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AN ELIM HEALING MIRACLE (see page 453)

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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. XVI., No. 29

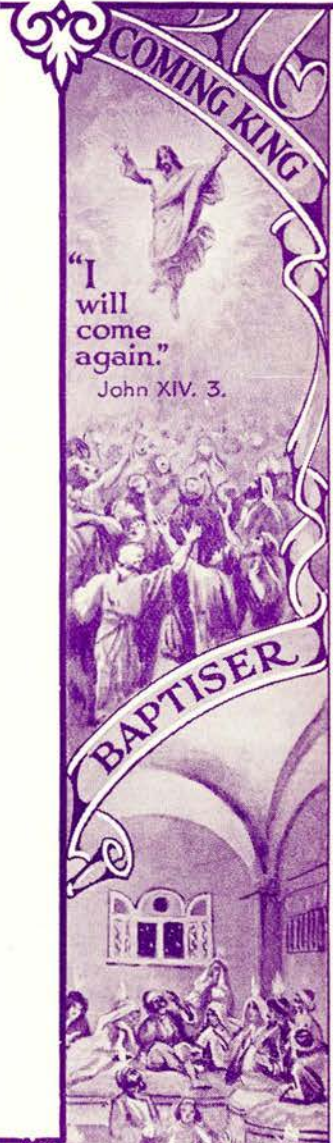
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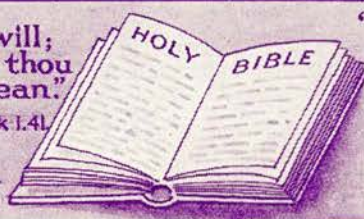


"I am come that they might have life."
John X. 10.

I	<p>IN THE TWINKLING OF AN EYE THE BUSH BURST INTO FLAME, BUT IT TOOK GOD FORTY YEARS TO PREPARE MOSES FOR THAT SIGHT.</p>	
		



"I will come again."
John XIV. 3.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (*President*),
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Vol. XVI. July 19, 1935 No. 29

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Principal GEORGE JEFFREYS REVIVAL TEAM'S CAMPAIGNS NOW IN PROGRESS MIDDLESBROUGH

Tent Campaign in Lindthorpe Road, next to Dixon's Garage.
Sundays, 3 and 6.30. Week-nights (except Fridays), 7.30.
Wednesday afternoons, 3.30.

DARLINGTON

Commencing Tuesday, July 16th in the Phoenix Hall, Union Street. Nightly at 7.30 (except Friday). Sunday at 3 and 6.30 p.m. Preacher: Pastor J. McWhirter.

PRELIMINARY ANNOUNCEMENT.

Principal George Jeffreys and Revival Party's
Switzerland Tour

September 14th to October 16th,
with meetings throughout German and French Switzerlands
FURTHER PARTICULARS LATER.

COME TO THE GREAT Foursquare Rally at the CRYSTAL PALACE

(LONDON)

Saturday, September 7

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 7 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.



BRIGHTON. July 23—Aug. 4. Elim Tabernacle. Regular meetings by Pastor J. McWhirter.

BROUGHSHANE, CO. ANTRIM. Now proceeding. Tent Mission conducted by Pastor J. C. Cariss.

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

FARNHAM, SURREY. Now Proceeding. Bunday's Meadow. Revival Tent Campaign, conducted by Pastor David Forsyth.

LEEDS. July 28—29. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Visit of Pastor E. C. W. Boulton.

NEWBURY. Now proceeding. Northcroft Meadow, Northcroft Lane. Revival Tent Campaign, conducted by Evangelist David Vanstone.

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

WRENTHORPE. July 7—18. Foursquare Gospel Church. Revival Campaign by Pastor H. W. Fielding.

AUGUST CONVENTIONS

Brighton. August 5. Corn Exchange (Exhibition building adjoining Dome, now being reconstructed, entrance: Church Street). 3. 6.30. The Revival Party. Preacher: Pastor J. McWhirter. Aug. 6—8. Elim Tabernacle, the Lanes (next G.P.O.). 7.30 p.m.

East Ham. August 4. Elim Tabernacle, Central Park Road. 11 and 6.30. Further particulars later.

Grimsbay. August 4—8. Elim Hall, Tunnard Street. Speakers include Pastor A. Maccullagh. Convener: Pastor V. S. Pritchard.

Hull. August 4—8. City Temple, Hessele Road. Speakers include Pastors E. C. W. Boulton and W. A. Nolan. Convener: Pastor H. W. Fardell.

Kensington. August 4, 5. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include Pastors G. Kingston, C. J. E. Kingston and H. Mason. Convener: Pastor J. T. Bradley.

Southend-on-Sea. Seaview Rd. (off Southchurch Ave.) Aug. 4—11. Speakers: Mr. and Mrs. W. L. Bell and Pastor C. Kingston. Sundays, 11 and 6.30. Bank Holiday, 3 and 7 (tea provided in interval). Other days, 7.30.

Plymouth. August 4—8. Elim Tabernacle, Rendle Street. Further particulars later.

ELIM SUMMER HOLIDAY HOMES

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

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

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

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

GLOSSOP. Beth Rapha, open throughout the year. Near hill and moors. Bracing air. Bible School July 6—20. Boys' Camp July 19—August 2. Crusaders, August 3—17. Apply Pastor and Mrs. W. L. Taylor.

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

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

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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 29

JULY 19, 1935

Fridays, Twopence

Saintship

The Saint and His Service

By Pastor T. BURTON CLARKE

Whose I am and whom I serve.—Acts xxvii. 23.

THE first essential to divine service is divine equipment, and we shall need to lift the word *service* from its narrow crippling confines where it has so often suggested servility and bondage. The service this message speaks of is the highest kind and for highest ends. Service of God to man and service to man for God. This service may be performed in a host of ways. There are habiliments to every class of service, but to perform divine service the chief asset is divine power. We shall speak rather in broad outline than dwell upon specific spheres of service. "Whose I am, and whom I serve." How plain it is, that service is subject and subsequent to a personal relationship with God. What I am matters most, what I do is the result.

WHY ARE SAINTS POWERLESS IN THEIR SERVICE? Read Ephesians iv., commencing at verse 22. We are commanded first to disrobe; put off, then to robe, put on. Put off the old man (the old life); put on the new man (the new life). Now under three heads let us see a threefold cause of powerless Christian service.

(a) *Wearing the wrong armour.* The familiar story of David and Goliath, told for us in I. Samuel xvii. will aptly illustrate our point here. As children how often we have visualised David dressed up in Saul's gorgeous armour, but the picture is not overdrawn of a Christian going to war in ill-fitting array. The Christian should not use carnal weapons to fight His Lord's battles. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds" (II. Cor. x. 4).

Paul counsels us to stand, having our loins girt about with truth. What defensive weapons do we see the Church using far too often, to meet the inrushing tide of worldliness.

Love of sport is met by the Church football team.

Love of amusement is met by the Church billiard room, and amateur dramatic society.

Love of commerce and bargaining is met by the bazaar and jumble sale.

Love of gambling is met by the raffle and guessing competition.

All these things may exist in a larger or lesser degree, when man-made theories are propounded from the sacred desk instead of the pure gospel.

(b) *Wearing mixed armour.* Natives who reside in the tropics love to wear some Western garb. How comical they have appeared to us accustomed to orthodox and uniform garments, and how incongruous too. To wear complete Christian armour, we must first put off all the works of darkness. How queer some Christians look and act. It is often said, "What a fine brother, but oh that tongue; what a fine sister, but oh, that temper, that tongue, that hateful spirit." Supposing a Christian arrayed himself in all the armour Paul speaks of in Ephesians vi., yet instead of using the Sword of the Spirit, he uses the sword of the tongue in human unrestraint, the result in every case is disastrous. This is scarcely possible, for the armour although mentioned in sections usually goes together, and is spoken of as "The armour of light" (Rom. xiii, 12).

(c) *Wearing no armour.* Is it possible a soldier-saint and with no armour? Untruthful, unrighteous, unserviceable, unfaithful, unprayerful and unarmed with the Divine Sword. They say they are apostles and are not. Stripped of all these evidences we would be like court-martialled soldiers, disgraced and drummed out of the regiment. Can we be Christ's soldiers and not wear His armour? His followers and not wear His insignia? A Christian is one saved by a Soldier who died at His post—Jesus Christ, and he must emulate his Saviour, for an example has been set to follow. An empty heart constitutes a very real peril.

WHY ARE SAINTS POWERFUL IN THEIR SERVICE?

(a) *They wear the whole armour of God.* They are careful to put off before they put on, and then they are careful to put on all (Eph. vi. 11).

(b) *They wield the Sword of the Spirit in power.* A saint powerful in service allows not the edge of his sword to become blunted by personal sin, prayerless reading, careless handling. When used in the Spirit it keeps its fine cutting edge.

(c) *They never quit the field till the foe is slain.* "Must we keep on fighting the same things?" you ask. Yes, if the enemy keeps on attacking. So often the enemies of the Cross escape wounded and return again. Apollyon met Christian in the Valley of Humiliation, and with the Sword of the Spirit was sadly wounded, but he flew away to renew the attack from another angle another day.

WHAT THIS ENDUEMENT OF POWER MEANS TO THE CHRISTIAN. It means he has accepted a new partnership with God in a fourfold way.

(a) *First a partnership that recognises and accepts His Lordship.* "No man can say that Jesus is the Lord, but by the Holy Ghost." (I. Cor. xii. 3). Such a relationship is seen more clearly to be the essential experience at the Spirit's baptism. Henceforth He is to have complete rule and sovereign sway. This will bring about a pageant of perfection otherwise impossible. Has our life been all in the minor key? One doleful chord, self; when Christ strikes the keyboard what accord as all straying purposes are brought into one majestic harmony.

(b) *A partnership of power.* What has Christianity to offer which is not equally offered by any other religion? Our immediate and convincing answer is, "Power from on high." Said Jesus, "All power is given unto Me in heaven and in earth." He baptises us with His power. Lifted to the heights by His infinite love and power we descend with greater force to accomplish His divine purposes. Watch a steamhammer. The upstroke is not purposeless but preparatory, for at the down stroke there is additional power. Is the power that Jesus gives to us at the disposal of others? Or is it only building a wall of self-centred exclusiveness. Christ's power does not

make men freakish but friendly, not selfish but selfless.

