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Flim Evangel

Foursquare Revivalist

July 8th, 1938.
Vol. XIX., No. 27. Twopence
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THE TWO ASCENSIONS OF CHRIST

By Principal P. G. PARKER

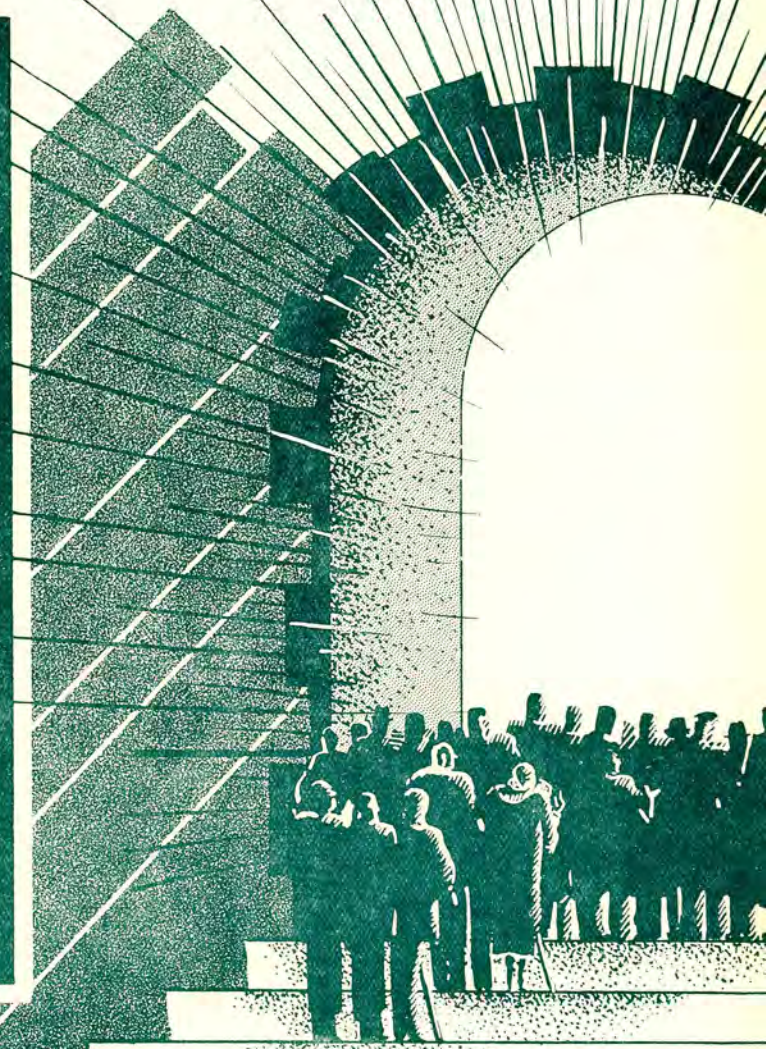
THE BIBLE'S TESTIMONY TO ITS OWN INSPIRATION

By Rev. JAMES M. GRAY, D.D.

Christian Biographical Series :

HUDSON TAYLOR (I.)

By Pastor LESLIE H. NEWSHAM



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

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Vol. XIX. July 8th, 1938. No. 27.

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE

CENTRAL HALL,

Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc. to be concluded by

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 Coming Events 4

BLACKPOOL. July 12—31. Jubilee Temple, Waterloo Road. Pastor T. Thomas will conduct services.

BLACKPOOL. July 31—August 7. Jubilee Temple, Waterloo Road. August Bank Holiday Convention. Speakers: Pastor L. Newsham and others. Convener: Pastor R. G. Tweed.

BLANDFORD. Regular Foursquare Gospel services are now held in the Immanuel Hall, Dorset Street.

CLAPHAM. July 10th. Elim Tabernacle, Clapham Crescent. 6.30 p.m. Visit of London Crusader Choir (afternoon at Wormwood Scrubs Prison).

DORKING. July 31 to August 6. Elim Hall, Willow Walk, London Road. Special week of Praise, Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30. Bank Holiday Monday, 3 and 6.30 p.m. Special speakers: Pastors C. E. Palmer and J. Dyke.

EASTBOURNE. August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader and Missionary Rally, 7 p.m.

ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

ELIM WOODLANDS, July 16th. Annual Garden Rally. Grounds open from 3.30 p.m. Service 6.30 p.m. Special programme.

GLOUCESTER. July 23, 24. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor D. B. Gray and party.

HAYES. Regular Foursquare Gospel meetings are now held in the Masonic Hall, Windsor Street, Uxbridge. Sundays, 11 a.m. and 6.30 p.m.

LARNE. Now proceeding. Tent Campaign conducted by Pastor W. H. Ureh. July 10, campaign to be continued by Pastor W. J. Martin. Sundays, 8.15 p.m., week-nights, 8 p.m. (except Saturdays).

LARNE. July 12, 13. Convention in the Tent in Marina Avenue. Special speakers expected. Convener; Pastor W. J. Martin. Services commence, 3.30 and 7 p.m.

PETERBOROUGH. Now proceeding in the Triangle Hall, The Fountain, New England; Revival and Healing Campaign conducted by Pastor G. I. Francis. Sundays, 11 a.m., 3 and 6.30 p.m. Week-nights, 7.30 (except Fridays).

WALSALL. Commencing July 10 in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the TENT, pitched on ground in Eirias Park, Abergele Road. Now in progress and continuing throughout July and August. Sundays, 3 & 7.45 p.m. Week-nights, 7.30 p.m. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

PORTSMOUTH. In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August. Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

SWINDON. Thursday, July 14th, at 7.30 p.m., the Principal will conduct Open Air Service and lay the Foundation Stone of the new Coronation Temple in Osborne Street. Intending visitors can obtain further particulars from Pastor T. A. Carver, 10, Bramble Road, Swindon. Please enclose stamped and addressed envelope.

For particulars of Colwyn Bay Holiday Home see page 430.

ANNUAL JULY CONVENTION

in the

Elim Tabernacle, Southwell Road, Banger, Co. Down, Ireland

Speakers: Pastors P. N. Corry (London), W. Anderson (Philadelphia), and Messrs. F. Carson and W. Uprichard.

Summer Bible School—July 10th to 22nd. Daily at 10 a.m. and 8 p.m. (Saturday excepted). Subject: Epistle to the Hebrews. Speaker: Pastor P. N. Corry.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 27

JULY 8th, 1938

Fridays, Twopence

The Gifts of the Spirit

VIII.—THE GIFT OF PROPHECY (cont.)

By Pastor C. J. E. KINGSTON

LET us turn now to the study of the Prophetic Gift under the New Testament order. Here everything is radically changed and there is no more relationship between the Old Testament prophet and the New Testament one than there is between the Old Testament priest and his New Testament successor.

However, just as in the Old Dispensation there was a distinction between the higher order of *established* prophet and the lower order of the *schools* of the prophets, no graduate of which became an established prophet unless specially called by God to fill that office, so in the New Dispensation we must distinguish between the more particular *office of Prophet* and the more general *Gift of Prophecy*.

It will help us to comprehend this distinction if we notice for a moment those points of difference which clearly mark it.

Firstly, the Gift of Prophecy was very common in the early Church and we are told that "all may prophesy one by one (I. Cor. xiv. 24, 31); on the other hand there was only a limited number and a clearly-defined class who were officially regarded as prophets. Paul asks the question, "Are all prophets?" to which the answer is, of course, in the negative. Thus, while all might *prophesy*, this did not constitute them *prophets* in the official sense of Ephesians iv. 11, "And He gave some, apostles; and some, *prophets* . . ." or of Acts xiii. 1: "Now there were in the Church that was at Antioch certain

PROPHETS AND TEACHERS;

as Barnabas, and Simeon . . ."

It is evident that the Gift of Prophecy was to be widely diffused since its diffusion was to be the distinction of the Gospel Dispensation; witness Peter's words on the Day of Pentecost, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall *prophesy* . . . and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall *prophesy*" (Acts ii. 17, 18). Indeed from Paul's directions regarding the covering

of the head the Gift of Prophecy is pre-supposed as being very prevalent, "Every man praying or prophesying . . . every woman that prayeth or prophesieth . . ." (I. Cor. xi. 4, 5). Evidently prophesying was as common as praying. We would echo to-day Moses' wish, "would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

A second point of distinction is that the *office of prophet* was Christ's gift to the Church (Eph. iv. 8, 11). Whereas the *Gift of Prophecy* is the Holy Spirit's gift to the individual in the Church (I. Cor. xii. 7, 10).

Thirdly, the *prophetic office* enabled the prophet to receive revelation of things outside the Word of God—things in the hidden past, present or future; thus David, "being a prophet . . . seeing this before spake of the resurrection of Christ . . ." (Acts ii. 30, 31). On the other hand the *Gift of Prophecy* does not include this revelation of the future as is evident from the scriptural definition of it, "he that prophesieth speaketh unto men to

EDIFICATION AND EXHORTATION,

and *comfort*" (I. Cor. xiv. 3).

An interesting illustration of the distinction here insisted on is seen in the case of the four daughters of Philip the evangelist, "which did prophesy." Although Paul was staying in the same house with them it was not they but a "certain prophet, named Agabus" who took Paul's girdle and after binding his own hands and feet said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts xxi. 9-11).

Fourthly, the *Gift of Prophecy* in the New Testament is compared with the Gift of Speaking in Tongues plus the Gift of Interpretation, and the comparison suggests exact correspondence in value. "Greater is he that prophesieth than he that speaketh with tongues, except he interpret . . ." (I. Cor. xiv. 5). Since the Gifts of Tongues and Interpretation do not make a Prophet or Seer, neither therefore does the New Testament Gift of Prophecy.

Lastly, there is a marked difference in the order

of the two as shown in the two lists of the Offices and Gifts. In order of office, the *Prophet* is the second, preceded only by the apostle; "secondarily prophets" (I. Cor. xii. 28; Eph. iv. 11), whereas the *Gift of Prophecy* is only in the sixth place in the list of Gifts (I. Cor. xii. 10).

