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The Elim Evangel

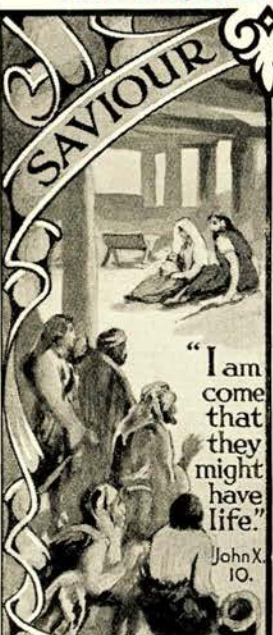
AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

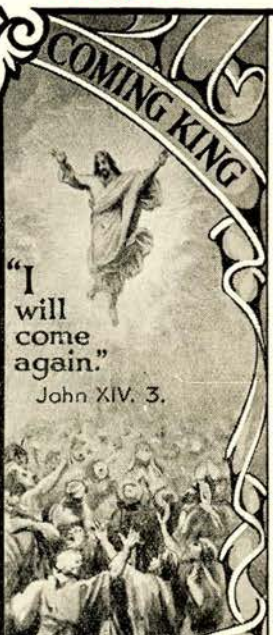
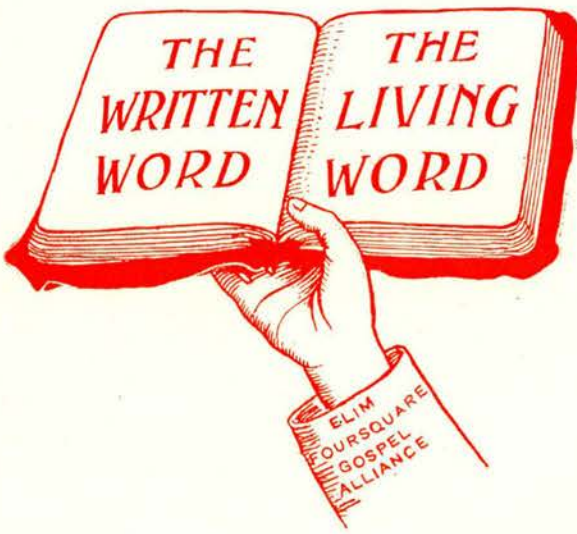
Vol. XVI., No. 28

JULY 12, 1935

Twopence



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

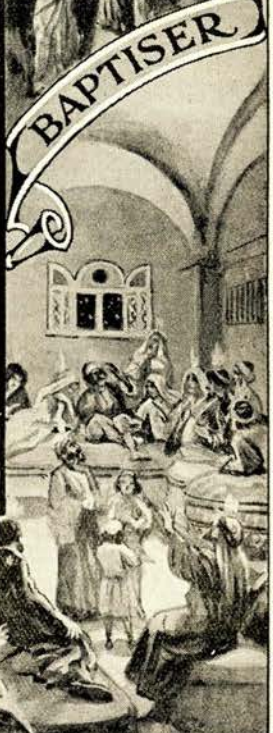


"I will come again."
John XIV. 3.

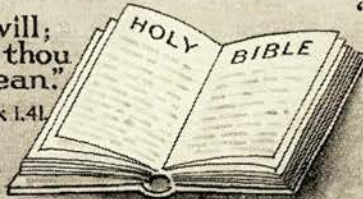


"All Scripture is Given by Inspiration of God."

—II. Timothy iii. 16.



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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Vol. XVI. July 12, 1935 No. 28

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BARNSTAPLE. Elim Gospel Hall, Tuly Street. Regular Foursquare Gospel services.

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

COULSDON. July 7 and 10. Elim Tabernacle, Chipstead Valley Road. Pastor P. N. Corry.

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

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

LETCHWORTH. July 13—15. Elim Tabernacle, Norton Way North. Pastor P. N. Corry.

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

WORTHING. July 11th. Elim Tabernacle, Grosvenor Road. Special visit of Miss A. Henderson.

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

AUGUST CONVENTIONS

BRIGHTON. August 5. The Corn Exchange (The Exhibition building adjoining the Dome, which is being reconstructed, entrance in Church Street.) 3 and 6.30. Conducted by the Revival Party. Preacher: Pastor J. McWhirter.

GRIMSBY. Elim Hall, Tunnard Street. Particulars will follow.

HULL. City Temple, Hessle Road. Speakers include Pastors E. C. W. Boulton and W. A. Nolan.

LONDON. East Ham and Kensington. Particulars will follow.

Principal GEORGE JEFFREYS

REVIVAL TEAM'S CAMPAIGNS

NOW IN PROGRESS

MIDDLESBROUGH

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

DARLINGTON

The Temperance Hall, Gladstone Street. Week-nights at 7.30 (except Friday). Sundays at 3 and 6.30. Wednesday afternoons at 3.30.

BANGOR.

Northern Ireland's Beautiful Seaside Resort.

Principal GEORGE JEFFREYS & Revival Party will conduct the annual services in the enlarged Tabernacle in Southwell Road, **July 12, 13, and 14.** Followed by a **Twelve Days' Revival Campaign** conducted by Evangelist **TOM THOMAS.** July 17th to July 28th.

COME TO THE GREAT

Foursquare Rally

at the

CRYSTAL PALACE

(LONDON)

Saturday, September 7

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

One Great United Meeting

at 7 p.m., in the Centre Transept
at which Principal

GEORGE JEFFREYS

will minister the Word

BOOK THE DATE NOW!

Further particulars will be announced later.

ELIM SUMMER HOLIDAY HOMES

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

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

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

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

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

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

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

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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 28

JULY 12, 1935

Fridays, Twopence

Man-Made or God-Breathed?

By Rev. KENNETH S. WUEST

ONE answer to the question as to whether the Bible is man-made or God-breathed is found in the presence of the Cross in Scripture. The careful reader must be impressed with the fact that salvation from sin through the shed blood of a perfect substitute is woven into the fabric of the Book itself. The Old Testament presents this truth in type, the gospels in historical fact, and the epistles in doctrine. It makes no difference whether the person accepts or rejects the blood atonement or not. Its rejection as well as its acceptance proves its presence. But how to account for that presence, that is the problem. There are but two answers. Either man put it there, or God did. This question we will now consider.

1. The Cross reveals the sin of man.

There would be no need of a God-wrought salvation if man were not a sinner. The Bible asserts that man is totally depraved. From the time of the fig-leaf apron in Eden to the present theory of evolution, man has tried to cover up his sin. Evolution is admirably adapted to this end, calling sin "our brute inheritance," thus negating its very character, that of a transgression of God's law, reducing it to a mere evil force in man for which he is not responsible. If man had written the Bible, would he have heaped such accusations against himself as are found in its pages? Would he have recorded his unsuccessful attempts at covering up his sin? Or would he not rather have written a Bible which would satisfy his natural religious instincts while at the same time allowing him free rein in sin, as is the case with the pagan religions?

2. The Cross reveals man's helplessness to save himself.

If man could save himself, the Cross would be unnecessary. From the Tower of Babel to the present theory of evolution, man has tried to depend upon himself. Evolution teaches that innate forces in man are bringing him to perfection without external aid, thus ruling out the interposition of God. If man all down the ages has held to this idea of self-sufficiency, would he have written the Cross into the Bible, that

Cross which reveals his helplessness to save himself?

3. The Cross reveals the holiness of God.

It does this in that God puts a distance between Himself and the sinner which can only be bridged by the Cross, access to God being made possible through the Blood. The Bible repeatedly witnesses to God's holiness. Ever since the time of Cain who did not recognize the holiness of God in that he saw no need of a personal cleansing from sin, to the present-day theistic evolutionist who asserts that sin and righteousness are but the working out of the fundamental forces of life itself, and who thereby finds the source of sin in God Himself, thus denying His holiness, man has tried to evade the fact of a holy God. If man had written the Bible, would he have included in it the holiness of God? Could sinful man conceive of a holy God? Granted for the moment that he could. Would he have written it into his system of religion, a holy God, when such a Being would lay upon him the obligation of living a holy life?

4. The Cross is the solution to the problem of how God can bestow His mercy upon a believing sinner, and yet in His righteousness require that the just penalty of sin be imposed.

The Cross reveals God's justice in that He set forth Christ to be the perfect substitute, who took upon Himself the guilt and penalty of human sin, thus satisfying the requirements of His holy law. The Cross reveals God's love in that He made an infinite sacrifice for the purpose of righteously saving the believer. The claims of divine justice having been met, the way was open for God to bestow His mercy. God could be merciful in saving the believer, without violating His righteousness.

Man has no solution to this problem. It was the infinite love of God that solved it. Such love is not found in sinful humanity. God's Word asserts that one would scarcely die for a righteous person, although some might be found who would die for a good person, but what human being has love sufficient to pay the just penalty of another's sins so that that person

should escape the penalty? It is here that God shows His love. If it is not in the human heart to do this, then the substitutionary vicarious death of the Son of God was not thought of by man, which proves that it came by revelation.

Man covers up his sin. The Bible uncovers it. Man thinks himself self-sufficient. The Bible asserts his utter insufficiency. Sinful man cannot conceive of

a holy God, and if he could, would not write it in his system of religion. The Bible reveals a holy God. Man cannot solve the problem of how a sinner can be righteously saved. The presence of the Cross in the Bible does. These considerations drive us to the logical conclusion that the Bible is not man-made but God-breathed. It is the infallible revelation of God to man. It is the very Word of God.

The Bible

By Rev. C. H. ROBINSON

SIXTY-SIX Books—thirty-nine in the Old Testament, twenty-seven in the New.

By kings, such as David and Solomon.

By statesmen, Daniel and Nehemiah.