(c) *A partnership of prayer.* Hear our blessed Lord in the garden: "Could ye not watch with Me one hour?" Sitting on a well in the centre of the lovely and well-kept garden of Gethsemane, soon after the Turks had been routed out of Jerusalem, I thought of my Lord's passionate pleading and the sorrowing, sleeping disciples. Partnership in prayer was denied Him in that lone hour. We are invited still to join Him in love's intercession for the lost. He is now seated on the throne and bids us unite with Him in a pact of intercession. The prayers of Spirit-clothed Christians must prevail. The greatest force is prayer-force. Partnership of prayer with Him must bring fellowship in prayer with others. Here you have one of the reasons for prayer meetings (Eph. vi. 18). The end of all armour-wearing is all-prayer.

(d) *A partnership of love.* "Above all these things put on charity which is the bond of perfectness" (Col. iii. 14). A sealed partnership symbolised in the wedding ring; a perfect round (see also verse 18 in the same chapter). While the service rendered is subjective it must also be mutual. Let us see that in the surest, sweetest and holiest of ways our dear Lord wants us. There is a story told of a Californian gold-digger, who sent home token after token of his exploits as mementoes, which adorned many rooms. At last his wife wrote as follows, "We are pleased with all your offerings, but we want you . . . You." This is what God yearns for—you. What for, do you say? So to possess you, that He Himself may flow through you to others in the power of His gracious Spirit.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever only, all for Thee.

Power from on High

III.—Proving the Baptism with the Holy Ghost

By Pastor A. LONGLEY

EVERY sincere believer in Christ desires to have an experience beyond doubt. It is necessary to understand where and how we stand before God and with regard to His will. If we are told to be sanctified we must know what sanctification means or how shall we know that we are sanctified? In all the main stages of growth in grace from salvation to immortality there is both intellectual and emotional assurance given with the experience. Sometimes the believer does not understand an experience until after it has taken place. At other times the understanding comes before the experience but with every experience the believer should seek for understanding. Though an experience of God brings a certain amount of assurance, that assurance does not define the experience. What we believe to be the Baptism with the Holy Ghost might be only a super-normal state of the emotions caused by a vivid realisation of the presence of God. A quickening by the Holy Ghost that is not completed into the Baptism might be mistaken for the Baptism. The Baptism of the Holy Ghost is certainly

a quickening always but all quickenings of the Holy Ghost are not the Baptism.

We must not stand in doubt regarding any experience, for doubt is weakness. If we are to enjoy irrefutable assurance instead of being irritated by uncertainty the Scriptures must provide the standards by which we measure experience. Experience that is not proved, though genuine, lacks a guarantee.

To be assured in ourselves is good, but to be able to assure others as well is better. In I. Peter iii. 15 we read ". . . and be ready always

TO GIVE AN ANSWER

to every man that asketh you a reason of the hope that is in you with meekness and fear." Our feelings regarding an experience are often sufficient to satisfy us but seldom enough to satisfy the one that asks us a reason. The other person has a right to know and therefore a right to ask. We can be lucid on the question of fundamental experiences; this is the will of God. A clear definition convinces. If we would

lead others to the blessing we ourselves have it will be necessary to explain what we have.

The Baptism of the Holy Ghost is not the only work of the Holy Ghost. Even in this dispensation of the Church the Spirit of God has activities apart from this experience. The new birth is by the agency of the Spirit of God and that experience is not the Baptism of the Holy Ghost. Christian experience begins with the Holy Ghost. In I. Corinthians xii. 3 we read ". . . no man can say that Jesus is Lord but by the Holy Ghost." When Paul asked the Ephesian converts if they had received the Holy Ghost since they had believed, the substance of their reply was "No," yet they must have prayed and acknowledged Christ as Lord before Paul laid his hands upon them.

In Romans xiv. 17 we read "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." According to this scripture the Spirit of God must be very active in the believer apart from the experience of the Baptism. To produce righteousness the Spirit must impregnate

THE BELIEVER'S CHARACTER

with His power, life and goodness. To give the believer peace with God through our Lord Jesus Christ the Spirit of God had to bring about that convulsion within that uprooted sinful nature and dealt a death-blow to the enmity of the carnal mind. If the kingdom of God is joy in the Holy Ghost He must have touched the deeps of every believer's nature, for such joy is not a mask put on by the contraction and expansion of the facial muscles, but a state of the heart, out of which are the issues of life. The person that declares that no one is righteous, peaceful or joyful without he has been baptised in the Holy Ghost labels himself as unbalanced.

If we examined the experience of Apollos we shall be confirmed in the opinion that the Holy Ghost is active apart from the experience of the Baptism. In Acts xviii. 24, 25 we read, "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Apollos had not been baptised with the Holy Ghost, for he only knew John's baptism of water, yet he had a strictly Holy Ghost ministry. Of the Spirit, Christ said, "He shall testify of Me." Of Apollos, the Spirit says, "He spake and taught diligently the things of the Lord." The ministry of Apollos is in perfect harmony with that of the Holy Ghost. He was "mighty" in the

SPIRIT-INSPIRED SCRIPTURES.

No other than the Holy Ghost could have imparted that might in using and understanding the Scriptures. He was sufficiently equipped to be a soul-saving evangelist even though he had not been baptised with the Holy Ghost. Revivals and great soul-saving works have taken place without any of the phenomena that attend the Pentecostal Baptism such as a sound of a rushing mighty wind, cloven tongues of fire and speaking in other tongues. A Church could certainly have a revival without these things, for the Spirit of God

does not confine Himself to the Pentecostal Baptism in all His work. Let no one therefore imagine that he who has not spoken in tongues according to Acts ii. 4 knows nothing of the power of the Holy Spirit, for such imagination has no support from the Word of God.

In spite of the fact that the Holy Spirit has such a great scope and activity apart from the Pentecostal Baptism, that Baptism is important enough to be a necessity. John the Baptist spoke of this experience when proclaiming the advent of Christ. It was also repeatedly promised by Christ who told the already empowered disciples to "sit down until" they had received it, and it was urged by the apostles as an important experience of full salvation. The previous ministry of the Spirit was incomplete. This is taught in John xiv. 17 in these words, ". . . but ye know Him; for He dwelleth with you, and shall be in you." When the Holy Ghost was with the disciples He had

A GREAT EFFECT UPON THEIR LIVES

and ministry, but Christ spoke of a still closer and greater relationship which was also a new relationship and which they entered into on the day of Pentecost. On this occasion the Spirit took up His abode within them and was no longer an external agent accomplishing His work from the outside but working from within. The Baptism of the Holy Ghost is the coming in of the Person to dwell. It is something more than merely experiencing His work. When Paul asked the disciples at Ephesus concerning this Baptism he said "Have ye received the Holy Ghost?" Himself not His work.

Paul had received the Holy Ghost when he asked the converts at Ephesus if they had received Him since they believed, and his own personal experience is reflected in the definiteness of his question. He expected them to know whether they had or had not received the Gift. How did he think they would know? This experience, it is evident, can be distinguished. It is an experience that is singular; that produces special evidence. When they did receive the Holy Ghost there was special evidence of the experience. In Acts xix. 6 we read, ". . . the Holy Ghost came on them; and they spake with tongues, and prophesied." The disciples who came with Peter to the house of Cornelius accepted "speaking in tongues" as evidence of the Baptism of the Holy Ghost, for we read in Acts x. 45, "And they of the circumcision which believed were astonished, as many as came with Peter, because that

ON THE GENTILES ALSO

was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God."

A believer that speaks in tongues is producing evidence that he is baptised with the Holy Ghost. He has an experience that is proved; an experience that is an answer to the one who asks a reason. Is the significance of "tongues" in connection with the act of the Baptism of the Holy Ghost really appreciated? The Baptism of the Holy Ghost is two distinct acts, not one. Christ's definition of this experience in John vii. 37-39 clearly teaches this, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He

of the Spirit, which they that believe on Him should receive"; Christ's definition of this experience teaches that there must be an outflow as well as an inflow. The Spirit comes in and passes through. The Baptism with the Spirit is a filling and an overflowing, and Christ has definitely stated the fact of this second act that completes this experience. These words of Christ's were prophetic and they were fulfilled to the detail in the upper room when they that believed on Him, first were filled, and then the Spirit flowed out for they "... began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 4). Out of their bellies, as Christ said, there flowed these rivers of living water which were the Holy Ghost. The evidence of

THE SPIRIT'S INCOMING

was His outflowing and the outflowing on three different occasions, on the Day of Pentecost, at the house of Cornelius, and at Ephesus, took the form of "speaking in tongues."

At Samaria this dual experience also must have been in evidence for Simon "... saw through the laying on of the apostles' hands the Holy Ghost was given..." (Acts viii. 18) though the form of the outflow is not here defined.

It is a remarkable fact that "tongues" were introduced by God on earth as the second act of this one experience of the Baptism of the Holy Ghost. It is very significant that in pouring out His Spirit on "all flesh" God should distinguish that new outpouring by a new work of the Spirit that had never before in all God's dealings with men been manifest. Tongues are better fitted as an outflow than the other vocal gifts. If either the Word of Wisdom or Knowledge or Prophecy were the way of outflow the Spirit would have to wait until there was some other person to speak to by these gifts before He could give evidence of the Baptism by either of these ways of outflowing. The gift of Faith might be manifest in a believer without another object upon which to work, but in this matter of functioning it may be indistinguishable from an emotional experience. To manifest the gift of Faith as the sign of the Baptism, the Spirit would need another object upon which to work the Faith outside of the believer who would be receiving the Baptism of the Holy Ghost. The same thing applies to the rest of

THE GIFTS OF HEALING,

Working of Miracles, and Discerning of Spirits. In using "tongues" therefore as the manner of His outflowing the Spirit is not dependent upon any extra circumstances for "he that speaketh in an unknown tongues speaketh not unto men but unto God." In every circumstance the believer that is being baptised with the Holy Ghost has God as a listener.