We see, therefore, from these considerations that the prophetic *gift* does not qualify for the prophetic *office*; the greater office, of course, includes the lesser gift, but not vice versa. Indeed, the Gift of Prophecy in the

NEW TESTAMENT CHURCH

seems to be in the same order, and to be a continuation of the Old Testament schools of the Prophets. Evidently they who receive this Gift belong to the lower order of prophecy, as distinguished from the higher, since the Scriptures make such a definite distinction between the "Word of the Lord (which) endureth for ever" (given, of course, originally by the established prophets), and the present-day Gift of Prophecy of which it says, "Whether there be prophecies, they shall fail" (I. Pet. i. 25; I. Cor. xiii. 8).

The Gift of Prophecy has, however, a great value and a recognition of its limitations does not detract from our appreciation of its value to the Church. It is, as has already been stated, the most important of the three Gifts of Inspired Utterance, and we may gauge its value in the eyes of the Spirit when it is realised that some form of the Greek word for prophecy occurs about thirteen times in the three chapters I. Corinthians xii.—xiv. It provides an essential

balance to the didactic and logical ministry of the *teacher*. While prophecy appeals mostly to the emotions, teaching appeals to the intellect. Prophecy sets the heart on fire after teaching has enlightened the mind. In the Antioch Church there was a blessed union of Prophets and Teachers (Acts xiii. 1), and both offices are necessary to a well-rounded ministry. They are mutually corrective. Teaching is needed to correct the danger of fanaticism consequent upon too much prophesying; truly inspired prophesying is needed to correct the equal dangers of a purely intellectual and rational line of ministry. Someone has rather caustically remarked that the history of the Church has been

A CONSTANT STRUGGLE

between its prophets and its teachers. When both, however, operate in harmony there is the mutual correction of each upon the other, and the Church, enthusiastically on fire with a divine passion, and yet well-taught in the truths of its gospel heritage, goes forth to witness for God in an unbelieving generation.

(To be continued).

ANONYMOUS GIFTS

This is our opportunity of thanking kind friends for their gifts sent anonymously.

Foreign Missionary Fund: A Hull Sister (per Pastor Woodhead, £7.

Work in General: Leeds, 7, 7/-.

Revival and Healing Campaigns: Southampton, £2.

Debt Fund: Blackpool Sister, £10; Southport Members, 15/-; Wimbledon Family, £1 10s.; London, E.C., 10/-; Eastbourne Crusader, 10/-; Kensington Sister, £2; Southampton Brother, £1; Barking Sister (E.B.), £2; Kensington (F.S.), £2; Guernsey Sister, £5.

The Way of Salvation

A Clown's Conversion

IN the Roman theatres clowns clothed in white garments parodied the Christian's hopes and sacred rites to the huge amusement of the crowd. But in one case this jest turned out to the furtherance of the gospel. To please Diocletian, who happened to be present, the clown Genesisus made sport of the Christian mysteries. "I feel so heavy," he cried, as he lay down on the stage as if he were ill. "I want to be made light." "How are we to do it?" his companions cried. "Are we to plane you as if we were carpenters?" "Idiots," replied Genesisus; "I want to die a Christian that on that day I may fly up to God as a refuge." So they called some sham ministers. "Why have you sent for us, my son?" they asked.

The rest of the story is one of the miracles of grace. Genesisus, it would appear, had sprung from a Christian home in Arles; he had picked up his knowledge of religious phrases when a little lad. Now in a moment the work of conviction began and on the boards of the theatre, with mock ministers at his side, the laughing crowd all round, Genesisus cried out, no longer in acting

but from an unfeigned desire: "I want to receive the grace of Christ, that I may be born again, and be set free from the sins which have been my ruin." The pantomime was turned into reality. The mock baptism over—for the crowd still thought he was acting—Genesisus boldly proclaimed aloud his faith: "Illustrious Emperor, and all you people who have laughed loudly at this parody, believe me: Christ is the true Lord."

When Diocletian understood how matters lay, he ordered Genesisus to be stretched on the rack. His sides were torn with the claws, and burned with torches. But he kept repeating—"There is no king except Christ, whom I have seen and worship. For Him I will die a thousand times. I am sorry for my sin, and for becoming so late a soldier of the true King." At length, as all torturers failed, Plautian the prefect ordered him to be beheaded.

Will you not offer the clown's prayer for yourself: "I want to receive the grace of Christ, that I may be born again, and be set free from the sins which have been my ruin"?

The Two Ascensions of Christ

By Principal PERCY G. PARKER

IT is frequently overlooked that there were two ascensions of the Lord Jesus Christ. The first was on the *first day of resurrection*, the second was *forty days afterwards*. The first was in order that the blood shed upon earth for atonement of sin might be accepted in heaven. The second was that the Saviour might permanently abide at the right hand of God, ever living to make intercession for us.

1. The first ascension.

This is referred to in the words of the Saviour to Mary Magdalene: "Touch Me not, for *I am not yet ascended to My Father*: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God and your God."

It will be noticed that Christ could not be touched because He had not ascended to His Father. And yet we find Him very quickly afterwards allowing Himself to be touched, and a week later inviting Thomas to touch Him. The two references are Matthew xxviii. 9 and John xx. 27: "And they came and held Him by the feet and worshipped Him."

"Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless but believing."

So that there must have been an ascension before the fortieth day ascension. It is clear that it must have been in the brief interval between Christ revealing Himself to Mary Magdalene and to the other women.

We need not be surprised at the quickness of this ascension, for it is clearly typified for us in the Old Testament. On

THE DAY OF ATONEMENT

two goats were taken. The blood of the first goat was shed and collected and carried from the brazen altar into the holy of holies. When the high priest was doing that there was to be no one in the Tabernacle (Lev. xvi. 17). Consequently as he moved from the brazen altar into the holy of holies *he could not be touched*, but after the blood had been sprinkled then the high priest came out and once more mingled with the people and could be touched. It was not until the high priest reappeared from sprinkling the blood in the holy of holies that the people knew that the blood shed on the brazen altar (type of the Cross) had been definitely accepted by God. That act in the holy of holies would *only take a few minutes*.

When the Saviour was on the way to sprinkle His blood in the holy of holies of heaven He, with perfect wisdom, appeared unto Mary—otherwise we should have lost sight of this first day ascension. But He could not be touched—otherwise the beautiful type in the Old Testament would have been spoiled and not fulfilled. Then having sprinkled His blood He came immediately back and appeared unto the women and allowed them to touch Him. His first words to them were, "O joy" (the marginal rendering of "All

hail"). His first words to the gathered disciples were, "Peace, be unto you." How beautiful it all was—the conquering Saviour came back with words of joy and peace. Sin had been put away, death had been conquered,

HEAVEN HAD BEEN OPENED!

Well might He cry, "Joy and peace." And well may we be glad and worship.

Some doubt whether the blood shed on Calvary was actually collected and carried into heaven or whether the virtue and value of the blood only was taken. To the present writer it seems that the actual blood was miraculously collected and presented in heaven.

Hebrews ix. 12 tells us that "Christ by His own blood entered in once into the holy place, having obtained eternal redemption for us."

In the type of the Atonement in Leviticus xvi., the actual blood of the goat was collected and carried into the holy of holies.

In the most perfect type of this first day ascension, contained in Leviticus xiv. 49-53, the living bird was freed and flew away with the actual blood of the slain bird.

In the light of this first day ascension greater light is thrown upon Romans iv. 25, "Who was delivered for our offences and was raised again for our justification."

Two things were necessary in our justification: (1) The actual blood shedding on the Cross. (2) The resurrection of the atoning Victim in order that the blood shed upon earth might be accepted in heaven. Without the resurrection the first day ascension, with its consequent acceptance of the atoning blood, could not have taken place.

How vitally important then was the Cross—the Resurrection—and the First Day Ascension.

Further, on that

FIRST DAY ASCENSION

the fulfilment of the type of the mercy-seat in the holy of holies took place. The mercy-seat in the Tabernacle perfectly covered the broken law—for the mercy-seat of Israel covered the two tables of stone that had replaced the original stones that had been broken by Moses. The mercy-seat of Israel was a place of mercy simply because it had been sprinkled with atoning blood.

When Christ ascended into heaven the blood-sprinkled mercy-seat appeared in heaven—for *He was that mercy-seat*. In the light of this fact what a great significance is given to the words:

"Christ, whom God hath set forth to be a *mercy-seat* (propitiation) through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25).

"And Christ is the *mercy-seat* for our sins: and not for ours only, but also for the sins of the whole world" (I. John ii. 2).

The Two Ascensions of Christ (continued)

2. The fortieth day ascension.

References to this are as follows :

"So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God" (Mark xvi. 19).

"And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke xxiv. 51).

"And when He had spoken these things, while they beheld,

HE WAS TAKEN UP;

and a cloud received Him out of their sight" (Acts i. 9).

"And she brought forth a *man child*, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne" (Rev. xii. 5).

The Saviour waited for forty days on earth until His disciples perfectly understood His victory, and then He ascended to take His rightful place as Conqueror-Redeemer at the right hand of God His Father.

(a) The miracle of ascension is seen in nature.

Psalms cxxxv. 7 refers to it. "He causes the vapours to ascend." If we were not so accustomed to it we should be amazed at the way in which water (heavier than air) becomes vapour (lighter than air) and ascends upwards into the clouds. It is the miracle of ascension in nature.

(b) The miracle of ascension was seen in the angelic realm.

This ascension is referred to in connection with the father and mother of Samson:

"For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar" (Judges xiv. 20).

The name of this angel was "Secret" or "Wonderful." What a marvellous type he was of the One whose name was "Wonderful . . . the Mighty God" (Isaiah ix. 6).

(c) The miracle of ascension was seen in Enoch and Elijah.

"By faith Enoch was translated that he

SHOULD NOT SEE DEATH;

and was not found because God had translated him" (Heb. xi. 5).

"And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (II. Kings ii. 11).

(d) The miracle of ascension was predicted by our Lord.

"And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John iii. 13).

This on the surface appears a contradiction to the verse in II. Kings ii. 11 referring to Elijah, for that says Elijah went into heaven. We should remember, however, that "heaven" is used "generally" and "particularly." *Generally* it refers to the vast abode of those living in blissful happiness under the rule of God. *Particularly* it refers to the highest heaven in the immediate presence of God. It was to this heaven the Saviour was referring. No man—not even Enoch and Elijah had ascended up there—but it was the place from which the Son of God had come, and the place and experience to which He referred when He said: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5).