By priests, as Ezra; and learned men in the wisdom of Egypt, as Moses; by learned men in Jewish Law, as Paul; by a herdsman, Amos; a tax-gatherer, Matthew; fishermen, Peter, James and John, who were unlearned and ignorant men; a physician, Luke; and such mighty "seers" as Isaiah, Ezekiel and Zechariah.

Its pages were penned in the wilderness of Sinai, the cliffs of Arabia, the hills and towns of Palestine, the courts of the Temple, the schools of the prophets at Bethel and Jericho, in the palace of Shushan of Persia, on the banks of the River Chebar in Babylonia, in the dungeons of Rome, and on the lonely island of Patmos.

Imagine another book compiled in similar manner. Take sixty-six medical books written by forty different physicians and surgeons during a period of 1,600 years, of various schools and medicine, as Allopathy, Homœopathy, Hydropathy, Osteopathy, etc., and bind them all together and then undertake to doctor a man according to that book; what success would we expect to have?

The Old and New Testaments are not distinct and

separate Books. The New is enfolded in the Old; the Old is unfolded in the New: You cannot understand Leviticus without Hebrews, or Daniel without Revelation, or the Passover or Isaiah liii. without Matthew, Mark, Luke and John.

While the Bible is a revelation from God, it is not written in a superhuman or celestial language; it is Figurative, Symbolical, and Literal.

It relates the bad as well as the good of its leading men, such as Abraham, Jacob, Moses, David and Solomon, charging them with falsehood, treachery, pride, adultery, cowardice, murder and gross licentiousness, and presents the history of the Children of Israel, of their ingratitude, idolatry, unbelief and rebellion. All Scripture is given by inspiration of God.

God both writes and speaks. He wrote the two tables of stone, and on the wall of Belshazzar's palace. He talked with Moses on the Mount when He gave him the specifications of the Tabernacle. He spoke at the baptism of Jesus, and on the Mount of Transfiguration, in the harmony of the Old and the New.

In Amos ix. 11 we read, "In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old." Also in Acts xv. 16, "After this I will return, and will build again the Tabernacle of David." "He shall reign over the House of Jacob" (Luke i. 33).

"The Miracle of Miracles"

A Book Review by Pastor P. N. CORRY

THE *Miracle of Miracles, or The Living, Lasting Word of God*, by F. J. Miles, D.S.O., O.B.E., V.D., is a vividly written defence of the Scriptures. The marvel of its unity, vitality, universality, timelessness, authority and inexhaustibility are all subjects which are dealt with in striking chapters that are bound to carry weight—the evidence is so concisely brought together. The author then puts the case for the validity and for the canonicity of the Old and New Testaments very clearly, and finally in six chapters leads the student to some simple principles of Bible study that will help the reader to get a grip of the Word of God. No one can read this book and have any excuse for not knowing the value and potency of the Book.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel away,
And yawn through a hurried prayer,
You who treat the crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!

The Miracle of Miracles, by F. J. Miles, D.S.O., O.B.E., V.D. (The British Christian Endeavour Union, London, E.C.4). Obtainable from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4. Price: Paper covers 1/6 net (by post 1/8); Cloth boards, 2/- net (by post 2/3).

The Most Wonderful Book in the World

THE following striking words on the Bible were written over a hundred years ago by Mr. Huntington, a self-taught working man, who acquired a wonderful knowledge of the Scriptures. This is considered the most remarkable analysis of the Bible ever written:

"A nation must be truly blessed if it were governed by no other laws than those of this blessed Book. It is so complete a system that nothing can be added to or taken from it; it contains everything needful to be known or done; it affords a copy for a king (Deut. xvii. 18), and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness,

REQUIRES AN IMPARTIAL VERDICT

of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; it tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rule. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it appoints an eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust (Jer. xlix. 11), and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for a wife, and entails the right of the firstborn, and shows how the young branches should be left. It defends the right of all, and reveals it to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that was ever revealed. It contains the best laws and the profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best comfort to the enquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts,

and eases the mind and conscience of all their scruples. It reveals the only living and true God, shows the way to Him, and sets aside all other gods, and describes the vanity of them and of all that trust in them. In short, it is the book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in all the world, the most authentic and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal regions. It will instruct the most accomplished mechanic and the profoundest artist; it will teach the best rhetorician, and exercise the power of the most skilful arithmetician (Rev. xiii. 18), puzzle the wisest anatomist and exercise the nicest critic. It corrects the wise philosopher, guides the wise astronomer; it exposes the subtle sophist and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative, a book of lives, a book of travels, a book of voyages. It is the best covenant that was ever agreed on, the best deed that was ever produced,

THE BEST WILL THAT WAS EVER MADE,

and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling book and the learned man's masterpiece; it contains the choice grammar for a novice and a profound treatise for a sage; it is the ignorant man's directory and the wise man's directory. It affords knowledge of witty inventions for the ingenious and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the racer, the over-comer, and promises an eternal reward to the conqueror. And that which crowns all is that the Author is without partiality and without hypocrisy, "in whom is no variableness nor shadow of turning."—*Contributed by W. Barrow.*

GOD'S CARE FOR THE BIBLE

Not only was the Bible divinely written, but it is also divinely cared for. Its preservation through the centuries and millenniums is supernatural. Its immense and continued circulation cannot be accounted for on merely human grounds. Its truthfulness is indicated and corroborated in unexpected and increasing ways. Humanly speaking, it should have been destroyed, or relegated to the limbo of obsolete books, long ago: instead, its vitality and impact upon the world to-day have no parallel, and no other book is even in "second place." Particularly impressive is

the way in which God has directed and used the work of archaeologists to corroborate the Scriptures. Critical attacks of half a century or more ago were refuted and shown to be ridiculous by the discoveries of the archaeologists. Almost every passing year now exposes the ignorance of the critics and vindicates the Word. Dr. James M. Gray said recently, after reading a book on archaeology by the late Dr. Melvin Grove Kyle, "The earth is God's vault for preserving the Bible." Do we read and use this wonderful Word as much as we should?

Four Bibles

By GORDON WATT

FOUR Bibles have been in my possession during my lifetime. The first was simply a Book which occasionally I read, as others read it, a verse or two at family worship, or in the Sunday school. It never had any considerable attraction for me in those early days, when, boy-like, over me careless thought held sway. Yet, looking back upon the years, I can see that influences were at work, that, under the providence of God, were not all fruitless.

Then happened the answer to many prayers. On an October sabbath evening, in St. Michael's Parish Church, Edinburgh, under the preaching of the late Rev. George Wilson, D.D., one of the greatest gospel messengers Scotland has ever produced, God opened my eyes to the fact of sin. The sense of need awoke, and as the Saviour laid His hand on me, a student at Edinburgh University, "the place of His feet became glorious in my eyes," and my soul went after Him.

The Bible reached out to answer the call of my spirit. I studied it. I marked it. I prayed over it.

I found a new Book. Its power began to operate in my being.

In 1894, when assistant to the late Rev. Thomas Millar, of St. Paul's Parish, Leith, a man notable among men as a soul-winner, there was held in the Free Church Assembly Hall, Edinburgh, a series of meetings to proclaim the truth of the second advent of the Lord. Thus my third Bible came into my hands. A ministry in the High Kirk, Kilmarnock, followed by similar service in St. Paul's Parish, Glasgow, not, I trust, in either case devoid of fruit for the Lord, reached its end, so far as a stated pastorate was concerned, in the beautiful parish of Forres, Morayshire. There in the face of testing difficulties, my fourth Bible was given me.

I have it still. I do not expect to find another. Sixteen years ago the Holy Spirit, ever the most patient, tender, and enriching Guide and Teacher, showed me the message of the Cross, and led me, with trembling of heart, but intense thankfulness of spirit, into the fuller and deeper meaning of the death of Christ.

What About Bible Schools?

By ALICE LUCE

WE are living in the days of the Latter Rain outpouring of the Holy Spirit, when every believer has free access to God and can receive His guidance direct from heaven. Some have wondered whether this means that we have no further use for any human help, and that each Christian baptised with the Holy Ghost should be a law unto himself? It has been a vital question with some, who have honestly thought that they were grieving or dishonouring the Spirit if they took advice or training from older Christians or allowed them to teach them the Bible. The subject merits very careful investigation, and a searching of the Word of God as to whether Bible schools for the training of young workers are still His plan, or whether they have been done away with and superseded by the Baptism of the Holy Spirit.

Let us first look at the Old Testament to see what was God's will for His prophets of old. Samuel was looked upon as the founder of the prophetic office in Israel, and the Lord certainly led him in his efforts to train and equip the young men upon whom God's hands had been laid for the ministry. We find that he

ESTABLISHED BIBLE SCHOOLS

for their training, and he himself went round regularly from one to another—Ramah, Bethel, Gilgal, Mizpah and Jericho—teaching and exhorting the young workers, and preparing them for their ministry (I. Samuel vii. 15, 16; xix. 19, 20; II. Kings ii. 1, 3, 5). In the time of Elijah and Elisha we read again of

those schools of the prophets, and in II. Kings ix. 1 we see how one of the young students was sent to anoint Jehu king.

These "sons of the prophets" used to study the Books of Moses, and whatever they had of the writings of Samuel, make copies of the Scriptures, learn sacred music, both vocal and instrumental, interpret the Word of God, preach it to others, and write their national history. In the midst of general declension and national backsliding, they were the representatives of the godly remnant, of those who served and obeyed the Lord, hated all idolatry, and tried to bring the people back to their God. They preached under the anointing of the Holy Spirit (II. Chron. xv. 1; xx. 14; xxiv. 19, 20), boldly reproofing the sinners and exhorting them to turn to the Lord (Jer. vii. 13, 25, 26).

