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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. XIII., No. 40

SEPTEMBER 30, 1932

Twopence

## Autumn's Message

By FRED SCOTT SHEPARD

WHAT BEAUTEOUS CHARM IS HERE!

What change is wrought! As if  
A master-artist's eye had caught  
The tints of golden brown and azure hues  
From Summer's shimmering skies and  
Swiftly had all Nature new-arrayed  
In robes no skill of men could form.

WHAT PEACEFULNESS IS HERE!

The smoky haze which fills the air  
Doth soften glare of sun,  
Gives richness to the varied scenes  
And over all a mellow radiance casts,  
That rests the eye and calms the heart  
And eases life of stress and strain.

WHAT CONFIDENCE IS HERE!

The Autumn harvest rich bespeaks  
God's constant care—unchanging as  
The cycling years—wherein the needs  
Of all His creatures find supply;  
As in the past, so in the days to be  
God's boundless love will overshadow all.

SAVIOUR



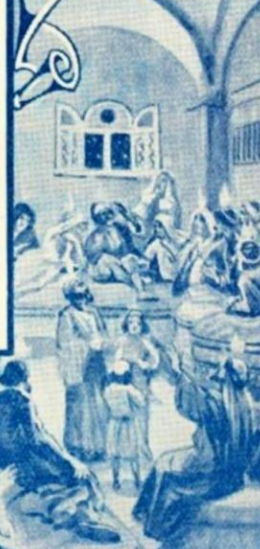
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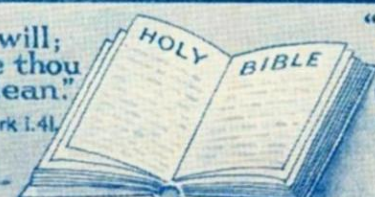
COMING KING



BAPTISER



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



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

September 30, 1932

No. 40

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By Pastor R. TWEED

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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Vol. XIII., No. 40

SEPTEMBER 30, 1932

Fridays, Twopence

## Two Pentecosts

By Pastor P. N. CORRY

THE history of the Church in Jerusalem, as everybody knows, began at the feast of Pentecost, but it is not generally known that the last mention of that Church in the Book of the Acts also took place at a feast of Pentecost. The visit of Paul with the present from the Gentile churches was at the feast of Pentecost (cf. Acts xx. 16 and Acts xxi. 17-29), and between these two feasts a period of not more than thirty years intervened. Contrast the two narratives and you get a shock.

At the first Pentecost of the Church in Jerusalem power ruled and filled every heart. At the last Pentecost mentioned we find

### JEWISH PREJUDICE

had taken its place, and those who then had been all out for God and the Gospel were now more concerned with the law and the customs of the Jews. At the first Pentecost they were filled with zeal for the Lord, at the last they were all zealous of the law (Acts xxi. 20). At the first Pentecost, the Holy Spirit descended on but a small number, the 120 believers (Acts i. 15), but their message shook the nation with the good news of Christ; at the last Pentecost they numbered thousands, but their zeal for circumcision moved none. In the first Pentecost their message, "Whosoever shall call upon the Name of the Lord shall be saved" (Acts xi. 21), opened the door of faith to all, in the last Pentecost they were only concerned about themselves, and said, "As concerning the Gentiles we have written to them," and that was their final word. In the first Pentecost there was oneness in the Spirit (Acts xi. 39), in the last the Gentiles were kept very much at a distance. In the first Pentecost they were moved with the power of a new life, in the last they were petrified by the system and symbols of the Old Covenant. Zeal for the law, the customs, and the ritual had taken the place of love for the Lord, and instead of zeal for the Gospel you hear of riot to uphold the old order.

It is a shock, is it not? How could that first Pentecost degenerate into the formality of the last in so short a time? Nor does it help to draw attention to these things unless there is some message for our own hearts, some warning of danger to be avoided, some

exhortation to repeat the first Pentecost without the failure of the last. The human heart is always prone to allow things to become ordinary and common. The fairest flower can become as ordinary as a daisy, the finest music become "that row," the greatest orator become that "gasbag," and the most soul-stirring service cease to move. Isaiah vi. warns us that ears have a human habit of becoming deaf, eyes of closing, hearts of growing hard, senses quickly deaden or adapt themselves to anything new, and unless we take great care, we can "become used to Pentecost." It is easy to

### BEGIN IN THE SPIRIT

and then go on to seek perfection in the flesh (Gal. iii. 3). The unusual may become common, the power seem but ordinary grace, and the Gospel sound as but the rattling of a tin can. Such has been the history of the Church through all ages. Jerusalem in Acts xxi. was but a foretaste of Ephesus leaving her first love, or Laodicea becoming lukewarm. The results might be different, but the disease was the same, and the failure arose from a like cause. Has not such been the sad history of every reformation and revival throughout the history of the Church? It matters not whether it is in church, denomination, mission hall, or in the individual heart, we are always in danger, like the church at Jerusalem, of gradually substituting the second Pentecost for the first.

How is it possible to avoid this danger? How can we conquer such an ordinary human failure? How live always in the power of Pentecost? How? The history of man and of the Church cries out for an answer. Perhaps you also feel the ravages of this human failing in your own Christian life. Prayer has lost its freshness, the Christian life becomes humdrum. Power has ceased to move as of old; the Lord's table has become an ordinary service, and, as Timothy, you need to be told to "stir up the gift." The first glow of Pentecost is rapidly becoming like the last.