As the outlet of the inflow when the believer receives the Baptism of the Holy Ghost "tongues" occupy a most important position in the plan of God. As evidence which proves the experience of the Baptism they are important, but apart from this relationship they are less important. Every detail of revelation is valuable. God is careful to details. The Word of God, like the Tabernacle, is meticulously arranged. Tongues though of minor importance apart

from their connection with the act of the Baptism of the Holy Ghost are nevertheless of a certain value. In fact nothing mentioned in the Scriptures is unnecessary. The pins belonging to the Tabernacle are valuable in their relationship to the Tabernacle. Relationship affects value. The five stones that were lying in a brook are important in Scripture just because David picked them out as ammunition to use against Goliath. The jawbone of an ass (an insignificant thing in itself) in the hands of a Spirit-filled man becomes a formidable weapon. The value of "tongues" is altered according to their relationship. In some cases "tongues" have

RECEIVED UNDUE PROMINENCE

ever far beyond that which their relationship to the Baptism of the Holy Ghost warrants. The critics in disputing their importance have helped to bring them into the very prominence they did not want them to have and which is also undesirable to those who stand for them. When the critics deny their rightful place in the plan of God the lovers of truth are bound to challenge the statements of the critics. Because of the inevitable prominence given to "tongues" through contention certain movements that stand for their rightful place in the plan of God have been designated "Tongues Movements." As if "speaking in tongues" were their all-important theme. It is true that we must not sacrifice even a pin of the Tabernacle to the destroyers of the Word of God. Neither must we exalt a pin to the prominence of the Ark for it will be admitted that a missing pin would be a minor defect in comparison to a missing Ark. Tongues are no evidence of superior spirituality though they are evidence of the Baptism of the Holy Ghost. A superior spiritual life may be prevented for a long time from receiving the fulness of the Spirit by a temperamental inability to yield physically. Neither divine healing nor the Baptism of the Holy Ghost is a reward of great spiritual attainment. Though God has set a standard of spiritual life to be attained before He can give the Gift of the Holy Ghost that standard is not a high one. A person can repent, believe, be baptised in water and in the Holy Ghost all in one day. Many that have not spoken in tongues have a far

SUPERIOR SPIRITUAL EXPERIENCE

to those who have. The yielding of the tongue to the outflow of the Spirit is difficult to some, yet many of these people have cultivated the spiritual life so much that their godliness is apparent to all who come in contact with them. Apollos had not spoken in tongues when we read of him in Acts xviii. but he had an experience of God that was far superior to the experience of many who have spoken in tongues and have since done little or nothing for God.

(To be continued).

Learn to deal with God at first hand. Do not run hither and thither to human teachers. Be still before God, and what He says in the depths of thy soul, do. His Holy Spirit shall guide thee into all truth; and when once His way has been revealed to thee, go straight on, listening to no other voice, however much it professes divine inspiration.

The following is taken from the "Eastbourne Herald," May 3rd.

Elim Healing Miracle

Lady Holman's Sight Restored

Interview at Heathfield

TO learn somewhat more of her experiences and impressions of the tenth annual demonstration of the Elim Foursquare Gospel Movement than was contained in the abbreviated reports in the London Press, a *Herald* representative sought an interview with Lady Holman at her delightful Heathfield home.



LADY HOLMAN.

During the conversation, which lasted over an hour, Lady Holman, who is the wife of the distinguished Indian soldier, General Sir Herbert Holman, told our representative the story of her association with the Elim movement.

EYE-SIGHT THREATENED.

In 1927, he writes, Lady Holman was suffering from iritis, which threatened the loss of her sight and caused her to wear dark glasses. A friend who was an enthusiastic follower of Principal George Jeffreys (the founder and leader of the movement) asked her to visit one of the healing meetings which were being held at the time in the Pier Music Pavilion, Eastbourne. At first Lady Holman demurred, but more out of courtesy to her friend than anything else she at last acquiesced and attended a meeting. There, Principal Jeffreys anointed her and prayed for her.

Removing her dark glasses, Lady Holman found that her pain and discomfort had disappeared, and since then she has had no need to wear spectacles.

ENTHUSIASM FOR ELIM.

Now her enthusiasm on behalf of the work of the Elim movement is unbounded, and she has been joined in that enthusiasm by her daughter, Miss Joan Holman—who is already well known to many in Heathfield and Eastbourne. Lady Holman's personal experience and knowledge of other cases of the remarkable power of healing possessed by Principal Jeffreys is amazing. She cannot say too much or do enough to forward the work begun by the leader of the movement. She explained that Elim did not necessarily strive to wrest adherents from other religious bodies. All that Principal Jeffreys wishes to do is to bring as many souls to God as he possibly can and to help people in their acceptance of Christ as their personal Saviour and to further the Master's teaching.

Discussing the attitude of many young people of the present day, Lady Holman deplored the lack of interest in Christianity and the pleasure-seeking that absorbed so much of their time to-day. That many were so-called agnostic and atheistic was because they realised in their hearts that religion would cut across their lives and interfere with their present mode of living.

Asked whether the Foursquare Gospel movement did not tend to emotionalism, Lady Holman replied that such emotionalism was usually only a feature of revival campaigns.

On the other hand, much as one would cheer one's team to victory at football or accompany the success of anyone at games by applause, so they of Elim cheered the saving of souls. For that was a matter for happiness and rejoicing.

OLD TESTAMENT PROPHECIES.

A rather more sober note was struck when world affairs were touched upon. Lady Holman surveyed the present position among the nations with the gravest concern, and said that she was confident that the time of Armageddon was not far distant. The Old Testament prophecies had been fulfilled and there was no reason why those in the New Testament should not also come to pass. The great battle of Armageddon would be fought, she said, as it had been foretold, on the plains of Palestine.

In conclusion Lady Holman repeated that she was only too anxious to do whatever she could in order that others might receive the help, comfort, happiness and blessing that had come to her since her conversion.

Spirit of God Inspire Me

E. E. DARRAGH.

B. TETCHNER.

Spi-rit of God in - spire me To live Thy life to - day, To
 make the world much bet - ter Be-cause I have pass'd that way.

Copyright.

Bible Study Helps

SOME THINGS GOD MAKES HIS CHILDREN DO.

1. Makes them rejoice (Neh. xii. 43).
2. Makes them full of joy with His countenance (Acts ii. 28).
3. Makes them laugh (Gen. xxi. 6; Psa. cxxvi. 2; cf. Gen. xviii. 12-15 with Gen. xxi. 5-7).
4. Makes them joyful even in a prayer-meeting (Isa. lvi. 7).
5. Makes them lie down in green pastures (Psa. xxiii. 2).
6. Makes them drink of the river of His pleasures (Psa. xxxvi. 8).
7. Makes them walk upon high places (Hab. iii. 19; Eph. i. 3).
8. Makes their feet like hinds' feet (Hab. iii. 19).
9. Makes even their enemies to be at peace with them (Prov. xvi. 7).—L. J. Derk.

Bible Educator Ribbon Text

By The Competition Editor

HORIZONTAL CLUES.

FORWARDS.

- 24, 25, 28, plaything.
- 41, 42, 43, 30, 9, a herb.
- 21, 38, 11, bog.
- 19, 18, 16, grief.

BACKWARDS.

- 7, 5, 2, 1, unreal.
- 12, 34, 20, tribe of Israel.

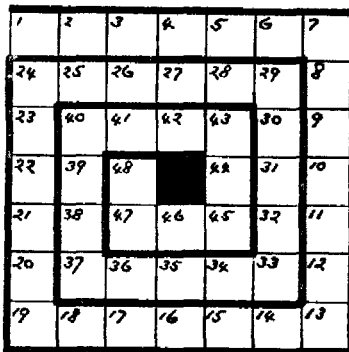
VERTICAL CLUES.

DOWN.

- 24, 22, 19, hemp.
- 42, 46, 16, colour.
- 44, 34, 15, saved when others drowned.
- 7, 9, 11, 12, despatch.

UP.

- 18, 37, 38, poem.
- 17, 36, 48, 26, passed away.
- 32, 31, 30, total.



Closing date: July 29th.

RULES.

If the correct letters are placed in the squares of the diagram you should by reading from 1 to 48 find a message spoken by Jesus to a man who was interested in Him.

Write a list of the clues, giving a Bible reference for those in **heavy** type. Under the list write out the text with Bible reference.

Write your name, address and age on entry, and post to the Competition Editor, "Elim Evangel," Park Crescent, London, S.W.4.

Two prizes will be awarded, one for the best entry in each section.

Junior Section (6-13).

Senior Section (14-18).

Have You Heard?

That Pastor Charles Kingston is now in charge of Elim Tabernacle, Clapham, and has joined the Faculty of the Elim Bible College.

That two Churches at Wimborne are now united as an Elim Church and are meeting in the Elim Hall, Leigh Road. A successful campaign by Pastor W. E. Smith has just concluded.

That among recent ministerial changes are the following: Pastor J. Dyke of Wimborne to Hendon; Pastor D. Rudkin of Hendon to Wimborne.

That an Elim Church has been established at Barn-

staple following Pastor J. Woodhead's campaign. Evangelist M. Oliver is in charge.

That one half of the proceeds of the World Crusade boxes is devoted to Elim Foreign Missions and the other half helps the aggressive work at home.

That although the fortnight from August 3rd to 17th is a Special Crusader Camp at Glossop, visitors who are not Crusaders will be welcomed to Beth Rapha during that period as usual.

That tent campaigns are now in progress at Newbury and Farnham conducted by Evangelists D. Vanstone and D. Forsyth respectively.

That thousands of our readers are preparing for the great day at the Crystal Palace on 7th September. No one who can possibly be there should miss these inspiring gatherings.

FAMILY ALTAR



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

Sunday, July 21st. Psalm xiv. 1-7 and Psalm xv. 1-5.

"The Lord looked down from heaven upon the children of men" (Psalm xiv. 2).

There are times when it would appear that God is indifferent to that which is taking place on earth: that He has little concern about the upheavals and tumults among men. Yet the believing heart knows that this is not the case. The watchful eye of Jehovah comprehends all the happenings that affect the human race, and amid all the confusing and conflicting influences that contend in the arena of human affairs, God stands ready to step in and save creation from ultimate disaster. It is the eye of Infinite Benevolence that contemplates the conflict of the ages, and waits to intervene for the salvation of the struggling sons of men. What a comfort to realise that behind all the clamour that fills the world of to-day there is a force making for the emancipation of humanity.

Monday, July 22nd. Psalm xvi. 1-11.

"I will bless the Lord" (verse 7).

Here is a healthy resolution for this particular day. Such a practice will serve as a noble antidote to every form of discouragement that may assail the soul. This represents an attitude of mind, a poise of spirit which will defy the demon of despair, and lift the whole life into an atmosphere of genial gladness. Adopt this attitude and at once the soul dons that armour which will render it impervious to all the assaults of the adversary. It is a song for all seasons; a medicine for all maladies; a currency with which to conduct commerce in heavenly things. With this holy determination in the heart the believer can never be overthrown or overwhelmed; he can breast the strongest tide that may be running against him, and survive the shock of calamity.

Tuesday, July 23rd. Psalm xvii. 1-15.

"I shall be satisfied when I awake with Thy likeness" (verse 15).

Towards this goal all things are moving in the life that is fully surrendered to the divine will. There is a daily development of the thought of God in such a life. It is the prospect of that felicitous consummation that renders the soul brave amid the surging waves that so often seem to throw it back from its goal. The shining vision of that cloudless morning sheds its glory over the path of the believer who now walks amid the evening shadows. Again and again the Spirit renews the hope within him, and sends him forward with fresh courage and confidence to the daily task and common round. And, so, my soul, learn to welcome all that shall serve to transform thee into the likeness of thy Lord. Shrink

not from aught that shall stamp thy life with the beauty of thy Master.