In II. Kings iv. 38-44 we have two illustrations of

GOD'S TENDER CARE

for those Bible schools: when He healed the students and destroyed the poison from their soup; and also when He multiplied twenty tiny barley loaves to satisfy a hundred men. In II. Kings vi. 1-7 we see another wonderful miracle which God worked for one of the students while they were building a new house to hold their increasing numbers. It certainly seems clear from the Old Testament that God was pleased with the establishment of Bible schools, that He wished the young workers to be taught by those who were older in experience; and that His call to the ministry and the anointing of His Spirit did not pre-

vent them from submitting to discipline and training.

Now let us turn to the New Testament and see what was the plan of Jesus for His disciples. He called and chose the twelve apostles "that they should be with Him, and that He might send them forth" (Mark iii. 13, 14). He did not send them out to preach until they had first had the teaching and training, the sitting at His feet and learning of Him (Luke x. 38-42). When He was leaving this earth after His resurrection, He gave them the Great Commission, to go into all the world and preach the gospel to every creature; but told them first to tarry until they were

ENDUED WITH POWER

from on high (Luke xxiv. 49). We all agree that we cannot go out to work for Him until we have received this same power for service—the Baptism of the Holy Ghost as the 120 received it on the day of Pentecost—and we know it is for every child of God to-day. Is not the sitting at Jesus' feet also for us to-day? Do we not need the time of preparation, of training, and of discipline to equip us for our ministry?

The Holy Ghost has brought His gifts to the Church, and desires that they should be manifested in every place. Third in order of importance He placed the gift of teaching (I. Cor. xii. 28); and how could it be manifested if there were no learners? In the last Epistle Paul wrote, just before his martyrdom, he exhorted his beloved son Timothy to study the Word, not with a critical spirit, but in humility

and meekness. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II. Tim. ii. 14-18). This careful, unhurried study of the Bible is the way to fortify oneself against being deceived by false prophets and teachers of error. In earthly professions young men or women think nothing of

SPENDING MUCH TIME

and money in studying and preparing themselves to be efficient. Should we not then be ready to do the same in order to fit ourselves for the noblest and highest profession in the world, that of winning precious souls for Jesus?

May I close by advising every young worker who is called of God to His service to begin the definite and systematic study of His Word, and to welcome every opportunity of being taught and "nourished up in the words of faith and of good doctrine" (I. Tim. iv. 6). See also the advice of the wise man in Proverbs xxii. 17-21, "Bow down thine ear and hear the words of the wise, and apply thine heart unto My knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?"

The Word of God

THE unity of the Bible is absolutely unique. Never, elsewhere, have so many different treatises, historical, biographical, ethical, prophetic, poetical, been combined together, making one book, as all the hewn stone and timber make one building, or better still, as all the bones, muscles, and ligaments combine in one body. This again, while indisputable as a fact, is unparalleled in literature, all the conditions being, humanly speaking, not only unfavourable, but fatal to such combination.

Wherever else we find diversity of writers, we expect diversity of matter, each writer having his own character or individuality, reaching into all departments of his being and work. As no two faces or forms are precisely alike, the individual features of mind and heart are yet more marked. Charles the Fifth found that he could not even make two watches run exactly together, much less make two men think or feel alike. Temperaments differ. Dispositions, like lenses, magnify or minify or colour whatever is seen through them. These natural peculiarities, in-born, are also inbred. Education, instead of removing, develops and intensifies them, making absolute uniformity and agreement the more impossible. The whole tendency of growth is from unity toward diversity. Society is a plant that, the more it grows, the more it branches and minutely ramifies. Men are kept alike only by keeping them from growing, and even then, the similarity is only seeming. The freedom

that knocks off fetters and leaves them free to think and speak, also leaves them free to develop independence and individuality. The writers of the Bible have all the marks of individuality. How different Moses from Malachi, Isaiah from Daniel, James from John, Peter from Paul. This diversity of nature cannot but betray itself in style, which, as Buffon said, "is the man." Language, Wordsworth called the "incarnation of thought," expression of feeling and words taking on all the varieties of the inner life.

Diversity of times, places and circumstances would ordinarily make unity impossible. These many writers belong to different generations, centuries and ages in human history. They lived in different lands. Their surroundings were various, they spoke different languages, were moulded in the matrix of diverse national life. How different a life of exile in Babylon from one of pilgrimage in the desert, or a home in Judea; how opposite the associations of the herdsman of Tekoa and the cupbearer in the Persian court! How far off in periods were Ezra in Jerusalem and John in Patmos; Moses in Egypt and Paul in Rome!

"Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jeremiah xxiii. 29.

Back to the Bible

R. E. DARRAGH.

A. W. EDSOR. (Harmonised.)

Let the call go forth to the ends of the earth, Back to the grand old

Bi - - ble. Lift the stand-ard high for the truth dare die,

Back to the grand old Bi - - ble. Bold-ly stand for the right, tho'

fierce be the fight, But from the truth ne - ver fal - ter.

Won-der-ful Word, Glo - ri - ous Word. Back to the grand old Bi - ble.

Principal George Jeffreys' soul-stirring message on Prophecy at the Royal Albert Hall, London, on Easter Monday, 1935, inspired this chorus. The words that rang out at the great gatherings were, "My message to the individual is: Back to the grand old Bible. To the Church—Back to the grand old Bible. To the nation—Back to the grand old Bible. To the World—Back to the grand old Bible."

Copyright.

Bible Study Helps

CHOOSING THE BORDERLANDS.

(Numbers xxxii. 1-42; Mark v. 1-17).

Introduction: The tribes of Reuben, Gad, and the half tribe of Manasseh, requested Moses to permit them to settle on the east side of Jordan. Many to-day never possess their spiritual blessings in Christ for the same reasons that kept these tribes from entering the promised land.

I. The Reasons for the Choice.

1. Personal desire to increase in wealth and possessions (Num. xxxii. 1).
2. Confidence in their own ability to overcome their foes (Num. xxxii. 17; xxxiii. 52).
3. Contented with their present inheritance (Num. xxxii. 19).

II. The Results of the Choice (Mark v. 1-17).

When Christ passed over the sea into the country of the Gadarenes (the country settled by Gad), he met a maniac who lived in the tombs, bound with chains. Those who dwell on the borderlands of sin will find themselves as this man:

1. Possessed by unclean spirits (ver. 1). All who live in sin are under the dominion of evil spirits (Eph. ii. 2).
2. Dwelling among the dead (ver. 3). The sinful live with their kind; the saints are separate (II. Cor. vi. 17).
3. Bound and chained by the world (ver. 4). The world can do nothing for sinners except to bind them (I. John v. 19).
4. Lawless and uncontrollable (ver. 4). Impossible for man to tame the unruly and the lawbreaker (Rom. ii. 8, 9).
5. Suffering from their own doings and sins (ver. 5). Experience teaches us that we reap what we sow (Gal. vi. 7).

III. The Rescue from the Choice (Mark v. 6-17).

1. Run unto Jesus for deliverance (ver. 6). When Christ appears to you, don't turn from Him, but run to Him.
2. Plead with Him for mercy (ver. 7). Even an earnest prayer of a demon-filled man will touch the sympathy of Jesus.
3. Christ shall heal you (ver. 8). His healing gives peace, covering for our nakedness, and sanity (ver. 15).

Conclusion: If you are dwelling on the borderlands, let Christ carry you across Jordan by Spirit and water into the land of eternal life.—C.E.D.

How Wesley proved Inspiration

JOHN WESLEY gives one of the shortest arguments for the inspiration of the Scriptures, and a good one. His statement is original, strong and terse, like its great author. He says:

"I beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures.

"The Bible must be the invention of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or

angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'thus saith the Lord' when it was their own invention.

"2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

"3. Therefore draw the conclusion that the Bible must be given by divine inspiration."



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

Sunday, July 14th. Gen. xviii. 12-22.

"But God shall be with you" (verse 21).

Blessed is the man in whose heart is enshrined this consciousness. It shall be his confidence in the day of battle; his stay in the moment of besetment; his solace in the season of suffering, and his song in the hour of pressure and perplexity. Here is a promise of constant companionship, of unfailing friendship. Think of all the splendid content of such a conviction. God the All-Sufficient, and the One whose "love is as great as His power." Such an assurance shall give dignity to life; it shall add the dynamic of courage to enterprise, and the sustaining strength of hope to every holy endeavour. The glory of that transforming fellowship shall shed its lustre o'er each step of the onward way. Teach me, blessed Master, to reckon on Thine own sure word of promise, and all will be well.

Monday, July 15th. Gen. 1. 1-13.

"And when the days of his mourning were past" (verse 4).

Days of mourning may leave deep imprints upon the face and character of those who suffer; to some there is added a new sweetness, a fresh gentleness, a tender grace and winsomeness. Sorrow has chastened and softened and left the life more beautiful and spiritual. To others the hand of bereavement has brought moral disfigurement; life has sunk to a lower plane as a result of anguish; sorrow has seared the inner life; robbed it of its music; stripped it of its ambition; quenched the fire of its passion, and left it a broken and hopeless emptiness. "Blessed are they that mourn" said the Man of Sorrows. Tears are not always the tokens of tragedy, they may be the shining portents of triumph; through the tear-bedewed portals of suffering we may pass out into God's new day of blessing.

Tuesday, July 16th. Gen. 1. 14-26.

"Forgive, . . . now, . . . thy brethren" (verse 17).

Injuries are hard to be borne when they come from the hands of brethren. Wounds are never so deep and so cruel as when they are inflicted by those whom we have learnt to love. It often happens in the wise purpose of God that the heaviest burdens are laid upon us by those who are nearest and dearest. The grace of forgiveness finds its greatest exercise in the circle of our friends, and we are called to go to the greatest lengths along the path of forbearance with those who have fought side by side with us in life's conflict. This is one of the fundamental principles upon which all Christian fellowship is built. It is out of His great forgiveness that the new creation has

emerged. "Father forgive" is the birth-cry of the Church of God.