Firstly, there must be constant daily sacrifice of ourselves to the Lord. He desires our bodies to be a living sacrifice (Rom. xii. 1), our members to be yielded instruments (Rom. vi. 12, 13), and our hearts

to be His temple (I Cor vi 19, 20) The sacrificial fire upon the altar must not be allowed to go out if we are to maintain

### THE SPIRITUAL GLOW

*Secondly*, there must be loyal service and a walk with Him in the light, then the constant cleansing from all that is ordinary and stale will be our portion, and our fellowship with the Lord will grow and intensify, not become stale (I John 1 7) Don't allow your prayers to be one-sided. Make your request, and then ask for His orders. Give the Lord time to talk to you, and be quick to obey His Word. Life becomes an adventure then, but if we don't do what He says, we cannot expect fellowship, and the first glow of Pentecost will soon become the cold ashes of the last

*Thirdly*, do not date experience or practice from any past experience of Pentecost, do not make it a date in the past, but a constant experience every day. Go on in the strength of the command contained in Ephesians v 18, and "be being filled with the Spirit" all the time. Pentecost No 1 should be the starting place of spiritual abandonment to God, and anything less than fulness after that is coming short of the pattern. Many of us have come precious near to the second Pentecost of paralysis because we have not practised this constant sacrifice, obedience, and infilling. It is not a theory but a life, not a doctrine to be understood, but an experience to be enjoyed, not a human possibility but a Divine reality—living always in the Fire.

## The Model Christian

### Talk No. XX.—The Gift of Prophecy

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

**I**N I Corinthians xii 10 occur the words, "To another prophecy." In these simple words an amazing gift is indicated—a gift whereby finite man speaks forth the words of the infinite God. 1 *What is the gift of prophecy?*

The word *prophecy* simply means inspired utterance. To speak in prophecy is to speak out with human lips the thoughts and knowledge that God is expressing.

#### THROUGH THE HUMAN SPIRIT

In II Peter 1 21 we have these words

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

The Greek word here translated "moved" is variously rendered in the New Testament. It is rendered "rushing" in Acts 11 2. There it is declared that at the time of the outpouring of the Spirit at Pentecost there came a sound from heaven as of a *rushing mighty wind*.

In Acts xxvii 17 the same word is translated "driven." "They strake sail, and so were driven."

It gives to us the thought of the sails of a ship being filled with a powerful wind, and the ship being carried along at the will of that wind. Such is prophecy. It is the breath of God coming upon man in such power that, yielding to it, man is driven to speak forth the words of God.

In prophecy God does not speak through the mind of man, but through his spirit. The mind however is not inactive. It takes a *permissive* attitude. It realises that God is speaking through the spirit, and quietly permits that utterance to continue. Instead of the mind taking an expressive part it simply takes a permissive part. Those who are being moved to prophecy are able to listen with their mind to the words that are being expressed through their spirits, and are blessed in the same way as other hearers.

Prophecy is either the act of

- (a) God speaking *through* man, or
- (b) God speaking *to* and *through* man

In the first place the thoughts of God rise or bubble up through the speaker. In the second place

#### THE SPEAKER HEARS GOD'S VOICE

or sees a vision, and is inspired to speak forth that which he hears and sees. Prophecy may be (a) *expression* only, or (b) *revelation* and *expression*. One may have revelation, without it being prophecy, because there is no expression. But prophecy always includes expression. It is the expression of God's thought or knowledge concerning the past, the present, and the future.

To distinguish between the teacher and the prophet may help us to understand a little more. The inspired teacher teaches to another that which under the guidance of God he has been taught. A teacher receives truth to the mind which passes to his spirit, and is taught out again from his spirit through his mind to others. But a prophet speaks forth *that which he has not been taught*. A prophet receives truth directly in the spirit, and speaks it out without the active use of the mind, but with the quiet permission thereof.

#### 2 *The use of prophecy*

Broadly speaking the use of prophecy is to fulfil the will of God. But the will of God for the use of prophecy somewhat varies in different circumstances. In the Old Testament prophecy was used to reveal the future, stir up concerning the present, and apply the truths of the past. It was used largely for the completion of the Old Testament. In the New Testament the power of prophecy was also used for the completion of the New Testament. But there was much prophecy that was never embodied in the Scriptures. It had its place in local meetings and for local purposes, but it was not part of the permanent record left in the Bible.

#### THE USE OF PROPHECY

in the circle of the Church is most clearly set forth in the 14th chapter of the First Epistle to the Corinthians. The finest and clearest verse is the third

There it says, "He that prophesieth speaketh unto men to

- (a) edification,
- (b) exhortation,
- (c) comfort "

It is mistakenly thought that prophecy is mainly used for the revelation of the future. One cannot rule out a future element in prophecy (see Acts xxi: 11), but a study of the prophets and prophecies of the Old Testament will give light upon the gift of prophecy in the New Testament. The Old Testament prophets spoke unto Israel unto edification, exhortation and comfort. To speak unto Israel in such a way sometimes necessitated revelations concerning the future, but on the whole their utterances were such that the thought and knowledge of God were largely revealed upon the past and present, as well as upon the future.

### 3 *The present-day use of prophecy*

There are many who think that the prophetic gift is now in abeyance. They argue that it was only for the period prior to the completion of the New Testament. But they overlook the fact that Scripture says "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (I Cor. xiv. 1). Again it says in the 39th verse of the same chapter, "covet to prophesy." If it had said, "Covet to prophesy, until the written Word is completed," the situation would be different. But it does not say that. It simply leaves it that.

