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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. 25

JUNE 22, 1934

Twonence

SAVIOUR

REVIVAL SCENES IN SWITZERLAND

Over five hundred Converts at Opening Services
Two Revival Centres Besieged

By Dr. EMIL LANZ

Unprecedented scenes of religious fervour are taking place in the Foursquare revival centres at Bienne and Macolin in Switzerland. Principal George Jeffreys, his Revival Party and band of Elim Ministers have endeared themselves to the hearts of the saints and God has given them favour among the people. The great State Church at Bienne, crowded with over two thousand people, is besieged daily while loud-speakers carry the message to those outside. The spacious Musical Festival Hall at Macolin, 3,000 feet above sea level, where the morning meetings are held, is also crowded. The stream of salvation is flowing on with ever-increasing momentum and the songs of deliverance and praises are to be heard on every hand. Although translated by two interpreters, the Word of God sometimes like a hammer crashing upon man-made structures of religion, again falls upon the great congregations as the dew of heaven. There is a shout in the camp! The Lord confirms His Word with signs and wonders. In answer to prayer God is stretching forth His hand in healing, and testimonies of remarkable deliverances are being given. The singing in different languages rends the air, and hearts linked together in the bond of Calvary are pouring forth their praises to God.

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

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ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." July 7—Aug. 30. Miss Wylie and Mrs. Pawson. **PASTOR P. N. CORRY WILL HOLD A BIBLE SCHOOL IN JULY.**

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

EASTBOURNE. Aug. 3—Sept. 7. Mrs. Webster and Miss Ryde. Granville House, near to sea and Downs.

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

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

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

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

At these homes our Lord will come as Boaz of old and let fall "handfuls on purpose" for the hungry and tired. There will be all kinds of happy recreations, picnics and games.

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

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

COME TO THE GREAT Foursquare Rally at the Crystal Palace

(LONDON)

Saturday, 18th August

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys; meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

ONE GREAT UNITED MEETING

at 6.30 p.m., in the Centre Transept
at which Principal

George Jeffreys

will minister the Word

BOOK THE DATE NOW!

Further particulars will be announced later.

4 Watch these Dates 4

BERMONDSEY. July 1. Elim Tabernacle, Upper Grange Road. Visit of London Crusader Choir, 6.30 p.m. (Afternoon 2.30, Choir visits Brixton Prison).

CANNING TOWN. June 23 and 24. Elim Hall, Bethell Avenue. Week-end Convention. Sat., 7.30 p.m. Sun., 11 a.m., and 6.30 p.m. Speakers: Pastors Brambleby and D. Rudkin. Convener: Pastor J. McGillivray.

CATERHAM. Commencing June 17. Tent pitched in Park Road (off High Street). Revival and Healing Campaign by Pastor W. E. Smith.

CLAPHAM. Every Saturday at 7.30. Elim Tabernacle, Park Crescent, Clapham. Five minutes' from Clapham Common Underground Station. Weekly Rally.

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

PORTADOWN. June 23, 24, 25. Elim Tabernacle, Clonaven Avenue (off Thomas Street). Three Days' Special Meetings. Sat., 3.30 and 7 p.m. Sun., 11.30 a.m., 3.30 and 7 p.m. Mon., 3.30 and 8 p.m. Speakers include: Pastor and Mrs. A. V. Gorton, Pastor T. E. Francis and Mr. W. H. Urch. Convener: Pastor E. F. Cole.

WORTHING. June 30. Elim Tabernacle, Grosvenor Road. South Coast Rally. 7.30 p.m. Speakers: Pastor J. Smith and Evangelist Packer. Convener: Pastor H. O. Bale.

Brighton Convention

MONDAY, AUGUST BANK HOLIDAY
at the Dome, 3 & 7.30 p.m.

Principal GEORGE JEFFREYS and Party

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 innovations in every shade and form. It promulgates the old-time Gospel in old-time power.

Vol. XV., No. 25

JUNE 22, 1934

Fridays, Twopence

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of 'The Coming of Christ and After'

III. The Printed Word

THE romantic story of the Bible would not be complete without a chapter on the printed Word. Nowadays a complete Bible, beautifully printed can be obtained for a shilling whereas before the art of printing was discovered a handwritten copy was very expensive and entirely out of the reach of most people.

The art of printing was invented by John Gutenberg, at Mayence on the Rhine, but the principles on which printing is founded were known to the ancient Assyrians, and among the ruins of Babylon have been discovered entire bricks stamped with symbolic figures and characters.

As Gutenberg was too poor to find the necessary money to commence printing, he had to confide his secret to a goldsmith named Faust. In 1450 the first book was printed, this was the Bible in Latin.

Faust undertook the sale of these Bibles in Paris. They were so beautifully printed that no one, except the printers, could tell how the work was done. As he offered his Bibles at 60 crowns, while the other scribes demanded 500, curiosity was aroused, especially when he produced copies as fast as they were wanted and even lowered his price. He was denounced as a magician. The peculiarly brilliant red ink which embellished his work was said to be his blood; and it was seriously asserted that he had sold himself to Satan. To save himself from death he was forced to reveal his secret.

The invention of printing gave a great impetus to the

CIRCULATION OF THE SCRIPTURES,

and this aroused the enmity of the Roman Church. A vicar of Croydon, in Surrey, in a sermon preached about this time, declared, "We must certainly root out printing or printing will root out us"; in which conclusion he was tolerably right.

The man who gave England her first printed New Testament in English was William Tyndale. From his youth he felt he had this one thing to do—to trans-

late and print the Word of God in his native tongue.

He went to Oxford University and while studying the Greek New Testament by Erasmus he was converted. Feeling that he had in his hands the divine Truth he felt he could not keep the treasure to himself.

About the time when he was between the ages of thirty and forty, he was engaged as tutor and chaplain in the house of Sir John Walsh, a knight of Gloucestershire. Here he met many of the neighbouring priests, whom he exhorted to read the Scriptures. They answered, "Why even we don't understand God's Word, as you call it, and how should the vulgar understand it? It is a conjuring book wherein everybody finds what he wants." "Ah!" replied Tyndale, "you read it without Jesus Christ, that is why it is obscure to you."

One day a priest, angry with the strength of his arguments, said, "Well! we had better be without God's laws than the Pope's." Tyndale, fired

WITH RIGHTEOUS INDIGNATION,

answered, "I defy the Pope and all his laws, and if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do."

He began to fear that the work of translating the Scriptures would be interrupted by persecution and death, and so took ship from London to Hamburg, and thence eventually to Cologne and Worms, where he finished the translation and printing of the New Testament. Copies of this crossed to England in 1526, being secretly smuggled into the country in bales of cloth, sacks of flour, etc.

It is related that the Bishop of London, having gained possession of one of the copies, entered into an agreement with a merchant named Packington to buy as many copies as he could get hold of, saying,

"Gentle Master Packington, do your diligence and get them and I will pay for them whatsoever they cost you, for the books are naughty, and I intend surely to destroy them all and to burn them at Paul's Cross."

Packington, who was a friend of Tyndale, said they would cost a lot of money, but the Bishop said, "Name your own price!"

At that time Tyndale was in financial need and when he heard of this he agreed to it, seeing that with the money so obtained he could

PRINT MORE TESTAMENTS.

Accordingly, the Bishop had the books, Packington had the thanks, and Tyndale had the money. A chronicler of the period, commenting on this, said, "The Bishop thought he had God by the fist but found he had the Devil by the toe!"

Tyndale was eventually captured through the treachery of a man he had befriended. This man decoyed him out of Antwerp, where he was then settled, acting as chaplain to the English merchants there. Outside the city he was kidnapped and imprisoned. On 6th October, 1536, his enemies strangled him at the stake, and his body was consumed to ashes. Before he died, he cried out with a loud voice, "Lord, open the King of England's eyes!"

The opposition to the Bible in English arose chiefly because the priests and friars were afraid that if every man had a copy of the Scriptures for himself, the need for their preaching would pass away. Many objections were made to the circulation of the Scriptures in the common tongue. Friar Buckingham declared,

"If plain and unlearned people read the Bible they will confuse the spiritual meaning with the actual words!" He gave three illustrations. The ploughman would be afraid to plough if he read, 'No man, having put his hand to the plough and looking back, is fit for the kingdom of God' (Luke ix. 62). While the bakers reading that "a little leaven leaveneth the whole lump" (I Cor. v. 6) would then put too little leaven in the bread, "to the detriment of

THE KING'S SUBJECTS "

The command to pluck out the offending eye would result, so said the friar, in the people plucking out both eyes and so the "nation be filled with blind men!"

Shortly before Tyndale's martyrdom, the whole Bible was for the first time printed in English by Miles Coverdale. Coverdale was a friend of Tyndale and he used his friend's translations so far as they went but completed the translation himself, using the Vulgate and Luther's German version as the basis for it.

Two years later, in 1537, followed another translation by John Rogers. This was issued by royal license of Henry VIII and thus was the first really authorised version. Rogers called his version the "Matthew's Bible" with the view, no doubt, of escaping persecution and death. His *nom de plume*, however, did not avail him since he was later martyred in the reign of Mary.

In 1539, Coverdale brought out another and revised version of the Bible. This was begun in Paris but the type was brought over to England and the work was finished here. When King Henry VIII saw it

he said, "Let it go abroad among my people!" thus answering the prayer of dying Tyndale.

The name given to this version was "The Great Bible" because of its size. It was also called "The Chained Bible" owing to the fact that it was chained to the desks of the churches for safe keeping. Another name given to it is

"THE TREACLE BIBLE"

because Jeremiah viii 22 is therein rendered, "Is there no treacle in Gilead?" The word "treacle" at this time was the name given to an elixir that was supposed to be an antidote for snake-bite. It was made from vipers drowned in white wine, mustard, etc.

In a later edition of this version appeared another curious translation which has given it the name of "Bug Bible," because Psalm xc i 5 was rendered, "Thou shall not nede to be afrayed for eny bugges by night!"*

Edward VI, the only surviving son of Henry VIII came to the throne at the tender age of ten. At his coronation, seeing the three swords of state being borne before him, he asked where was the fourth sword—the Sword of the Spirit? They handed him a Bible and this incident made such an impression on the nation that since then the presentation of a Bible to the sovereign has formed a part of the English coronation ceremony.