Wednesday, July 17th. Psalm x. 1-18.

"Why hidest Thou Thyself in times of trouble?" (verse 1).

A question which sometimes rises to the lips of the Lord's servant, and to which there seems no answer vouchsafed. How quickly the soul may, under such circumstances, come to a false conclusion. Because God is invisible it does not mean that He is indifferent, or that He is absent. He is acquainted with all that is transpiring, and ready at the opportune moment to manifest His presence and display His power. What if we should discover that the veil that hides the Lord from view is of our own creation, that it is the fearful imaginations of our own heart that has beclouded the vision? That it is the breath of our own foolish thoughts that has dimmed the gold and robbed our experience of its spiritual lustre? O my soul, thy Lord is ever with thee, and always in the hour of deepest need.

Thursday, July 18th. Psalm xi. 1-7.

"If the foundations be destroyed, what can the righteous do?" (verse 3).

The whole superstructure is dependent upon the foundation. I may succeed in erecting a most imposing and impressive fabric upon a very poor foundation. My edifice may arouse the admiration and applause of others, yet actually it may possess none of those essential qualities which make it enduring. It is built to command the attention of the moment, and may achieve this end, but if ultimately this thing to which I have devoted my energies becomes nothing more than a ruin, how bitter will be my discomfiture. Blessed Master, teach me to pay the closest attention to the vital things in life. Cause me to choose the foundation that will stand life's storms; to build upon a moral and spiritual basis that will not give way in the season of test.

Friday, July 19th. Psalm xii. 1-8.

"Our lips are our own" (verse 4).

Disaster lies in such a conclusion. It is the attitude of dishonesty. To assume such a thing is to rob God of that which is His alone. When the believer recognises the lordship of Christ over his life, then he will also realise somewhat of the blessedness of surrendered lips. The ministry of the tongue is one of the most glorious privileges of the redeemed life. Words surcharged with divine power may result in the resurrection of those who sit in darkness and dwell in the tomb of death. My lips may pour forth healing to the wounded and comfort to the disconsolate, or they may cut and sting like

some cruel lash. O that through these lips a fountain of love, light and truth may flow to the thirsty that throng life's highways.

Saturday, July 20th. Psalm xiii. 1-6.

"How long?" (verse 1).

How long? Ah, that is the question that often may be found upon the lips of those passing through the straits of suffering. If the end was only in sight it would be much more easy to endure the test; but the days of trial seem so interminable, and the path of misunderstanding so steep. We may be sure that the ordeal will last long enough to accomplish God's purpose, that Love will not suffer the soul to remain in the furnace any longer than is necessary. It is the fruit of patience that God is now bringing to perfection in our lives. Anon we shall rejoice in the chastening hand of circumstances which God hath allowed to chisel into life some lasting memorial of His mercy and grace. Therefore, O my soul, be of good comfort for God hath planned blessed things for thee.

THE LORD OUR RIGHTEOUSNESS

Enfolded, O my Lord, in Thee,
And hid in Thee I rest,
Enwrapped in Christ's own purity
Secure upon Thy breast.
Had I an angel's raiment—fair
With heavenly gems unpriced,
That glorious garb I would not wear,
My robe is Christ.

ANONYMOUS GIFTS.

The following donations have been received anonymously, and we gratefully acknowledge same:

Edinburgh Building Fund: Edinburgh sister, £1.

Foreign Missionary Fund: Peckham Friends, per Miss Henderson (designated), £1; Clapham, per Miss Henderson, £5.

Principal Jeffreys' Revival Campaigns: Pickering, Yorks, 10/-.

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**Specially for
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JULY 19—AUGUST 2

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THE BIBLE

AMID THE STORMS OF TO-DAY

THERE must be something to measure by. The soldier must meet certain bodily conditions. Always, everywhere, in all things, there must be a standard; and there is.

In every nation and tribe there is a supreme court. In the savage tribe it is the word of the chief, recognised, accepted, sometimes dreaded. In the civilised nation there is the highest legal tribunal, or, in autocratic governments the mere word of the sovereign.

A book may become such a recognised standard. Experts have always certain books at hand. In jurisprudence there is Blackstone, behind that the Roman code, and again behind that the Moses' code.

The merchant has Bradstreet and Lloyd's List; the sailor Mahan; the soldier Stonewall Jackson or Napoleon; the philosopher Berkeley or Kant; the historical student Grote and Green and Motley, and so on.

Now, we Christian folk have a Book. It is distinctive in its claim to being authoritative. It is accepted as the standard book on morals by more people, of more nations, scholars and commoners alike, through the long, long ages, than any other book. This is most striking. It is clearly so, from the historic, race-wide point of view.

It was written in the common everyday language of the people among whom it grew up. It has been put, by critical loving scholarship, into

THE COMMON TONGUE

of more hundreds of tribes and peoples than any other one book, far more. There is not even a second or a third, or any that comes near it in this regard.

It was written originally in two languages, one of the Eastern and one of the Western hemisphere. So it is a racial, world-wide Book in its origin.

It is distinctive, peculiar to itself, among all books in its appeal. It appeals to the intelligence, and to the heart, of all sorts, the cultured, the scholarly, the common folks, the man in commercial life, the tiller of the soil.

It has no sex or age limitations. Strong men and gentlest women, little children, eager, restless youth, vigorous, burdened maturity, declining years and strength, each feels the answer within its pages.

The aristocrat and the democrat, the individualist

By

S. D.

GORDON

in politics and the paternalist, they rub elbows as they answer the appeal of this book.

It is quite alone among books in its singular claim for itself. In it God speaks. He speaks to heart and conscience and life and gripping need.

Its claim for itself as solitary in its divine authority might be dismissed by the critic if it were not verified by its singular poise and sanity, its rare balance.

The Book is singular in this: there is in it a throbbing, pulsating human heart that finds the heart of men of all the race, regardless of hemisphere or equator.

And that heart is a Person. From beginning to end there is a Man in the Book. He talks with our first father in Eden, and, brokenhearted, leads him to the gate of the garden, carefully guarded for his return some glad day.

He walks with Enoch and Noah. He talks with the man of Ur, at the flap of his tent, and with Moses on the mount, and with the Sweet Psalmist, and the tired-out, discouraged, heroic Elijah, and with the long line of preacher-prophets.

Then He comes in amongst us as one of our very selves, through an honoured human virgin doorway, never so used before nor since. For a generation He earned rent and food, amid the odour of pine shavings and

THE MUSIC OF SAW AND HAMMER.

Then the teaching and healing, and then, and then, He climbed the Calvary Hill and yielded to death for us men and for our sins, as only He could do. Then a tomb of rock, used, and then left empty.

And then came the rare sending down of His Other Self, on that first Pentecost. So He continued, and continues, to do for us, and in, and with us all He did for us on that Calvary tree, and through that deserted tomb.

And, so, clear to the end of the Book, He is companionship, teaching, chiding, helping. And then He explains that some day He plans to finish up His earth task in person.

He, this Man, this Jehovah-Jesus, this one true, full Human, He is the throbbing heart of the Book,

from its early Creation's dawn to its new, better, coming dawn in its closing pages.

This Book appeals peculiarly to a man in this present world stress.

IT TOUGHES POLITICAL CONDITIONS.

It has a race-wide sweep. It speaks of a world crisis coming some day. It speaks of that Man clearing up that crisis, and then giving the world a new start.

In the thick of a storm it is a comfort to have a shelter. It may be a wild wind storm, with the lightning rather blinding, and the thunder startling, and the rain hammering the roof.

Maybe some trees are being torn up by the roots, and the flooding waters endangering property and stock, and worse threatening. It's a great comfort to have shelter, and inner quiet, a safe, secluded place whence you can look out on the outer upset, and maybe give a cheering call and a lift to some storm-beset traveller.

And if it be the other kind of storm, economic, money, or maybe a riotous moral storm threatening, or maybe bad weather bodily with dear ones imperilled,—what a comfort of heart to have a sure shelter for the lookout. And you can the better give someone a helping hand.

Now, there is just such a sure, friendly, nearby shelter. And it tells of a yet better, surer, nearer Shelter.

That shelter is a book, the Book. And it takes one by the hand and leads straight to the other yet better, yet nearer, yet more unfailing Shelter—the Man of the Book.

The striking thing to note keenly just now is that this Book is distinctively, peculiarly, a storm book, and a shelter-in-the-time-of-storm Book. The storms of this Book are really the stormiest yet.

The windiest simoon of Arabia, the choking sand storms of the Sahara, the blinding, deafening, lightning-thunder storms of mountain districts, the tropical

DELUGE OF RAIN,

these are really zephyr breezes by comparison. These storms of the Book are actual weather storms, on the heels of riotous moral storms, engulfing all life. The earth itself bears the plain marks to-day everywhere on its surface of the Flood storm. Its indelible records happily have not even been approached since.

The deepest geological scar on the earth's backbone is ceaselessly telling of the very worst fire storm ever experienced. "The navel of the earth," as the old Hebrew called his homeland, has the unhealed Dead Sea wound of that terrific upset.

And the Book repeatedly, plainly, insistently, tells, too, of a storm coming some future time, moral, actual, even worse than these others.

But, but, aye, there's a but, a blessed but—always there's a something more. And it stands in contrast, in sweet, gentle, musical, quieting contrast.

But, with the storm there is a calm following. And the calm is calmer than the storm is upsetting. If it's a storm Book, and it surely is, it is also a storm-past Book, a spent-storm Book.