#### THE CHURCH OF CHRIST

shall greatly desire prophecy—yea, covet to prophesy.

Then again the fact of prophecy is confirmed by experience. There are those who undoubtedly have the gift. As they wait upon God the gift of prophecy operates in them, and messages gush out from the depths of their spirit—messages which bring great blessing, and turn a heavy meeting into one of great spiritual power and fervour. Prophecy waters the written Word. Nature is very lovely on hot summer days, but frequently the continued heat robs it of its freshness. Then a shower of rain will restore the freshness of nature. Prophecy is like that shower of rain. Prophecy brings freshness to the written Word. There may be even in our day infrequent times when prophetic utterance reveals forthcoming events. There seem to have been a few outstanding proofs of this. But usually the use of the prophetic gift takes the written Word of God and clothes it with living power, as with language far beyond the powers of the speaker the truths of Scripture are clothed in.

#### NEW BEAUTY AND UNCTION

The great need to-day is not for less of the prophetic gift, but more of it. Certainly we should covet to prophesy. Certainly we should seek collectively and individually for more and more of this wonderful ministry.

### 4 *The abuse of prophecy*

There is indeed need for more prophecy, but—let it be well-noted—it must be real prophecy. Scripture makes three things plain concerning prophecy.

(a) There may be apparent prophecy, which is simply the utterance of the mind and heart of man. In the Old Testament God strongly denounced self-prophecy. Ezekiel xiii. 2 says, "Son of man, prophesy against the prophets of Israel that prophesy out of their own hearts."

Such is one of the great dangers to-day. Persons who have heard real prophecy, and who feel deeply upon some subject, may use a form of speech which on the surface sounds very much like real prophecy. Yet it may be only out of their own hearts.

A similar, and yet more subtle danger, comes to those who have the real gift of prophecy. Through the use of prophecy a natural reserve in speaking has been broken down and then, if they feel deeply on any subject, they may delude themselves into thinking that their strong feeling is prophecy, and consequently speak their own thoughts forth in a prophetic manner. Anyone who has a natural flow of speech can closely imitate prophetic utterance.

(b) *There can be pure prophecy.* The gift of prophecy if rightly used is bound to be pure, for true prophecy is nothing less than the expression of the thought and knowledge of God.

(c) *There can be a mixture of prophecy—pure prophecy and mind prophecy.* That such may be the case is very clearly proved in I Corinthians xiv. 29, where it says, "Let the prophets speak two or three, and let the other judge." Pure prophecy is not open to judgment. We cannot judge the word of God. But Paul's language clearly shews that even with those who have the gift of prophecy their own minds may so easily enter into it that those listening are to

#### JUDGE THE CORRECTNESS

of the messages. Just as we are to judge whether a teacher teaches complete truth by comparison with the written Word of God, so we are to judge whether one who has the gift of prophecy is speaking forth complete truth, by comparison with the written Word of God.

For this cause it is quite clear that the prophetic word must never be put before the Scriptures. We may judge prophetic utterances, but we may not judge the written Word. Prophecy may through the intrusion of the mind be fallible in some points. But the Bible is infallible.

Neither should the prophetic gift be sought for individual guidance. There may indeed have been exceptional occasions when individual guidance was given through prophecy, but exceptional happenings should never be adopted as principles. Extremists frequently turn exceptional happenings into principles and the result is much delusion and failure. It is the privilege of each one of us to be individually led by the Spirit of God.

### 5 *Degrees in prophecy*

There can be degrees in prophecy. Sometimes it is quite clear when one is speaking by the use of the prophetic gift, but at other times it is not so clear. It is sometimes asked if preaching is prophecy? Our present form of preaching seems, ideally, to be a combination of the teaching gift and the prophetic gift.

The combination of the teaching gift and the prophetic gift makes

### AN IDEAL SERMON.

Teaching—the use of the gift of knowledge—is brought about by searching the Scriptures, and under the leading of God classifying that which we study. Prophecy is the unction that comes upon one and clothes the truths of God in such beautiful and forceful language that the hearers are forced to admit that they have been listening to a God-given message. If preaching is looked upon as the combination of the teaching and prophetic gift it gives a wonderful impetus to the preacher not only to study his message, but also to rely upon God for that "extra" at the time of delivery which will carry home the message with indescribable power.

#### 6 The final word

There is nothing wrong with the gift of prophecy. It is a marvellous gift, one to be desired above all

others. The trouble is with the abuse of the gift. If the Devil cannot hide a truth he will seek to get us to abuse it. But abuse should never turn us away from the proper use. We are definitely exhorted, "Despise not prophesyings." That is the negative side. The positive side is to covet prophecy. The 14th chapter of I Corinthians is very clear. It should be studied very carefully. The prayerful and obedient study of that chapter will not leave any one in doubt concerning the fact of the gift, and also the care with which it should be exercised.

Shall we close this talk by prayerfully saying together

Come, Holy Ghost, our hearts inspire  
Let us Thine influence prove,  
Source of the old prophetic fire,  
Fountain of light and love

Come, Holy Ghost, our spirits move,  
To utter forth Thy mind,  
That we may through Thee, heav'nly Dove,  
New zeal and blessing find



MRS. NEVILLE

## Still Healed after Five Years

It is with great joy I testify to what the Lord has done for me.