During his reign measures were taken to establish Protestantism as the religion of the State, the church service was commanded to be read in English, the Communion cup was to be allowed to the laity, and the laws prohibiting the marriage of priests were declared void. Unhappily Edward did not live long and he was succeeded by Queen Mary. During her reign the circulation of the Bible was again forbidden, and many

BIBLE-LOVING MEN

and women were burned at the stake. Among these were Ridley, Latimer and Cranmer. Latimer was committed to the Tower shortly after the accession of Mary and steadfastly maintaining his faith, he was led to the stake with Ridley on 16th October, 1555. Before they lit the flame he turned to his companion, saying, "Be of good courage, Master Ridley, and play the man; we shall this day light such a candle in England, as by God's grace shall never be put out." Gunpowder being fastened about his body to hasten his death, it took fire with the first flame, and he died immediately.

Cranmer had laboured incessantly to forward the reformation and when Mary became Queen, his friends advised his flight. He refused to do so, however, and was later committed to the Tower. Shortly before his execution, having until this moment maintained admirable constancy, he recanted. This recantation could not, however, preserve his life, and on the day of his execution he solemnly addressed the people, openly declaring his faith, saying, "Forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For, if I may come to the fire, it shall be first burned. And as for

* "The Scripture of Truth," by Sidney Collett

the Pope, I refuse him, as Christ's enemy and anti-christ, with all his false doctrine" He was hurried away to the stake, where he stood motionless, holding up his right hand, and exclaiming, until his utterance was stifled, "This unworthy hand! Lord Jesus, receive my spirit!"

In 1560, two years

AFTER QUEEN ELIZABETH

came to the throne, the "Geneva Bible" appeared. It was thus called because it was prepared by the Reformers who fled to Geneva during the reign of Mary. It was distinguished for its learning and was translated directly from the original Hebrew and Greek. It was also the first Bible to divide the chapters into verses and to use italics to indicate words that were not in the original. It is also known as the "Breeches Bible" because Genesis iii 7 is there translated, "They sewed fig leaves together and made themselves breeches."

Early in the reign of James I the Authorised Version, which still remains the favourite of the English-speaking people, was prepared. Forty-seven scholars, divided into six classes, to each of which a certain part of the work was assigned, assisted in this translation. Each person in the class was to produce his own translation of the whole committed to them and these several translations were to be

revised at a general meeting of the class. When the class had agreed upon their version, it was to be transmitted to each of the other classes, so that no part was to come out without the sanction of the whole body. In 1611, after five years of close study, the Authorised Version was published. It is interesting to note that marginal cross references, which are so helpful to a study of the Bible, were first adopted in this version.

It only remains to tell of the preparation of the Revised

VERSION OF THE BIBLE

which was published in 1885. Nearly one hundred learned men of different denominations took part in this and for over ten years laboured at the revision. "The demand for this version was so great that no less than two million copies were ordered before it was published. One hundred pounds was offered in America for a single copy in advance, while every word from the beginning of Matthew to the end of Romans—118,000 words, was telegraphed from New York to Chicago, the longest telegraphic message ever sent"* Although in some ways an improvement on the Authorised Version, it has never supplanted it in the affections of the people.

* "The Scripture of Truth," by Sidney Collett

The Priceless Pearl (Continued)

By Pastor E. C. W. BOULTON

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it"—Matthew xiii 45, 46.

IT is full of significance that the pearl is the only gem that is the product of life. Yet it is still more significant that it is also the product of pain. And in these two aspects we are furnished with a striking picture of the Passion of our Lord.

"If perfume in my soul there be
That comfort could to others bring,
Whate'er it takes to set it free,
I'll suffer, Lord, and through it sing."

With electric crucibles and tremendous temperatures the scientists can manufacture diamonds and rubies in the laboratory, insignificant perhaps, but real jewels. The pearl is the one gem that is a product of life. No one can make a pearl, they may counterfeit it. An oyster is attacked by some small parasite, or a grain of sand irritates it. Nacre, a milky fluid is secreted and poured over the offender. (It is this nacre that lines the shell with mother of pearl.) The nacre hardens and the process is repeated again and again, gradually forming a pearl. The irritation and pain have ceased, the pearl becomes the tomb of the offender. Christ's sufferings and His final triumph are suggested in this strange result of a living creature's pain. He transforms the ugly and the harmful into the beautiful. Out of the womb of His anguish and agony comes this wonderful new spiritual creation. It is the central and primal law of the kingdom of

redemption that whoever would drink deeply, eternally of life, must be willing to

PASS DOWN INTO DEATH.

He must give himself without reserve, counting all things but loss in his pursuit of the prize. Yet out of this submission and surrender to death shall emerge a new life of resurrection power and glory, such as otherwise could never be known. Who is he that would enjoy that continual transformation into the likeness of the Altogether Lovely? Let him prepare to tread the pathway of pain, and prove the blessedness of the crucible and the cross. Let him lay aside all thoughts of earthly gain or fame.

As thus we onward move with the Lord we shall discover to our joy that

"Deep in the heart of pain God's hand has set
A hidden rest and bliss"

Let us bear in mind that every Gethsemane is a potential Eastern morn, that each Horeb of sacrifice may prove to be an incipient Olivet; that the path of blood leads to the heights of vision. If we trace the trail of triumph back far enough we shall arrive at some Golgotha of heart-break and humiliation; we shall come to the place where some soul has been poured out unto death.

You will usually find pearls displayed in show rooms on a black background, this serving to show up their

pure whiteness This is not without its spiritual significance Suffering may form a fitting background to the beauty of the Spirit-filled life, throwing up in strong and striking relief those inwrought virtues, produced by God alone It is not

THE FIRES OF SUFFERING

that make the jewels, it only serves to reveal them to greater advantage They who have companied with the Christ have learnt that the kingly path is one of suffering and of reproach Baptised into the fellowship and mystery of His sufferings

"For via Calvary,
Every royal soul must go"

There is a mountain in Scotland called Cairngorm—literally, "the blue mountains"—and on it are found valuable rock-crystals The way in which the Highlanders gather the stones called "cairngorms" is this. When there is a sunburst after a violent shower, they go and look along the whole brow of the mountains for certain sparkling spots, the shower has washed away the loose earth, the sunbeams light upon and are reflected from the stones, and thus they are detected

What an illustration of the revealing power of affliction The history of the Quakers is a striking example of this How those early Quakers suffered, but how they shone The spiritual splendour of their lives is enhanced by the gross darkness of the period in which they bore their glowing witness for God Their noble selflessness, their utter disregard of loss in the cause of Christ, their unyielding and undeviating faithfulness to the highest and holiest convictions, all flamed forth in noble brilliance,

LEAVING AN UNDYING IMPRESS

upon the history of the Christian Church

It is safe to say that the best pearls are never seen by human eyes They are only formed in the mantle of the oyster, and are washed out while the smaller ones remain tucked away inside, and are found by man. Which reminds us

"Full many a gem of purest ray serene
In the dark unfathomed caves of ocean bear"

But it also comforts us with the thought that Christ's most beautiful gems are only known to Him Hidden because possessed of a glory which the eye of the natural cannot appreciate A veiled beauty which is reserved for the eye of the Divine Lover and Lord A glory in which He delights, and upon which He feasts The deepest work of the Spirit is often like the vessels of the Tabernacle, covered from the common gaze None but Jehovah can behold this spiritual loveliness which the world and a carnal Church counts valueless and useless And yet to Him it is exceedingly precious, He looks upon His chosen Bride and sees that "she is all glorious within," adorned with inward comeliness, arrayed in the white robes of unadulterated purity A hidden remnant who have not defiled their garments, chaste and chosen—separated and sanctified wedded to the One whose gift of Himself has redeemed her

"Vessels of the world's despising
Vessels weak, and poor, and base,
Bearing wealth God's heart is prizing,
Glory from Christ's blessed face"

O Bride-elect of the Lamb, how glorious is that future reserved for thee, when

THRONED WITH THY LORD

in the glory O rapture of the undimmed and perfect vision, there to reign through the eternal ages with thy Peerless Bridegroom To drink of His beauty throughout the endless æons To realise to the full that destiny of bliss which He fore-planned in the morning of eternity

Our parable informs us that the merchant "sold all that he had." And here attention should be drawn to the fact that the pearl may not be divided Diamonds can be cut up The great Cullinan was carefully split into a number of diamonds, one of which was five times as large as the Koh-i-noor But there can be no subdivisions with a pearl Its value is lost unless it is whole and complete It may not be cut into fragments Too much emphasis cannot be laid upon the fact that Christ gave to the uttermost, and that the gospel of the Great Giver makes a demand similar upon all those who would rank as disciples of Jesus There can be no half-and-half measures with one who has seen and loves the Saviour The conquering constraint of His love creates the demand for a full response Love hungers for love, and cannot rest satisfied until it reaps all that it has sown Love begets love in the heart of which it takes possession

"Hast thou heard Him, seen Him, known Him?
Is not thine a captured heart?
Chief among ten thousand own Him,
Joyful choose the better part"

To the

WOULD-BE LOVER OF CHRIST

there can be no sharing of the affections; the whole must be His and His alone Love knows no reserve in its response to its Beloved, but yields itself utterly and for ever to Love's claims and commands Within such souls the Holy Spirit establishes a constancy of spirit that cleaves continually to Christ, no matter how many or how powerful the challenging influences that seek to wrest the sceptre or usurp the throne of Christ's kingship He must be Lord of all This is the princely prerogative of Love

It is from Christ, and from Him alone that the Church receives her beauty, and it is only as she remains in living union with Him that this heavenly splendour can be reflected in her life and witness It is that mystic union of the life with God—that creative contact with Christ—which gives to experience that glorious spiritual bloom—that shining forth of His beauty investing life with a radiant attractiveness, a spiritual charm

It may be pointed out that for those who care for them there are plenty of mock pearls There are also what are known as "cultured" pearls The Chinese farm the oysters in ponds for the sake of the pearls They will drop a tin

FIGURE OF BUDDHA

into the defenceless oyster who at once coats the offending object with nacre These "pearl" figures of Buddha are then exhibited as miracles due to the power

of the god How it behoves those who name the name of Christ to make their calling and election sure, lest anything in the nature of unreality finds its way into their lives and ministry A forced and sometimes false effect is produced in Christian work which may, for the moment, create something of a furor in certain susceptible circles, but which must leave an aftermath of unsatisfied longing The time test will generally reveal the true character of all ministry, and that which survives this test will stand disclosed in the fire which is to try every man's work

However it is not for us to uproot the tares, or separate the genuine from the spurious A great deal of unnecessary suffering in the Christian Church has resulted from the action of those who have deemed themselves qualified to stand as judges of the true flock of God The standard set may often be wrong At

times it may even be reduced to the level of a mere denominational test—the endorsement of a creed—subscribing to

A SYSTEM OF DOGMA.