It is a quiet, and a quieting Book. And its quiet is a heart-quiet, a gentle, deep, penetrating quiet in the thick of the storm. And it will be a quiet for all this earth, and its storm-tossed race of men. Storms and quiet—what a contrast!

This old Book of God has other strange, striking contrasts. It is such a deep book and yet so simple. The profound scholar frankly confesses himself lost in its unfathomed depths. He drops his rarely disciplined

SCHOLASTIC FATHOMING LINE,

skilfully, bodily, cautiously down. But he never hits bottom. And it is as simple as deep. The child may come and get help, and an answer to the eager question. The unlettered man or woman, wearied at the day's eve, finds sweet comfort and heart rest.

It is in simple language. It is really a story book. And everybody likes a story. That is the universal language. It is one continuous running story from creation, and Eden's gate, until the traitor-Jew missionary-nation has gone to pieces in the upper Euphrates.

There's a fine simplicity in the way the songs and literature of the story are gathered out, and tied up together in a separate group; David's sweet Psalms; and poor Solomon's three-fold biography in three stages. And then little and bigger (though never big) bits called prophets, culled likewise out of the story, tell the messages these hot-hearted, free-lance preachers gave so fearlessly as the nation was going bad.

There's a rare, human touch in the gap between Old and New Testaments. One naturally is all on tiptoe to know what comes after the long, long break.

That gap is really getting one full ready for the very throbbing heart of the Book—a Man, the Man, Jesus! rarest human, our true fellow, the Jews' Messiah, the Gentiles' Son of God, the Saviour of all men who will.

The promise becomes a Person. Jehovah comes as Jesus. The older pages

POINT TO ONE COMING.

Here now He has come. He lives a common human life in outer circumstance.

He dies for our sins, as only He could die for others. He leaves the tomb sheer empty, and, back again with His Father, sends down the Holy Spirit. In "Acts" He is still in action amongst us. In the Epistles He is still teaching and preaching. In that rarest end-book He clears up man's tragic upset, and starts things down here going His own way.

Really the Man is the Book, from end to end.



The Bible We Want.

RECENTLY we read an article bearing the striking title above. The writer evidently was not Foursquare in his outlook. Be that as it may the title arrested our attention and set us thinking. "*The Bible we want!*" In the first place let us say that it is certainly not the Bible which some of our modernist friends would hand to us. We do not want a Bible the inspiration of which is doubtful. We have no taste for a Bible stripped of its essential and primal glory. The Book which we want and need is one in whose teaching we can trust, and whose promises we may believe. We do not want a mutilated book from which the note of divine authority has been deleted. Such a volume can never produce strong Christian character, nor make for that splendid type of Christianity which attempts and achieves noble and heroic exploits for God. A Bible which is full of ambiguities is not the book either to live by or to die with.



The Free Churches' Manifesto.

WE welcome the manifesto which has recently been issued by the leaders of the Free Churches and others. It indicates a healthy and widespread revolt against the spirit of strife, repudiating war as a means of settling international disputes. One passage in the manifesto goes right to the root of the matter when it says "*war is contrary to the mind of Christ, and is a crime against human brotherhood.*" We certainly regard this as both a scriptural and sensible view of a matter of such grave import to the well-being of the world in general. Christ and war are at the very antipodes of each other. They are utterly irreconcilable. The church with a sword in her hand is a denial of that gospel of mercy and peace which found its most eloquent expression on the lips and in the life of the Lord Jesus Christ. His sacrificial life and ministry remain for ever as the great rebuke to all who would sanction war. It will be a distinct advance towards peace when the Church awakes to her responsibility not only to protest against war but to absolutely refuse under any circumstances or to any extent whatever to participate in war. If needs be she must be prepared to suffer for her convictions in this direction. The conquest of the war spirit will prove a costly business, but it will be worth while. If the foregoing extract from the Free Churches' manifesto is true, and we believe it is, then to take part in war is to engage in that which is foreign to the spirit and mind of the Master, and to allow ourselves to be drawn into that which is a crime against our brother man.

Clusters of Camphire.

Like Unto Him

By Pastor C. C. W. Houlton

"He claimed us . . . as those whom He shall mould into the very likeness of His own Son.—Rom. viii. 29 (A. S. Way).

O blessed thought that I one day shall be
Like unto Him who shed His blood for me.
That mirror'd in this ransomed life of mine
Shall be the beauty of my Lord Divine.

WHAT a destiny for those who are the "called according to His purpose." Moulded into the likeness of Him who is the brightness of the Father's glory and the express image of His person. Is anything so inconceivably and incomparably glorious as this? And for this very purpose God claimed us as His own. Predestinated to be conformed to the image of His Son. No lesser consideration than this led the Incarnate One to that great death-emptying act of the Cross; that complete outpouring of His precious life.

What an undertaking even for God. Out of the broken debris of fallen humanity to fashion a new creation in the likeness of Him who is spotless in righteousness and holiness. To take the prodigal and polluted nature of man and sanctify and cleanse it, that He might eventually "present it to Himself . . . not having spot or wrinkle . . . but holy and without blemish."

How I bless Thee for the cleansing
Of this heart from inbred sin;
For a nature born to please Thee,
That abhors the unclean thing.

And herein lies the earnest of that radiant future to which redeemed creation is moving; that which sovereign grace has saved, divine Love has sealed unto the day of redemption of the purchased possession unto the praise of His glory.

"He claimed us." By the right of that claim we are henceforth no longer our own; in the most sacred sense Christ has proprietary rights over the lives of those who bear His name. Every part of the being should bear the stamp of ownership; "I am the Lord's" should be the love-song of all who have bowed to the yoke of Jesus Christ.

Let not this life be bound by less
Than bonds which Thou Thyself canst bless.

Teach me, blessed Master, to catch the splendid meaning of that union which exists 'twixt my soul and Thee. Let not mine eyes grow dim so that I miss the glory of that destiny to which life is moving in Thee. Hold my heart captive with the vision of that perfected likeness of Thyself which shall one day be revealed in me. Cause all my life on earth to borrow its beauty from this central source of inspiration. Let no earth-born attraction hinder the outworking of Thy thought within this ransomed being. Fulfil all the good pleasure of Thy will, that every whit within the temple may utter Thy glory. Let the work of inward transformation go forward until Thy consummated purpose shall be manifest—a living incarnation of all Thy love has planned and prepared.

Why The Bible Cannot Be Destroyed

By W. D. HERRSTROM

THERE is something about the Bible which distinguishes it from all other books. Every attempt to destroy it has been unsuccessful. Critics come and go but the Bible goes on for ever. It contains no errors, never needs revision, and is always the best seller.

I. THE BIBLE IS A SUPERNATURAL BOOK.

The more we study the Bible the more we are impressed with it as a supernatural Book.

1. *It speaks with authority on every subject.*

There is a voice of authority in the Bible which can be found in no other book. Thinking men and women, whether they be believers or not, always regard the Bible with the profoundest respect. Picture the godly father and mother with their snow white hair, their heads bowed and their eyes fixed at attention upon some precious portion of the Word of God. Such a scene would command the respect of everyone but the vilest renegade. I believe that even the criminal and the drunkard would realise that the Bible has had something to do with moulding the character of the godly man and woman.

Wherever the Bible touches the realm of science or history it speaks with authority. This is true of every subject of which the Bible speaks. As we study the Book we become aware of the fact that it was inspired by One who knew all about everything.

For example, simply open the Book to the account of creation. The first chapter of Genesis contains the only reasonable and logical account of creation which we have. With the dignity and poise which is characteristic of Him who presides over the universe, the Lord gives utterance to these marvellous, matchless words: "In the beginning God created the heaven and the earth." In that verse there is more real truth concerning origins than will be found in all the thousands of volumes written by man in all the ages.

This Book is well able to vindicate itself in every battle with its critics. In spiritual matters it is the only Book of authority we have.

2. *It contains a message for all people.*

Try to imagine someone writing a book about you centuries before you were born. If in that book the writer gave a perfect description of you, told all the details of your life history, anticipating every problem, trial, tribulation, and need; provided the necessary counsel, inspiration, and encouragement in order that you might win the victory over your problems—would you not be profoundly impressed?

Then suppose that this same book gave a history of every other person in the world, described their problems, what a remarkable book that would be! Yet that is exactly what the Bible is. It is a Book

which contains the history of every human being. There is no possible experience which one can have which is not mentioned in the Bible and no need which is not anticipated and provided for.

Several years ago the manager of a radio station over which we were broadcasting asked me why it was that many people would pass by thousands of churches and drive fifty or a hundred miles to attend ours. I held out my Bible and said, "Between the covers of this Book there will be found something which will meet the need of every human heart. We preach the Bible—all the Bible, and only the Bible. People find that they are getting just the message they need. Fifty or a hundred miles is no barrier when hungry hearts find a place where they can be fed and helped. That's why they come. I'm not a great preacher, but I have a great message. It is not my own message, but God's message. I simply give God's message to the people. It satisfies and they come back for more. God honours His message."

Any church can get a crowd by putting on an entertainment, but if you want the crowd to keep coming in all kinds of weather and from long distances, give them the Word of God. It meets the need, not only of the people of America but of Asia, Africa, Europe, everywhere.

3. *It has a message for people in every age.*

The Bible is always up to date and never out of date. Its prophetic pages give us the news before the newspaper men ever dream of what is going to happen. Civilisations come and go, conditions change, people change, but the Bible has a message for people to-day just as truly as it did for the people in Martin Luther's day, or the first century. The same God who met the needs of Noah and Abraham will meet our needs to-day.

II. THE BIBLE IS SUPERNATURALLY INSPIRED.

Rationalistic theologians have taken the terminology of Christianity, emptied the words of their meaning, and used them for the promotion of their devitalised counterfeit Christianity. When they speak of the inspiration of the Bible they mean that it was inspired like Shakespeare. That is not true. The Bible is inspired in a manner which for ever raises it above the level of a human production.