Wednesday, July 24th. Mark i. 1-13.

"And immediately the Spirit driveth Him into the wilderness" (verse 12).

Straightway from the Jordan to the wilderness. What a contrast. Surely the baptism of fire is the divine preparation for the battlefield and not the preface to the wilderness. And yet is it not frequently so in Christian experience? Newly anointed and freshly clothed with power from on high the soul moves forward to its wilderness. We shall discover that the wilderness, forbidding as it appears, will offer us ample scope for the exercise of those spiritual powers with which we have been endued. It is here that most likely we shall learn our deepest spiritual lessons and achieve our truest spiritual triumphs. Blessed indeed are those souls who have passed victoriously through this phase of discipline, and have proved the strength of the divine arm and the faithfulness of the divine Word.

Thursday, July 25th. Mark i. 14-28.

"And straightway they forsook their nets" (verse 18).

That call of Christ had for ever snapped the bonds that hitherto had held them to their boats and their nets; a new urge was now born within them, an attraction that mastered them, that made them prisoners for the remainder of life. Thus oftentimes comes the constraining call of Christ to His disciples—the call to forsake all and follow Him. That call when obeyed will disentangle the life, setting it free for a future of selfless service. It is not from the unworthy that Christ calls us, but from the lesser to the greater. The nets perchance have hitherto filled our vision, now they are to fall into their true place in life. It is the creation of a new lordship; those other things shall be made subordinate to the supreme purpose of life. Help me always to answer Thy call, O Master Divine.

Friday, July 26th. Mark i. 29-45.

"A solitary place" (verse 35).

After the exercise of those powers of healing which He possessed, Christ withdrew to the lonely place, He retired to that place of converse and communion with His Father. Alas, how little of the inspiration of the solitary place do we know. And yet how vital to all our service this must needs be. Many of those ministries which engage all our energies demand that we should, like the Master, draw aside to drink afresh of that secret Fountain of life and light. We too should betake ourselves to some solitary place where we may seek to be recharged with power, where we wait until

a new touch of beauty and glory is given to our lives. We cannot afford to go on in the pathway of service without these seasons of retirement from the clamour of the crowd. We must pause awhile to gaze upon the loveliness of His face, and let His Word drop into our hearts.

Saturday, July 27th. Mark ii. 1-12.

"They could not come nigh unto Him for the press" (verse 4).

'Tis often thus with those who would fain draw nigh to the healing Christ. There are so many hindering things that through the path to Him, and stand in the way of the soul that would find the answer to the burning thirst within them. This day in my approach to the Master I shall doubtless find many a challenging circumstance that would bid me not draw nigh. Things will crowd in upon my consciousness that will seek to absorb my attention, and command my time. But grant, blessed Spirit of communion, that I may thrust these things aside, and press my way through into the holy of holies; let naught deprive me of those moments of hallowed intercourse with Him who is my Life and Strength. Forbid that I should be so occupied with the shadow that I miss the substance of life.

Never Despair

Do not yield to discouragement no matter how sorely pressed or beset you may be in circumstances. A discouraged soul is helpless. He can neither resist the wiles of the enemy himself, while in this state, nor can he prevail in prayer for others.

Flee from every symptom of this deadly foe as you would flee from a viper. And be not slow in turning your back on it, unless you want to bite the dust in bitter defeat.

An Opportunity Not to be Missed

Specially for
Boys in the North
and Midlands.

BOYS' CAMP at GLOSSOP

JULY 19—AUGUST 2

Commandant : Mr. WILLIAM EVANS

Apply to : Pastor L. TAYLOR, Beth Rapha, Glossop

“LET patience have her perfect work that ye may be perfect and entire, wanting nothing” (James i. 4). The word “perfection” here implies full growth rather than sinless perfection. The same word is translated “full age” in Hebrews v. 14; “finished” in many other scriptures—John xvii. 4; Acts xx. 24. Thus perfection or full growth is the goal of every one who is truly born again. The believer is ever reaching forth toward the goal. Every parent expects the babe to make progress day by day. Every gardener watches for the growth of his plants and flowers and is only satisfied when they have grown to perfection. Every sower waits with patience for the time when the golden ears of corn shall be waving in the sunshine ready to be gathered into the barn. The vine-dresser spends much time and tender care over the vine, pruning out surplus growth which would hinder the fruit coming to that fineness and perfection which is the ardent desire of his heart. Even some of the already formed fruit has to be cut away in the very early stages that the remaining fruit might be well worthy of the vine-dresser who cares for it. His aim is quality rather than quantity.

And so it is with the Master Gardener. Every one who has been born into this new life of the Spirit must yield to the touch of

THE GREAT GARDENER

if he would go on and grow and bring forth fruit to perfection. John xv. 2 tells us “every branch that beareth fruit He purgeth it that it may bring forth more fruit.” To purge means to cleanse out, and truly there is much in some lives which the Master Gardener must cleanse out. Blessed are those who submit to the process of cleansing.

We are so prone to stubbornness and self-will that oftentimes when the Master comes to prune us that we might bring forth fruit to perfection, we miss the glorious result by resisting the strivings of His Holy Spirit. Instead of resting in His blessed will we kick against the pricks. There is pain in the pruning but often when we might be pruned and quickly healed by the touch of the Master Gardener the wound is aggravated by our own obstinacy and failure to submit to His blessed will. Thus the wound goes on bleeding and becomes a hindrance instead of a help in our spiritual life. Hebrews xii. 11 tells us “Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.”

The word “chastening” in this chapter means instruction—discipline—child-training. “Whom the Lord loveth He chasteneth.” Is it not exactly what we ourselves as parents do? Love makes us correct our children when we see them thoughtlessly

RUNNING INTO DANGER—

then how much more shall our all-wise Father in heaven correct us. Yet in all our affliction He is afflicted; but despite that He bears patiently with us

FRUIT TO P

By Mrs. F.

Let us go on unto per

that we might learn His ways and bring forth good fruit. Trees which are not pruned bear inferior fruit; in fact the fruit grows smaller each year. The Master-Gardener expects the branches to bear superior fruit, the fruit of the Spirit which is mentioned in Galatians v. 22.

In the Old Testament there is a lovely connection between “pruning” and “praising.” We find it in Genesis xliii. 11. Israel in yielding to the plea of Joseph to send Benjamin down to Egypt to buy corn with his brethren commanded that some of the “best fruits” should be taken as a present.

The word for best fruits is *zimrah* and comes from a root word meaning “to prune.” We would expect to find only the best fruits on trees that had been pruned. The same word is also used for singing praises. Dr. Young renders “best fruits” “praised thing.” Hebrews xiii. 15 tells us to “offer the sacrifice of praise to God continually, that is, the “fruit of our lips, giving thanks to His name.” The Master-Gardener obtains the “best fruits” from the trees He has pruned. However, fruit-bearing depends upon something more besides pruning.

Let us consider the blossom. The busy little bee as it flies

FROM FLOWER TO FLOWER

in search of honey inoculates the seed blossom with pollen from other flowers, thus making the seed fertile. I once asked a gardener how the peach and nectarine in the greenhouses were made fertile seeing there were no bees to do the work. The gardener’s task during blossom time was to take a fine hair brush and carry pollen from one bloom to another. This he did each day as long as the blossom lasted to ensure a good crop. The pollen is in the very centre of the flower and the seed pod or fruit grows out from the very heart of the flower. God has an anointing for us and without this anointing we cannot bring forth fruit. What is more we need it continually. The Holy Spirit fulfils a ministry like the bee. He brings power from the very heart of the Master. He makes the desert place a fruitful field. He is to man what the pollen is to the flower. Acts i. 8: “Ye shall receive power after that the Holy Ghost is come upon you.” Every one of God’s children needs this anointing and “the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts ii. 39).

Whether it be for service, the home, the workshop, factory, or in whatever place God has set us, we need the anointing of His power that we may be permeated with the very nature of the Divine, and bring forth good fruit as a testimony and glory

PERFECTION

F. McBRIDE

to perfection.—Hebrews vi. 1.

to the Master. Our work as well as our lips can bring forth the fruits of praise to His name, the fruit of the Spirit being manifest to those about us. There will be trials, persecutions, testings along our pathway which will need the overcoming power of the Holy Spirit. Matthew v. 48 exhorts us to be perfect even as our Father in heaven is perfect. Our Lord had been giving the lesson to His disciples on loving their enemies—blessing those that curse—things which are contrary to the natural mind of man, and which can only become a reality as the love of God is shed abroad in the heart by the Holy Ghost. Therefore as these works by His grace are exercised in our lives we shall grow into the likeness of our Lord Jesus. As we “keep His Word the love of God is perfected in us” (I. John ii. 5).

The very act of ill will from others brings with it the opportunity of testing the precious Word and praying for those who spitefully use us. “When a man’s ways please the Lord He maketh even his enemies to be at peace with him” (Prov. xvi. 7).

“Say not thou, I will recompense evil, but wait on the Lord and He shall save thee” (Prov. xx. 22).

Isaiah v. 2 speaks of a vine which should have

BROUGHT FORTH GRAPES

but it brought forth “wild grapes.” The word used for good ripe grapes in the Hebrew is *enab*. For wild grapes the word is *beushim*; and the root meaning of the word *beushim* is something which emits an ill, fetid odour. It is said of the grapes which grow about the Dead Sea that they are all rotten within and when opened are only full of dust.

A picture indeed of many who profess Christianity to-day and still continue to drink of the polluted waters of the dead sea of worldly pleasures. Happy are they who drink of the living water and have satisfied themselves with the spiritual life which flows from the heart of God to the needy heart on earth—a blessed spring which refreshes, renews, invigorates and brings forth a fruitful bough whose branches hang over the wall. Blessed are the times when our thirsty spirits have drank again and again of the sweet, pure waters of the crystal stream of life till words cannot express the ecstasy and glory and wonder of it all—the highest heights of joy and happiness, rest and contentment untold have been reached—and the unsurpassing delight of His presence has blotted out

EARTH’S VALE OF TEARS.

Oh! the pure delight of a single hour,
Which before Thy throne I spend;
When I kneel in prayer, and with Thee my God,
I commune as friend with friend.