There is another reference to the ascension in John vi. 62: "What and if ye shall see

THE SON OF MAN

ascend up where He was before."

(e) *The miracle of ascension has been experienced by an unnumbered company.*

"Wherefore He saith, When He ascended up on high, He led captivity captive"—or "He led captive a multitude of captives." This almost certainly speaks of the victory that came with the resurrection of Christ. Previously the righteous dead had been in Paradise below, waiting to be delivered into glorious freedom. At His death Christ descended into the realm of the dead, and at His resurrection brought the glorious company of the righteous dead up with Him and they ascended up with Him to the Paradise above.

In doing so, to a selected number, a full experience of resurrection (not simply "ascension") was given, and they, in order that we might know of the victory in the underworld of the righteous, "came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matthew xxvii. 53).

(f) *The miracle of ascension will be experienced by the whole ransomed Church.*

The reference is in I. Thessalonians iv. 15-17. The event is usually spoken of as the "rapture" or "translation" of the Church. It could be just as correctly spoken of as the "ascension" of the Church.

Thus, we die with Christ; we are buried with Christ; we rise with Christ; we ascend with Christ, and we are

GLORIFIED WITH CHRIST.

One closing passage will give a wonderful idea of the heights of Christ's ascension and our ultimate ascension with Him. It is declared in Ephesians iv. 10 to be far above all heavens. "*He ascended up far above all heavens, that He might fill all things.*"

Yes, He ascended beyond every starry system right on to the Throne of God. And, praise God, that is our ultimate destination. We shall share the eternal throne as the Lamb's Wife for ever and ever.

From the lowest depths we shall reach the highest heights. Yes, we may well ecstatically sing—"And that—that—will be glory for me." Hallelujah!

Christian Biographical Series

1. Hudson Taylor and a Practical Application

By Pastor LESLIE H. NEWSHAM

PREFACE

You will notice that I have added to the heading of this biography the words "and practical application"—this, for the simple reason that I feel it is necessary that we approach this series, not merely from a point of view of interest or to seek enlightenment, but that we ourselves be drawn closer to the Lord, encouraged by the testimony of one so mightily used of God, and yet, blessed thought, one who was, naturally, no genius, no great intellectual, but a man fired by Divine love, burning with unquenchable zeal to proclaim the unsearchable riches of Christ in his God-appointed sphere of labour; yet, beloved readers, let us remember that God has a course for each one of us to run as individuals, He does not wish us to "ape" Hudson Taylor or any other man; for in the same way that salvation is individual, so is our spiritual growth—absolutely dependent upon a yielded life and will to the purpose of our beloved Saviour and Redeemer. You may wonder that I have spent so much of the limited space allotted to me to the early spiritual experiences of Hudson Taylor. I will tell you why. Because all that happened in China was built upon the foundation of what happened in Barnsley, Hull and London. In any building, whether spiritual or otherwise, the foundation is of paramount importance, and as these articles are intended to be practical as well as (I trust) enlightening it is important that we see where the confidence, courage and fidelity were born, that took him through overwhelming odds and difficulties.

THAT it all began with a testimony of Divine healing is very probable according to Dr. and Mrs. Howard Taylor in recording the conversion of James Taylor, Hudson Taylor's great grandfather, and also giving us a very illuminating glimpse into the background of this great missionary. James Taylor lived in Mapplewell, now called Staincross, near Barnsley in Yorkshire; next door to him lived a couple of the name of Joseph and Elizabeth Shaw. James was a worldly young man very fond of dancing. On his wedding day as he left the house to perform a task on the farm on which he worked the Spirit of God began to strive with him. He heard Elizabeth Shaw singing a hymn as she went about her morning tasks. "Not long ago, as he could well remember, there had been more sighing than singing in this good woman's lot. Crippled by an acute attack of rheumatism, she had been confined to bed month after month in weariness and pain. But since that memorable day when, all alone in the house she had 'trusted the Lord' as they put it, for immediate healing, great indeed had been the change. How astonished her husband must have been when he came back a little later and found her not only up, but sweeping the kitchen, as well and as happy as could be. It had made much stir in the neighbourhood, and Taylor, like everyone else, was at a loss to account for what had happened . . . everyone, that is, but the Methodists, who seemed to think it simple and natural enough." It seems to me that if these

EARLY METHODISTS

were to return to-day they would find themselves more at home with the Elim family than anywhere else.

The outcome was, that alone with God and down on his knees in the straw in the barn, he surrendered himself to God, and kept his bride waiting for him at the church until the great transaction was done! The consternation of his bride is revealed when, after the marriage as they walked away from the church

he told her of his great decision and she exclaimed in dismay, "Surely I have not married one of those Methodists!" She had. She made things very uncomfortable for James during the early days of their married life, until one day he could stand it no longer, he lifted her up in his arms and carried her to the upstairs room and kneeling down, holding her still by his side, he poured out his soul unto God and prayed for her conversion. The outcome of which was that in a few days she surrendered herself to the Lord, so he obtained his heart's desire, and life in the future became a true union in the service of God.

Thus did God begin to work in this family and two generations after on May 21st, 1832, Hudson Taylor was born, a weakly infant that caused his parents no little sorrow, especially as they had "set apart" their firstborn to the Lord. An inauspicious beginning indeed for one who was to become so valiant a soldier in the service of Christ. The narrative that follows is a

RECORD OF FAITH

triumphing over circumstances, not of a way made easy, but one beset by difficulties; of a man who was not afraid to discipline himself, and never took the easy path if a more difficult pathway offered opportunities for him to become better equipped for the work to which he knew he was called. One factor stands out dominant in the life of this pioneer, he had a vision from God that became the master light of all his seeing and doing, his early life was moulded under the guidance of the Holy Spirit with this one end in view after the vision had first dawned on his soul, and henceforth his life became one agonising cry to God and the world for the salvation of souls in that, as yet, almost untouched land, China; the passion of that cry awoke many to the need of this vast land.

Even at the age of four or five years, little Hudson was deeply impressed by what he heard about the

Hudson Taylor (continued)

heathen lands. "When I am a man," he would often say, "I mean to be a missionary and go to China." Some may say that this was merely a childish impulse and whilst it is true that we should not put too much emphasis on the word of a child, nevertheless, in the light of subsequent events it seems that the Spirit of God was speaking even at that early age. One realises more and more, when reading the life stories of these stalwarts, that far from allowing difficulties to overwhelm them, they made them stepping stones to take them up to a higher level. One could wish that God would raise up more such men in these days, when ministers are so easily discouraged by the hardness of

the way when the vision so easily becomes dimmed by difficult circumstances. Read the life stories of most of the great servants of God and you will find that they had their trials and difficulties just as we have, but the difference between them and us is that whilst they alined themselves on the side of faith that removes mountains, we so often range ourselves with those who can only see the giants, and themselves as grasshoppers. What mighty things can be wrought through a consecrated man! There were giants in the way of Hudson Taylor, and surely he realised that he was but a grasshopper before them; yet what a grasshopper when God was on his side!

Denominationalism

DENOMINATIONAL lines are growing very thin these days. They are being maintained for the most part by the hierarchy in our churches who are more anxious to add to the numbers of their denomination than to bring lost souls to Jesus Christ. The writer is a Presbyterian. He loves the Presbyterian Church, and finds satisfaction to heart and mind in her services. He rejoices in her history, her broad and sinewy Calvinism, her fidelity to the Scriptures of truth, her universal outlook and her missionary zeal. But I would not cross the street to make a man a Presbyterian, though I would travel sea and land to bring a soul into the kingdom of God. I feel as multitudes of others in the Presbyterian Church and other churches are feeling to-day. With a world rocking upon its foundations, with the sword of Damocles suspended over us, with half of Europe gone pagan and the rest of the world on the edges of a precipice there is no time to-day for fine denominational distinctions.

Some stupendous event draws on apace, and if that should be the culminating struggle of the present age, and the end of civilisation as we know it, as it may well be, our little denominational affiliations are going

to matter little. When his house is on fire a man does not consider how his wife and children should be dressed before he saves them, and in a world that may shortly be engulfed in a conflagration such as never was since there was a nation on the face of the earth, the wood, hay and stubble of denominationalism will be swept away. It is an appalling thing to consider that there are multitudes in every church, whose faith is in that church instead of the Lord Jesus Christ; who have their names on the church roll, but not on the Lamb's Book of Life, and who in this coming day will say, "Lord, Lord," and will receive the answer, "I never knew you."

CHRISTIAN DISCIPLINE

In the ranks of the Christian army there must be no setting aside of discipline, else there would be too surely a courting of disaster. Each one in the army of the living God has a post—his own post too. He must not complain of it; he must not desert it; he must not exchange it for another. It has been assigned to him by the Head of the Church, and "it is required that a man be found faithful."

I'll Carry my Burdens no More

Mrs. D. Lock.
Moderato. mf

Air by Mrs. D. Lock.
Harmony, A. WITTS.

I'll car-ry my burdens no more, I'll keep no old troubles in store,

I'll take them all to Him, Who took away my sin, And carry my burdens no more.

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Bible Study Helps

HOW THE CHRISTIAN SHOULD WALK

1. "In Christ" (Col. ii. 6).
2. "In the Spirit" (Gal. v. 16).
3. "In newness of life" (Rom. vi. 4).
4. "In love" (Eph. v. 2).
5. "In the light" (1. John i. 7).
6. "In wisdom" (Col. iv. 5).
7. "In good works" (Eph. ii. 10).

SIX TYPICAL MEN IN THE EPISTLE TO THE ROMANS.

1. The guilty man (iii. 19, 20).
 2. The justified man (iii. 24; v. 1-11).
 3. The identified man—as united to Christ (vi. 1-14).
 4. The wretched man (vii. 7-24).
 5. The liberated man (viii. 1-39).
 6. The yielded man (xii. 1, 2).
- (These may be used as subjects for a series of sermons.)



The Scripture Union Daily Portion, Meditations by Pastor E. C. W. BOULTON.