For two years I had lost the power of my right leg. When I walked I had to drag it after me. When I put my boot on, it became a dead weight. The leg became thin and wasted. I had consulted many doctors and tried many remedies, but there was no change, I was getting worse. I also suffered with catarrh of the stomach. I was a Christian worker for seven years in a mission, and I thought I would have to give it up, as many a time I was unable to walk.

I saw the announcement of Principal George Jeffreys' Revival and Healing Campaign in the St. Mungo Hall, Glasgow. I decided to go to the afternoon meeting, and went to the platform to be prayed for. When the Principal anointed me the power of the Lord fell upon me. I was free from the awful pain in my stomach. My leg was completely healed. I went home on foot, walking up one of the steepest streets in the centre of Glasgow. The Lord had healed me. It is now five years since the Lord healed me. To God be all the glory.—MRS NEVILLE,

## Sophie and Her God

Told by MARK PRENTISS; Recorded by DORA MILLER

*Mr Prentiss, an American business man, was in charge of the evacuation of refugees from Smyrna. His remarkable account of the faith of a little child was made a great blessing to a Pentecostal couple who were passing through a sore and long-continued trial. Though well acquainted with Sophie's God, their hearts were often encouraged by her triumphant expression, "God is bigger than all the Turks!"*

IT was the night of the third day of the fire. We were standing on the quay, a huddled group of Americans, trying to direct the groaning, seething mass of humanity round about us. I had climbed on the chassis of a burned Standard Oil truck to get out of the mass of people who seemed literally pushing us into the sea.

No words can picture the pandemonium, the relentless, hopeless unremitting effort of the fear-

maddened crowd to get somewhere, anywhere out of the pursuing hell of fire and away from the fear of the Turk.

One of the bluejackets beside the truck called out "Mr Prentiss, give me your hand! They've caught me, I can't get loose and they're going to break my back." I got down to try to pull him out of the maelstrom of human beings, and as I gave him one hand I felt another small one slip into my other one. After three days and nights of having your clothes

clawed, held, torn even, by humans begging for their lives, one more or less didn't mean much. And yet there was something so warm and tender, so intensely alive and human, that I turned to find its owner.

There she stood, not over ten or eleven, and most remarkable of all in that dread scene, with a smile on her face. I had seen every emotion of sorrow and despair depicted on human features those three days. I was almost stunned. It had been such an eternity of horror that this child's smile seemed like a forgotten bit of the joy of life which I could remember only with a struggle. And then she spoke. And in English! It was almost

#### MORE THAN I COULD BEAR

Trying to direct this crowd of despairing people, everywhere a babel of Turkish, Greek, Armenian, and then this child's voice in my own tongue! It seemed like an angel's. But her words were even more surprising. "I'm so glad you are here. I won't be afraid any more now. He said you would come."

It was no use waiting to find out just what these remarks meant. It took fully half an hour to worm the thin little figure out of the pressing mass of humans to a place of comparative safety from trampling feet. Shortly after midnight it was possible to get her through a doorway into comparative quiet and safety.

As I carried the child through the crowd her words of two hours before repeated themselves. "I won't be afraid any more. He said you would come."

"So you were expecting me, were you?"

"Oh, yes. He told me."

"He told you? Who did?"

"God did."

In all the mixed emotions of the hour I thought I had not heard aright, and repeated my question, and in that same casual tone, reporting the conversation of a beloved and intimate Comrade, the answer came, "God did."

"You see," she explained, "after I lost mother and baby sister I began to be afraid. There were so many people, and if any one fell they walked on him, and it was cold and dark, and I was hungry, and I was scared. So I prayed to God, and asked Him to come quickly and help me. But He told me He was awfully busy. There were so many people in trouble who wanted to talk to Him that He couldn't get away. He was so busy. But then He told me He would send somebody, and here you are, and so now I know it's all right!"

It gave me an indescribable thrill.

To a plain business man, used to the ordinary experiences of everyday life, this friendly familiarity with the Divine seemed wonderful. The poise and quiet assurance of all being well, in the face of uncontrolled fear and anguish all about, made the whole incident more amazing.

She said her name was

#### SOPHIE SERAFIM,

and that she had been born in America. A year before, with her family, she had gone back to a little town in Asia Minor. This migration had changed many things for Sophie, but not her God.

As I left her I promised to be back in a few moments to take her to a place to sleep, but it was near daylight before the course of events permitted my return. Coming back I wondered if Sophie would be there, or if she would have wandered away. Snuggled up in the door, she waited.

The sailors who had been assigned to shore duty had just brought a pot of coffee and some food from the destroyer for mess. After having had her breakfast, Sophie asked me if I was ready to start to find her mother. The father, a rich Greek from the interior, had brought his family to Smyrna with the retreating Greek army. Five days before he had been seized by the Turks. Then the fire had started, and two days later the mother, Sophie, and baby sister had been driven down to the quay for safety. In the crowd they had become separated, and the child had been wandering alone for two days and nights. The calm assurance with which Sophie spoke of finding them, as if we had only to walk half-way down one block of a quiet street, brought a choke in my throat, even though I may be considered a fairly hardened realist.

Sophie and her good English and perfect Greek could act as interpreter. It was only reasonable to take the child with me. She would be of real assistance to me, and there was no need to bring to her before it was necessary the realisation that she would probably never see her family again. I tried to tell her as we walked along of the number of people that were wandering about, and of how difficult the search would be, but

#### SHE ONLY SMILED SWEETLY

and said, "But God said you would find them. Don't worry about it. *You and God can do anything.*"

I had never thought of myself coupled with Deity, but I was to hear the phrase many times in the next week, and to remember it for the rest of my life.