As we turn back to the Old Testament we find the revelation of God to Abram as El Shaddai connected with fruit-bearing (Gen. xvii. 1). Just how much is implied by this name of God is not quite set forth in the translation “Almighty.” *El* is a short form of Hebrew *Elohim*, literally “Gods,” and speaks of God as the Strong One, being sufficient in itself to signify Almighty. *Shaddai* is formed from the Hebrew word *Shad* meaning “the breast.” Thus *Shaddai* was to Abraham “One feeding me”—my Nourisher—the One causing me to be fruitful in my old age—also as God, my strength giver. God at this time changed the name of Abram (exalted father) to Abraham (father of a multitude). This he eventually became, not only in the natural sense but in a more blessed way spiritually since our Lord Jesus Christ came in the lineage of the promised seed Isaac. In Christ we find the fulfilment of the promise of Genesis xii. 3 that “in thee shall all the families of the earth be blessed,” and we are included in that promise if we belong to Christ.

In Genesis xxviii. 3 *El Shaddai* again proves Himself the fruit giver. Also Genesis xxxv. 11 given to Jacob, “I am God Almighty, be fruitful and multiply; a nation and

A COMPANY OF NATIONS

shall be of thee; and kings shall come out of thy loins.” Job endured much chastening from God; *El Shaddai* was to him the One who pruned the tree that it might bring forth more fruit. Job v. 17, “Happy is the man whom the Lord correcteth; therefore despise not thou the chastening of the Almighty.” The same meaning of discipline or child-training is implied as in the New Testament; and the word despise may well be rendered, “do not reject” or “lightly esteem.”

Job xlii. 10-12 tells us how God blessed the latter end of Job more than at the beginning, and gave him twice as much as he had before. No doubt Job also garnered a grand spiritual harvest from all his experiences as well as being given twice as much in the natural realm. The Lord Jesus Christ is the corn of wheat which has fallen into the ground that He might bring forth more fruit. He has given Himself “for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works” (Titus ii. 14). The word peculiar means “beyond ordinary,” and that is just what the Master expects His chosen ones to be—“an extraordinary people.” As He was an extraordinary person, manifesting to the world

THE EXPRESS IMAGE

and character of His Father in heaven, so Jesus would have His Bride manifest His perfection and likeness to the world. To this end the Master worketh “that He might present it to Himself a

(continued on page 464).



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

The Regions Beyond.

WE would call the attention of our readers to the letter of our Missionary Secretary, Miss A. Henderson, which appears in this issue; it contains an urgent appeal to the Lord's people to meet a very pressing need to send forth several Elim Missionaries who are now ready to return to the Foreign Field. We are confident that this appeal will find a ready response in the hearts of the Elim friends, and that the necessary funds will be forthcoming to send these labourers back to those distant harvest fields. It is an investment that will yield rich spiritual returns. This appeal represents a God-given opportunity for sacrificial partnership in the great work of winning perishing souls for Christ. There are many whose circumstances and responsibilities in the homeland prevent them going forth to the regions beyond—here is a practical means of forwarding the work which they have at heart.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A young woman who has backslidden from God; also for her father and mother.

A believer whose sight is failing.—*J.R.*

A man who is partially paralysed.

A man unsaved, suffering with heart trouble.

A mother suffering from a stroke; given twenty-four hours to live, but through prayer has lived seven months. Complete deliverance is sought.—*L.F.E.W.*

A sister suffering from kidney trouble and bleeding piles, that the Lord may heal.

A brother whose hearing has failed, that full deliverance may be given.—*T.T.*

A sister, the victim of high blood pressure and catarrh.—*M.M.H.*

Praise is asked for:

A young man for whom prayer was requested some months ago in the *Evangel*. He is now saved and happy in the Lord.

Clusters of Camphire.

The Reigning Life

By Pastor E. C. W. Boulton

"Enthroned us with Him"—Ephes. ii, 6 (Weymouth).

O teach me blessed Master
The pathway to the throne
Lies not where nature chooseth,
More oft 'tis like Thine own;
A path of thorns and briars,
Of weariness and pain,
Of which the flesh soon tires,
Unless Thou forge its chain.

"**E**NTHRONED!" Here we have a word with a regal ring about it; a word that implies authority and supplies dignity. It lifts all spiritual life on to the heights of possibility in God. It furnishes a vision of the believer's position in Christ.

"Enthroned us with Him!" This offers a noble challenge to faith, and bids the believer arise and claim his Blood-won privileges in Christ. The Cross means authority for the Christ-conquered and Christ-partnered soul. The power that resides in the Living Head is to be shared with each member of the Body that lives in vital union with Him. Life is to become kingly in character, and to develop and exercise the authority of holiness and righteousness.

Ere this soul in God may reign,
All self-seeking must be slain.

What life yields such tremendous spiritual power as that which comes into closest fellowship with Him who is the Source and Centre of divine might? Such a life must possess a driving energy that when operating in the divine will becomes irresistible. Forces that otherwise would bind the believer are brought into subjection to the indwelling and reigning Lord. The limit is always "according to the power that worketh in us." It is this which accounts for the accomplishment of the impossible, and makes even the miraculous within the reach of those who abide in Him.

It is a spiritual and a moral sovereignty which the Holy Ghost establishes in the life of the surrendered Christian. Sin's dominion is broken; the tyranny of self is overthrown; the lordship of the flesh is annulled, and the soul is brought into a place of spiritual supremacy in God.

'Tis only to such souls that God can really entrust empire. Not until the soul is truly Christ-centred is it in a position to rule in the Kingdom of the Spirit. The throne truth may be a beautiful ideal long ere it finds expression in the life, but not until the entire being has willingly submitted to all the claims of God can this glorious experience of spiritual dominion become actual.

Blessed are those souls who have surrendered all their own natural resources, exchanging them for those precious endowments and enduements of the Holy Ghost Himself, who then comes into the life as the great Energiser of all ministry, making it fruitful and effective because surcharged with power from on high.

Let me sink lower and lower
Into Thy perfect will;
Ceasing to strive for more power,
Restful, praiseful and still.

The Root of the Matter

By Pastor W. B. KELLY (Huddersfield)

Seeing the root of the matter is found in me.—Job xix. 28.

STRIKING analogies of faith are to be found throughout the Bible. In the words of Job faith is compared to a root, and the analogy is splendid and significant.

In the first place, roots are indispensable to a tree's existence. Branches, leaves and fruit may be dispensed with, but apart from the roots a tree cannot live. So faith is fundamental. It is essential to salvation; "Believe on the Lord Jesus Christ" was Paul's reply to the Philippian gaoler's question, "What must I do to be saved?" By the hand of faith the gift of salvation is appropriated.



Pastor W. B. Kelly.

Faith is indispensable to bodily healing. It is the prayer of faith that saves the sick. During the earthly ministry of Jesus Christ the necessity of faith was emphasised by Him to those who sought His healing power.

To please God faith is vitally necessary. Paul tells us that without faith it is impossible to please Him (Heb. xi. 6). There is nothing more glorifying to God than a childlike faith in the veracity of His

Word. Faith is the Great Discoverer. By it we discover the unsearchable riches of God, the teachings of the Spirit and the realities of eternity. Faith is the Great Adventurer. In Hebrews xi. we have a record of the adventures and achievements of faith. To

THE MAN OF FAITH

nothing is impossible.

Again, roots are channels of nourishment. They act in the capacity of a parent, absorbing moisture and imparting it to the tree. In like manner it is through the channel of faith that the Christian life is nourished and maintained. We cannot grow and thrive spiritually unless our faith is in vital contact with the risen Lord. Much barrenness and sterility in our lives is the result of failing to appropriate and absorb the abundant life that Christ came to impart. It is possible to have relationship and miss the blessedness of fellowship, to have life, and miss the enjoyment of abundance of life, to have the Spirit of Christ and know very little of the dynamic power of the Holy Spirit, all because faith is lacking. Iniquity is increasing and indifference evident on every hand. Surely we require to pray, as the disciples of old, "Lord increase our faith." Then with an increase of faith there will come an increase of power and blessing. Signs will follow, and the whole inward man shall be revived and strengthened.

Again, roots are the means of stability and security. Storms cause the roots to take a stronger hold on the earth and thereby the tree is kept erect. How true this is in the spiritual realm. The storms of

adversity make us take a firmer grip on God. Think of Job. Instead of his trials driving him away from God, they only led him to exclaim,

"THOUGH HE SLAY ME,

yet will I trust Him." It has been well said, faith keeps us fixed to God, fixed to Christ and fixed to things divine. When Paul was told that sufferings and hardships awaited him at Jerusalem, his faith rose to the occasion and he declared, "None of these things move me." In the same spirit of faith we should face our difficulties and distresses. Stability and security in times of trial and temptation can only be experienced when our faith takes a firm grip on God. On our pilgrimage from earth to heaven storms will arise, temptations assail, doubts perplex, and Satan oppress, but faith in God will enable us to be more than conquerors. "This is the victory that overcometh the world, even our faith" (I. John v. 4).

Not only do we observe the analogical meaning of our text but also its actual meaning. Job referred to the root of the matter being within. It was an inward thing, so is salvation. In the conversation that Christ had with the woman of Samaria He pointed out to her that salvation was a well of living water within, springing up into everlasting life. It does not consist of creeds and ceremonies, but is a living principle in the heart. Christ indwells the Christian, and He is the centre and circumference of Christianity.

So many attend to the outward forms of religion, but

LACK THE REAL THING.

Many profess, but few possess. It is a sign of the times that many shall have a form of godliness but deny the power thereof. In other words the root of the matter is not in their hearts.

The story is told of a little boy who was suffering much pain as the result of eating sour apples, on being told by a Christian Scientist that his pain was not real, replied, "Oh, sir, I've got inside information!" We might well use this little boy's reply when people ask us how we know that we are saved.

When Job spoke of the root of the matter actually he was referring to the marvellous statement of the twenty-fifth verse of the chapter in which our text is found. "I know that my Redeemer liveth," etc. This is Job's great confession of faith. Notice the ring of certainty about these words. Not "I think," nor "I hope," but "I know."

Job believed in a personal Redeemer. He says, "My Redeemer." It is a grand thing when one knows personally the redeeming power of Christ. He took our place, paid our debt, bore our punishment and redeemed us from the curse of the law. Praise His name!

Again, Job believed in a living Redeemer. "I know that my Redeemer liveth." This wonderful statement has been reiterated down through the cen-

turies by all believers. The founders of other religions are dead, but the founder of Christianity is

ALIVE FOR EVERMORE.

The resurrection of Christ from the dead is a glorious reality. How it thrills the Christian and sets his heart throbbing when he experiences the power of the risen Lord. We would be of all men most miserable if it were not for the resurrection. To us it is the greatest fact in history and the basis of all our hopes for eternity.