Sunday, July 10th. Jeremiah xxviii. 14-28.

"Obey the voice of the Lord" (ver. 20).

Herein lies safety and victory. It is so in all ages and circumstances. Obedience to the heavenly vision ensures the salvation of the Lord in the hour of peril. Obedience to the commands of God sets in motion all those mighty and mysterious forces of heaven which co-operates to relieve the oppressed soul. This applies both nationally and individually. National disregard of the law of the Lord must bring its attendant chastisement. We may not depart from the counsel of the Most High and not pay the penalty thereof. Blessed Master, teach me this day to do Thy will. Give me the spirit of submission and surrender to all that Thy love appoints. Let me not stumble at Thy Word, nor falter in the pathway of obedience to Thy behests. Give courage to my heart that I may do Thy bidding in all things.

PRAYER TOPIC:

That in all Elim Churches this day the presence and power of God may be manifest.

Monday, July 11th. Lamentations i. 1-12.

"Jerusalem remembered in the days of her affliction . . . all her pleasant things that she had in the days of old" (ver. 7).

The memory of the past, when the sun of God shone upon their way, came back to the captive children of Zion, as a painful proof of the folly of departure from the Lord. She had paid dearly for her transgression. Her cup was full of a terrible humiliation. It is often thus with the backslidden heart; in the midst of the things for which it has sacrificed the presence of God there comes a vivid recollection of the pleasant pastures through which the hand of the Lord led in the days of unclouded fellowship. And this all adds to the bitterness of one's lot. Memory may increase our sense of condemnation, and deepen our sense of hopelessness. If I have forfeited Thy favour, let the remembrance of Thy former blessings draw me to Thy feet. Under the vision of those seasons of holy intercourse enable me to take up my cross once more.

PRAYER TOPIC:

Blessing upon all the activities of the Elim Crusader Movement.

Tuesday, July 12th. Lamentations iii. 22-39.

"The Lord's mercies . . . are new every morning" (verses 22, 23).

"New every morning." Then this applies to the day which has just dawned. Always something fresh for those who journey with the Master. Each new need brings its corresponding fresh supply. The hand of God is never empty for the hungry heart. Ever open and ever full of that which satisfies the longing soul. He enriches the dawn with the wonder and

splendour of His response to our cry. He sends us forth upon the pilgrimage of the day with the precious evidences of His preventive love and grace. We go forth girded with the glad consciousness that He is ever mindful of those whom He has redeemed. Our hearts are reinforced by the golden promise of His unfailing provision. And each new proof of His provision provokes the soul afresh to praise. Hallelujah!

PRAYER TOPIC:

Showers of blessing to be enjoyed in all the Elim Holiday Homes.

Wednesday, July 13th. Lamentations iii. 40-58.

"Thou drewest near in the day that I called upon Thee" (verse 57).

Blessed are those circumstances in life which bring forth from the heart the cry of supplication; that send the soul to its face before the Lord. Hard and humiliating though they be yet shall they turn to the soul's deliverance, for the Lord will not turn away from the needy in his distress nor forsake the one who stands at bay in the presence of his difficulties. The faithfulness of God shines the brightest in the hours of our most acute need. "Thou drewest near." Blessed indeed is the storm which prepares the way for Thy appearing. Welcome is the affliction that makes way for the manifestation of Thy power and Thy glory. It is my helplessness that draws Thee to me, and my poverty that calls forth Thy compassions. Thou wilt not suffer Thy ransomed child to succumb to the fierce waves of trouble that surge around.

PRAYER TOPIC:

For God's quickening, strengthening touch to rest upon Pastor and Mrs. Mullan in their work for God in the Transvaal.

Thursday, July 14th. John i. 1-18.

"Born . . . of God" (verse 13).

Here is the foundation of all true life in God. Born into relationship with the Eternal. Life that is the generation of the Father. Born of the direct action of the Almighty. Born into union with His nature. This alone can give the soul the right of sonship with all its legacy of privilege and blessedness both here and hereafter. Life that is not subject to the caprice of the flesh, and yet life which is to find its medium of expression through this mortal body. Born, that in this temple of common clay the glory of His indwelling life may unveil itself. What a stupendous vision of salvation. How utterly beyond the power of human comprehension. Before such amazing grace and love the soul sinks in awe and wonder, thankfully conscious of the gracious condescension of the Father.

PRAYER TOPIC:

That the Foursquare Gospel message may find its way into many of the villages in our land.

Friday, July 15th. John i. 19-34.

"Behold the Lamb of God" (verse 29).

How much John must have seen in Jesus on this occasion—more than he could translate into words. He caught the vision of Christ's sacrificial glory—of His redemptive mission—of His predicted passion. He saw Him coming out of the Bosom of the Father to ransom a bound and bankrupt race; to set a world of captives free. How stupendous must that vision have been to the Baptist as he gazed upon the noble figure of the Master. Behold the remedy for your sins, ye transgressors! Look upon Him who is to become the Propitiation for your iniquity, O ye lawless ones! Here is One who shall wipe out all the deep stains of your guilt, and make you righteous in the eyes of God. Look until your aching hearts are eased, and your tortured consciences are purged. Look until you know that forgiveness is yours!

PRAYER TOPIC:

Thanksgiving for all that God is doing in the campaign now being conducted by the Principal.

Saturday, July 16th. John i. 35-51.

"He first findeth his own brother Simon" (verse 41).

Andrew's first and chief concern was his brother, Simon. The "good news" must not be selfishly hoarded and hugged. His heart burned to share with his own kith and kin the treasure he had discovered. And in yielding to this impulse Andrew was obeying one of the primal lessons of the new life in Christ which comes at conversion. The shared blessing became all the sweeter to the one who was thus ready to impart it to another. Blessed urge that thrusts me forth in quest of my brother; that fills me with a tender solicitation for those near and dear to me. Surely this is one of the great signs of Christian discipleship—a recognition of responsibility for the spiritual wellbeing of others. And mark you there is no suggestion that Andrew was instructed to go in quest of Simon—it was under the constraint of the new life that he became a soul-winner.

PRAYER TOPIC:

Divine power to rest upon all our Elim ministers in their preparation for the morrow's meetings.

Only those who have no theory to defend, but the Word of God to follow, may hope to see the truth clearly, even in a measure. We have sighted truth at an angle at the best. Both knowledge and experience are but fragmentary.

THE title at once raises a question and awakens a challenge. Why should the witness of the Bible be accepted as to its inspiration? Is it not reasoning in a circle to do so? Is it not like accepting a man's own testimony that he tells the truth about himself?

To this we reply that had we sufficient evidence outside of the man himself that it was his habit always to tell the truth, we might then reasonably believe him even when he spoke about himself.

And this is the case for the Bible. The evidence of its credibility as to matters of fact is beyond controversy, and growing stronger with every decade.

It is not the province of this address to go into that; but on the assumption that the Bible may be believed upon other matters, it is fair to assume that it may be believed about itself.

1. *The Bible's own testimony.*

To begin with the Old Testament, the late Dr. James H. Brookes is sponsor for the statement that the phrase, "Thus saith the Holy Ghost," or its equivalent, is used at least two thousand times in the Old Testament. To be sure this is an evidence of revelation rather than inspiration, and there is a strong difference between the two. As Dr. Chalmers puts it, the one is the influx, the other the efflux. One is divine information

COMMUNICATED BY GOD

to men, and the other is divine information communicated by God through man to other men.

But when the phrase occurs two thousand times in a writing no larger than the Old Testament, it approaches inspiration so closely as to be almost identical with it.

Therefore, we are not surprised to find the author of the Epistle to the Hebrews (ix. 6-8) declaring the Holy Ghost to be the One who caused the directions for the Tabernacle services to be recorded in Leviticus. When we reach the work of David, perhaps the second most voluminous human author of the Old Testament, he says explicitly, "the Spirit of the Lord spake by me, and His Word was in my tongue" (II. Sam. xxiii. 2).

And our Lord Himself confirms this statement. In Matthew xxii., when the Pharisees in reply to His question said that Christ was simply the son of David, He inquired, "How then, doth David in the Spirit, call Him Lord if He is His son?" In other words, Psalm cx. containing those words of David was inspired of God, according to Jesus Christ, and if so, were not his other psalms likewise inspired? It is of still another Psalm that Peter speaks in Acts i. 16, when urging upon the apostles

A SUCCESSOR TO JUDAS.

"Men and brethren," said he, "this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." It is Psalm xli. that is in question here.

The early Church had no hesitancy in ascribing the second Psalm to the Holy Spirit in the same way,

The BIBLE'S to its OWN I

By Rev. JAMES

testifying that God "by the mouth of Thy servant, David, hath said, Why did the nations rage?" (Acts iv. 25). Psalm xcvi. is similarly identified as to its divine authorship in Hebrews iv. At the third verse we have, "Even as He (the Holy Ghost) hath said"; at verse 4, "For He (the Holy Ghost) hath said"; at verse 7, "He (the Holy Ghost) again defineth a certain day, saying in David," etc.

Testimony of the prophets. And the books of the prophets are declared to be inspired in the same manner as the Psalms. For example, in Acts xxviii. 25 Paul says, "Well spake the Holy Ghost by Isaiah the prophet," and then follows a quotation from Isaiah. In Hebrews x. 15, it is written, "And the Holy Ghost also is a witness to us; for after that He hath said," and then follows a quotation from Jeremiah.

But not to go further into detail, we find such general statements of the inspiration of

THE OLD TESTAMENT

as those in I. Peter i. 10, 11; II. Peter i. 21, and II. Timothy iii. 16.

In the first-named, we read that "the prophets inquired . . . what, or what manner of time, the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow?"

Here is a clear witness that it was not so much the prophets themselves who recorded these predictions about the first and second coming of Christ, but the Holy Spirit who recorded them through the prophets. And indeed the latter were so far from understanding the nature and meaning of what they wrote, that after it was recorded by them, they began to study it for themselves.

The second passage tells us that "no prophecy ever came in old time by the will of man; but men spake from God being moved by the Holy Ghost."

It is capable of proof that "prophecy" in this case means written prophecy, and that the word is not limited to the prediction of events, but includes whatever God has caused to be recorded without reference to the element of time.