During the morning we covered a mile along the quay through such a mass of desolate humanity as you never saw. Shortly before noon I was amazed to have Sophie pull my sleeve. "There they are, my mother and sister!" And coming toward us I saw a grief-crazed woman carrying a baby, hysterical with joy at this miracle of her regained daughter, in the intimate guardianship of an "Americano." It was Sophie who calmed her mother, who explained that God had promised her that He would bring them all together again.

When we had the family with several hundred women and children safely conveyed to a building which was to serve as a refuge until such time as we were able to evacuate them, I was prepared for Sophie's suggestion that her father was next.

I took his name, and at my next interview with Haaki Bey, the Turkish Commander, who was co-operating with us in delivering into our hands his enemy, I asked for the man. His name and record were looked up, and with a guide and page who called out his name I was taken down into the bullpen where about 5,000 prisoners were confined. There was no answer to our paging, and I went back



with disappointed heart to tell Sophie that our efforts had been in vain. For the next three days this was a regular part of my schedule, but to no avail.

Then Sophie came to me with a simple logical explanation of our failure, which in the stress of events had not occurred to me. She said, "My father may just be :

#### AFRAID TO ANSWER.

He may not know that God has sent you to deliver him. Let me go with you." So down into that mass of humanity we went. They put her up on a platform where she could look over the prisoners, and by some small miracle, considering the number of them and the sameness of their misery, she recognised him. He was conducted to the commandant's office. There we were shewn his record and the sentence of death by court-martial. He had not been executed merely because his turn had not come. Knowing the answer in advance I begged the commandant to deliver this condemned man to me. It was with every appearance of regret that he refused my request. My heart was heavy as I went out to the motor-car to report my failure to Sophie. Instead of the despair I had anticipated, Sophie, putting her hand in mine with her usual smile, said, "Don't you worry. Don't you know that the Turks can't hurt my father? Why, God is bigger than all the Turks! They can't hurt him." And so, ashamed before her faith, I was quiet.

When the military governor arrived I made another unsuccessful attempt. Finally Nour-ed-din, the most powerful man of his country next to Mustapha Kemal, arrived in Smyrna. I prayed an audience and was received by this great man. I asked him for the prisoner. "Is he an American? A naturalised citizen? Has he any claim upon you?" I could only answer in the negative. "He is a Greek, the father of a little child who has a God, a real God, your excellency. He is not your God. He has promised this child that her father shall be saved. Can you arrange it?"

Then Nour-ed-din, by skilful questions, brought out the whole story. With his hand on his heart he said, "You break my heart. There is no other thing I would refuse you. But this is

#### NOT AN AFFAIR OF THE HEART

This is war. I have many thousands of Turkish children who will never again see their fathers. It is with a breaking heart that I must refuse you. Sentence of death has been passed on this man who will be executed to-morrow morning."

"Is that final, your excellency?"

"I regret that it must be so."

"I cannot blame you. I have seen the records of the case. You may have executed 10,000 Greeks, and will probably kill another 50,000 before this is over. This one Greek will mean little to you, but it is everything in the faith of this child. Powerful as you are, your excellency, and humble as I am, the time might come when you would need a friend in America. If

you can find clemency possible, I can assure you my appreciation, little as it may mean."

"I must tell you no, though my heart breaks."

So I left him attempting to comfort Sophie. It was a chance: it was playing to lose, and I was desperate. He said he would see what could be done.

The next morning a captain of Turkish infantry with half a dozen soldiers brought John Serafim down to the American refugee house where we were living. At the suggestion of this officer, six sailors of the United States destroyer *Edsall*, under command of Captain Haley Powell, formed

#### A HOLLOW SQUARE

around Sophie, her mother and father and the baby sister, and escorted them to the quay. Here Turks and Americans stood at full salute as the naval launch carried the party out to the boat which was to take them away. The story had spread among our group, and as the boat left shore we were caught up in the rush of a good American cheer from the ship for Sophie, and the proving of her faith.

I thought, naturally, that I had seen the last of Sophie, but coincidence had one more trick up its sleeve. I stayed there about three weeks, then went to Constantinople, and thence to Athens, where we had settled thousands of refugees. The Greek officials there wanted to shew some appreciation to America for what had been done. Accordingly they single me out for a little ceremony. We went out to one of the camps where there were some 30,000 or 40,000 refugees. When I got out of the car, who should run up to me out of the crowd but Sophie! She came up, stood on her tiptoes, and threw her arms around my neck.

I confess I cried. Out of all those weeks of horror it was the first time, but I blubbered. As her arms went round my neck she said, "I knew you'd come to-day—God said you would!"

"Sophie, what did you say?"

"Why, last night I prayed to God because we haven't had much to eat for three or four days and the people were getting very hungry and unhappy. They all know about you, and asked me to pray to God to send you back, so last night I asked Him and He said you'd be here to-day."

Isn't it a paradox that a man must go from a Christian country to Turkey to find a real God—one that functions?

Fortunately, or providentially, American supplies had arrived, and I could once more fulfil Sophie's idea and ideal of God's messenger. As she said goodbye she added, "I'll see you in America. I've told God how much I want to go. People are so much happier in America. They think about doing nice things for other people and that makes them happy too."