How easy under such conditions for the genuine to be rejected as worthless, whilst the shallow and superficial are allowed to pass as satisfactory It is the work of Him whose "eyes are as a flame of fire" to discover the counterfeit The Lord knoweth them that are His. Sooner or later the false will go to their own company Like those of whom John speaks, "they went out from us because they were not of us"

"Who that one moment has the least despised Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not and that are."

Regeneration

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

THE absolute essentiality of the new birth is fully proved by the words of our Lord to Nicodemus "Ye must be born again," for "Except a man be born anew he cannot [so much as] see the kingdom of God", much less can he enter into it "That which is born of the flesh is flesh" and "flesh and blood cannot inherit the kingdom of God" Only that which is born of the Spirit can enter into the kingdom of God Neither the flesh nor the mind of the flesh can enter heaven Nothing indeed that is mortal, for "all that is mortal shall be swallowed up of life," or corruptible, because "corruption" cannot "inherit incorruption" (I Cor xv 50, II Cor v 4)

The "mind of the flesh" and the body of the flesh are alike born of the flesh The mind of the flesh (carnal mind) must first be replaced by "the mind of the Spirit" (spiritual mind) and finally the natural (physical or animal) body by a "spiritual body" These fleshly bodies are

CONDEMNED TO DISSOLUTION

(II Cor v 1) Dust they are and to dust shall they return, whether by death or by resurrection change, so that nothing "born of the flesh" ever enters the kingdom of God There must be "a new creation" (Gal vi 15, R V, marg), an entire "new creature" (II Cor v 17), in order to "inherit the kingdom of God" This is why "we which have the first-fruits of the Spirit," are said to be waiting for our adoption, "to wit, the redemption of our body" (Rom viii 23)

We fear that there are very many who are deceiving themselves on this point They have never been "born from above" and being still in the flesh "cannot please God," and "cannot see the kingdom of God" How utterly futile it is for men in the flesh to hope to enter heaven by their own good works, for however good the works may be, they are still works of the flesh, "filthy rags," dead works from which their conscience needs to be cleansed by the washing

of regeneration, "through a bath of a new birth, and a new moulding of the Holy Spirit" (Titus iii. 5, Rotherham)

It is not enough to have the Holy Spirit striving with you, and to be under conviction of sin We believe that some continue in a state of conviction for years and cry out "O wretched man that I am, who shall deliver me?" "The burden of [my] sins is intolerable," but they have no power over sins, because they have not yet received the witness of the Spirit to the new birth (Rom viii 16), and are

NOT YET BORN OF GOD,

although there is but a step between them and the glorious kingdom of God

By means of the step of faith we claim our identification with Christ in His death and resurrection and receive the Holy Ghost to dwell in us (John xx 22), for the efficient cause of the new birth is a "deposit" of "the spirit which is [out] of God" (*ek tou Theou*, I Cor ii 12) spirit which has been born out of the Spirit (John iii 6, Greek) From the moment of the new birth the Holy Spirit begins a work of renewal of the inner man, atom by atom, into the image of God (Titus iii 5, Col iii 10) The inner man, unrenewed, is the "old man", the renewed inner man is called the "new man" or "new creature" We can hinder or help on this process of renewal (new moulding), according to our manner of life

If the "old man" is encouraged he remains in the believer, the new man is stultified and dwarfed, and we continue "yet carnal," babes in Christ (I Cor. iii 1) even when by "reason of the time [we] ought to be teachers" (Heb v 12) We who are "brethren" are now called upon to put the death stroke to the "old man," by a full surrender or presentation of our bodies, a living sacrifice to God and to "make dead" [*aconist*] or "kill outright" his members (Col. iii 5, R V, and Greek) The new man is Christ formed in us (Gal iv. 19), and dwelling in our hearts by faith (Eph iii 17),

After the body of sin has been destroyed through entire sanctification consequent on

A FULL SURRENDER,

the "mortal body" still remains as the seat of the human nature, as the inner man is the seat of the divine nature. But just as the inner man has changed into the image of God (Col iii 10) by a spiritual resurrection, so will the outer man be changed in a moment by a literal resurrection, "for as we have borne the image of the earthy, we shall also bear the image of the heavenly." So that as the resurrection is called the redemption of our bodies, and Christ is said to be "the Firstborn from the dead" it is evident that the resurrection may be termed "the regeneration" or new birth of our bodies (Col i 18, Rev i 5; Matt xix 28)

Of this regeneration Christ is "the Firstfruits" (I. Cor xv 20), "the Beginning," "the Firstborn among many brethren," who are predestinated to be

conformed to His image, now in soul and spirit, and at the approaching first resurrection in body also, when He shall fashion anew this body of our humiliation that it may be like unto His glorious body (Phil iii 21, I. John iii 2), being "conformed to the body of His glory" (R V.)

To be thrown upon one's resources is to be cast into the lap of fortune

Many men owe the grandeur of their lives to their tremendous difficulties

The glory of to-morrow is rooted in the drudgery of to-day

God provides resting places as well as working places

God in Heaven hath a Treasure

FRANCES BEVAN *tr*

Arr by A W BILL

1 God in hea-ven hath a trea-sure, Rich-es none may count or tel,
 2 God in ton-gues of fire de-scrib-ing, Un-o-sen ves-sels thus to fill
 3 Thus tho' worn, and tried, and tempt-ed Glo-ri-ous call-ing, saint, is thou e,
 4 Oh to be but emp-tier, low-her, Mean, un no-ticed and unknown.

hath a deep e-ter-nal pleasure Christ, the Son He lov-eth well
 With the trea-sure ne-vent-uring, Ev-er spent-un-fail-ing still
 Let the Lord but find thee emp-tied Liv-ing branch in Christ the Vine
 And to God a ves-sel ho-her, Fill'd with Christ and Christ a-lone!

God hath here on earth a trea-sure, None but He its price may know—
 God's own hand the ves-sel fill-ing From the glo-ry far a-bove,
 Ve-sels of the world se-dis-ing, Ves-sels weak, and poor and base,
 Naught of earth to cloud the glo-ry, Naught of self the light to dim.

Deep, un-fa-thom-a-ble pleasure, Christ re-veal'd in saints be-ow
 Longing hearts for ev-er still-ing With the rich-es of His love.
 Bearing wealth God's heart is priz-ing, Glo-ry from Christ's bless-ed face
 Tell-ing forth His wondrous sto-ry, Emptied to be fill'd with Him.

Bible Study Helps

IN HEAVEN.

Introduction More is said about heaven in the Bible than a great many of God's people think. A parent said, "Before my little child was taken to heaven I thought but little of that place, but since my little child has gone to be with Jesus, I began to search in the Bible to find out more about heaven."

- 1 Our names are in heaven—"Rejoice, because your names are written in heaven" (Luke x 20)
- 2 Our Saviour and Master is in heaven—"One is your Master, which is in heaven" (Matt xxiii 8, 9)
- 3 Our treasure is located in heaven—"But lay up for yourselves treasure in heaven" (Matt vi 20)
- 4 Our citizenship is in heaven—Our citizenship is in heaven, from whence we look for the Saviour" (Phil iii 20)
- 5 Our eternal home is located in heaven—"Here we (the saints) have no continual abiding place, but we seek one to come" (Heb xii 14)
- 6 Our affections should be set on things that are in heaven—"Set your affections on things above" (Col iii 2)
- 7 God's dwelling place is in heaven—"Look down from heaven, Thy dwelling place" (Isaiah lxiii 15)

SEVEN GREAT CHANGES
From a leaf in Moody's Bible.

- 1 Justification A change of standing—before God
- 2 Repentance A change of mind—about God
- 3 Regeneration A change of nature—from God
- 4 Conversion A change of life—for God
- 5 Adoption A change of family—in God
- 6 Sanctification A change of service—unto God
- 7 Glorification A change of place—with God

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, June 24th. Philippians iii 1-16

"We have no confidence in the flesh" (verse 3)

Is this really true? We so easily say that we have no confidence in the flesh—yet we walk with our legs, we work with our hands, we listen with our ears, we smell with our nose, and so forth. Legs, hands, ears, nose all belong to the flesh. It would seem that we have a great deal of confidence in the flesh. But read the context closely and you will see that the reference is to national position. Because our flesh is the flesh of a Britisher we cannot therefore make any special claim upon God any more than an Israelite could claim a special privilege of entering heaven simply because he was an Israelite. Nationality does not save us. Salvation is only ours through Christ. Salvation is not a question of nationality, it is a question of our attitude to the Christ of all nations.

Monday, June 25th. Philippians iii 17-21

"Our conversation is in heaven" (verse 20)

Or, "Our citizenship is in heaven" We do not belong to those who make their ideals the ideals of earth. Earthly people simply aim at "getting on" in order that they may get as much pleasure as possible out of life. We are not so concerned about getting on as upon "getting up"—getting up to our heavenly abode. At present we are strangers and pilgrims in the world in many striking ways. We purposely keep outside those fleeting pleasures to which the world gathers for its stimulus. We do not require any such special stimulus. Our constraint to happy, heavenly living is the fact that we are citizens of heaven and we are expecting our Lord soon to come and take us to the blest heavenly abode which He has prepared. The more we think of the New Jerusalem the less we think of London.