II.—THE NEW TESTAMENT EVIDENCE.

But thus far we have been dwelling on the inspiration of the Old Testament only, and yet if that is inspired it almost goes without saying that the New Testament must be inspired also, because it is the later and more important revelation of the two.

The opening verses of the first and second chapters

TESTIMONY INSPIRATION

S. M. GRAY, D.D.

of Hebrews warrant our saying this, which read: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. . . . Therefore, we ought to give the more earnest heed to the things which we have heard."

Furthermore, the New Testament writers were especially qualified for their task. The Holy Ghost would teach them all things and bring all things to their remembrance, Christ said. He would show them things to come. They were promised inspiration of the most absolute character as to what they should speak on certain occasions when their words would be but limited and temporary. How much more likely therefore that they would receive it for what they should write when it was to cover the whole range of revelation and to last for ever (Matt. x. 19, 20; John xiv. 26).

It may be added that the New Testament writers directly

CLAIM INSPIRATION.

In Acts xv. 23-29, James says, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." This is a very clear affirmation that the Holy Ghost is the real writer of the letter to the Gentile Churches which then follows.

In Ephesians, Paul speaks of the mystery of the Church, "which in other generations was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." This revelation was incident to its recording by one of these same apostles in this letter.

Again in II. Peter iii. 2, the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16, he does the same with the writings of Paul, classifying them as he does, "with the other scriptures."

Having now produced the direct evidence of the Bible to the inspiration both of the Old and New Testaments, there arise certain questions to be answered.

3. *What is meant by inspiration?*

To this we can only say that it is an endowment of the Holy Spirit coming upon the writers of the Old and New Testaments, directing and enabling them to write those books free from all error. And to this we must add that it is unique in the sense that it came on no other men, at no other time, and for no other purpose.

It is not human genius, in other words, which is a natural gift to some men; neither is it spiritual illumina-

tion, which is a spiritual gift in a greater or less degree to all regenerated men. Inspiration is different from either of these things.

Its mode is inscrutable. We do not know how the Holy Spirit operated on the minds of the human authors to produce the books, any more than we know how He operates in human souls in regeneration. We simply accept the one mystery, as we do the other, on the testimony of the Word of God and of that experience which appeals to faith. "The wind bloweth where it listeth, and thou . . . canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." And so, it may be said, is every one who has been inspired by the Spirit to record God's Word.

Are the translations inspired? If not, what practical value has the Bible for us, inasmuch as the originals have long since perished?

Inspiration is limited to the original autographs and does not apply in the same sense to the versions or translations. Nevertheless the science of biblical criticism has given us in our English translation, the Revised Version for example, that which for all practical purposes is the very autographs of

THE INSPIRED WRITERS.

To illustrate the point, take the Declaration of Independence. How many of us have ever seen the original document? How many know whether it still exists? And yet if it were destroyed or lost, how many of us doubt that exact copies of it are to be found in all our school histories and in the libraries of other nations?

As a matter of fact, the opponents of plenary inspiration have never set much value on any argument growing out of the fact that we do not possess the original documents. Builders do not drive piles into the earth if they never expect to touch bottom, and biblical critics would not dispute about the Scripture text, and minutely examine the history and meaning of single words if at the end there were no close approximate to an absolute. As Dr. George H. Bishop once said, "Our concordance, every time we take it up, speaks loudly to us of a once inerrant parchment."

Is every scripture inspired? Our answer is first, that "all scripture is given by inspiration of God." That is what the Bible itself says, and "all scripture" includes the historical books as well as the others.

The data of

THE HISTORICAL BOOKS

indeed, might have been obtained from natural sources, but what about the guidance of the writers in the selection and narration of those data?

The record of the creation, the fall, and the deluge as given in Genesis compared with that record unearthed by the excavations in Bible lands, ought to satisfy us on this point. The puerility and grotesqueness of the latter in many cases, bear sad evidence of the human and sinful mould through which they ran, and show the need of a higher and holier power than

(continued on page 432).



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 Principal's Campaign.

God is answering prayer in a wonderful way in the North Wales Campaign. Though much difficulty and many hindrances have been encountered, yet the Foursquare Gospel message is capturing men and women for Christ by the scores. In the midst of all the attractions of a popular holiday resort the Spirit of the Lord is using this campaign to draw souls into saving union with the Saviour. How eloquently these revival campaigns of Principal Jeffreys demonstrate the truth of the Apostle's words—"The gospel of Christ . . . is the power of God unto salvation to every one that believeth." Prejudice and pride go down before the all-conquering Sword of the Spirit. Fetters of worldliness and wickedness are riven by the hand of Him who lives to save, and save to the uttermost. All Foursquare Gospel believers will rejoice that God's Word is thus being honoured through the ministry of His servant. Let us continue in earnest prayer that still greater things may be accomplished in the coming days.

Rev. Carey Bonner.

ONE of the most widely known personalities in Sunday school circles was Rev. Carey Bonner, who recently passed away at the ripe age of seventy-nine. For twenty-nine years he was the general secretary of the National Sunday School Union, of which he was president in 1921-22. He has also acted as president of the Baptist Union of Great Britain and Ireland. His hymns and cantatas are well known throughout the Christian world. He was a most successful preacher to children and young people. His twenty-nine years of close association with the Sunday School Union represent most valuable work for that cause.

Thoughts from the Throne

The minute you begin to think you cannot win, half the battle is already lost.

You cannot expect Jesus Christ to take second place.

Trials are not sent to break us but to make us.

The supreme need is men and women filled with the Holy Ghost. Miracles are to be wrought not for the Church from without, but by the Church from within.



Gleanings from Other Fields

£7,000 by Faith.

We learn that a new church, which is to cost £7,000, is being erected at Harold Wood, Essex. Rev. B. Hartley made an appeal for this amount, the whole of which has now been subscribed.

Cliff College Gathering.

Upwards of 10,000 people attended the annual gatherings of Cliff College this year. The meetings proved of much blessing.

Methodist Conference.

The annual Methodist Conference is to be held this year in the city of Hull. This commences on July 12th and continues for ten days. Nearly 1,000 official visitors will attend.

Home-call of Well-known Pastor.

A well-known servant of God has just passed away in the person of Pastor D. J. Findlay.

China Inland Mission.

Forty new missionaries are expected to sail for China in the autumn. Though conditions in China make missionary effort difficult and dangerous yet it is felt a forward move should be made.

B.T.I., Glasgow.

Dr. F. Davidson has been appointed as the Principal of the Bible Training Institute, Glasgow, in succession to the late Dr. D. M. M'Intyre.

Christian Endeavour Movement.

Rev. H. T. Wigley is the new president for the British National Christian Endeavour Movement. He was inducted to this position at the annual Convention.

The Canadian Keswick.

This year's Canadian "Keswick" is to have several well-known evangelical speakers from this country. They include Rev. E. L. Langston, Rev. J. Sidlow Baxter, Dr. J. MacBeath, and Mr. Montague Goodman.

The Ideal Pentecostal Church

(Read Ephesians iv., v., vi.)

It consists of members who are:—

1. Followers of God (Eph. v. 1).
2. Separated from the world (Eph. iv. 17-23; Eph. v. 11).
3. Filled with the Spirit (Eph. v. 18).
4. Have love for one another in the home life (Eph. v. 21-33).
5. Have sanctified common sense (Eph. v. 15, 16).
6. Above reproach in conversation (Eph. iv. 22-25, 29).
7. In fellowship with one another (Eph. iv. 31, 32).
8. Singing and making melody in their hearts to God (Eph. v. 19).
9. Giving due respect to their pastor (I. Thess. v. 12, 13).
10. A praying people (Eph. vi. 8).
11. A sacrificing and missionary church (Mark xvi. 15, 16; II. Cor. viii. 1-4).
12. A perfect church (Eph. v. 26, 27).—G.F.A.

RELIGIOUS FERVOUR IN BIG TENT

FOURSQUARE REVIVALIST AT COLWYN BAY

Crowds flock to the new spacious tent that has been erected on the site where, during the gale on Whit-Monday, the first tent was destroyed. On Sunday evening the big tent was packed, with people standing at the back throughout the service.

Those who attend the revival campaign are struck with the extraordinary hold Principal Jeffreys has over his congregations. His sermons are thought-provoking and some of his sayings almost startling especially when he takes the role of prophet. The preacher emphasises his belief in the Bible by saying that it is wholly inspired, and he interprets its message in a literal sense.

About one hundred and forty conversions have been registered at the Colwyn Bay meetings, and the converts are instructed to receive their soul's salvation as a gift of eternal life. Cures of physical healing, gradual and immediate, are claimed to have taken place in response to the laying on of hands and the anointing with oil. Principal Jeffreys speaks of bodily healing in "two realms," that of the supernatural as well as the natural. He accepts medical science as a blessing of Providence, which assists human nature to heal itself. Prayer by the Principal is frequently heard in the tent on behalf of doctors, nurses and hospitals.

The Foursquare Gospel is explained as the four-sided aspect of the message believed by Foursquare Gospellers, viz.: Jesus Christ as Saviour, Healer, Baptist, King. Much emphasis is laid on Christ as coming King to reign on the earth; the Revivalist believes that Christ will occupy a literal throne in the city of Jerusalem and begin a reign of peace and prosperity over the whole world.

The controlled enthusiasm of the revival services is contagious and the singing most uplifting.

—Town Talk, 24th June, 1938.

Are You Surely Saved?

CHARLES E. ROBINSON

THE Lord Jesus said, "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. vii. 22, 23).

In view of the above portentous truths we see the wisdom of Paul's exhortation, "Examine yourselves, whether ye be in the faith; prove your own selves" (II. Cor. xiii. 5).

But how are we to go about this self-examination? How are we to interpret what we find? What are the things in us that show that we are saved?

Consider first, and answer the question as you think Christ will answer it when He looks on you with all-seeing eyes in that day. Are you a new creature or are you the same old creature you were before you professed to be saved? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II. Cor. v. 17).

Do you continue to practise sinning? No man who lives in sin has been born again. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God" (I. John iii. 9).

Do you love the brethren? or are you critical toward them and unkind to them? "We know that we have

passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I. John iii. 14).

