraged us and we are resolved to go on, in His strength, to greater victories in the future.

WIMBLEDON

OPEN AIR BAND

The Crusader meetings at Wimbledon, although somewhat small in number, have been very good, and a number of very useful evenings have been spent in the open air, and just recently the cyclists' band had an afternoon out with tracts and "Evangels," ending up with a very blessed open air.

O Canada

This tune is one with great charm. You must hear it, enjoy its melody, be stirred with the rich harmonies, and be blessed by the beautiful words specially written to such a popular air, by Pastor E. C. W. Boulton, entitled:

"O Church of God"

Choir Leaders! This is one of the new musical arrangements in the latest "Elim Songster," No. 17. Is your choir singing the most up-to-date gospel songs? Don't delay and let the best pass you by—

ORDER YOUR MUSIC NOW!

CRUSADERIC CLIPPINGS

"My Fee Will Be—"

Rev. Louis E. Evans describes a few hours spent in the operating room of a medical missionary thus:

"When he had finished, I stepped to his side. Gazing at his face, which was streaming wet from his exertions, and pale with the pallor that comes from keen anxiety and intense strain, I asked him: 'Doctor, how can you stand it? Surely every day is not like this.'

"How much money would you have received in the States for an operation like this?"

"He merely smiled.

"Oh, about one-hundred-and-twenty pounds," he said, after a pause.

"How much will you receive for this one?" I continued.

"A strange light blazed into his tired eyes. I shall never forget his reply:

"My fee will be this man's gratitude—and there can be no richer reward than that."

"Some men's souls are too big to be contained within their breasts; they overflow in deeds of sympathy."

The Real Sceptic

The real sceptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the thought that if he knew more he might believe less.

Have you ever noticed that the man with "horse sense" is the one who is able to say "neigh" to temptation?

Don't brag about what you're going to do to-morrow. Someone may decide to investigate what you did yesterday.

The difference between a model boy and a normal boy? Why, all the difference between a rubber stamp and a rubber ball!

Remember—there are sequels to our sins: long-thrown shadows cast by those unpleasant episodes; spectres which will not lie buried in the dark for all our efforts to keep them out of sight.

That there should be a Christ, and that I should be Christless; that there should be a cleansing, and that I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.—Spurgeon.

FOURTH NATIONAL CRUSADER WEEK

October 2nd to 9th

Personal Effort Campaign

Elim Crusaders approach the fourth national Crusader campaign with great expectations. Crusader headquarters, Elim ministers, Crusader secretaries, and thousands of Crusader members are now planning and preparing for this annual event. Let this year's effort be a *personal one*. You must be prepared to do your part, not only by praying, planning, and in various ways taking an active part in the campaign meetings, but by personally inviting and bringing someone to the services. Someone from that workshop, that office, perhaps a neighbour, or a tradesman. Personal evangelism should be our watchword. Will you do your part? Remember youth of Britain is required in the service of the King—Christ Jesus. Youth must be served. We have something to offer in the joy, peace, and riches there is to be found in Him.

It is not enough to plan and prepare good programmes, attractive meetings; great national rallies, and send out special campaigners. We desire to get hold of the youth of our land, *one by one*, and win them in the power of the Spirit to His service and allegiance.

Personal evangelism will do this. If, by the help of God, we do this, and each Crusader brings just one and they be won for Christ, the Elim Crusader Movement would prove a formidable force in the kingdom of God and with a membership reaching to five figures. Let your determination be, *personal evangelism* for me during the National Crusader Week of 1938.

The Changed Woman

By WILLIAM BARROW

SOME years ago before I came into the light of Pentecost, whilst I was the senior steward in a London Wesleyan Mission Church, among our members was a woman who with her husband had been the licensees of a large public house in the East End of London.

She was a woman who had had considerable experience of the ups and down of life. Her husband fell into bad health, and gradually the evil days came along. She had to go out to work daily in a factory to earn the bread that perisheth. She was a woman who had had a great change in her manner of life, its whole course had been changed, she had made that great discovery that she was a sinner in God's sight, and had found Jesus Christ as her own personal Saviour. She had given herself and her life to God, and was a woman with whom the joy of life arising out of faith in God had become a very real thing. There was always a smile on her lips and a cheery word for everybody, for Christ was her constant example and she always was doing good in some way or other.