Tuesday, June 26th. Philippians iv 1-9

"Rejoice in the Lord always" (verse 4)

Well, if we are to rejoice in the Lord always then it means we must rejoice in Him this morning. We will not leave our rejoicing to some vague, distant future. We will not wait until all our troubles and sorrows have ceased. We will not leave it until there are no rates and no taxes to pay. No, we will start just where we are. In the midst of our daily routine we will rejoice in Him now. What matter if the children are a bit worrying, and two of the cows are ill, and troublesome Aunt Jane has just written to say she is coming for a holi-

dy—what matter all these things, we can still rejoice in the Lord. Paul was in a miserable prison when he rejoiced, surely then we can rejoice in our sunny home. My soul, cast off thy sadness and rejoice in the Lord!

Wednesday, June 27th. Philippians iv 10-23

"I have learned in whatsoever state I am, therewith to be content" (verse 11)

Only utter trust in God can bring a man to the position which Paul reached. If indeed we know there is a loving God in heaven and that in some way or other He is working things out for our good, then we can indeed be content in whatsoever state we find ourselves. We cannot see round the corner of to-morrow—but we can trust God. At times motorists hoot as they turn corners and are inwardly wondering what danger they will suddenly face when the corner has been turned. But at other times a friendly policeman stands on the corner and beckons them on. Then they know that all is well round the corner. Praise God we know that all is well round the corner of to-morrow for our heavenly Director is beckoning us on.

Thursday, June 28th. Acts xvii 1-15

"And some of them believed" (verse 4)

Those "some" who believed were a happy lot of people. It is a wonderful experience to believe that Jesus Christ has risen from the dead. It crowds the joys of spring and summer into one. It lifts the soul into an intoxication of happiness that defies expression. Some can read about Christ having risen from the dead without a sign of ecstasy upon the face. But we cannot. Think of it—Jesus Christ is risen from the dead! He has all power in heaven and in earth. He knows all about you and all about me. Not a sigh on earth but is heard in heaven. Not a tear drops on earth but its splash is heard upon the Throne of eternity. Jesus Christ has risen. I will lift up my heart and rejoice. I will sing, yea, I will sing resurrection praises unto God.

Friday, June 29th. Acts xviii 16-34

"An altar to the unknown God" (verse 23)

When the Lord Jesus Christ came He really destroyed all the altars that had been erected to the unknown God, for He was the supreme revelation of that God. He could calmly say "He that hath seen Me hath seen the Father." Christ made known the God that was a turn's unknowable. Christ has revealed to earth the full character of her

Creator. Christ has given to man a perfect portrait of God. Christ has lifted the veil of ages that dimmed the features of God. Now we know God. We know His justice—but we also know His love. We know His righteousness, but we also know His mercy. We know His hatred of sin, but we also know His love for the sinner. Yes, we know God. The Unknown has become knowable. The Known-Unknown completely satisfies the yearning longings of the heart of man.

Saturday, June 30th. Acts xviii 1-17

"When they opposed themselves" (verse 6)

Those who reject Christ not only oppose Him but they oppose themselves. It is of eternal benefit to accept Christ. It is eternal suicide to reject Him. Yet many who have generally speaking accepted Him, oppose themselves because they have not yielded to Him in absolutely every detail of life. Every failure to obey is an act of opposition to ourselves. We hurt ourselves as well as the heart of God when we choose even the smallest path of our own. Some Christians seek two paths in life—one the path of God and the other the path of self. But it presents an awkward figure when a man tries to walk with one foot on God's path and another on his own. Take that wayward foot off your path and plant both of them firmly upon God's.

A Satisfying Religion

There is a religion which is satisfying. I will call your attention to four features of it.

First, a sense of the conscious favour of God. You feel that God loves you, that He holds you in His arms.

Second, the consciousness that He has made you good. If the world pours into your lap all its wealth and honours, you would still be a miserable creature unless you were good and honest and true and pure.

Third, the consciousness that you are doing your duty to the Lord and to those about you.

Fourth, the assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him—*General Booth*.

Baptisms in College Grounds

The Principal Officiates at Ever-memorable Service

By L G C.

THE day of the great baptismal service dawned with a grey sky, and there were many who were saying somewhat anxiously to each other, "Will it rain to-day?" At the Elim Bible College, London, all was activity. The ladies were cutting sandwiches and making cakes in preparation for the hundreds of guests who were expected that afternoon, while the brethren were busily putting up screens, placing chairs and supervising the filling up of the waterproof font that was to serve as the "River Jordan" in the coming baptismal service.

Although this service was not to be held until 3.30 p.m. the first guests began to arrive at 2 p.m. And they proved to be wise, for before very long, every available seat was filled, and a large company of people were left standing.

The Woodlands garden was looking very beautiful, with the Laburnum and May trees in full blossom behind the fountain. The artistic baptismal font was placed on the terrace with chairs on one side for the candidates, and on the other, for the visitors. Below the terrace were more seats, and behind them stood the numbers for whom there was no seating accommodation.

It was a very radiant throng who gathered to witness before "principalities and powers" as well as before the assembled crowd, to their identification with Jesus Christ, in His death and resurrection. Among them were some who had only recently come into the Kingdom, while others were mature saints who had known the Lord for years. One was the principal officer of Brixton Prison, who, with his wife, two sons and daughter, was a trophy of the recent campaign in Clapham. They were the first to be baptised. Following them came the white-robed candidates, among whom was a medical doctor, all united in their one desire to follow the Lord in this act of obedience. As one looked at them and remembered

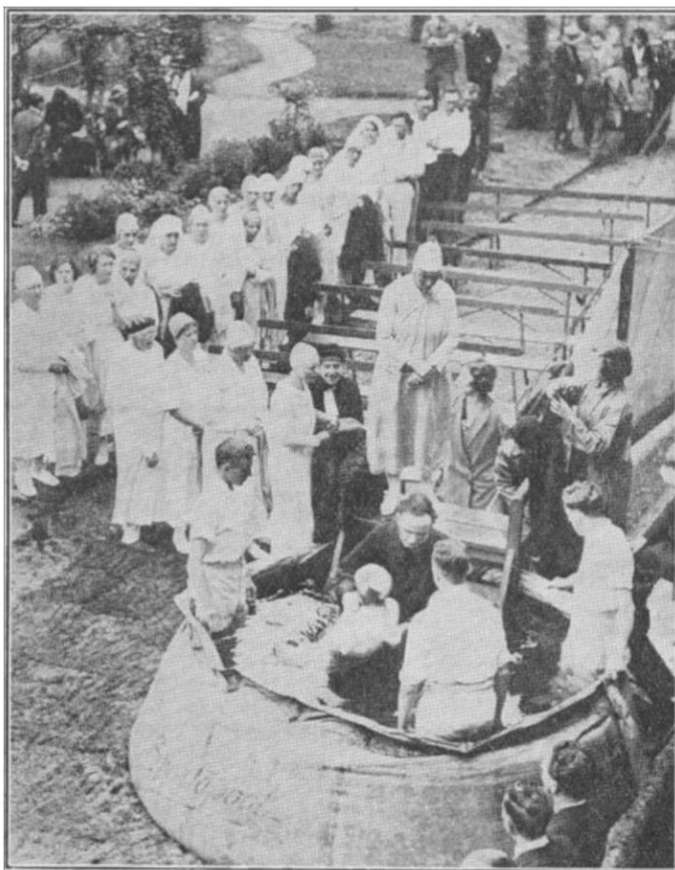
some of the depths of meaning in that baptismal service, one's thoughts turned to those wonderful words in Isaiah II: "Art Thou not He who dried up the sea, the waters of the mighty deep? Who made through the depths of the sea, a way for the redeemed to pass through? And the redeemed of Jehovah shall return, and come to Zion with joyous shoutings, and with their heads crowned with everlasting exultation."

The meeting opened with praise, and then Principal Jeffreys spoke to those assembled of the purpose and reason of this service. He reminded the candidates that they were putting their feet in the footprints that Jesus made, for He too went this way. And then, turning to the rest of the people, he once more made the way of salvation clear, lest there should be any among them who were not yet born again. It was with great joy that we heard how, just before the meeting began, one who had gone to see the Principal on other matters, had been turned to the Lord in that short interview.

As the candidates were being immersed, the words of the chorus "Follow, follow, I will follow Jesus" were sung again and again.

And hearing this, the sun could bear the clouds no longer, but burst through them for a minute or two, to see what was going on. Then, when the last candidate had come up from the water, the great crowd of people broke forth into "Songs of praises I will ever give to Thee." Truly the "redeemed of the Lord" came with "joyous shoutings, that day, and it was with hearts full of rejoicing, and mouths filled with praise, that the meeting broke up and the people went to their tea. We felt that it had been good indeed to be there, for He whom we love was there too, and His Spirit was upon the place.

To those of us who know and love the beautiful
(Continued on page 393)



Principal Jeffreys Immersing the Candidates.

Pentecost in Birmingham!

By Pastor L. NEWSHAM

THIS was the proclamation that caught our eyes on the posters announcing the visit of the Principal to the Birmingham Town Hall on Whit-Monday, and the experience for all who gathered was none other than Pentecost repeated. Words fail to express the heights of spiritual joy to which we were lifted throughout the day. Queues commenced to form outside the Town Hall as early as eight o'clock, and, such was the enthusiasm that before one meeting had finished a queue was started for the next meeting, it seemed as though the news of a Holy Ghost outpouring had spread through the town, for hundreds who had not taken the precaution of coming early were turned away from the evening service which was packed to its utmost capacity. What an answer to the scoffers who invariably prophesy that the work accomplished in the Principal's campaigns are but a "flash in the pan," and will not last.