Do you have peace or are you fearful, uncertain, and concerned about your future when you think deeply of eternal matters? One of the evidences that one has the Spirit of God is that he has peace. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. v. 22, 23).

But if you are not born again you have not peace. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah lvii. 20, 21).

Do you love your neighbours, or is there an unforgiving spirit toward the ill-mannered and vile ones who have wronged you or yours? You cannot rightly consider yourself saved if you habitually violate the next to the greatest commandment of all. "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. xxii. 39).

Is there a divine assurance that you are a child of God impressed upon your soul by the Holy Spirit? "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. viii. 16). "He that believeth on the Son of God hath the witness in himself" (I. John v. 10).



Crowds at Conventions—Pentecostal Power and Preaching

BACK TO THE BIBLE CONVENTION. Times of Spiritual Uplift.

Worthing (Pastor E. O. Steward). On all sides the remark was heard, "What a glorious Whitsun we have had!" but none could say it with more truth than those who were privileged to be at the Whitsuntide Convention at Worthing! Sunshine without, yes! so that the visitors could revel in it on the sea front between the meetings! But what of the brightness within? Indeed, the sunshine of His smile was shining from start to finish and warmed all hearts.

The Convention speakers were Mr. W. Welsh, M.B.E., R.N., and Pastors Gwilym Francis, and James Robinson, and one and all found great delight in having fellowship with them. Pastor Francis stayed throughout the whole Convention and endeared himself to all with his winning Welsh personality. Captain Welsh, with quiet authority on the infallible Word of God, gave two deep and marvellous discourses on the numerical proof of the veracity of the Bible; he left his hearers spiritually enriched, longing for more, and amazed at the majesty and graciousness of God in ever condescending to call the sinful sons of men, His children!

Pastor Robinson, an old friend, stirred all hearts with his challenging messages, to live for Christ more fully than ever before; and all three ministers will be sure of a warm welcome whenever they can come again.

As to the Convention itself—Sunday was a time of quiet worship, and a period of refreshing from the Lord, a baptism service in the evening in which one sister who passed through the water, had been delivered from serious eye trouble, and another was a recently converted Roman Catholic. Monday saw the Tabernacle filled to overflowing, the number only being exceeded on the occasion of the Principal's rare visits! Christian friends from other denominations, Elim folk from Horsham, Chichester, Hove, Brighton, Preston Park and Eastbourne joining together as one happy family round the Word of God. What a blessed time! And so each meeting right up to Thursday night, ending with a shout of praise to the One who had poured out such blessing. Thus the first Whitsuntide Convention ended with the chorus on which it was begun, "The grand old Book" which, as King George V. put it, is England's greatest treasure.

INCREASING ATTENDANCES. The Bible the Attraction.

Dowlais (Evangelist L. W. Green). The Lord's blessing is resting upon His work in this corner of the Christian vineyard. Increasing numbers are attending the Bible

studies, and members of other churches are joining in the weekly feast of good things. The following report is taken from a local newspaper:

"The little man with the big message" is an appropriate description of the Rev. L. Whitby Green, pastor of Elim Tabernacle, whose Bible lectures continue to attract larger congregations every Thursday evening at Elim. Continuing his study of the previous week, "The second coming of Christ," he gave what proved to be one of his most inspiring addresses. Special services were held during the week-end, when Captain Corry, Dean of Elim Bible College, London, was the minister. Included in the large congregation on Saturday were friends from Elim Churches at Abertyswg, Sirhowy, Aberdare, and Merthyr. The theme of the address was the standard and responsibility of the Christian. At the conclusion of the meeting it was felt that a deep impression had been made upon all present. On Sunday the Crusader choir, under the leadership of Mrs. Green, rendered the "Medley Chorus," and Captain Corry delivered a powerful gospel address. "The Resurrection of Christ" was the subject of Captain Corry's address on Monday, and for an hour the large congregation were held spellbound by the eloquence and personality of the speaker. Thus came to an end a convention that will long be remembered.

RYE PARK CONVENTION

Speakers: Pastors P. J. Le Tissier, S. Penney, and Mr. W. Jacobs.
Convener: Mr. C. Coe.

The Convention opened on the Sunday morning with a message from Mr. W. Jacobs.

In the Sunday school and the Gospel service, Mr. Jacobs again ministered the Word, after which an open air witness on the river bank was held, much people being gathered there.

On the Monday a day much looked forward to, and a red-letter day to the saints at Rye Park, in the Hoddesdon Congregational Church (kindly lent) Pastor S. Penney ministered the Word, his subject being the Victorious Life, his remarks being based on Romans viii. 37. Pastor Le Tissier then spoke on Malachi iii. 16, a much-loved verse to those who love the Lord. Both messages were greatly appreciated. It was noticed that several friends from other churches were present.



Evangelist
L. W. Green.

A sister from Kensington gave the ministry in song, as also did Mr. S. Ide from Coulsdon.

Following the tea interval the members of the Kensington Temple Choir assembled for an open air witness in Hoddesdon High Street.

The evening service opened by the Kensington Temple Choir singing while friends were gathering.

Pastor S. Penney was the first speaker, his remarks being taken from I. Corinthians iii. 12-14.

The choir rendered several items during the service, one piece especially calling for special mention entitled: "Jesus of Nazareth." Pastor Le Tissier again ministered the Word this time from Ephesians i. 1-4.

It was a joy and a surprise to have Mr. Ronald Cooper officiating at the organ.

So ended a glorious feast in the presence of the risen Lord.

STOCKPORT CONVENTION.

Speakers: Pastors T. Tetchner, A. Entwisle, and Perret.
Convener: Pastor T. Burton Clarke.

Times of refreshing have been experienced during the Convention which has just concluded. Attendance at all the meetings has been above the average, and each speaker came with a message which he preached with the Holy Ghost sent down from heaven.

Pastor Entwisle was the week-end visitor, and his ministry was full of spiritual enlightenment and uplift. From first to last his messages gripped the congregation. On Sunday evening the address on "Jephthah" gave much food for thought. At the close a young man responded to the gospel invitation and was truly born again. Pastor Tetchner of Glossop followed on the Monday, bringing with him nearly fifty of his flock (God bless them), and after his Crusaders had ministered in spiritual song, he followed with a very clear message on "Certainties." For the Tuesday meeting the Pastor gave a message on "Salt."

Wednesday evening, a long-looked-for event came. It was a fitting close to a series of very helpful services—a baptismal service. Five brothers and eight sisters were immersed. Pastor Perret brought the message and his subject was taken from Romans xii. 1. There was a word for all present, including the candidates, who before baptism gave a clear testimony as to salvation from sin by the precious blood. The majority of them were new converts and most of them young people.

The swish of the waters, the earnestness of each candidate, and the fervent desires and wishes of the Christians present made the service a never-to-be-forgotten one. A promise was read to each candidate as

he entered the waters. At the close the Pastor said, "See here is water, what doth hinder thee being baptised," and the convert of Sunday evening, moved upon by the Spirit, immediately responded, making the number thirteen.

BATH CONVENTION.

Speakers: Principal P. G. Parker, Pastors R. Bradley and J. J. Way.

Convener: Pastor F. J. Stlemming.

The Church at Bath has enjoyed real of spiritual blessing during the Whitsun Convention. Throughout the week-end a number of inspiring and illuminating messages were given which resulted in renewed hunger for the precious truths contained in God's Word.

At the three services held on Sunday the special speaker was Pastor R. D. Bradley, and his messages were much appreciated. At the breaking of bread service one more member was received into fellowship.

Whit-Monday was another day spent in the Lord's presence, many coming from other assemblies. The three services were held in the Percy Congregational Church, which had been very kindly lent for the occasion. The afternoon offering being given to the Elim Debt Fund, and a special appeal being made by Pastor Stlemming, brought in the sum of £11. Praise the Lord!

Evangelist J. J. Way delivered two most helpful and encouraging messages at the morning and afternoon services. Principal P. G. Parker gave a very inspiring talk on the Holy Spirit, after which twelve people signified their intention to seek for the Baptism. Pastor Bradley then concluded at the evening service with a discourse on one of the current topics of the day "Why the League of Nations is a Failure."

The Church recently enjoyed a visit from Mr. Marshal Annetts of Salisbury, who rendered several beautiful solos during the day. Special pieces were also sung by the Crusader Choir.

A crowded gathering on Tuesday evening concluded the convention, when Pastor Bradley was the speaker, and his message on Daniel's prophecy of the 70 weeks and its fulfilment was listened to with keen interest.

INSPIRING BAPTISMAL SERVICE.

United Gathering.

Braintree (Miss Garton). "The most inspiring service I have ever been in," was the opinion of a Church of England sister, when, on a recent Wednesday night, Braintree witnessed its first Pentecostal baptismal service in the local Baptist Church.

Pastors and members of the surrounding assemblies of Chelmsford, Ingatestone, and Maldon supported well, and together with other friends made the church ring with familiar choruses and hymns under the able leadership of Pastor J. Eaton of Colchester.

It was Pastor G. Stormont's first visit to this part of Essex and he found a warm welcome in many hearts as in his address he took the thoughts of the congregation from the actual service back to the Cross of Christ, stressing the enmity of Satan and the glorious, victorious climax of Calvary.

This was further emphasised by the stirring testimonies of those who were then immersed by Pastor B. Moore of Maldon, two members from Maldon and five from Braintree, each one delivered from the power of darkness and translated into the kingdom of His dear Son for eternity. Hallelujah!

Six signified their willingness to follow in the path of obedience at the next opportunity and the friends separated with the words, "Where He leads me I will follow, I'll go with Him, with Him, all the way," echoing in their hearts, leading them on to deeper consecration.

The saints are encouraged by the weekly visit of Pastor C. Joslin of Southend.

MOVING TO NEW PREMISES.

God's Guiding Hand.

Camberwell (Pastor C. E. Palmer). After much wholehearted labour since the campaign and many and arduous efforts to raise sufficient funds to purchase the very fine church premises at Brunswick Square as a permanent Foursquare Gospel centre, the work at this particular spot has had to be abandoned. However, the living Church is holding together, determined never to haul down the flag, or sound the retreat, but rather to march breast forward, behind their gracious Leader and Lord, fully assured of final triumph.