He lives! what blessed assurance the words afford, what peace they impart, what joy they bring and what hope they inspire. Like sweet music the words of our Redeemer fall upon the ear, "I am He that liveth and was dead, and behold I am alive for evermore."

Job also believed in a coming Redeemer. "He shall stand at the latter day upon the earth." This conviction led Job to believe in the resurrection of the body. Thus he declares, "Though after my skin worms destroy this body, yet in my flesh shall I see God."

The Scriptures not only teach that Christ is coming

to the air for His saints, but also to the earth with His saints. The chaotic conditions of the world will not be completely changed until the day when the feet of Jesus Christ shall stand upon the Mount of Olives, and the government rests upon His shoulders. Then the nations will learn war no more and

THE KNOWLEDGE OF THE LORD

shall cover the earth as the waters cover the sea.

But we Christians are eagerly anticipating the coming of Christ for the Church, and when He comes the bodies of our humiliation shall be changed and fashioned like unto His glorious body.

In conclusion, we might well ask what was the secret of the disposition which Job displayed under his great trial, and what enabled him to bear it all so patiently? Surely it was because he possessed the root of the matter in his heart! The inward conviction of knowing that his Redeemer was alive enabled him to submit and succeed.

May we all know the blessedness of assurance, and appreciate fully the value of possessing the root of the matter!

An Open Letter to Our Readers

DEAR family of the Faithful in Elim, The Elim Foreign Missionary Council feel deeply their indebtedness to God's people in the past for their faithfulness in prayer and for their sympathetic help on behalf of Elim missionaries, both on the field and on furlough. They take this opportunity of asking your loyal co-operation in prayer for a very great and urgent need now.

Several of our missionaries are ready to go forth to labour for God on the distant fields. For these servants of His a renewal of outfit is necessary, and passage money, as well as travelling expenses to their inland destinations on the field, which is also a heavy item. Might the Council ask your definite prayers that God may be glorified in the spontaneous response of hearts to meet this need?

For the love that poured out its life on Calvary; for the Blood that continually pleads for us and has brought us pardon for every sin; for the Advocate at God's right hand, our risen Lord and Saviour, we are, every one of us, God's bankrupts for ever. What can we render unto the Lord for all the benefits and blessings we have derived from Calvary?

There is a divine principle of transmutation which is involved in the statement made by our Lord in Luke xvi. 9—"Make to yourselves friends of the mammon of unrighteousness, that when ye fail [or die] they may receive you into everlasting habitations." This passage may be a little obscure to some, but it conveys definite instruction on the use of money.

Transmutation means to change from one form to another. The brass in Numbers xxi. 9 became a brassen serpent. In the same way money can be transmuted into the Word of God through sanctified human vehicles in the form of missionaries carrying the Word of God to the lands in darkness. The harvest of souls that these missionaries reap for God

will stand to the account of those who have helped to send them the means of their salvation. Out of the mammon of unrighteousness will be made immortal friends from the far-off lands who have been redeemed from sin's slavery by the preaching of the Word. These will welcome into everlasting habitations in the glory all those who in any way have helped to send them the Bread of Life.

The Missionary Council feel that from hearts overflowing with gratitude to God for the richness of their great salvation the faithful people of Elim will make a gracious and willing response to this great need. Several hundred pounds are required, but faith sees a great God and reckons on His faithfulness which has never failed. The Foreign Missionary Secretary will be pleased to receive gifts at 20, Clarence Road, Clapham Park, London, S.W.4, from all who desire to give in any way in response to this letter.

Signed on behalf of the Elim Foreign Missionary Council,

ADELAIDE HENDERSON

(Foreign Missionary Secretary).

The death of Christ is the one available sacrifice for "whosoever will."

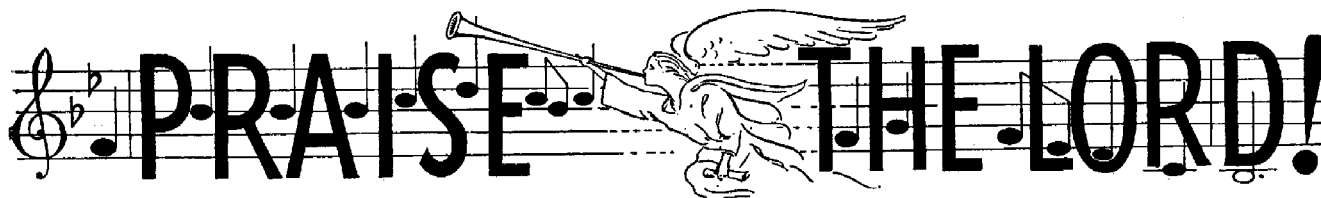
ANONYMOUS GIFTS.

We acknowledge with gratitude the following gifts from anonymous donors:

Work in General: Kirkcaldy, Fife, £1.

Prison Work: Halifax, 2/6; Essex, 5/-.

Foreign Missionary Fund: Hove Crusader (designated), 2/6; S. Kensington (A. E.), per Miss Henderson, 10/-; Carlisle, per Miss Henderson, £1.



PRAISE THE LORD!

Revival Rejoicing—Moving Hard Places for God.

FIFTY SOULS IN HUDDERSFIELD.

Revival Scenes.

Huddersfield (Pastor W. B. Kelly). Huddersfield has recently had the privilege of a revival campaign conducted by Pastor T. W. Thomas. Right from the first hearty Hallelujah, the one with which Pastor Thomas opened his first service, the saints knew that a light had been kindled, and perceived that a blaze would follow. Mr. Thomas' homely manner got to grips with the people right away and they were richly blessed as a result of his joyous ministry.

Slowly at first were new converts won, but then as the news of the good tidings went wider, larger and even happier crowds attended, and then the day arrived when the number of people present exceeded the number of seats, and all the chairs from the Crusader room were brought in and used. These, too, proved insufficient and the forms from the Sunday School were also used, and so everyone found a seat.

What happiness was represented in that Tabernacle. The joy of knowing the Lord stamps an indelible beauty on the faces of those who love Him. Huddersfield likes to sing, and so with Pastor Thomas leading, the praises of God rang out as never before in this Tabernacle. The singing arrested people in the street, and tempted them inside the meeting.

It is believed that fifty converts already won will remain true, also that Pastor Kelly will keep the good work moving and that many who have not yet yielded whole-hearted allegiance to Christ's claims will in a little while come to know Him too. Many are asking for membership and arrangements are in hand for a baptismal service to be held in the near future.

HERALDING THE KING.

Missionary Gathering.

Southport (Pastor F. Cloke). The work in this corner of God's vineyard is being mightily blessed. Week by week the Word goes forth in power, sinners are rejoicing in full salvation, and saints are being nourished and built up in the knowledge of the Lord. An enthusiastic band of open air workers are heralding forth the good news to the world outside, also an advance is being made to get yet further afield to the small towns and villages of the district.

Recently the church welcomed into its midst Pastor J. Mullan who has been labouring for the Master in far-off Central Africa. A wave of sadness swept over God's people as they listened to how those poor souls are so steeped in super-

stition. How wonderful to know that Christ can break every fetter. Pastor Mullan told of those dark-skinned natives being lifted out of the grave of witchcraft into life eternal. He also told of many miraculous healings he had seen, and experienced.

Praise God for Pastor Mullan's faithful ministry and prayer still goes up to God for continued blessing upon him and his wife in the days that are ahead.

LETCHWORTH WHITSUNTIDE CONVENTION GATHERINGS.

Speakers: Pastors S. Gorman, J. Mullan, Charles W. Slemming, and Miss D. Phillips. Convener: Pastor J. Hill.

Few gatherings have been accompanied by such blessing as was the eleventh annual Whitsuntide Convention at Letchworth—right from its very commencement. It was a privilege to gather with the saints round the life-giving Word presented in the power of the Holy Ghost, during the whole of the week, by Pastors J. Hill (Convener), S. Gorman, Charles W. Slemming, J. Mullan and Miss D. Phillips. The gospel in its fulness was preached at each meeting, and great blessing and lasting work in lives is resultant.

At the very outset of the convention the urge was to "Buy the truth and sell it not." The personal experience of Pentecost, bought at such a tremendous cost by those who have dared to stand true to God, must not be "sold" for anything inferior—or anything less.

On Whit-Monday many visitors attended the meetings, Pastors Gorman and Slemming ministering in the morning and evening, and in the afternoon the missionary meeting, convened by Miss D. Phillips, thrilled the hearts of all. At this

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord"

—Romans vi. 23.

service gifts were received from the Lord's people for the missionary cause amounting to £14.

Other services comprised divine healing, baptismal, waiting meetings, and on Wednesday a conference for Sunday School teachers and Crusaders was the means of great uplift, when Pastor

Douglas Gray and Evangelist D. Vanstone were the speakers.

All through the week the congregations were good, especially so in view of the many attractions in Letchworth at the time—being Letchworth's Civic Week—but the greatest attraction of all (be it said with all reverence) was the Man of Calvary—indeed the "fairest of ten thousand."

There certainly was a "buying up" of the truth. A thousand times is it worth while "holding fast" that which we have—the blessing of Pentecost—the fulness of the Spirit.

INSPIRING BIBLE STUDIES.

Proving God's Healing Power.

Bermondsey (Pastor W. N. Brambleby).

It has been a great privilege to the saints to have had a visiting ministry from time to time. Various London Crusader parties have rendered excellent service, and return visits have been mutually blessed.

The visits of Evangelists L. Green of Wimbledon, F. Shadlock of St. Leonards, J. Lochore of Thornton Heath, and of Pastor L. Kemp from Kensington, have been much blessed. In addition, a band of local preachers belonging to the Church have rendered faithful service during the Pastor's absence.



Pastor W. N. Brambleby.

It was a pleasure to have as preacher, Rev. A. G. Brambleby, the pastor's brother, who is a Baptist Minister, on the occasion of the Sunday School Anniversary. A willing crowd of young people from the Crusader branch came and scrubbed out the church and hall without any invitation so to do. This is one of the things which from time to time calls forth much appreciation, as does the giving of beautiful flowers, and the various services performed by faithful souls whose identity is unknown to the pastor!

Many testimonies have been given as to blessing received as a result of the Bible studies, and it is a cause for much thankfulness that the people have a mind both to work and to listen. A study lasting some weeks, on the subject of the Feasts of Jehovah, has been the means of securing a regular and attentive congregation, most of whom did not miss one meeting. The next series of studies is to be on The Temple, illustrated by large printed pictures.

The Lord has been glorified in many who have been blessed in body, receiving healing according to the Word of God.