The subject chosen for the messages throughout the day was the "Baptism of the Holy Ghost," and "Spiritual Gifts." An interesting feature of each service was the testimony of Pastors Farlow, Le Tissier, and Barton to the experience of the Baptism of the Holy Ghost. Then followed the ministry of the Word by the Principal, a ministry in the power of the Spirit that touched every heart, here was no mawkish philandering with the Word of God, no talking for talking's sake, here was no man merely doing his job but one filled with the power of God, burdened with a message that flowed from his lips with words that were as flames of fire, burning, searching, challenging, pleading, warning. It may be said to the glory of God that our dear leader came, not with enunciated words of man's wisdom but in glorious power and demonstration of the Spirit of God. "I challenge you! receive the Holy Ghost according to the scripture and you will never be a secret disciple." "Ye must be born again." "If you are not born again you cannot pray," and then a challenge to professing Christendom and the British Empire. "Build your airships and your battleships,

enlarge your armies for you will need them in the conflict that is looming ahead, or get back to God!

you must either be baptised into Christ or have a baptism of blood, the blood of your sons that will again be snatched from you!" And as the words flowed from his lips our hearts were moved at the warning given. Oh that men would take heed whilst there is still time. In the evening service, after the message, there was prayer for the sick, and all bowed in the presence of the Lord, first it was as the whispering of the wind in the trees, "Praise the Lord," "Hallelujah!" the Holy Ghost was moving upon the vast congregation!



PRINCIPAL GEORGE JEFFREYS

Heaven on earth, glory flooded our souls, the voices lifted up in the praise of the Lamb of God lost their individuality, and became as the sound of many waters, waters moved as the mighty ocean is moved with the heart beats of the earth, so was that gathering of the redeemed moved in tune with the heart-beats of the new creation. Many were the testimonies, "Never have I had such a wonderful experience."

The day ended upon a wonderful note of praise and thankfulness to God, that He had called us into such a blessed experience, out of empty formality into vital touch with a living God, and had once again reached out to souls dead in trespasses and sins, and had brought them into life and liberty. Throughout the day nearly forty souls professed salvation.

(Continued from page 392)

Woodlands, and who have received great blessing in the College, it was no surprise to be told by one of the guests there, that she could feel the very "throb of God" in the atmosphere. And on this great day, it was an added joy to know that this consciousness of His dear presence reached to the spacious garden around as well as to the building itself. Almost unconsciously one remembered the fragment of a poem —

Not God? In gardens?
Nay, but I have a sign
'Tis very sure He walks in mine



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

Waterloo.

ONE-HUNDRED-AND-NINETEEN years ago this week the forces of Napoleon and Wellington faced each other on the heights of St. Jean, ready for that battle which proved to be one of the most momentous and decisive in the world's history. Had Napoleon won Waterloo the history of Europe, and possibly that of the whole world would have been changed. We are thinking of that greater Waterloo, where on the blood-crowned heights of Calvary, the Incomparable Galilean decided the destiny of the human race. The victory of Wellington has had far-reaching consequences, but the triumph of Golgotha is boundless in the scope of its blessing for bruised and bleeding mankind. And so we lift up our hearts with a sense of eternal relief that the ominous shadows of the arch aggressor are for ever dispersed in those wounds of the Victor of Calvary.

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Switzerland.

WE are delighted to learn of the progress of the Principal's Campaign in the Alpine wonderland. Remarkable results took place in the very first services. Thrilling indeed are the earliest reports, some of which will appear in next week's issue of the *Evangel*. We foresee greater things ahead. God will make those Swiss valleys ring with the praises of His people, and a multitude of souls shall be led into captivity to Him whose charms are beyond description.

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ANONYMOUS GIFTS

We gratefully acknowledge the following gifts:
 Work in general Leytonstone (E R M), £1 10s
 Revival and Healing Campaigns Birmingham (Sparkbrook Crusader), £2 10s
 Croydon Tabernacle (Stanley Road) Extension Anon (per Pastor P N Corry, £10, S W, £1
 Foreign Missionary Fund Birmingham (designated), £1

Whispers from Within the Veil

God's Omnipotent Thought

By Pastor E C W. BOULTON

"I know that no thought of Thine can be frustrated —
 Job xlii 2 (Spurrell)

O thought Divine on Thee I rest
 With wondrous bliss all life Thou dost invest "

AND so the whole array of baffling antagonisms and bewildering embarrassments which compass the path, fail to fright the soul that has cast anchor in the deeps of this reassuring revelation. The thousand-and-one things that threaten to frustrate Thy plan for my life are powerless to prevent the eventual performance of Thy will. This is true in the realm of redemption; equally true in the sphere of creation, and surely must be true in the world of the personal. True because Love is omnipotent, and behind that thought of Thine there is the dynamic of quenchless, changeless, deathless love.

But this does not mean that there will be no delay in the working out of Thy thought. The seed may lie long in the bosom of the earth, and there may be no sign of germination, yet in due season the fruit of the buried seed shall be seen. It may be that circumstances demand the postponement of Thy purpose, but this shall not impair or impoverish the harvest. The climax shall be shorn of none of its glory because of the period of waiting.

And oft He circleth day with night's dark gloom
 To pierce the darkness by His Love's warm glow

Job had acquired this royal assurance in the school of suffering. His life had been exposed to all the relentless inroads of adversity and affliction. Wave after wave of heart-crushing calamity had broken upon his stunned manhood. Through phase after phase of stripping he had passed, down into death went all that that he held most dear, until he was left emptied of all, at last to pass out into God's wealthy place—that place to which every step taken through darkness and loss had been leading.

O Thou Omniscient One, anoint mine eyes to perceive that the seemingly tangled skein of my life has behind it—within it—a governing, guiding thought. That the apparently capricious currents of circumstances which seem to divert the course of events are directed by supreme wisdom. Show me that life is no longer a collection of unrelated fragments, but full of glorious spiritual sequence and symmetry. Cause me to know that Thy thought is the unseen hedge about my path, the impenetrable barrier through which the enemy cannot break. Let me learn that when things seem most discordant and disordered, Thy thought still holds the throne.

Blessed Lord, Thou hast dropped Thy thought into my heart. Help me to cherish it, to cling to it through each stage of discipline; and in the hour when my eyes are dim and my lips quivering with disappointment, to stay myself upon its unfailing strength. Save me, when in "Love's furnace" from doubt and dread. Enable me to rise on the pinions of praise.

"His word is sure, creative power
 Will work for thee from hour to hour "

The Tongue

By Mrs. C NUZUM

A wholesome tongue is a tree of life —Proverbs xv 4

GOD says life and death are in the power of the tongue (Prov xviii 21) Wholesome means whole, healthy, well. The tongue of the natural man is wrong—perverted by the Fall—unwholesome. God says when you get your tongue changed to a wholesome tongue—a tongue that speaks right things all the time, and never speaks the wrong things, it is then a wholesome tongue and will bring you life. God says if you seem to be religious, that means if your life in other respects seems to be for God and obedient to His Word, and your life seems to be a godly life and you fail to bridle your tongue—God says all your religion is vain—useless, will not profit you anything.

The using of your tongue wrongly has death in it and it will make of no value to you all other good things you do. A bridle is to make a thing go right and stop it before it goes too far. To bridle your tongue is to compel it to never say any wrong things, and make it say the things that please God all the time. God says, let your words be few. The bridle is to stop your tongue before it says much, even of good things.

God says in the multitude of words there wanteth not sin. He does not say what kind of words, but He means any kind, all kinds. If you talk much God says you sin every time. He tells us to study to be quiet—that means before you say anything, study to see if what you are going to say would bring glory to God. God says we are to do everything to glorify Him that includes talking. How sad to live a good life in other respects and get no benefit from it because we do not control our tongue according to these commands of God.

When we obey all these our tongue is wholesome and God says it is a tree of life and will bring the abundant life to us in spirit, soul and body that Jesus said He came to bring. Many saints have sickness because they do not bridle their tongues as God has commanded. God says speak evil of no one, it does not make any difference if the evil we speak is true, God says we are not to speak it. All things in God's sight are either good or evil. If what we speak about anybody is not really good, in God's sight it is really evil there is no middle ground. For our tongue to be wholesome we must never speak anything of anybody that is not positively good. In I Corinthians xiii "charity beareth all things" should be translated, and is in some versions, "covereth all things with silence." The tongue must not speak anything that is not good. God says we must not be tale-bearers. He does not say a bearer of false tales, but we are not to bear tales at all. No kind of tales brings glory to God, and our tongue is to speak only that which brings glory to God.

God says we are not to speak idle words—that means words that would not bring glory to Him or benefit to some person. God says a fool is known

by the multitude of his words. When we talk a great deal God says we prove that we are fools, because we are disobeying Him by not making our words few and not putting a bridle on our tongue and stopping it. It is a sad thing to be a fool in God's eyes. Let us put the bridle on and stop the tongue.

Jesus said, "I have given you an example, that as I have done ye should do also." He did not talk back when He was falsely accused, misrepresented, and accused of things contrary to Him. He did not explain, He did not deny, He did not correct or straighten out. He did not try to prove He was not guilty. "He opened not His mouth." We are to do the same. God says murmur not. If we speak a murmuring word against even the most trying, hurtful things our tongue is not wholesome. God says we are not to judge, criticise, condemn or find fault. If we do any of these things our tongue is not bridled and God says our religion is useless. "Death and life are in the power of the tongue." If we will examine ourselves honestly by these things God has commanded, we will see why we have so much sickness, disease and weakness, all of which are death begun, and show an absence of the abundant life Jesus came to bring. The remedy is to put the bridle on our tongue.

God says no man can tame the tongue, but if we set our wills with a determination to obey God in all these things concerning our tongue, God will put His mighty power behind our wills and enable us to do it. "I can do all things through Christ who strengtheneth me." How sad to spend all our lives trying to serve God and when we meet Jesus have Him say to us, "all your attempts to serve God have been useless because you did not govern your tongue according to God's Word." Jesus says that in the day of judgment many people will come to Him believing they are all right and He says they will tell Him of the wonderful good works they have done, but He says He will say to them, you are workers of iniquity, depart into hell.