The Camberwell Church premises being now in the process of being sold, the Church is consequently compelled to move to other premises. For the present the saints are worshipping at Warwick Lodge, 33, Gresham Road, Brixton, a meeting place easy of access and simple to find. God's guidance has been definitely sought in this step, and His blessing is assured.

BIBLE DAY AT HULL CITY TEMPLE.

Forty-seven Souls Decide.

Hull, City Temple (Pastor J. Woodhead). Scenes of revival were witnessed at the City Temple on Bible Sunday. A good crowd assembled to hear what Pastor Woodhead had to say on this great anniversary of the English Bible.

He took for his text Psalm cxix., "For ever, O Lord, Thy Word is settled in heaven." Mrs. Woodhead was at her best as she sang "The old rugged Cross." When the appeal was given eleven hands were raised signifying their acceptance of Christ. But later it was found that three others had joined the eleven, making fourteen souls saved at this one service.

For the past few weeks there has been a real move towards revival at the City Temple, forty-seven souls having professed salvation during the last eight weeks.

SCUNTHORPE CONVENTION.

Speakers: Pastors H. O. Bale, W. Farrow, J. Naylor, A. E. Pike, T. Tetchner, and Mrs. J. Naylor.

Convener: Pastor E. Dainton.

The second Whitsuntide Convention was held in the church recently when God's richest blessing was experienced by all who were privileged to attend.

Parties came from Sheffield, Lincoln, Grimsby and Doncaster on Whit-Monday, and the Congregational Church, kindly lent for the occasion, was filled for the evening service.

The convention opened on Whit-Saturday and Pastor Bale from Lincoln preached. Mrs. J. Naylor from Knottingley took all the services on the Sunday and her ministry was indeed blessed of God to all the Scunthorpe saints. Whit-Monday brought Pastors Pike, Bale, Tetchner, Naylor and Farrow along and as each in turn ministered the Word, the truth of Pentecost became more precious and a deeper hunger for this great blessing was created in many hearts.

At this convention souls were saved, bodies were quickened and believers were baptised in the Holy Ghost.

A large united Crusader Choir was a special attraction this year, and these earnest young people from the various assemblies gave of their best at all the meetings.

The convention closed on the Wednesday with Pastors H. Bale and W. Farrow on the platform bringing the people of God into a deeper life of holiness and power.

REFRESHING SHOWERS.

According to Acts ii. 4.

Lincoln (Pastor H. O. Bale). During the past weeks God has graciously blessed in the Lincoln Church. Precious souls have been won for the Master and the saints are rejoicing in a closer walk with God.

Recently in the prayer meeting the power of God descended and the whole gathering was melted, many were in tears, wrongs were righted, the result being that three present were baptised in the Holy Ghost, others testifying to a fresh filling of the Spirit.

Believers are testifying to the healing power of God, in fact there is a real break and spiritual showers following a time of hardness and drought.

A visit from Pastors E. Dainton and W. Farrow was much appreciated on the Thursday following Whit-Monday.

SPECIAL BIBLE STUDIES.

A Month's Prayer Meetings.

Penzance (Pastor L. F. Lloyd Smith). Under the ministry of its Pastor the Church here is steadily going forward. Souls have been under conviction at the Sunday night gospel meetings.

The Pastor has recently concluded a series of Bible studies on the Baptism and Gifts of the Holy Spirit which have proved of spiritual value to members and friends.

The Church has just concluded a month of prayer meetings every night and three times on Sundays during which tarrying services have been held in which one of the local Crusaders was filled with the Holy Spirit, two souls saved, and three backsliders restored to spiritual health and strength.

Visits from Pastor A. Jackson on Easter Sunday, and a little later Pastor and Mrs. A. V. Gorton were greatly appreciated and gave encouragement to God's people.

The Crusaders have been engaged in distributing "Evangels." Recently they accepted an invitation to a chapel a short distance from the town, where they ably



**Pastor
H. O. Bale.**

rendered to an appreciative congregation several musical items, which included quartettes and choir pieces.

Clad in their everyday working garb the Crusaders also took charge of a recent

Sunday night gospel service, adopting for the service the title, "The Christ of my Working Hours." To a record congregation they testified to Christ's keeping power during their working life.

A source of much strength and encouragement to the Crusaders is their own quarterly breaking of bread service. The Lord's people are determined to go forward in His wonderful name.

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Warm Times Ahead. So says the weather clerk. So do I. Correspondence from readers increases. There is so much to write and so little space that I must be brief and "snappy." First letter—a blow at my noble head. Reader modestly signs himself "Elim Assembly." Very offended at criticism of Rome. Tells me "your Protestants" are as bad as Roman Catholics with dresses and candles. Pardon my reminder that Anglo-Catholics are not Protestants. He is very hurt at my article of June 3rd. Dislikes idea of Paul and Silas being Protestants. Says we should leave Rome alone, and quotes "Soft answer turneth away wrath." Frankly, dear friend, your type of witness arouses no admiration in me. If you had been alive 400 years ago you would have tried to stop Luther and Tyndale and Latimer. It is this "wishy-washy" spirit that allows the Devil to ride over us as he pleases. Still, it's a good way to avoid persecution,—but I prefer the way of the Cross.

Reinforcements now Appearing. Next letter by same post. Ah, that's better! Warmest thanks to Plumstead reader. Your views and comments very thoughtful and interesting. Cheers me up after previous one. This friend supplies added information re notes of June 24th on Rome and marriage. Here are facts.

Judge Forrest, Quebec, annulled marriages wholesale (over 100). Roman Catholics had found some "invalidity."

James O'Kane (Roman Catholic) married Peggy Palmer (Protestant in Anglican Church. Judge Forrest declared "no marriage" (Rome doesn't divorce[?]). Peggy appealed. Chief Justice Greenshields "ticked off" Forrest and established marriage. Declared Rome had no authority over marriages. A "peg" in the Pope's wheel, alright.

Your Money or Your Life. Same reader sends cutting from "Yorkshire Post," (21st June, 1938). Here are facts: Thefts from Roman Catholic Church, Ferneyhalgh near Preston. Watch kept. Frederick Alston (35) seen near offertory box. "Father" Lyster called. Lock of box missing. Alston said he was praying. Summoned, but charge dismissed after "Father" confessed to magistrate he told Alston, "Pay me £5 and I will not inform police."

Reader's comment on this was suggestive, but must be careful of what we put in print. The last phrase, however, was this: "Is it any wonder priests have such a hold on dupes when they become possessed of their secrets, and are prepared to use knowledge for own advantage?"

"The road to hell is lined with Confessional boxes."

Exposing the Criminals. Momentous decision in Bar Council Chamber, Lincoln's Inn, June 13th. Knock-out for Anglo-Catholics. Notorious case of St. Hiliary's, Cornwall. Here are facts. 1915, Rev. Walke became vicar. Introduced popish nonsense. Cornishmen led by Miss King wanted to "know the reason why." 1931, filed petition. Tremendous excitement. Mr. Kensit took up cudgels. Authorities ordered removal of sixteen popish articles from church. Vicar refused. Wickliffe preachers (one now an Elim Pastor) raided church. Locked up the watchman and removed articles. The fight was on. But the Devil is a tenacious foe. Vicar fought back but gave up in 1936. Retired. Succeeded by Roffe-Silvester. Miss King continued battle in Higher Court. Now comes judgment of Sir Wm. Montague Graham-Harrison: "The state of affairs in this parish is nothing less than a shame and

scandal. . . . Rev. B. Walke, vicar from 1915 to 1936, BEHAVED LIKE AN ABSOLUTE ANARCHIST REGARDING THE LAWS AND REGULATIONS OF THE CHURCH."

Sir Wm. found following articles illegal in Church of England.—Six stone altars, two aumbries, "holy water" stoup, confessional box, votive candlesticks, votive lamp, sanctuary lamps, candlesticks on High Altar, Sanctus Bell, and a thurible. Large crucifix was ordered to be removed and also inscription on another crucifix, "Hail Mary."

Three cheers for the Cornishmen! Surely it's time for a general clean-up of all this popish mummery from the Church of England. Truly Romanists are the papists and Anglo-Catholics the "apists."

Old Timber for Sale. Rev. Hugh Menzies, D.D., of Barony Church, Dysant, Scotland, created a stir by announcing he is determined to get rid of all dead wood in his congregation. Reminds me of the railway company who advertised, "Wanted, 200 good sleepers." A parson wrote saying he would part with his entire congregation.

Down and Up. Re recent remarks on death of "W.W.," connected with Welsh Revival. Reader informs me at his funeral it was said: "It takes six to put him down, but only ONE to raise him up." Hallelujah!

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY, NORTH WALES. Noted for splendid scenery. July and August. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Double rooms and dormitories only. Apply Miss Treadwell, Morannedd, Marine Road.

EASTBOURNE. July 29th to August 30th. Bible Readings and other meetings. Bathing, games, picnics, coach drives:

House 1.—Beautiful house in extensive grounds with tennis courts on sea front; central position. Chiefly private bedrooms, single and double. Miss Barbour, Miss Warburton Booth, Miss Volkman.

House 2.—Spacious house near sea and downs. Tennis courts and playing field. Chiefly dormitories. Miss Henderson, Miss Baker, Mr. and Mrs. Snowdon.

Apply for both houses to:—Miss Barbour, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

FELIXSTOWE. July 23rd to September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. Apply: Bell Grove, Rothwell Road, Halifax, Yorks.

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th, to August 13th. Apply Pastor T. Tetchner.

ELIM WOODLANDS with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Avenue, Clapham Park, London, S.W.4.

HEAVENLY JOY

The Saviour was "a Man of Sorrows," but every thoughtful mind has discovered the fact that down deep in His innermost soul He carried an inexhaustible treasury of refined and heavenly joy. His vast benevolence must, from the very nature of things, have afforded Him the deepest possible delight, for benevolence is joy. Our Lord had His songs, though it was night with Him; though His face was marred, yet sometimes, as we know from Luke x. 21, it was lit up with a matchless splendour of unparalleled satisfaction.—C. H.S.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

PROGRESS AT GLASGOW

It is with gladness in our heart to God, that we look back eleven years to our first Crusader meeting, which was the outcome of a glorious revival campaign by our beloved Crusader President, Principal Jeffreys. Many souls were saved, a great number of them being young people. This made it necessary to provide a suitable meeting place to keep together the young people, hence the start of our Crusader work in Glasgow.