One case calls for special thankfulness, that of an elderly lady, not a member, though she has since joined the church, who had heard that prayer for the sick was offered. She came in faith and was anointed with several others. A week

later she returned and testified that the issue of blood from which she had been suffering, and which the doctor had told her could not possibly be cured, had been entirely healed. She testified without any request, and was completely changed.

This is now some eight weeks ago, and she is still thanking God for healing her. The open air meetings have had a renewed interest, upwards of thirty to forty attending in the street on a Sunday evening.

From Here, There, and Everywhere

The Other Side.

The world knows *one side* of our character. God knows *both sides*. We were telephoning. A penny was placed in the slot, and immediately it was returned. We looked at the penny. It was quite all right. Then we turned it over. It was quite all *wrong*, for on the other side it had been badly defaced. The machine had tested both sides. Surely if a simple piece of earthly mechanism tests both sides then much more does God test both sides of our character. Yes, He tests both sides. The Church side and the home side. The business side and the prayer side. Well may we ask, Does He accept us or reject us?

Does This Touch Us?

Said one regarding the Foursquare Gospel, "I believe all, but I have not received all." Our aim should be to believe all and receive all.

A Powerful Book.

A book entitled *Can God?* with a sub-heading of "10,000 Miles of Miracle in Britain," by J. Edwin Orr, is attracting much attention. This young Christian man says: "A great number in the professing Church in the North require to visit a place called Calvary—and many more require to get to the place called Pentecost." We add, This is true not only for those in the North but in every part of our land.

Concerning the Holy Spirit.

Mr. Orr says, "Personally, I believe in all the gifts of the Spirit. Some dear friends say that these gifts were manifested only at the *beginning* of this dispensation, but study of Scripture leads me to believe that they are manifest with every great outpouring of the Spirit. Undoubtedly they were more prominent in the decades which followed Pentecost; undoubtedly they will be again prominent when the Spirit is outpoured before the coming of the Lord."

Think of This.

Everywhere I went in Wales I noticed chapels and churches, "Built 1860: Rebuilt 1905." Spiritual life awoke in these places in the '59 Revival, and to provide for that spiritual awakening the churches were built. Spiritual life flooded those places in the wonderful revival of 1905, and to cope with that spiritual flood the churches were enlarged. What we need, in a spiritual sense, is "Rebuilt 1935."

London's Churches.

London has one church for every 1,810 persons, so says *The British Weekly*. Even in this connection the progress of the Jews is most marked. Mr. Hugh Redwood says:

"Jewish synagogues are now found in twenty-nine boroughs or districts that had none thirty years ago.

It is not that the Jews are making converts. They are maintaining a higher birth-rate, establishing businesses in favourable neighbourhoods, and moving into better houses and districts as fortune prospers them."

Said Charles Inwood.

"The Christianity which is Pentecostal in vision, motive, passion, outlook, serenity, sacrifice, and uplifting power is the only Christianity which can conquer the giant forces of sin, and self, and Satan at home and abroad. We will do anything rather than give the Holy Spirit His proper place. . . . And every Christian who is content to live and serve without the abiding fulness of the Spirit is hindering or delaying the final conquest of our risen Lord and King."

The Wrong Apparatus.

We take this from *The Defender*:

Clarence Darrow is facing death without hope. On 18th April, his birthday, he said: "When I die, as I shall soon, my body will decay. My mind will decay and my intellect will be gone. My soul? There is no such thing. There is no evidence of supernatural power. The universe simply is a product of evolution. I have been seeking some definite proof of God. But my doubts are at rest now. I know that such fact does not exist. I am a materialist."

Darrow, the materialist, searching for God with physical instruments, places himself in the position of the Irishman who announced there were no electrical currents in the earth because he could not dig them out of the ground with a shovel. The noted lawyer has been trying to locate God with the wrong kind of apparatus. "The things of God are spiritually discerned."

For Peace.

More than 10,000,000 people have now voted in the Peace Ballot.

This easily beats the record vote ever secured by any political party in a General Election—the 8,669,469 votes obtained by the Conservative Party in 1929.

Of the 10,000,000 votes now recorded, 9,711,100—or 97 per cent—are votes for the League of Nations; 9,173,674 are for all-round disarmament; 9,114,708 for the abolition of the private manufacture of arms; 8,766,658 for economic action against an aggressor nation.—From the *News-Chronicle*.

These figures are indicative and suggestive. But the real question is, What would these people actually do if war did break out? It would seem to us that the only ones justified in holding aloof from war altogether are those who belong to the kingdom of the One who said, "My kingdom is not of this world:

(continued on page 464).



The Assets of Youth

By Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

Youth with its potentialities, opportunities, aspirations, energy, enthusiasm, courage and physical strength, have ever and will ever be of utmost importance to any century and country.

A moment's survey of world conditions will confirm that youth to a large degree is dominating the world's stage, ever challenging established order, and certainly questioning religions in every land.

The youth of Turkey has dis-established Islam, won freedom for women, and inspired movements for emancipation throughout the Moslem world.

Twenty - five million Russian young people, the backbone of the anti-God propaganda, throughout Soviet Russia, are a deadly menace to the peoples of Central Asia, and even further afield.

The communistic youth of China control one-seventh of the populace, and in Japan, Marxism, dangerous and militant, is capturing youth and threatening a national upheaval. India's youth is slowly evolving a new order, destroying the divisive caste system and building a national unity.

Throughout Europe youth is in revolt—denouncing religious disunion and failure, as well as the modern and economic order.

In spite of such gathering of youthful forces for systems and quests not for the interests of the kingdom of God, there are evidences around us of youth movements which are firing the hearts of Christian young people with a fresh and keen desire to witness for Christ. Young people are answering the challenge which is the same to-day as in the time of Christ. For although circumstances may change, fundamentals remain the same. And to follow the Christ is the noblest of all callings.

Youth of the world thinks nothing in these modern days of risking their all in an endeavour to open up some new channel of achievement or a record in speed, endurance, or mounting some pinnacle of fame. But here is the biggest task that can be conceived—to follow Christ and win others for Him.

For the Elim Crusader Movement, with its many branches of activity, we thank God. For the thousands of youth who have given allegiance to its cause and message, we rejoice. A movement born of courage, for youth is unafraid, and willing to attempt tasks and exploits which perhaps some elder folk would hesitate to accomplish. Our whole work

THE BAR

(Written by a life convict in Prison).

The saloon is sometimes called a bar—
That's true:

A bar to heaven, a door to hell,
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honour, pride and fame;
A door to grief and sin and shame.
A bar to hope, a bar to prayer;
A door to darkness and despair.
A bar to honoured, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell.
Whoever named it, named it well!

surely is needy of the stimulus and courage of youth. Enthusiasm must predominate, for the kingdom of God demands those who are exuberant. May the Crusader Movement hearten and encourage all with whom we make contact.

Many young men and women have abundant energy to partake in legitimate recreations, but sometimes, unfortunately, perhaps on a Sunday, finds them too tired to be present at a communion service, or to teach in a Sunday School, or participate in some active young people's work. Never let this charge be laid to our account.

Then our mental agility should be brought into Christian service. I can hear someone saying, yes, but the mind of youth is immature. Whilst that may be partially true, yet youth has a freshness of outlook, a receptivity to truth, and a straightforwardness that is all its own. We are living in an age of tremendous problems, religious, social, economic, and political—problems which present a challenge to the keen minds of our young people. We must think, for they challenge us to do so, and we must work and live to the glory of God, for we have the message for the day—as torchbearers, upholding the Word of Life,

(Continued on next page).

Stirring Crusader Campaign at Ealing (June 2-9)

Special Visitors—Other Branches Participate

That the Ealing Crusaders are "not ashamed of the gospel of Christ" may be seen by the accompanying photograph taken outside the Elim Tabernacle at Ealing.

The campaign opened on the Sunday night by the Ealing Crusaders rendering in word and song the story of blind Bartimæus, conducted by Pastor G. Hillman. The saints were greatly inspired by this

melted and tears flowed while the unction of the Holy Spirit rested upon our beloved sister. All were stirred to fresh zeal for service and a deeper spiritual life in Christ. One soul surrendered and three reconsecrated their lives to the Master. Friday we welcomed the Wimbledon Crusaders under the leadership of Pastor Green. The "Life of Christ" was rendered in word and song.



Ealing
Crusaders
on
active
service.

ministry. Monday we were privileged to receive a visit from the Clapham Crusaders. Much blessing was received through their ministry in word and song.

Tuesday, Kensington Crusaders brought more spiritual food with them, and on Wednesday East Ham Crusaders arrived to speed on God's glorious message of salvation through the precious Blood. Thursday was a great night of spiritual awakening and Holy Ghost revival, when Miss Adelaide Henderson and Pastor Douglas Gray visited us. Hearts were

The campaign came to a close on Sunday night with a crowded hall. Seventeen believers testified to their "new life in Christ," before being baptised by Pastor G. Hillman (the Pastor and some Crusaders having worked till 12 p.m. Saturday night completing the baptistry which they had made). A stirring message was given by the Pastor, previous to the immersing of the believers, the subject being, "Three States of Death," typifying three stages of sin in the sinner's life. The Crusader choir rendered "Oh it is wonderful."

The Assets of Youth (continued)

giving as it does the solution and the programme for our future national, international, and eternal life.

In our social contacts, and in our mingling at business, at home,—everywhere, these human contacts must be used for Jesus Christ—to win others for Him. We have a definite influence on the lives of others, for we should remember that not only does our verbal testimony count, but the sort of lives we are living.

"We are the only Bible the careless world will read;

We are the sinner's gospel, we are the scoffer's creed;

We are the Lord's last message, given in deed or word—

What if the type is crooked? What if the print is blurred?"

Maybe men and women are forming their opinion of Christianity and of our Foursquare Gospel Movement by the lives which they see us living.

It has been said, "Success is personality." This may be partly true, if so,

use it to make the work of Christ successful. But not all of us have that elusive and indefinable something we call "unusual personality." Most of us have, however, some sort of talent. If so, use it. Air your talents! Make them known! Use them for the glory of God.

The assets of youth—the Elim Crusader Movement—are we living up to our possibilities? Young people are rich in the resources which the Master wants for His work. Will you accept the challenge and come all out for Christ and our Crusade?

FRUIT TO PERFECTION (continued from page 457)

glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. v. 27). Let us remember He ever liveth to make intercession for us, and He is preparing a glorious city for our eternal home in the heavens. Here we are in training to be worthy

citizens of the heavenly city—although we may have to pass through dark waters here we can lean on His precious promises.

"Lo! I am with you always, even unto the end of the age" (Matt. xxviii. 20). "I will never leave thee nor forsake thee" (Heb. xiii. 5).