Perhaps in most cases the iniquity He says they have done was that they let the tongue fail to obey God in these things. He has commanded, because He says the tongue is a world of iniquity when used wrongly and is set on fire of hell and defileth the whole body—makes it unclean and unholy (James iii 6).

It will then be too late to remedy it but we can remedy it now, if we will watch our tongue and keep the bridle on it all the time. God says let your conversation be in heaven.

Nearly all God's jewels are crystallised tears

How can God say no to something He has promised

PRAISE THE LORD!

Uplifting Conventions—Powerful Gatherings—Deepening Hunger for God

ENCOURAGING SIGNS.

Special visit of Miss Ching

Under the leadership of Evangelist H Palliser the work at Ashbourne is being much blessed. Recently the Sunday school celebrated their tenth anniversary. Splendid congregations were present at both the afternoon and evening services. The recitations and special singing by the scholars were greatly enjoyed by all, especially two pieces entitled, "Waiting by the Well," and "Hosanna." A most interesting address was given by Mr Palliser at the afternoon service, in which some helpful words were spoken to the parents.

Miss D Chung from London also recently paid a visit to Ashbourne, which was much appreciated, the Lord's people being stirred up to greater zeal in the cause of world-wide evangelisation.

SOULS SAVED

Believers baptised

The closing weeks of Evangelist A J K Magee's ministry at Bath were times of rich refreshing from the Lord.

A baptismal service was held on the Thursday prior to the farewell services at Hay Hill Baptist Church which was kindly lent for the occasion. At this service eleven candidates were immersed in water and four decided for Christ.

Pastor W J Hilliard is now in charge here and the richest blessing of God is resting on his ministry. Much interest was manifest in a series of studies on Christian Liberty—which the Pastor delivered at the Tuesday evening services.

The breaking of bread meetings are times of indescribable blessing and joy, with the Lord Himself in the midst speaking to His saints through the emblems and by the manifestations of the Holy Spirit.

PLYMOUTH WORKERS AT LAUNCESTON.

Elim Hall packed

The Launceston Church recently had a visit from a company of Elim friends from Plymouth, accompanied by Pastor J Woodhead. Open air work commenced immediately they arrived, and the district was quite aroused by the advent of this joyous crowd of saints. Following the open air, a march through the town to the hall which was packed with people—in fact some were unable to obtain admission. Mr J Welsh gave a most inspiring message, followed by a beautiful solo, given by Mrs Woodhead. The Plymouth Crusaders then gave a special song. Further messages were given, including one by Mr J English. Several sick ones were prayed for, and at least two testified to healing. This visit of the Plymouth friends has certainly stirred the Launceston saints to greater things for God in the future.

SOULS INGATHERED

Termination of fruitful ministry.

It was with profound regret that we said farewell to our beloved Pastor and his wife (Mr and Mrs W Channon), who have ministered so faithfully amongst us for the past three-and-a-half years. No words could adequately express how

much we owe to the Lord through their devoted and unsparring labours whilst at Nottingham.

We are thankful to God for sending amongst us one whose ministry is manifestly owned of the Lord in the ingathering of precious souls, and the building up of the Church.

We are praying and believing for a mighty outpouring of the Holy Spirit upon the assembly with signs following according to Mark xvi.

It was with real pleasure that we welcomed our brother evangelist (Mr Hugh Strange) to the work of our branch assembly at Carlton. Already the Lord is blessing, and good progress is being made in the work there.

May God's hand continue to be upon these two corners of His vineyard.

GATHERED UNTO HIM

Missionary enthusiasm

Week by week at Elim Hall, Selsdon Road, South Crovdon, we are proving how true it is that where Jesus reigns, blessing abounds. We gather not unto a place, but unto a Person—Jesus Christ. Thus assembled together, whether for breaking of bread, prayer meeting or Bible reading, the blessing of the Lord is being poured forth upon His people here.

The Tuesday night Bible studies have been specially blessed of late. A series of seven talks on The Eagle (with black-board illustrations) have just been concluded by the Pastor, and many are the wonderful lessons that have been learned from this remarkable bird, which God Himself uses as an object lesson in His Word.

Hearts are being stirred with the glorious fact of the nearness of Christ's return as studies on this subject are being taken on Sunday evenings with the use of a large chart.

This short report must not close without mention also of the Friday night prayer meetings. Needless to say the blessing and presence of the Lord are very precious in these meetings. Especially was this so recently during the missionary prayer meeting. In remembering His love for the whole wide world, hearts and lips were filled with praise. At the same time the tremendous need of those yet in sin's darkness was so laid upon the hearts of God's children till the meeting proved to be like the one of old when "the people could not discern the noise of the shout of joy from the noise of the weeping of the people."

Praise God for the steady growth of this assembly and for His abundant and continual blessing.



Mr. S Powell and a Group of Christian Workers.

SUNDAY SCHOOL ANNIVERSARY.**Decisions for Christ.**

Pastor W G Hathaway's last day at Islington was one of real blessing. After a hallowed time around the table of the Lord, several members were received into fellowship. The Lord has indeed

blessed the ministry of our late Pastor amongst us, and we pray that the work in which he is now engaged may be one of inspiration and blessing to God's people.

Pastor V Pritchard is now in charge and much blessing has been experienced under the leading of the Holy Spirit of God.

On Sunday, 3rd June, a very happy time was spent with the children on the occasion of the Sunday school

anniversary, the recitations and singing being blessed of God to all present. Pastor Pritchard's very simple exposition of Noah's Ark resulted in several of the boys and girls responding to the appeal to accept Jesus Christ as the only Refuge from the coming wrath of God upon the earth.

We pray that the seed sown may yield much fruit for His glory.



**Pastor
W G Hathaway**

EXTENDED BORDERS.**A retrospect of blessing**

The people of Tamworth can truly say that goodness and mercy from the Lord is still following them. Recently numbers have increased to such an extent that the Town Hall has been taken for Sunday evening services. Good congregations assemble each Sunday to hear the gospel most faithfully preached by Pastor Brewster, and on one occasion, by Mrs Channon from Nottingham. God blessed His precious Word, souls being saved and several outsiders becoming interested in the Foursquare Gospel.

Following this effort, a baptismal service was held in the Elim Church, and six candidates were immersed by Pastor Brewster.

Then came the occasion of the Sunday school anniversary services, held in the largest hall in the town. It was encouraging to see the place filled with men and women who came to hear the children tell forth the old, old story. Pastor Brewster's stirring messages in the morning and evening together with Pastor Tweed's object lesson, and the children's songs and recitations, so beautifully rendered, made it a day of singular blessing and one long to be remembered by all.

At the farewell service of Pastor Brewster, a most timely word of exhortation was given, after which the saints gathered around the Lord's table, enjoying a hallowed season of fellowship with each other, and communion with

Christ. The service concluded by fifteen new members being received into fellowship.

Taking a retrospective view, we praise God for His bountiful blessing during the past two years under Pastor Brewster's ministry, for not only has the assembly increased, but the Cadets, Sunday school and Crusaders have shared in the outpoured blessing.

PRESENT DAY PENTECOST.**Floods upon the dry ground.**

To the truly Pentecostal believer Whitsuntide has a very wonderful significance, even more so, perhaps, than Christmas, with all its memories of the birth of the Saviour of mankind, and Easter, when His atoning death and mighty resurrection are remembered. To the man who has received the Holy Ghost with signs following, the day of Pentecost as described in Acts II is no past historical event, but a living reality.

The convention just concluded has indeed been mightily blessed and owned of God. Pastor and Mrs Tweed who, when the Tabernacle was first opened, ministered in East Ham for three years, were the speakers through the convention. Pastor Kennedy, concerning Pastor Tweed gave out the Word fearlessly and in the power of the Spirit, and although various subjects were chosen, such as The Fulness of the Spirit, The Vision of Ezekiel, and the Atonement, Jesus Himself was glorified throughout. Mrs Tweed sang the gospel and also gave some helpful and practical messages from the Word of God.

The meetings were well attended, the atmosphere was happy and the spirit free, but best of all the promise of the day of Pentecost was fulfilled, twenty believers received the gift of the Holy Ghost during the convention, speaking with other tongues, as they did at the beginning.

Each day closed with a waiting meeting, and many were found seeking the fulness of God's Spirit at these 'arrying times.

The Lord has been abundantly blessing Pastor Kennedy's ministry during the short time he has been at East Ham. Nine were saved in a period of ten days, and also eight believers were healed of various afflictions, the three outstanding cases being a sister who had suffered with a rheumatic heart for ten years, having been in constant pain for two years, another sister who was very deaf and received her hearing while being anointed with oil and prayed with and, finally, a little girl whose defective eyesight, the result of measles, was healed.

**REFRESHING CONVENTION
GATHERINGS.****Soul thirst for God.**

Unto the Lord doth praise belong,

O tell it everywhere,

Let every ransomed soul prolong

The loud Hosannah of the song—

The Lord doth answer prayer.

This has been the note of praise resounding from hearts which the Lord has made glad, during the Whitsuntide Convention. Prayer prepared the way

for the blessings which were outpoured upon those assembled.

The opening service of the convention found the Lord's people gathered around the table of communion, Pastor Nolan of Southampton bringing a most inspiring message concerning The Comforter which sent us home realising we were only on the fringe of the flood-tide of blessing, praise the Lord! Sunday evening saw a large company gathered together whose hearts had been made hungry for more, from the morning feast. Pastor Nolan again gave the Word. That God does save and satisfy the young people was evident as the Harmony Band, a company of Crusaders from both the Elim Churches in Bournemouth, rendered two vocal items. The combined Crusaders then gave two pieces, "Blessed be His Name," and "Saved by His Wonderful Grace."

Monday saw a goodly company of God's people gathered from Wimborne, Broadstone, and Christchurch, to unite in the worship of the Lamb, and to commemorate the "outpouring of the Holy Ghost" on the day of Pentecost.

Again Pastor Nolan ministered to those assembled, hearts being cheered and strengthened.