1. *God inspired men to write the Bible.*

Man decides to write a book. Then he executes his plan. It was God who made the decision which caused the Bible to be written. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." God was the Author of the message. Man simply recorded it.

2. *The Bible is an infallible revelation.*

Barring errors in copying and translating the Book it is so thoroughly infallible that the Lord said every jot and tittle would be fulfilled. Since the omniscient God is the Author of the Book this is just what we should expect. Present world conditions are being poured into the mould of prophecy in a way that is amazing. The time has come when honest men are convinced of the truth of the Bible by the very things which are happening in the world. Yet it seems that those whose minds and hearts are blinded by wilful rejection of the truth will more readily believe a lie.

3. *The Bible is an inexhaustible Book.*

Read a book which has merely a human author. The more you read it the less interesting it becomes because you have soon mastered its contents. But whoever mastered the Bible, and whoever will until he meets its Author face to face? The more we read the Bible the more interesting it becomes. This is because of its tremendous depths. Every time we read a familiar passage we find in it a new truth which we never saw before. I do not believe that anyone has ever mastered even one verse of the Bible in the absolute sense. God's truth is so simple that the merest child may grasp it, yet so profound that the most mature philosopher is unable to fathom it. It must be revealed by the Holy Spirit to be comprehended.

III. THE BIBLE IS SUPERNATURALLY PRESERVED.

It is just as impossible to destroy the written Word as it is to destroy the living Word. There is one bill of divorcement which God will grant to no one—you

cannot divorce the written Word from the living Word.

At a certain denominational convention several years ago one of the leaders said that since the people could not unite on the Bible they would unite on Christ—just eliminate all discussion of the Bible and centre on Christ. What shameful ignorance! The only thing we know about Christ is what the Bible tells us. We cannot reject the written Word and accept the living Word. They stand or fall together.

We need not apologise for the Bible. It cannot be destroyed and it will eventually vindicate itself. Prophets were slain because they preached the Word of God. The Lord Jesus Christ was crucified though He came in fulfilment of the Word of God. Men have been burned at the stake for holding forth the word of life but the hand of God has supernaturally preserved the written record.

Russia's leaders have attempted to destroy every Bible and every piece of religious literature. The Communists are planning to institute such a programme over the whole earth. Yet we have no fear that the Bible will ever be destroyed. After the smoke of the last battle has cleared away, after the planetary systems have been renovated by fire and the ungodly of all ages have been relegated to their place of final doom, the Word of God in all its scintillating brightness will still shine forth, for the Lord Himself said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). Christians may suffer, as in Russia, but the Word of God will stand. More enduring than any earthly thing, or even the earth itself, is this blessed Word. If you are not saved by it here you will be condemned by it hereafter.

Suppose the Bible were Gone

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbour's house, aroused him from sleep, and asked to see his Bible, but when he brought the Book they found it also blank. In great consternation they sought other Bibles, with the same result. They then said: "We will go to the libraries and from great books we will gather the quotations of Scriptures, and thus remake our Bible." But when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank.

When the man awoke, his brow was cold, yet covered with perspiration, so great had been his agony during the dream. Oh! how dark this world would be without the Bible! Man would be like a wrecked ship dashed into mid-ocean.

**"Thy Word is a lamp unto my feet, and
a light unto my path"**

—Psa. cxix, 105.

Bible Study by Post



THE ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

A postcard to the
Secretary, E.B.C.S.,
Elim Woodlands,
Clarence Road,
Clapham Park,
London, S.W.4,
will bring
full particulars.

CONTENDING FOR THE FAITH

Attractive Anniversary Services—Signs Following Faithful Ministry

BIRTHPLACE OF SOULS.

Farewell and Welcome.

Belfast (Melbourne Street). (Evangelist A. Chuter). Blessing continues to be enjoyed in this part of the Lord's vineyard. For many years now the Elim Tabernacle in Melbourne Street has wielded an influence



Evangelist A. Chuter.

for good in this thickly populated part of Ulster's metropolis. It has been the birthplace of many precious souls, and "holy ground" to countless numbers of believers. It is true, the pastors who have ministered from time to time have been many and varied, but all proclaiming in their own distinctive ways the power and

glories of the Foursquare Gospel, which we all love so dearly.

Recently we bade farewell and God-speed to Mr. R. D. Bradley, who for the past twelve months ministered with no small measure of success.

Evangelist's Chuter's advent to the Emerald Isle at the beginning of May was the rearing of another milestone in the life and history of the Tabernacle's work. At the close of the first service with the new leader one realised from the many appreciative remarks that all the ministers of this wonderful movement are equally fundamental and intensely in love with their work and their Master. Mr. Chuter's bright ministry gives wonderful effect to the joyful news of salvation which he propounds so earnestly.

A few weeks ago a week's Crusader mission was held, and eight decisions for the Lord Jesus Christ were registered as a result. At each service the Word of God was ministered very effectively by Crusaders and other young people, and the gospel in song, rendered by the Crusaders in choir pieces, solos and quartettes, was most enjoyable. The congregational singing was led by Mr. Chuter, who also contributed one or two interesting items to the week's programme.

Every branch of the work is progressing satisfactorily. The Sunday School, the Thursday evening Bible study, and all the other church services, including the open-air testimony, are being well attended in spite of the many counter attractions of summer.

POWERFUL CONVENTION GATHERINGS.

Believers Baptised in the Holy Ghost.

Swansea (Pastor P. S. Brewster). The work at Swansea is still making very encouraging progress under the faithful ministry and the outspoken preaching of Pastor Brewster. The Church is usually packed every Sunday evening, and almost every week souls are being saved, and recently several believers have received the baptism of the Holy Spirit, with signs following.

Large crowds gathered at the Eljim Tabernacle during the Whitsun Convention, when powerful and inspiring addresses were given by Pastors P. S. Brewster, Gowan Bishop (Neath), W. J. Patterson (Dowlais), and Mr. Gwilym I. Francis. The power of God was mighty at these services, when two believers received the Baptism of the Holy Spirit. It was a time of great blessing and a spiritual uplift to all.

Mr. Francis who has just returned from an extensive tour of Palestine, gave a very interesting address entitled "My 1,000 miles' tour of the Holy Land."

INCREASED ATTENDANCES.

Spirit of Revival.

Dundee West (Evangelist J. J. Norris). The Lord has truly blessed the saints who have gathered at Dundee West Church, during recent weeks. Souls have been saved and believers drawn nearer to the Christ of Calvary. The Monday evening prayer meetings are times of real refreshing in the Lord's presence and almost every week dear ones are receiving the Baptism of the Spirit. The Lord's people are praying that God will go on reviving His work and thus bring souls into the Kingdom and increasing glory to His Name.

THE POWER OF THE HEALING WORD.

Appreciative Congregations.

Ipswich (Pastor W. F. South). Blessing continues apace under the ministry

of Pastor and Mrs. South, who have entered upon their new sphere of labour with a zest which cannot but bring blessing in its train. The Pastor is ably assisted by Mrs. South, whose messages and concertina accompaniment to musical items are much enjoyed. Pastor and Mrs. South both display a very keen interest in every department of the church's work, which is much appreciated.

The Sunday School Anniversary recently held was a source of blessing to young and old alike, and appreciative congregations listened with joy to the various items rendered by the children, who took part in the Thursday evening and Sunday afternoon and evening services. Every item rendered resounded with a strong gospel appeal. Appropriate messages were given by teachers and Pastor and Mrs. South at these services. A soul surrendered to the Lord at the Sunday evening service.

All services continue to be well attended, and a praiseful spirit predominates. On Sunday evening a sister gave a stirring testimony to a miraculous healing, which took place nine years ago, after suffering for 27 years, during 11 of which she was entirely bedridden. This sister is now a picture of health, and her testimony provides convincing proof that Divine healing does last.

ATTRACTIVE ANNIVERSARY SERVICES.

Several Surrender to Christ.

Hornsey (Pastor F. D. Byatt). Throughout the past few months much blessing has been realised in every department of the Church at Hornsey. Under the faithful and energetic ministry of Pastor and Mrs. Byatt, souls have been saved and the saints have been led to a closer walk with their Lord.

On a recent Sunday evening the Sunday School held its Anniversary. The platform had been so arranged as to represent a railway station platform complete with porters, posters, luggage, enquiry office and all the things usually seen on a station. A dialogue was given by the

Ipswich
Elim
Sunday
School.
Anniversary
Services



Photo by]

[Mr. Leonard Lewer.

scholars entitled "The Gospel Train" wherein was observed a stationmaster exhorting a certain traveller to travel by the Sunshine Line to Glory, that journeys via Calvary Hill, and at the same time the traveller was reminded of the fact that travel aboard the gospel train was entirely free. A very striking finish to the children's part in the service was seen when a large model train (constructed by a Crusader brother) was propelled from one end of the platform to the other and through the windows of the "carriages" the children could be seen, and heard, singing "I'm on my way to Glory land." The pastor concluded the service with an appeal to men and women to come on board the gospel train while there still is time, and all hearts rejoiced when a dear sister and several children surrendered their lives to the Lord.

Mention must be made of a Sunday evening service taken by the Crusaders recently. A poster displayed outside the Tabernacle invited everyone to come on board a "Gospel Ship" en route for Heaven. Every part of this service had to do with the sea and with ships. Crusaders took various roles connected with the working of a large boat, and applied them in a spiritual manner. The Captain, of course, is the Lord Jesus Christ and it was learned again of the safe manner in which He watches over the journey of those aboard the Gospel ship. The first mate, wireless operator, purser, boatswain, stewards, cook, doctor, and many others, told of their particular sphere of work on board the Gospel ship and each stressed the many advantages of serving under the Heavenly Captain. The people were reminded of the fact that the Gospel ship held the "blue ribbon" of the world for all time; that it took aboard all nationalities, and above all that "whosoever will" may come aboard. Much blessing prevailed at this service.