Some years later when her husband died, she approached me one day, when the minister of the church was absent on holidays, and asked me to come to her little house and conduct a service before they went to the cemetery. I accepted the invitation, making sure that I had my Bible with me. It is wonderful how God's Word brings comfort to the sorrowful ones, for it supplies the sure and certain hope of a joyful resurrection and reunion. Through prayer she had found that faith in the finished work of Christ upon the Cross had brought a reality into her

life and had made it worth while living and she could sing from her heart, "It was at the Cross, at the Cross, where I first saw the light—and the burden of my heart rolled away." She lived in a small house in a slum street, and when the day for the funeral came, I attended and was introduced to a sister of hers from a provincial town. This sister had been a notorious gambler and a terrible drunkard, but a wonderful thing had also happened in her life—she had just recently been converted in a meeting of The Salvation Army in the provincial town where she lived. I took my Bible and after reading a suitable portion, we all knelt down for prayer, and I was conscious that this former derelict woman kneeling at my side was sobbing and crying and thanking God for His mercy to her, and on rising to our feet she turned to me and taking my hand with tears fast running down her drink-sodden face, she said, "To think, Mr. Barrow, that Jesus Christ has saved me, a drunken, wicked, gambling woman, and given me this glorious experience and the consciousness that my past sinful life is forgiven and given me victory over my besetting sins." She said, "I am a miracle of grace" (and her sister confirmed every word that she had stated as being perfectly correct).

The apparently impossible had happened. A life entirely changed and that great desire for drink, gambling, and other evil things had been entirely destroyed by the power of God through prayer and she could sing, "O happy day when Jesus washed my sins away. He taught me how to watch and pray, and live rejoicing every day. Happy day when Jesus washed my sins away."

The Glory of the Cross

Continued from page 569

every true believer knows something, however slight, and the Apostle Paul knew so much.

The cross for the Christian means the refusal of sin and self-will. It means living for the spiritual and eternal at the expense of the natural and temporal, for the kingdom of God at the expense of our own ambitions and interests, and sometimes our friendships and health. And it may even entail persecution. It is the spirit of sacrificial service. In short, the Christian's cross is the cost of doing God's will and serving men's highest interests.

At Thy feet, O Christ, we lay
Thine own gift of this new day;
Doubt of what it holds in store
Makes us crave Thine aid the more;
Lest it prove a time of loss,
Mark it, Saviour, with Thy Cross.

Samuel Rutherford said: "Christ's Cross is the sweetest burden I ever had; it is such a burden as wings are to a bird, to carry me forward."

As we walk in the Spirit these ethical meanings of the Cross will be worked out spontaneously in our experience, in different degrees and with different

emphases, according to the depth of our consecration, the purpose of God, and the nature of our gifts, training and service.

To the believer the Cross is the awful yet blessed Centre of all centres. All the fibres of his soul are wrapped around it, for it is the pivot of God's purposes, the instrument of eternal redemption, the procuring cause of forgiveness, and the ground of peace, holiness and everlasting joy.

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

A PRAYER

Since Thy blood has cleansed me fully,
Let Thy life now make me whole.
Fill me with Thy Holy Spirit,
Fill me body, spirit, soul;
Fill me now and every day.

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

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

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

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Blackpool.—Comfortable board-residence, bed-breakfast; good cooking and attendance; near Jubilee Temple, 5 minutes from sea; recommended pastors and guests. Mr. and Mrs. Bertram, 67, Osbourne Road, South Shore. C697

* **Brighton.**—Bed and breakfast from 3/6; central, 5 minutes' walk to Elim Church, sea, station, and shops. Mrs. Robinson, 78a, Dyke Rd. C682.

Brighton.—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C683

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London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. "Phone Abercorn 8547." C566

* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. "Phone Euston 1193.

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Wanted, thorough Christian woman (Pentecostal) as housekeeper to widower (plumber by trade), about 33 years, or widow. Three children. Apply Box 497 "Elim Evangel Office." C696

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Folding portable organ, 4 octaves, in good playing condition; can be seen by appointment; no reasonable offer will be refused if for the Lord's work. Tomlinson, 65, Santos Road, Wandsworth, London. C700

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Chuter : Evercot.—On August 17th, in the Elim Tabernacle, Eastbourne, by Pastor A. Chuter (brother of the bridegroom); George Chuter to Dorothy May Evercot (both Elim Crusaders).

Collins : Scarlett.—On August 20th, at St. Augustine's Church, Ipswich, by Rev. W. Blanche; Walter Collins to Gladys Rose Scarlett (both Elim Crusaders).

Elvin : Gibbons.—On July 30th, in the Bethesda Baptist Church, Ipswich, by Pastor G. Hillman; Alfred Charles Elvin to Vera Mabel Gibbons (both Elim Crusaders).

Johnson : Holman.—On July 23rd, in the Elim Hall, Wimbledon, by Pastor A. Jackson; Clement Johnson to Alice Mary Holman.

McGregor : McBay.—On August 17th, at Greenock, by Pastor A. J. K. Magee; John McGregor to Betsy McBay, A.L.C.M. (both Elim members). C699

Ostins : Hill.—On August 27th, in the Elim Tabernacle, Graham Street, Birmingham, by Pastor H. Palliser; William Dennis Ostins to Florence Gertrude Hill.

Townley : Clayton.—On August 20th, in the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; Frank Henry Townley to Florence Helen Clayton (both Elim Crusaders).

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in which all believers must take part,
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