In the afternoon much blessing was experienced as Pastor R Knox of Yeovil, passed on a most helpful message. Again in the evening we met still longing for more from the hand of God. Bless the Lord, we were not disappointed, for, through both His servants, the Lord gave us a real feast of good things.

The convention came to a close on the Tuesday evening with an inspiring message given by Pastor R Knox.

DEEPEDED IN GOD.**Fruitful fellowship**

Another year has passed! Another Whitsuntide Convention has come and gone! Yet—blessed thought "this same Jesus" abides. He alone is the Unchanging, the Constant One, and it is He who has blessed in a deeper measure than ever this Whitsuntide at Letchworth.

The singing of spiritual songs, led by the Convener (Pastor John Hill) was a source of inspiration and stirred the hearts of all to fresh enthusiasm for the cause of Christ. Likewise the special choir pieces rendered by the Crusaders.

Pastors Boulton and Gaunt were the speakers during the week-end, and Miss F Hobbs (on furlough from the Transvaal) joined the company on the Monday. Throughout this time God worked wonderfully, the Word being preached in the power of the Holy Spirit, and there has been a considerable deepening in the spiritual



Pastor J Hill

tone of many lives Miss Hobbs' message enlightened her listeners as to the general outlook of the South African native—how he looks upon every white man as though he were a Christian, though (we are ashamed to say) there is rarely the slightest likeness to Christ. However there are those who do represent Jesus in that land, who daily are transformed before the watchful eye of the native. Miss Hobbs referred also to the great work being carried on in the Homeland on behalf of Africa, of the many who constantly and untiringly labour in order that God's kingdom may go forward. Moreover, she urged that more and yet more prayer should ascend that the battle may go well in that distant field.

On Tuesday a baptismal service was held—thirteen saints obeying the Lord

in this way—these included brothers and sisters from Baldock and Preston as well as Letchworth. The majority, however, were from Preston (being won for God during the campaign conducted by Pastor Hill some time ago). It was a deep joy to hear these dear people testify to the saving power of God.

On Wednesday Pastor George Kingston was present at a divine healing service in the afternoon, and in the evening, after the preaching service, God's Holy Spirit was poured out, some seeking His fullness and others a refilling.

On the Wednesday evening a party of over forty women from the Women's Fellowship of the neighbouring town of Baldock visited the convention and were greatly blessed. The week closed with a sense of deep gratitude for all that has, through Him, been accomplished.

Our Deliverer

He is appearing now in the presence of God to break the constraining power and the compelling power of sin, so that, for those who trust in Him and walk with Him, "sin shall not have dominion over you." And He is coming again to break and to destroy the continuing power of sin. When He comes again it shall be "without sin." Every question of sin, its very presence, shall be gone from those who are His people—
Hubert Brooke, M.A.

Does God Heal To-day?

The Following Serves as an Answer to this Question

By Pastor E. C. W. BOULTON

HERE is a group of thirty-two people, all healed by the power of God, and all within the past two years. The power of such combined experience requires a good deal of explanation if we attempt to account for it on any other ground than that claimed.

The catalogue of complaints of these erstwhile sufferers covers a wide area of physical disability, some of them chronic cases, quite beyond the power of medical skill to cure. And yet, varied as the diseases were, they all yielded to the touch of the Master Physician. (Pastor Kennedy informs us that there are at least double the number seen in the group who have been wonderfully healed during his ministry at Halifax.) The following is a list of the complaints from which these people were delivered: Bronchial asthma of twenty years' standing, cardiac debility, goitre, neuritis, leg trouble, and kidney trouble. Bleeding cancer. Unhealed wound of five years' standing, caused by operation. Rheumatic fever, resulting in enlarged heart and St. Vitus' dance. Rheumatoid arthritis. Rheumatism. Dropped organs. Eye trouble. Varicose veins. Tumour. Ulcerated stomach. Internal bleeding. Club foot. Broken foot and deformed arm. Double rupture of twenty years' standing. Cist. Broken ribs.

We rejoice in such an eloquent witness to the present-day power of the gospel of Jesus Christ, so arresting, so convincing, so much greater than all the theological arguments which may be advanced in favour of divine healing. Who can withstand such incontestable evidences that

the arm of the Lord is not shortened nor His power limited?

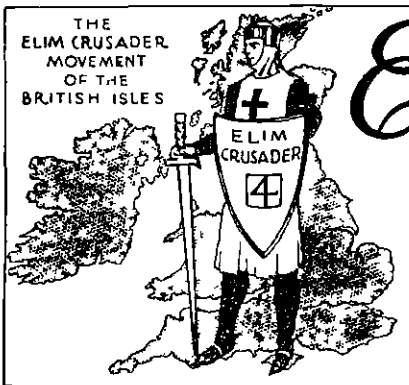
Healing in the abstract cuts but little ice with the majority, but when you meet it in such concrete form as this, you feel the tremendous impact of reality.

Why should we waste precious time and energy in combating the contention that God does not heal to-day? These delivered ones are the all-sufficient answer to the challenge of unbelief. Who stops to prove that the sun is in the heavens? Let a thousand seek to discredit that fact, we may still enjoy his energising beams. Such folly falls on deaf ears, for are we not daily basking in the beneficent demonstration of that sovereign orb's power?

And so with truth so gloriously incarnate, we can afford to remain unmoved by the attempts to discredit that which is so obviously of the Lord.



A Group of Believers Healed at Halifax within the Past Two Years



THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

NOTES ON THE Switzerland Campaigns

by Pastor JAMES McWHIRTER
(of Principal George Jeffreys Revival Party)
Paris to Bienne

Early the next morning the Party left Paris from the Est station. Immediately the train was off all crowded into one compartment for prayers. Mr Darragh's new chorus caught fire—

"The need of the world is Jesus,
To satisfy its longing soul,
The need of the world is Jesus,
To make it every whit whole,
The need of the world is Jesus,
To bear its burdens and cares,
The need of the world is Jesus,
To answer its many prayers"

Meeting interesting people is one of the joys of travel. We met Miss Hopkins whose father keeps the visitors' book at the City Temple, London. She is made of the stuff of which Crusaders are made. Another contact was made with a Parisian maiden about seventeen. She shared her picture papers and later offered her cigarettes which to her surprise were refused. This gave us our innings. Appended to her necklace was a silver cross the emblem of something we had in common. Only "that day" will declare the result of such chance meetings. In the evening Dr Lanz, the President of the Revival League, boarded the train about twenty miles from our destination to welcome us and to acquaint us of the plans of the campaign. On arriving at Bienne a company of the same met us. With them was a charming little cherub of a child, aged seven (Esther by name, and Queen by nature), who presented the Principal with a bunch of roses, emblems of the Swiss friends' affection and esteem. After a cup of refreshing tea we were conducted by officers of the Revival League to the Protestant State Church where the services will be held. Then we were transported on the Funiculaire (i.e., the electric railway) three thousand feet up the mountain to the hotel that is packed with visitors from all over Europe and the near East who have come for the revival. Numbers of those whom we met at Caux last summer are here, they have been enquiring for the English friends who are missing. They are hopeful that they will be coming in Miss Barbour's party to Geneva. It is 6.30 a.m. on the verandah of the Party's bedroom. Bienne with its forty thousand inhabitants has not yet

stirred for it is Sunday morning. The buff coloured gables and the red tile slates of the houses relieved by long avenues of trees and ample green verges is a delightfully peaceful sight. The River Aare skirts the suburbs of the south-west. Densely wooded hills form the footland of lofty mountains on the north-east. Lake Bienné narrows into a natural harbour where the river joins it near the centre of the town. Grey-white break-water walls enclose the harbour and bathing stations. Across the lake on the opposite side from where we are sitting is the long purple range of Bernese Alps. Behind them towers the Jungfrau glacier raising its everlasting snow-capped summit into a sapphire blue sky. As we write a marvellous transformation scene is taking place. Clouds from nobody knows where have gathered in the valley obliterating the town and the lake. In ten minutes they have massed together like solid snow packs forming what gives the illusion of a vast desert, the expanse of hundreds of miles, from the belt of pines beneath our verandah to the mountain peaks opposite. Their irregular tops now look like a range of pyramids. The sky above is still unclouded blue and the eastern sun has flooded a path on the snow-like clouds. Now we understand the saying "the sun is shining on the other side of the clouds." Our lives may be clouded by circumstances, sickness, sorrow, or disappointment, but the Apostle Paul assures us it is but for a moment and that at the other side of the clouds there is eternal glory.

NEXT WEEK
The Revival Party at Bienne.

Music Covers for Crusaders

We would draw the attention of all Crusaders to the special music covers now obtainable from the Elim Publishing Company, price 8d (including postage). These covers are the very thing for keeping together your choir music in a complete and uniform manner. Be sure you send for one and be up-to-date in every detail.

Have you Booked for the Elim Camp?

Remember the special facilities made for Elim Crusaders to spend a most enjoyable holiday during June and July at the Camp, situated on the famous Brighton Downs. Don't miss this opportunity of combining your holiday with happy Crusader fellowship. The camp is near to several noted holiday resorts, Elim Holiday Homes, and Churches. Book now without delay.

Personalities in the Book



IV.—AMOS,

the herdsman who saw visions

The prophet Amos was a true son of the soil. Our knowledge of him is very limited, the little we know being gathered from his writings. He tells us that he was "an herdsman and a gatherer of sycamore fruit," that "the Lord took him as he followed the flock" and told him to "Go, prophesy unto My people Israel." He obeyed the call, and the prophetic writings of this humble toiler have been described by a famous Bible student as "not a whit behind the chiefest prophets."

Even if he had not told us plainly, it would have been easy to guess that he had spent much of his life in pastoral pursuits, his language, and especially the figures of speech, all indicate this. Such expressions as "a cart full of sheaves," "a lion roaring in the forest," "a bird in a snare," "fishhooks," "the palmerworm," "plowing on the rock," "corn sifted in a sieve" are those by which he finds it easiest to express his thoughts. He declares God's vengeance on Damascus because she had "threshed Gilead with threshing instruments of iron." Israel's plight because of sin is "as if a man did flee from a lion and a bear met him," while his description of the prosperity that should follow repentance is "that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

In the ranks of the Christian Church are many men and women who desire to do great things for God, but are hindered by a consciousness of their limitations. A scanty education, few talents, poverty, lack of experience, and a host of other difficulties, some real and some imaginary, keep them from launching out. There is much in Church history to encourage such. Most of the big achievements have been accomplished by men with a very humble start in life.