The Sunday evening open air meetings are still progressing and the Word is faithfully proclaimed to those who gather around. Peculiarly enough the meeting is held alongside an undertaker's establishment but this does not in the least deter as the saints have the privilege of directing the people to Jesus Christ who is the Uptaker.

The Sunday morning breaking of bread service continues to be a time of much refreshment to those who attend, whilst the weekly prayer meetings grow in blessing.

SPECIAL CHILDREN'S SERVICES Sacrificial Prayer.

Tamworth (Pastor R. A. Gordon). "Let the children rejoice in the spring-time of youth." With this note ringing forth clearly in the largest public hall in Tamworth, the Sunday School Anniversary services commenced.

The morning service which was conducted by Pastor R. A. Gordon, was well attended, and succeeding an interesting talk to the children, urging them to seek the right way and to follow it, an address on Isaac and Rebekah was much appreciated. A very blessed time was experienced in the afternoon children's service over which Pastor W. Barton

presided. Varied items consisting of recitations, dialogues, and action songs, each with a gospel message, were capably rendered by the scholars to a crowded congregation. The glorious sun streaming through the windows on to the beaming faces of the children was indeed a pleasing sight, making one proud of such a happy band of young people. An instructive discourse by Pastor Barton to the children was also enjoyed by the adults, and one felt that much credit reflected on those responsible for such an admirable programme.

The final service again found the hall crowded, several of the afternoon items were repeated by request, and Pastor Gordon again passed on an inspiring address from Rev. iii. 20, showing four aspects of Christ, "Standing," "Knocking," "Pleading," and "Entering."

At the close of the day, one felt that every effort raised tended to make this wonderful God-given day a real success. An early morning prayer meeting laid a solid foundation for the many blessings received during the day, again proving that God honours sacrificial prayer. A day started with prayer called forth praise, thus God's people made their way homewards, still praising God from whom all blessings flow.

**"For ever, O Lord, Thy
Word is settled in heaven"**

—Psa. cxix. 89.

SUNDAY SCHOOL ANNIVERSARY. Encouraging Services.

Ulster Temple, Belfast (Pastor H. Kitching). Much blessing was experienced at the Sunday School Anniversary Services held recently in the Temple. At the afternoon and evening services special music was rendered by the Sunday School Choir and Temple Orchestra, under the leadership of Mr. Harry Benson, the superintendent. An anthem entitled "Consider the Lilies" was the means of bringing fresh hope and courage to many a bewildered and downtrodden soul; yes: "they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." A number of other anthems were sung by the choir including a very enlightening piece "Books of the Bible." A solo and duet by two scholars and a teacher were also rendered in the afternoon meeting and a solo "Only Believe" was very effectively sung by Miss Cora Wilkinson in the evening.

Pastor Kitching was the speaker at both services. In the afternoon his remarks were based upon the text "In all thy ways acknowledge Him and He shall direct thy paths" (Prov. iii. 6), illustrating the subject in his own inimitable way by a short story to the children.

In the evening the Pastor again delivered a remarkable address on Luke ii. 40: "And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him." Here some very helpful instruction was given to both children and parents. Referring to the time when Jesus was found in the Temple, the Pastor pointed out that a child should only be permitted to ask questions and not to give instruction.

Parents were also encouraged to enlighten the minds of the young on matters causing them perplexity. With renewed enthusiasm the Sunday School continues its good work amongst the young.

SECOND ADVENT ADDRESSES. Gifts of the Spirit in Operation.

Dundee Central (Pastor J. J. Morgan). The saints of Dundee Central Church are truly thankful to the Lord for all He has done for them, for the mighty way He is pouring out His Spirit and blessing the preaching of the Word. The special series of addresses on "The Signs of the Times" by Pastor Morgan has brought joy to the hearts of God's people as they have realised afresh that prophecy is being fulfilled in these last days and that the Second Advent of our Lord Jesus Christ is rapidly drawing near. In connection with the regular work of the church, the blessing resting upon the breaking of bread services is very marked. During the past year, and more particularly the last few weeks, the gifts of the Spirit have been greatly in evidence, to the upbuilding of the Church. The Sunday evening open air meetings on the City Square are a great witness to the hundreds who gather round to the saving and keeping power of the Lord Jesus Christ. Truly the Lord hath done great things for us, whereof we are glad.

VISIT OF DEAN CORRY TO NORTHFIELDS.

Bible Prophecies Literally Fulfilled.

Ealing (Pastor G. Hillman). A visit was paid by Pastor P. N. Corry (Dean of the Elim Bible College) to the Elim Tabernacle, Northfields, on Sunday and Monday last. On Sunday, at the morning service, his subject was "Bondage and Freedom," and in the evening "Christ's Command and Warning." At the latter, Pastor Corry gave a beautiful rendering of the song, "I know a Fountain."

On Monday evening he gave a most interesting lecture on "The true Prophetic Utterances of the Bible," which he said are being literally fulfilled all the time. He had just returned from Palestine and had visited Jericho, Tyre and other places where the truth of the Book is absolutely revealed before one's eyes. He exhibited specimens, including a piece of alabaster taken from the spot, which had been proved to have been there for 3,000 years.

There were large congregations at the various successful services. Pastor G. Hillman heartily thanked the speaker.

—"West London Observer," June 21st, 1935.

**"I rejoice at Thy
Word, as one that
findeth great spoil"**

—Psa. cxix. 162



Chief Secretary's Notes

Success has resulted from our negotiations with H.M. Prison Authorities, and it has been arranged for Dundee Crusader Choir to visit Perth Prison shortly. The choir will be under the leadership of Pastor J. J. Morgan.



Eastbourne Crusaders' open air activities started well and attracted a fine company of listeners, who were greatly blessed by the choir singing of "Living for Jesus." Some in the crowd requested copies of the music. How this glorious piece has circled the world of late.



The Crystal Palace arrangements are now well under way at Headquarters. Plans have been well devised and there is every indication of a full programme throughout the day. Meetings of every kind, to appeal to, and to bless and inspire all. When is all this to happen? Why, Saturday, September 7th, next.



South Coast Crusaders will read with pleasure that our esteemed President, Pastor James McWhirter, is to be the special speaker at the August Bank Holiday Monday Convention (August 5). There will be singing by the united choirs. Pastor McWhirter will be speaking on "Palestine and Prophecy," a subject arresting the attention of thousands.



We are pleased to report that Mr. Frank Allen, who recently met with a serious road accident, is making satisfactory recovery.



Don't forget the special Crusader Camps at Brighton and Glossop. Book now.



Some encouraging and remarkable cases of salvation and blessing received are to hand from prisoners and ex-prisoners. Pray on for this ministry.



Crusader Secretaries! let us have some interesting snaps of your activities, please.



Crusaders should not miss reading the "Young Folks' Evangel" weekly. Hear and read of the activities of our junior sections. Also don't fail to give them a word of encouragement and a hand of welcome to the Cadets who transfer to the Crusader branch.

"NEVER AGAIN..."

says

General EVANGELINE BOOTH
(International Head of the Salvation Army)

Another Viewpoint by
Pastor JAMES McWHIRTER
(Crusader President)

General Evangeline Booth on returning from a world tour the other day gave an interesting interview to a newspaper correspondent. After meeting and talking with people of all nations and classes she has formed some definite opinions. When asked about war she replied, "Never again can there be a real war in this God-hungry world." It is difficult to understand how she could come to this conclusion, for abroad to-day war is everywhere in the air. And of course the Bible teaches that wars are determined to the end of time. In fact the prophetic scriptures of Old and New Testaments indicate that wars will be among the major characteristics of the end of the age. Furthermore the racial names are given of the chief nations that are to take part in the wars of Armageddon. It is pathetic to see religious leaders pushing their heads like ostriches in the sand. "Everywhere I have been," she says, "I have found one prayer in the people's hearts—that we shall have no more war." While we all say Amen sentimentally to that we cannot close our eyes to God's purposes in the earth, some of which will be brought about by war. When the worthy General says that this is a "God-hungry world" we appreciate that she has sensed a profound and universal fact: which description is apt and stimulating. And her impression of the world attitude of youth to religion is specially interesting. It is a confirmation of what we registered on the Continent of Europe and during our recent tour in the East. She says, "there is a great turning to religion among young people." May we as a youth movement do still more to facilitate this change. Without a thorough understanding of God's prophetic plan in world affairs we will lack the ammunition that all the great Protestant Reformers possessed. If we are informed on the signs of the times our witness will be authoritative and intelligible to the world.

NEWS

Cardiff City Crusaders visit Abertyswg

We rejoice being able to report that the visit of the Cardiff City Temple Crusaders to the church at Abertyswg was one of great joy and victory. This visit, which had been much looked forward to, proved to be an inspiration to the splendid congregation gathered. Much joy was manifest when it was discovered that Pastor Hilliard was leading the Foursquare band of Crusaders in the absence of Pastor Moore. After prayer the Word was ministered by two Crusaders; also Gospel in song and recitation. It was truly good to hear these young people fearlessly witness to God's saving and keeping power. After hearing these Crusaders giving out the Word in such a wonderful way, we are expecting God to use them for His glory in their own city, and we continue to pray that His richest blessing may rest on them, their leader, and secretary who made their visit such a triumph in the name of Jesus, and resulted in a backslider being restored to the fold.

Surprise Visit of Crusader-in-Chief and Crusader President.