FROM HERE, THERE, AND EVERYWHERE (contd. from p. 462)

if My kingdom were of this world, *then* would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence."

The Wrong God.

From a newspaper report:

With his pockets stuffed with £100 in five and one-pound notes, John Roberts (60), a crane driver, was found dead from gas poisoning in his room in Park Avenue, Barking.

His landlady stated at the inquest that during the ten years he was with her she had never seen him laugh. "He never spent money on anything," she added, "but would sit in his chair and brood for hours."

Returning a verdict of "Suicide while of unsound

mind," the East Ham coroner said that Crane appeared to have made money his god.

Startling.

Mr. Victor Hoo, the Chinese delegate to the Advisory Opium Commission of the League of Nations says: "The Chinese Government proposes to execute all uncured drug addicts in 1937."

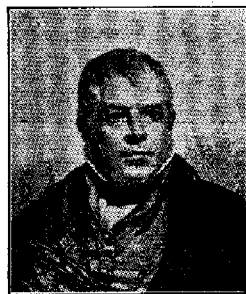
Mr. Hoo stated that 263 drug traffickers were executed last year and more than 100,000 smokers were discharged from hospital as cured. Drug addicts and opium smokers still ran into millions.

Our viewpoint is that it will need more than law to save China from opium just as it needs more than law to save America from drink. In America the drinkers beat the law. What will happen in China? Law can do much, but grace does most.

SIR WALTER SCOTT AND THE BIBLE

NO name is better known, and no portrait is more familiar wherever Scotsmen dwell on the face of the earth, than that of Sir Walter Scott. His "Waverley Novels" have found their way into every corner of the world, and been translated into every language of importance. His "poetical works" have been sung and recited wherever civilised language is used. Yet though he made his name and won enduring fame by *fiction*, it did not even suffice for himself in his last moments, for, shattered in fortune and health, he turned at last to *fact*—the great facts of the Word of God.

Lying in lovely Abbotsford during his last illness, he said to his son-in-law, Mr. Lockhart, "Bring me the



Book." "What book?" asked Mr. Lockhart. "There is but *one* Book," replied the famous author. "Read to me out of the Bible." And he was right, for whatever may seem to satisfy during life, "God and the Word of His grace" alone can satisfy in death and eternity, "and as it is appointed unto men once to die, and after this the judgment" (Heb. ix. 27), it is well to be prepared for the day of reckoning. Works of fiction may do to waste the moments of Time; words of truth and grace alone can prepare for the myriad moments of Eternity. "The entrance of Thy Word giveth light." Let into your heart the glorious truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Put your name into the all-embracing "whosoever," and you will be saved.

"Heaven and earth shall pass away, but the Word of the Lord endureth for ever," therefore remember the dying testimony of Sir Walter Scott, "There is but *one* Book"—read it and believe it, and you will be right for Time and right for Eternity.

Classified Advertisements

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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

BANGOR, Ireland.—Board-residence or apartments; modern conveniences, comfortable, homely, 3 minutes to Tabernacle, promenade and station; very moderate terms. Apply, Mrs. Gray, Erne House, Grays Hill. B2113

BEXHILL-ON-SEA.—Sunny south resort; comfortable, homely board-residence, facing park, minute sea; good table; recommended; members of the Foursquare heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2105

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

BLACKPOOL.—Comfortable apartments for the Lord's people; restful home, good table; highly recommended; near assembly, and 1d. tram from promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2078

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

BOGNOE.—"Holidays are Jollidays" with Mr. & Mrs. Hollyman. Book your holiday now! Terms 2 guineas inclusive. Lion House, Nye-timber. B1893

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

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

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

BOURNEMOUTH.—Comfortable and happy holidays at Sunshine Villa, Castlemain Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. B2079

BOURNEMOUTH.—Bed-breakfast; bath; suit three men friends, 2/- each nightly; bus stop. Or apartments only if desired; Crusaders welcomed. Convenient to assembly at Winton. 10, Kinsbourne Avenue, Ensbury Park. B2111

BOURNEMOUTH.—"Montreal" Board residence, 6 minutes from sea, 2 minutes gardens; every comfort and attention; parties catered for, personal supervision; recommended by Pastors and Christian workers. D. Kent, 7, Walpole Road, Boscombe. B2104

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

BRIGHTON.—Quiet, restful home in large garden with orchard; bed and breakfast 21/-, other meals optional; few minutes from Dyke Road tram terminus: Miss Langridge, "Fairhaven," Dyke Road Avenue. B2098

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

CORNWALL, NEWQUAY.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1 1/2 acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely, Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays: Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone: Newquay 526. B1943

EASTBOURNE.—Board-residence, or bed and breakfast; five minutes pier, ten minutes assembly; board 42/- sharing, 45/- single; bed-breakfast 21/-, 25/-, D. L. Weeks, 37, Langney Road, late Desmond Road. B2080

FOLKESTONE.—Queen of the sunny south watering places; charming scenery, bracing air, happy Pentecostal fellowship; overlooking English Channel; terms moderate; good table Mrs. Griggs, Sea View, 23, Wearbay Crescent. B2055

GUERNSEY.—Why not come to Guernsey for your holidays? board-residence, quite near the sea and Foursquare Assembly at Vazon; terms moderate. Mrs. Mauger, Le Camp, Vazon, Catel. B2106

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

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

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

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

KENT.—Homely apartments, near several parks, boating, swimming pool, Chislehurst Caves; bed-breakfast 3/-, double 5/-, board optional; nice garden; cheap trips, London and southern seaside resorts; Mrs. Lockerby, 32, Annandale Road, Sidcup. B2102

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

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B2043

LONDON.—Visitors to London, comfortable bedrooms, bath, own gas meter; bed and breakfast 4/-, or permanent; moderate. 16, Beauchamp Road, Clapham Junction, S.W. B2081

LONDON.—Lady personally recommends most comfortable, quiet bed-sitting room, facing south, h. & c.; close Kensington Temple; excellent cooking and attention; suite with private bath, semi-enclosed balcony, becoming vacant shortly; special attention elderly and semi-invalids; 139, Holland Park Avenue, W.11. Park 7858. B2097

LONDON.—Christian home, select district, garden; full board 25/-, without mid-day meal 21/-, or bed and breakfast; close to buses and trains. Highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2107

MALVERN, Worcs.—Small home for convalescents, or others needing a complete rest; every comfort and attention; gas fires in bedrooms. "Restholme," Hornyard Road. B2083

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

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

RAMSGATE.—Holiday and rest home, near sea and country; home comforts, Christian fellowship, good food; established 1921; terms 35/- per week; stamp. Keep this notice by you, Mr. & Mrs. Webster, 85, West Cliff Road. B2084

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B2096

SHANKLIN, I.O.W.—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply, Mrs. Niblett (Foursquare member), Dairy, Atherley Road. Phone 311. B2085

SOMERSET.—Lovely country, quiet comfortable rooms, with or without attendance; bus passes door frequently to market town; highly recommended. Apply, Mrs. Rowell, Blaenavon House, Chilthorne, nr. Yeovil. B2090

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

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

SOUTHPORT.—Comfortable, homely apartments, with or without board; Foursquare member; 2 minutes from Churchtown Station and buses; terms moderate; children welcome. Apply, Mrs. Hornby, 19, Denmark Road. B2108

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

WESTCLIFF-ON-SEA (28 miles London).—Holidays with Foursquare fellowship. Quiet lovely position, overlooking park. Near sea and assembly. Crusaders welcomed. Bus, station to door.—Coates, "Woodlands," 10, Chalkwell Avenue. B2087

WORTHING.—Homely board-residence or bed and breakfast, two minutes from sea and gardens; highly recommended by Elim workers. Mrs. White, 78, Lyndhurst Road. B2088

WORTHING.—Bungalow to let furnished, or bed and breakfast; ten minutes sea. Apply, "Elim," Knox Avenue, West Worthing. B2089

WORTHING.—Highly recommended board-residence, or bed and breakfast; minute sea, bathing from the house; bus route; excellent food, every home comfort; terms moderate: L. Furze, 63, Ham Road. B2101

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

SOUTHAMPTON.—Modern, unfurnished G. F. flat, to let; large rooms; also furnished bed-sitting room; breakfast if required; good locality. Apply, Box 378, "Elim Evangel" Office. B2110

SITUATIONS VACANT.

CAPABLE person required, country house, all duties, must be practical, bright, and obliging; help given, good salary. Apply, Box 377, "Elim Evangel" Office. B2103

DOMESTIC help wanted, few hours daily. Apply, Miss Langridge, "Fairhaven," Dyke Road Avenue, Brighton. B2099

ST. LEONARDS-ON-SEA.—Furnished bed-sitting room, use of kitchen, in exchange for light household work; small salary given, live in or out. Write or call, "G," 24, Tower Road. B2094

WANTED at once, Christian girl, general work; strong, capable, willing, age 17 to 20 years; for season. Apply, Mrs. Hooper, "The Place," St. Columb Minor, Newquay, Cornwall. B2092

WANTED.—Conscientious young woman as housemaid-waitress, for guest house; other Foursquare members kept; good wages and off duty. Write, Miss Kent, "Montreal," 7, Walpole Road, Boscombe. B2114

WANTED, cook and other domestic worker, man or woman, end of July for few weeks. Apply, Mrs. Vanstone, Elim Camp, Patcham, Brighton. B2112

MISCELLANEOUS.

PORTABLE organ, good condition, required for Pastor Joseph Payne, missionary, Mongolia, in exchange for larger organ, also good condition. Miss Egelstaff, 9, Dartmouth Road, Hendon, N.W.4. B2109

BIRTH.

GRAYSON.—On June 21st, to Mr. and Mrs. J. W. Grayson, of Sheffield, the gift of a daughter, June Greta.

WITH CHRIST.

FLOYD.—On June 23rd, James Benjamin Floyd, of Hove. Funeral conducted by Pastor W. Field.

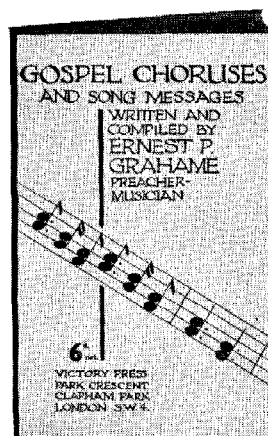
MILLARD.—On June 18th, Arthur Robert Millard. Funeral conducted by Pastor W. N. Brambleby.

OLIVER.—On June 26th, Frederick W. Oliver, the beloved Treasurer of the Elim Church, East Ham. Funeral conducted by Pastor J. C. Kennedy, assisted by Pastors H. T. D. Stoneham and H. A. Court.

FIFTY

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