May God grant this prayer also!

#### ANONYMOUS GIFTS.

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Free Literature Distribution Fund F (Birmingham), £3

# FAMILY ALTAR



## The Scripture Union Daily Portions · Meditations by PERCY G. PARKER.

**Sunday, Oct. 2nd** Matt xxvii 11-26

"Now they had then a notable prisoner, called Barabbas" (verse 16)

Barabbas was notable for evil Jesus was notable for good One robbed man and God The other loved man and God Israel made their choice—and chose Barabbas We have made our choice—and chosen Jesus Do we regret it? A thousand times "No" The soul that has once seen Christ is spoiled for the world Once see His face and none other can ever take its place We have seen the face of Jesus, tell us naught of aught beside We are satisfied with Him Wonderful, wonderful Jesus, is our cry He has indeed planted a song in our hearts A song that will never die Look unto Him, this morning Look not upon the falling and dying leaves of autumn Look upon the Christ who never dies

**Monday, Oct 3rd.** Matt xxvii 27-44

"Then were there two thieves crucified with Him" (verse 38)

From one standpoint it would have been better if those two thieves had been two of the twelve disciples It would have been better if the disciples had not forsaken Him and fled Then almost certainly not thieves but disciples would have shared the crosses Maybe, if Peter had not denied with oaths and curses, he would have been on the right hand cross Maybe if John had clung to Christ when the Judas crowd arrested the Lord that he would have been on the left-hand cross Yes, in some ways, it would have been better if they had been faithful unto death Yet, from another standpoint how immensely we should have lost if those thieves had not been crucified with Christ! Now we know that the worst of the worst can turn to the Saviour with their last breathings, and as they breathe out their penitence the Lord will say, "This day shalt thou be with Me in Paradise"

**Tuesday, Oct 4th** Matt xxvii 45-56

"Now from the sixth hour there was darkness over all the land unto the ninth hour" (verse 45)

Three hours of darkness! Yes, three hours of terrible darkness in order that we may have an eternity of glorious light Our light has come from that darkness In the midst of that appalling darkness an awful tragedy took place The Light of the World passed into the thick darkness of atoning suffering in order that we may pass into the eternal light of a nightless day The thick darkness gathered round our Lord's soul, and nature felt the darkness too The sun ceased to shine, birds ceased to sing, God ceased to smile while atonement was made But soon the sun shone again the

birds sang again, God smiled again The night of condemnation had passed the day of redemption had dawned The value of that three hours' darkness ransomed the world

**Wednesday, Oct. 5th** Matt xxvii 57-66

"There came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple" (verse 57)

Joseph was rich! Yet he was a disciple! How hardly shall a rich man enter into the kingdom of heaven! Yes it is hard, but not impossible—for with God all things are possible Joseph was one of the impossibilities that God made possible He was rich but his riches were nothing to him They were consecrated riches If the Lord had need of them they were there for Him to use A rich man can be a vast blessing if his cry is, "Naught that I have my own I call, I hold it for the Giver" Money-making is only worth while if we make it in God's way for God's service We must not despise the rich We must pray that they and their wealth may be converted At the same time if we expect others to be faithful with their pounds we must be faithful with our pennies

**Thursday, Oct 6th** Matt xxviii 1-10

"Jesus said unto them, Be not afraid" (verse 10)

Again and again the Lord had to exhort His disciples not to be afraid They were just the same as we are Despite all the miracles of those days the frailty of their own hearts was frequently revealed as exceptional circumstances arose It is the same with us Despite our salvation, despite the miracles of guidance and blessing that come to our lives, we quickly give way to fear Yet, perfect love casteth out fear! Oh, to be so perfect in love that fear never arises! We are always afraid lest the Divine love and power will fail us We are afraid lest in some way or other the Lord will forget us But if He never forgets a sparrow surely He will not forget us The risen Christ is always leading us forward to some Galilee in the future Cast fear aside and follow On the road of faith there are no paving stones of fear

**Friday, Oct 7th** Matt xxviii 11-26

"So they took the money and did as they were taught" (verse 15)

Never be bought with money Never allow a few pounds to rob you of the riches of eternity Most of us come to times in our lives when we can obtain money by yielding our principles The world will sometimes pay generously in order to make a person tell a lie But truth is better than gold A contented

heart is better than a big banking account A two-roomed cottage and truth is better than a palace and deception Better lose heavily and be truthful than gain greatly and be dishonest Sooner or later honesty wins Honesty is the best policy on earth—it is the only policy for eternity

**Saturday, Oct 8th.** I Sam i 1-18

She was in bitterness of soul, and prayed unto the Lord" (verse 10)

Disappointment quickly leads to bitterness—especially when that disappointment recurs again and again A brave smile meets the first disappointment But the real test is at the twentieth or thirtieth disappointment Continued disappointment sometimes wears down the finest spirit There is always a solution, however, for the soul that is feeling the bitterness of disappointment That solution is found in doing what Hannah did She prayed unto the Lord Are you feeling disappointed this morning? Are you tempted to bitterness Then pray! Cry unto the Lord for deliverance God can make every bitter Marah sweet Bitterness and prayer cannot live together So pray

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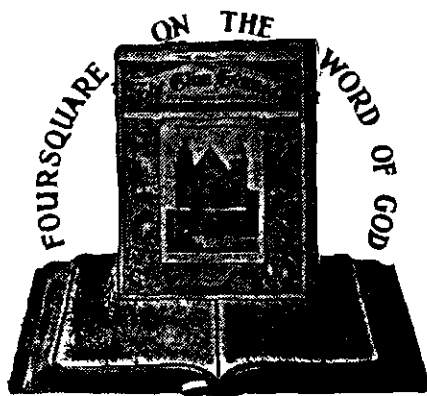
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## EDITORIAL

### Autumn Opportunities.

AUTUMN is upon us once more. How quickly the seasons come and go! Each season has its charm—and each season has its opportunities. Autumn gives us special *in-door* opportunities. The shorter days and longer evenings open the way for extra study and indoor service.