As "Amos, the herdsman of Tekoa," is representative of many thousands in our ranks, may "Amos, the preacher of righteousness," also have a large following.

Have you made a note of
AUGUST 18th
in your diary?

Stars of God

By Miss BOON CLARK

He made the stars also

NOW, the creation of the universe may be taken symbolically as displaying God's attitude towards the immortal souls which He was ultimately to call into being. The chaos of matter developed into the cosmos of individual organism. By divine power the sun and moon came into existence. "He made the stars also," which doubtless gathered their heat and light from the same source, namely, the sun, revolving in space until they obtained their perfectly spheric form.

The planets as we know rotate upon their own axis, but revolve around the sun. So, human souls can only attain their perfection by rotating upon the Divine Axis, the Spirit of God, who is willing to take up His abode in the soul receiving Him, which causes the life, however it may differ from another in its component parts, to assume the perfect circle of a complete and ideal morality.

The "perfect" man is one in whose character each faculty fulfils its appointed task, and fulfilling it he will circle nearer and ever nearer to the Perfect Light of whose glory he will increasingly partake.

"One star differeth from another star in glory" We are

NOT ALL ALIKE SPIRITUALLY,

or mentally, but we can all be equally faithful to the amount of truth revealed to us.

Again, we read, that at the creation "The sons of God shouted for joy." Now who those sons of God were, and are, we can only dimly conjecture. We read in Job that they presented themselves before the Lord, and Satan presented himself with them.

Doubtless they are the spirits of preservation, the guardian angels who save us from disasters which we cannot foresee, and Satan, the spirit of destruction, the fallen archangel, originally one of them, took the opportunity of presenting himself before God along with his former celestial associates.

Now, they rejoiced at the creation because they saw the glory of God manifested therein, and possibly foresaw, also, how the creation of the terrestrial world was a symbol of the finer creation of the human being made in the image of the Eternal.

There are those who tell us that man through evolution has ascended from a gorilla, the Book proclaims that Adam was the son of God! Therefore, if we consider the former, we plume ourselves upon how high we have risen, whereas, if we reflect upon the latter, we are ashamed at how low we have fallen.

When, at the last, the world, as told us by Peter, shall be dissolved, and all the works therein burnt up, how can we reconcile this with the promise of Christ's everlasting reign?

Now, in the light of the words "the heavens shall pass away," we realise that there will be no longer need for sun and moon, when God Himself shall be the light and the disintegration of this world will mean but its re-integration.

ON A FAR MORE SPACIOUS SCALE,

yet will it be planned out in the old way as a land for the Israel of God, with the original boundaries on a far more splendid map, crowned by a new Jerusalem of God's own making in which will be set the throne of an Eternal David.

What joy! What rehabilitation of the saints of God! What fluttering of tiny bird-wings, that the old earth had broken, what re-enlivening of hunted and worn creatures the dead world had maimed! What star-dust of saved souls upon the streets of the New Jerusalem, what tears of earth woven into a rainbow about the throne of God! And in the midst of the city the Tree of Life, bearing refreshing fruit, and healing leaves, whose roots were twined about an empty grave.

Christ or Feelings

THREE men in uniform stood talking in the waiting-room of a country station—a policeman, a soldier, and the station-master. The policeman looked up to the clock which was hanging there, and exclaimed at the same time, referring to a piece of paper pasted across the face of the clock, "What does that mean?" "She hasn't been keeping the time lately," said the station-master, "and being anxious that no one should be deceived by her, I placed that cover over her face. But if you want the exact time," he said, bringing his watch from his pocket, "I can give it to you. It is just three minutes to train time."

What a sensible thing, I thought, as I stood by. He has learned by experience that the clock is not to be trusted, and he treats it accordingly. Oh! that many a self-occupied soul would learn a lesson by this railway official, and write across the feelings and emotions of

their own hearts, "Not to be trusted."

It is not that our frames and feelings are always wrong. Indeed we know they are not. A clock that never makes a tick is sure to be right twice in twenty-four hours. Nor would we say a word against happy feelings. Nay, there is something wrong in the believer's walk or ways if he does not feel happy. (Are we not told to rejoice evermore?) All we say is, If you do not want to be self-deceived, do not trust self in any way.

Rest not your assurance upon the brightest frame of mind ever experienced, nor upon all your happy feelings put together. Be glad of them when you have them, but as soon as you get occupied with them instead of with Christ, all that is worth keeping about them will vanish, and you will be left chartless and compassless on a changing sea of doubt and misgiving.—G. C.

Classified Advertisements

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

A CHEERFUL, healthy home for the lonely or any needing care, quiet rest and comfort; roomy house, large secluded garden, 34 miles from London. Lister House, Park Street, Hitchin, Herts. B1717

A NEW HOLIDAY.—Go to Zandvoort for Holland's sunny sands and bracing air; personally recommended by Pastor P. N. Corry. Write for particulars to:—Mrs. Polman, Zandvoortlaan 28, Zandvoort, Holland. Postage 2d. B1693

ABERDEEN, Scotland.—Comfortable apartments with homely Christian people; modern house, central, every convenience, bath, piano; near sea, park, assembly, 40/-, 35/- sharing double bed; inclusive. Mrs. Barclay, 8, Springbank Terrace. B1688

ALFON.—Glorious North Hants, near woods, downs, Surrey Hills; surrounded with places of interest; easy reach Farnham, Winchester; Christian guest house; home comforts, ideal position; terms moderate. Merchant, "Ar-Au-Caria," Queen's Road. B1705

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. B1696

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. B1696

BATH.—Comfortable board-residence, 35/-; good table, bracing air, fine views, spiritual fellowship; Crusaders and parties reduced terms; picnics arranged. Misses Allen & Fry, Wrookwardine, Bloomfield Road. B1675

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BOGNOR.—Holidays are holidays with Mr. & Mrs. Hollyman; glorious sunshine, Christian fellowship, own bathing facilities, deck chairs on beach, beautiful surroundings; recommended by Elim workers; terms two guineas. Lion House, Nyetimber; telephone Pagham 70. B1677

BOURNEMOUTH.—Homely apartments; sea and country; near assemblies; moderate terms; with or without board, or bed and breakfast 21/-. Write, Powell, Homeleigh, Jumpers Avenue, Christchurch, Hants. B1712

BOURNEMOUTH.—Bed and breakfast 21/-; near trams, buses, shops and assembly; constant hot water, indoor sanitation, every comfort, well recommended; vacancies for July, August. 86, Avon Road. B1679

BOURNEMOUTH (near).—Homely apartments, bed and breakfast; indoor sanitation; terms very moderate; Foursquare fellowship; close to station, woods and chimes; 2d. tram to sea. Mrs. Seabert, 21, Ashley Road, Branksome. B1713

BOURNEMOUTH.—Apartments or board-residence; clean, comfortably furnished, modern conveniences, ten minutes Fisherman's Walk to sea; terms moderate. "Vi-Ca," Pokedown Hill. B1714

BRIGHTON.—Board-residence 32/- per week; own catering if preferred; bed and breakfast 21/- per week; central position to all parts of the town; quiet house; stamp. 8, Prestonville Road. B1680

BRIGHTON.—Comfortable accommodation, bed and breakfast £1 weekly, other meals if required; Foursquare. Apply, Mrs. Richards, "Hillside," 36, Millers Road. Extensive downs view; ten minutes bus or tram from sea. B1715

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

CLIFTONVILLE, Margate.—Holiday and rest home; homely, quiet, comfortable; terms 5/- daily; August 6/- daily. Apply, Mrs. G. Every, 59, Fitzroy Avenue. B1702

CLIFTONVILLE, Margate.—Comfortable apartments, board-residence, or bed and breakfast; homely; Pentecostal fellowship; near trams, buses; healthy situation, moderate terms. Mrs. Ferola, 81, Victoria Avenue. B1716

COWES.—Board-residence, also bed-sitting room; full or part board; large comfortable rooms, garden, view harbour, buses close; stamp. Gollodge, "Denmark," Mill Hill, Cowes, I.O.W. B1572

DEVON.—The Misses Treadwell and Fardon will welcome a few paying guests; nice garden, six minutes from sea, but on shore for bathing and picnics. "Bycroft," Hobb Lane, Seaton. B1695

EASTBOURNE.—Board-residence 40/-, bed and breakfast 21/-; ground floor bedroom for invalids; three minutes sea, easy distance Tabernacle; Christian fellowship. Mrs. Weeks, Oak Villa, 4, Desmond Road. B1665

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts. Summer terms 45/- and 38/- 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.

EVESHAM.—Comfortable, homely apartments, in lovely country; garden and lawn overlooking river; sitting-room and bedroom; with or without board; Foursquare; terms moderate. Mrs. Walker, 6, Avonside. B1681

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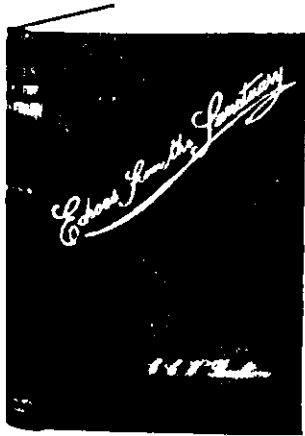
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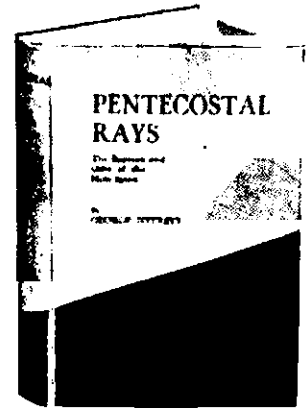
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