Sunderland Crusaders are still rejoicing in the work of the Lord, consistently endeavouring to spread abroad the glad tidings of the gospel. In our zeal to "tell the world" the last service took the form of a raiding night. Fortified by prayer, we proceeded to the nearby streets and lanes, to hold forth the word of life. One feature that arrested the attention of adults was the employment of the crowd of children in the singing of choruses. It is hoped that the word of faith may have reached some heart, either on the wings of song, by tract, or by sermon.

A very joyful surprise was experienced in a recent Crusader meeting. Having gathered together, and the preliminary items of the service concluded, Pastor Entwisle unfolded to those assembled the profitable exhortation of II. Tim. ii. 22. By this he showed that in order to maintain a holy aversion to sin, we must in the strength of fellowship, follow after righteousness. The last hymn was sung, when lo and behold in walked Principal George Jeffreys and Pastor James McWhirter. It was a great joy to Sunderland youth to see and hear those who hitherto have been strangers to our town. Although their visit was of short duration it was of great encouragement, and we hope in the near future to have the joy of their ministry amongst us.

Welsh Jubilee Rally.

The Crusader branches of South Wales recently united at Merthyr Tydfil for a great Jubilee Rally. The three meetings of the day were marked by a very deep consciousness of God's presence.

Special Services at Colchester.

Three special meetings were conducted by the Chelmsford Male Voice Sextet. Here were six young men whose lives have been transformed by the power of the old-time gospel (something more than religion), telling they had a living Christ
(continued on next page).

who saves and satisfies; old things have passed away, and lo all things have become new.

Their ministry both in word and song was well appreciated, and much blessing received; to the young people it gave encouragement to go on with Him who never fails.

At the close of these services one soul was brought to Jesus, Praise the Lord!

The Crusader branch in this part of God's vineyard continues to enjoy the blessing of God.

Belfast Blessings.

It is with hearts overflowing with gratitude to our "ever faithful God" that

blessing is reported upon a special effort put forth by the Crusaders of Melbourne Street branch.

A very blessed and successful seven-days' campaign has just been concluded, resulting in the conversion of eight souls. Special singing by the Crusaders included solos, duets, quartettes, quintettes, choir pieces, etc., which proved a source of blessing, also the messages given by the Crusaders were very simple, yet unique and inspiring. Two outstanding items by Pastor Chuter, his conversion and a recitation entitled "The Sceptic's Conversion," were really thrilling and appealing, also his messages from the Word.

On Monday evening the service was

taken by the brethren of the Church, much blessing being realised from the very practical messages given.

On Tuesday evening the Crusaders enjoyed a visit from Pastor Cooper and the Saunders Street Crusaders which resulted in blessing and salvation of souls.

On Wednesday evening Pastor Burt and the Ballysillan Crusaders were with us, again much blessing was realised and souls were saved.

We trust God will do great things in the future, relying upon His faithfulness in the past. Our motto is "Go Forward." May we ever by "His grace" live up to our motto.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

"I Wonder if they Mean It?"

BOBBY, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. The door of the church, opening to admit a newcomer, tempted the lad to venture in.

"Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the sinful ones to Jesus,"

sang the people of First Church.

"Say! I wonder if they mean it?" thought the boy as he snuggled nearer the heater. "I wonder if they honest mean it—what they're sayin' in that song—'bout bringin' of 'em in? It's a fine place to be brought ter, and I'd like mighty well to know who Jesus is. Say, I wonder if it could mean folks like Dad—if they'd do anything to give him a lift?"

On they sang through the five verses—it was a cheery song for a rainy night, and the First Church people liked a hearty, simple refrain:

"Bring them in, bring them in,
All who are lost in the ways of sin;
None too vile and none too frail,
His healing power will never fail,
Bring the helpless ones to Jesus."

"They'd never keep it up this long if they didn't mean it fer sure," mused Bobby. "Seein' as the landlord's turned us out, and there ain't any place fer him but jest the saloon—he might git to be a man ag'in' if he'd half a chance, and a place like this here to get a start. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy.

The Benediction had been said, and the people were preparing to leave when the door was pushed open and a ragged, rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much the worse for liquor.

"What's this? What's this?" asked one of the men severely. "Guess you've got into the wrong place, my boy."

Bobby took one quick look around the room, then shook his head decidedly, as he tried with his small strength to brace the wretched man by his side. "No—the place's all right—it's the same; but say, ye ain't

ago in' away and closin' it up, are yer—for I've brought him in, as yer said to."

"What is this? Brought who in?" It was the kindly voice of the pastor as he drew near the boy.

"All of yees—in singin' ye said to bring 'em in, and no 'count folks, who ain't done the straight thing. Anyhow, that's the way it sounded, and so I jest brought him along like yer said to that Jesus as you said in the song would fix him up. Ain't it straight—that there song?" and the boy looked wistfully into the pastor's face which showed kindness.

"Tell us about it, my boy," said the man, gently. "Is he your father?"

"Yes, he is my Dad, and some way he got on the wrong track, and Ma, she tried to set him right till she got tired and died, and then sister Liz she tried till she got hurt—and went to the hospital—Pa wasn't hisself when he did it—and then jest I've been tryin', but tain't no kind er use, and there ain't no place now for to stay ter get a start—and there ain't nobody what cares, and then I heard you folks singin' ter bring 'em in—folks like him, an' somebody what lives here would take 'em in hand—Jesus was the name, wasn't it—say, don't He live here?"

The stupid man the boy supported now dropped heavily on the floor. "Taint no use, Bob," he said, "yer Pa can't help it—nobody cares. Let's go back to Pete's and get nuther drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to the pew. Then he turned to the silent, serious group about him.

"Brothers, and sisters, what do you think of the boy's question? 'Doesn't Jesus live here,' in this very place? It comes pretty near home, doesn't it? And if He did live here, what would He do just now, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father!"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed; and their voices may be heard each week, as they mingle with other voices in sending out upon the street the invitation:

"Bring them in, bring them in,
Bring the wandering ones to Jesus."

Classified Advertisements

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BOURNEMOUTH.—Apartments, board-residence; central, buses to all parts, near assembly; bath, indoor sanitation; Crusaders specially catered for at reduced terms; recommended by pastors. Mrs. Sims, 86, Avon Road. B1973

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

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

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

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

BRIGHTON.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 19, Stafford Road. B1944

BRIGHTON.—Quiet, restful home in large garden with orchard; bed and breakfast 21/-, other meals optional; few minutes from Dyke Road tram terminus: Miss Langridge, "Fairhaven," Dyke Road Avenue. B2008

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

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

EASTBOURNE.—Board-residence, or bed and breakfast; five minutes pier, ten minutes assembly; board 42/- sharing, 45/- single; bed-breakfast 21/-, 25/-. D. L. Weeks, 97, Langney Road, late Desmond Road. B2080

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

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

HITCHIN.—A cheerful, healthy home for lonely ladies or gentlemen; roomy house (good beds), large secluded garden; thirty-two miles from London. Terms 30/- to two guineas.—Lister House, Park Street. B2040

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

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

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

HOVE 4.—"Dalua" for a happy holiday; board-residence; vegetarian or ordinary diet; moderate terms; pleasant district, centrally situated; four minutes walk Brighton station. Mrs. A. M. Robinson, "Dalua," Highdown Road. B2089

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

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

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

LONDON.—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. B2066

LONDON.—Visitors to London, comfortable bedrooms, bath, own gas meter; bed and breakfast 4/-, or permanent; moderate. 16, Beauchamp Road, Clapham Junction, S.W. B2061

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

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

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergole Road. B1986

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

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

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

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

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

SOUTHEND-ON-SEA.—Clean, comfortable apartments; bed-breakfast, 17/6, reduction sharing; other terms if required; close Prittlewell Station and Priory Park. Mrs. Robinson, "Homeland," 27, Priory Avenue. B2076

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

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B1975

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

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

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

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

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

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

LARGE back room, unfurnished, suit business lady; electric light; rent moderate. Write or call, 86, Honeywell Road, Broomwood Road, Clapham Common, S.W.11. B2091

SHOEBURYNESSE.—Bed-sitting room, with balcony; facing sea, modern, self-contained, bathroom adjoining; two minutes station; any period; terms moderate (Southend 4d. return). Apply, 56, High Street, Leigh-on-Sea. B2073

SITUATIONS VACANT.

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

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

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

STRONG kitchen maid wanted. Apply, "Maranatha," 73, Highbury New Park, London, N. 5. B2100

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

BIRTH.

MOORE.—On June 6th, to Mr. and Mrs. W. Moore, of Banbridge, Co. Down, the gift of a son, Samuel John. B2099

MARRIAGE.

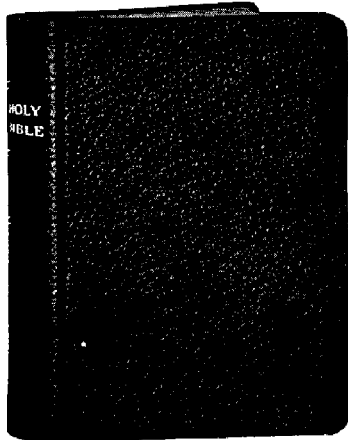
COLE-KENNEDY.—On June 19th, at Baptist Church, Ballymena, by Pastors F. Forbes and J. Hill; Pastor Edward Frederick Cole to Victoria Mary Kennedy. B2092

WITH CHRIST.

HARROP.—On June 23rd, Ralph Harrop, of Glossop, passed away, aged 56. Funeral conducted by Pastor W. L. Taylor.

McANALLY.—On June 20th, at the Royal Victoria Hospital, Belfast, Adeline McAnally, aged 33. One of the first members of the Elim Church, Lurgan. Funeral conducted by Pastor T. E. Francis, Messrs. F. Carson and W. Uprichard.

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