Many churches will be arranging evangelistic meetings. The value of such meetings does not simply lie in the meetings themselves, but in the preparation beforehand and the consolidation afterwards. For mission services much prayer is necessary and also much effort. In united prayer meetings for blessing upon the coming evangelistic effort many a lukewarm church has been brought back to zeal and unity. Prayer brings blessing to the pray-ers as well as to those for whom prayer is offered. Let us pray much, and let us also work much. House-to-house visitation, with suitable tracts and bills, causes the neighbourhood to think upon eternal things.

The Elim Crusaders will have real opportunities for shewing the crusading spirit. To them will come fine opportunities for an offensive against the forces of darkness. To hold meetings inside is not sufficient, there should be prayerful and combined attack upon the neighbourhood for God.

God is willing to shew us opportunities, if we are ready to take them. Do not let us passively wait for service, but let us actively ask God for it.

### Bible Study.

THE autumn will also give us valuable opportunities for Bible study. The combination of study and practical service is essential for a healthy Christian life. There must be intake if there is to be out-flow. We must be taught if we are to teach. If we are not fed ourselves we shall soon lose the necessary strength for feeding others.

The study of the Bible is essential if we are to be the best soldiers for God. The Word of God is the sword of the Spirit. Let us put on our sword. The Word of God and the work of God are inseparable.

Many have taken, and are taking, advantage of the Elim Bible College Correspondence School. Our School enables one to study the Bible book by book and topic by topic. By "apt alliteration's artful aid," the studies are simplified, so that bad memories are greatly assisted.

We should like to see many more taking the correspondence studies. The Secretary of the School will gladly send all particulars if addressed to Elim Woodlands, Clarence Road, Clapham Park, London, S W 4.

### Faith.

When faith begins, anxiety ends; where anxiety begins faith ends. Ponder these words of the Lord Jesus, "Only believe." As long as we are able to trust in God, holding fast in heart, that He is able and willing to help those who rest on the Lord Jesus for salvation, in all matters which are for His glory and their good, the heart remains calm and peaceful. It is only when we practically let go faith in His power or His love, that we lose our peace and become troubled. This very day I am in great trial in connection with the work in which I am engaged; yet my soul was calmed and quieted by the remembrance of God's power and love; and I said to myself this morning "As David encouraged himself in Jehovah his God, when he returned to Ziklag, so will I encourage myself in God"; and the result was peace of soul. It is the very time for faith to work when sight ceases; the greater the difficulties, the easier for faith. As long as there remain certain natural prospects, faith does not get on as easily as when all natural prospects fail.—George Muller

Faith gives reality to the Gospel.



# The Marvellous Voyage of the 'Woodhouse'

By L. V. HODGKIN

*The following is taken from Robert Fowler's own account "A true relation of the voyage undertaken by me, Robert Fowler, with my small vessel called the Woodhouse, but performed by the Lord like as He did Noah's ark, wherein He shut up a few righteous persons and landed them safe, even at the hill Ararat," published in the History of the Society of Friends in America. The scenes on Bridlington Quay and in London are not strictly historical, but are inferred by the author from the account—ED.*

**M**ASTER ROBERT FOWLER of Burlington was a well-known figure in all the fishing towns and villages along the Yorkshire coast in the year of grace 1657. A man of substance was he, a master mariner, well skilled in his craft; building his own ships and sailing them withal, and never to be turned back from an adventurous voyage. Many fine vessels he had, sailing over the broad waters, taking the Yorkshire cargoes of wool and hides to distant lands, and bringing back foreign goods in exchange, to be sold again at a profit on his return to

## OLD ENGLAND'S SHORES.

Thus up and down the Yorkshire coast men spoke and thought highly of Master Robert Fowler's judgment in all matters pertaining to the sea. On land, too, he seemed prudent and skilful, though some folks looked at him askance of late years, since he had joined himself to that strange and perverse people known as the Quakers.

Yet, in spite of what his neighbours considered his new-fangled religion, Master Robert Fowler was prospering in all his worldly affairs. Even now on the sunny day when our story opens, he was hard at work putting the last touches to a new boat of graceful proportions and gallant curves, that bade fair to be a yet more notable seafarer than any of her distant sisters.

Why then did Master Robert Fowler pause more than once in his work to heave a deep sigh, and throw down his tools almost pettishly? Why did he suddenly put his fingers in his ears as if to shut out an unwelcome sound, resuming his work thereafter with double speed? No one was speaking to him. The mid-day air was very still. The haze that often broods over the north-east coast veiled the horizon. Sea and sky melted into one another till it was impossible to say where earth ended and heaven began. An unwonted silence reigned even on Burlington Quay. No sound was to be heard save for the tap, tap, tap of Master Robert Fowler's hammer.