Although we have had many setbacks, yet God in His love and mercy has kept us going on from victory unto victory and the same revival fire which prevailed in the meetings at the beginning still burns as brightly to-day. It is encouraging to see so many young men and women devoting so much of their time to God's service.

Recently we had a visit from the London Crusader Choir, which was much blessed by those who were privileged to hear them. They also acted as a stimulant to those Crusaders whose hearts were cold and indifferent and since then God has blessed us abundantly.

A special time of blessing was witnessed at our "League of Nations Night," when students from the B.T.I. in Glasgow passed

on their testimonies. A Norwegian, a Syrian, a Polish Jew, a Bulgarian and a Czecho-Slovakian were among those who told us how God saves and keeps in those far-off lands. Praise God, He is no respecter of peoples or nations.

God is saving souls week by week in the City Temple, the majority of whom are young people, and it is encouraging to see those converts going on in the Crusader meetings. We are also glad to welcome the Crusaders from other assemblies who are in Glasgow for the Empire Exhibition.

The motto for the Glasgow Crusader branch from the beginning has been: "Whose I am and whom I serve." We seek to carry this out in our lives, because we are truly thankful for all that He has done for us in this the Second City.

ITEMS OF INTEREST

A party of Ulster Crusaders, with Pastor E. F. Cole, on holiday in North Wales, are conducting a Youth Service, in the Elim Tabernacle, Liverpool, on Saturday, July 16th, before embarking on the Irish steamer, homeward bound.

The Crusader House Party at Eastbourne has been fully booked for the first week for some time now. There are still a few vacancies for the second week.

On August Bank Holiday Monday (August 1st), there is to be the Annual Crusader and Missionary Rally at Eastbourne. Many will remember last year's stirring service. Watch for further details of the coming rally.

The Ilford Quintette Party accompanied the London Crusader Choir recently to Maidstone Prison, and rendered some very appealing items with great effect. The chorus, "I fell in love with the Nazarene," was taught the men and quickly taken up with enthusiasm. Their own choir very beautifully rendered the piece: "God so loved the world."

ARE YOU FACED WITH A QUESTION MARK?

There are any number of ex-youngsters of many moons who are so far removed from youth as to refer to the period of their childhood as being "care-free." Looking back from their present state of burden-bearing and worry they pine for their long-gone days of adolescence. They have forgotten. And so they imagine youth to be a long dream of happiness, with not a cloud of worry.

Never was man any more mistaken. Youth has its problems that are as momentous, its troubles that are as distressing, its temptations that are as overwhelming as any that ever leer at these elders in their realms of business, society, and religion. Every day, whether at school, at work, or at play, we meet with things that perplex us. We need someone to whom we can open our hearts.

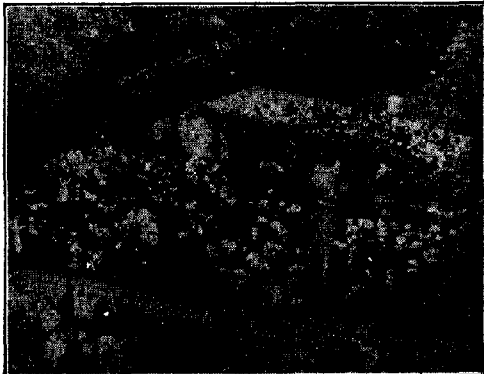
But even with the most candid, there are things in all of our hearts that we never reveal—about which we never talk. Secret perplexities that are nobody's business, and which nobody seems to want to adopt as their business. We need a listening ear—it would help us to unload our hearts. But we need more than that—we need a helping hand.

So we try our friends—but they are not interested. We go to loved ones—but they are too busy. Or if they listen, they don't just get our view on the problem. They think it a mere molehill. But we know it to be a mountain.

Try Jesus! Take it to Him! He was once young—up against the same youthful problems and temptations that you face. Met with the same failure of folks to understand. He understands. He is not the prying policeman at the keyhole of your heart. He is the waiting, understanding "Friend of Youth."

Are you faced with a question mark that you cannot banish?

Ask Jesus—He knows!



A Summer Garden Rally at Elim Woodlands.

COME TO THE ANNUAL GARDEN RALLY

Saturday, July 16th, from 3.30 p.m., in the beautiful grounds of

ELIM WOODLANDS, Clarence Ave., Clapham Park.

Special Events include visit of the famous

Salvation Army Chalk Farm Band

who will render musical items and accompany massed songs by members of the Kensington Temple, East Ham, and Leyton Crusader Choirs, and the London Crusader Choir.

A UNITED SERVICE IN THE GROUNDS AT 6.30 p.m.

Speakers include **J. Douglas Craig, Esq.** (Crusader Commissioner).

EVERYONE INVITED

(Buses 118 and 137 to corner of Clarence Avenue).

THE BIBLE'S TESTIMONY TO ITS OWN INSPIRATION

(continued from page 425)

man to lead him out of the labyrinth or error into the open space of truth.

Furthermore, the historical books are in some respects the most important in the Bible, since they afford the basis for all its doctrinal teaching.

Paul emphasises this in I. Corinthians x. 6-11, where, referring to the Old Testament history of Israel, he says, "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the age are come."

Thus without going further, we may say with a distinguished American theologian, that "it is impossible to secure the religious

INFALLIBILITY OF THE BIBLE,

if we exclude Bible history from the sphere of its inspiration."

Woes inspiration extend to the words? In other words, there are some who concede the plenary inscription of the Bible and the whole Bible for that matter, the historical books as well as the other books, but they limit it nevertheless to the thought rather than the words which express the thought, to the substance but not the form.

To this we take exception. As the late A. J. Gordon once said, "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition; but to admit that He speaks, is it not impossible to know what He says except as we have His words?" That is to say, men think in words, and the more important the thought the greater the care to find words in which to express the thought. The two are inseparable—the thought and the word—as much so "as the sum and its figures, or a tune and its notes," or the sun and its light.

The Bible plainly teaches that inspiration extends to its words. God said He would be with Moses' mouth and teach him what he should say (Exodus iv. 10-12). We have before quoted David to the same effect, that God's Word was in his tongue (II. Sam. xxiii. 1, 2). Jeremiah testified that the Lord said unto him, "Behold, I have put My Word in thy mouth" (Jer. i. 6-9). Peter said, "No prophecy ever came by

THE WILL OF MAN,"

which seems to preclude the independent operation of the writer's thought, and to focus the fact of inspiration on his words written. In the New Testament, Paul very particularly distinguishes between the "things" or the "thoughts" which God gave him and the words in which he expressed them, claiming inspiration for both (I. Cor. ii. 12, 13).

In Galatians iii. 16, he employs not merely a single word, but a single letter of a word as a basis of an argument for a great doctrine, saying, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

The author of the Epistle to the Hebrews bases a similar argument on the word "all" in ii. 8; on the word "one" in ii. 11; and on the phrase, "yet once more" in xii. 26, 27. In the last instance he is quoting the prophet Haggai through whom God says, "Yet once more, I shake not the earth only, but also the

heaven"; on which he comments by saying: "And this yet once more, signifieth" so and so.

But perhaps the most unique argument for the inspiration of the very words of Scripture is the relation which Jesus Christ bears to them. He tells us that He Himself was inspired as to His words, and He uses the Scripture as though those who wrote them were inspired as to their words.

As to Himself He says: "The Father gave Me a commandment what I should say and what I should speak" (John xii. 49). As to the other scriptures, we find Him

OVERCOMING THE TEMPTER

in the wilderness by three quotations from Deuteronomy, without note or comment except, "It is written." As Adolph Monod says: "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration of the Scriptures. Jesus Christ, the Lord of heaven and earth, calling to His aid in that solemn moment, Moses His servant! How can we explain that spiritual mystery, that wonderful reversing of the order of things, if, for Jesus, the words of Moses were not the very words of God?"

What about difficulties? I admit that there are difficulties in the way of accepting all that has been said. Supposed discrepancies in the text will be quoted; supposed contradictions between the teachings of the Bible and the facts of science; variety in style among the different writers; various readings of the manuscripts extant and other things.

But two or three general replies may be made. In the first place, there is no difficulty that can be named to-day, that has not been known, examined and amply met ages ago. Moreover, with the lapse of time these difficulties have not increased but lessened. This is notably so as to the

SUPPOSED CONTRADICTIONS

of science and discrepancies of the text.

I may say also without, I trust, unduly speaking of myself, that I have personally and carefully examined every difficulty that has been named, and am satisfied that all of them are slight in comparison with the difficulties that must present themselves to any other view of the Bible, or of its inspiration, whatever.

Therefore I covet the privilege of concluding with a concrete testimony of the General Assembly of the Presbyterian Church of America. At its august gathering in the city of Washington, many years ago, it put forth this declaration, which deserves to be inscribed in letters of gold in the enduring stone of every church edifice in the world, or flashed forth in electric fire from every tower, or steeple, or capitol, or arch, namely:

"The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers, is the very Word of God, and consequently wholly without error!"

Upon that declaration I am willing to take my stand and to stake my life for ever.

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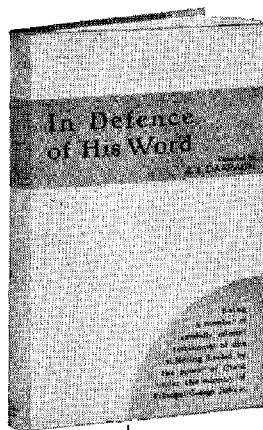
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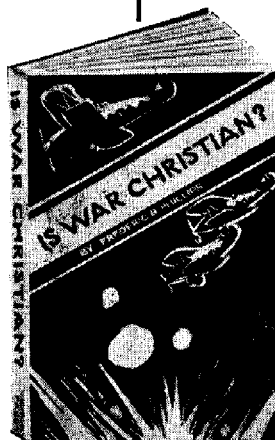
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