Again he dropped his tools. Again he looked up to the sky, as if he were listening to the voice of

## AN UNSEEN PERSON

Someone was truly speaking to him, though no faintest sound vibrated on the air. His inward ear heard clearly these words—

*"Thou hast her not for nothing"*

His eyes travelled proudly over the nearly completed vessel. Every one of her swelling curves he knew by heart, had learned to know and love through long months of toil. How still she lay, the beauty,

still as a bird, poising on the sea. Ah! but the day was coming when she would spread her wings and skim over the ocean, buoyant and dainty as one of the terns, those sea-swallows that with their sharp white wings even now were hovering round her. Built for use she was too, not merely to take the eye. Although small of size more bales of goods could be stowed away under her shapely decks than in many another larger clumsier vessel. Who should know this better than Robert, her maker, who had planned it all?

For what had he planned her?

Was it for the voyage to the Eastern Mediterranean that had been the desire of his heart for many years? How well he knew it, that voyage he had never made! Down the Channel he would go, past Ushant and safely across the Bay. Then, when Finisterre had dropped to leeward, it would be but a few days' sail along the pleasant coasts of Portugal till Gibraltar was reached. And then, heigh ho! for a fair voyage in the summer season, week after week over a calm blue sea to the land-locked harbour where flat-roofed, white-walled houses, stately palm-trees, rosy domes and minarets, mirrored in the still water, gazed down at their own reflections.

Was the *Woodhouse* for this?

He had planned her for

## THIS DREAM VOYAGE.

Why then came that other Voice in his heart directly he began to build "*Fashion thee a ship for the service of truth!*" And now that she was nearly completed, why did the Voice grow daily more insistent, giving ever clearer directions?

What a bird she was! His own bird of the sea, his beautiful *Woodhouse!* So thought Master Fowler. But then again came the insistent Voice within, speaking yet more clearly and distinctly than ever before. "*Thou hast her not for nothing.*"

The vision of his sea-swallow, her white wings gleaming in the sun as she dropped anchor in that still harbour, the vision of the white and rose-coloured city stretched like an encircling arm around the turquoise waters,—these dreams faded relentlessly from his sight. Instead he saw the *Woodhouse* beating up wearily against a bleak and rugged shore on which grey waves were breaking. Angry, white teeth those giant breakers shewed, teeth that would grind a dainty boat to pieces with no more compunction than a dog who snaps at a fly. Must he take her there? A vision of that inhospitable shore was constantly with him as he worked. "New England was presented before him." Day after day he drove the thought from him. Night after night it returned

"Thou hast her not for nothing She is needed for the service of Truth" Master Robert Fowler grew lean and wan with inward struggle, but yield his will he could not, yet disobey the Voice he did not dare When his wife and children asked what ailed him he answered not, or gave a surly reply Truth to tell, he

#### AVOIDED THEIR COMPANY

all he could,—and yet a look was in his eyes when they did not notice as if he had never before felt them half so dear. At length the long-expected day arrived when the completed vessel sailed graciously out to sea But there was no gaiety on board, as there had been when her sister ships had departed. No cargo had she No farewells were said Master Robert Fowler stole aboard when all beside were sleeping The *Woodhouse* slipped from the grey harbour into the grey sea, noiselessly as a bird None of the crew knew what ailed the master, nor why his door was locked for long hours thereafter, until the Yorkshire coast first drew dim, and then faded from the horizon He would not even tell them whither the vessel was bound "Keep a straight course, come back at four bells, and then I will direct you," was all his answer, when the mate knocked at his door for orders

But within the cabin a man was wrestling with himself upon his knees, till at last in agony he cried "E'en take the boat, Lord, an' so Thou wilt, for I have no power to give her Thee Yet truly she is Thine"

At that same hour in London an anxious little company was gathered in a house at the back side of Thomas Apostles Church, over the door of which swung the well-known sign of the *Fleur de Luce*

The master of the house, Friend Gerard Roberts, a merchant of Watling Street, sat at the top of the table in a small upper room The anxiety on his countenance was reflected in the faces round his board Seven men and four women were there, all soberly clad as befitted ministering Friends They were not eating or drinking, but solemnly

#### SEEKING FOR GUIDANCE

"Can no ship then be found to carry us to the other side? For truly the Lord's Word is as a fire and hammer in me, though in the outward appearance there is no likelihood of getting passage," one Friend was saying

"Ships in plenty there are bound for New England, but ne'er a one that is willing to carry even one Quaker, let alone eleven," Friend Roberts answered "The colonists' new laws are strict, and their punishments are savage I know, Friends, ye are all ready, aye and willing, to suffer in the service of Truth It is not merely the threatened cropping of the ears of every Quaker who sets foot ashore that is the difficulty It is the one hundred pounds fine for every Quaker landed, not levied on the Friends themselves, mind you—that were simple—but on the owner of the boat in which they shall have voyaged This it is that hinders your departure It were not fair to ask a man to run such risk It is not fair

Yet already I have asked many in vain Way doth not open We must needs leave it, and see if the concern abides"

Clear as a bell rose the silvery tones of a young woman Friend, one who had been formerly a serving-maid at Cammsgill Farm "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass Shall not He who setteth a bound to the sea that it shall not pass over, and

#### TAKETH UP THE ISLES

as a very little thing—shall not He be trusted to find a ship for His servants who trust in Him, to enable them to perform His will?" As the clear bell-like tones died away the little company, impelled by a united instinct, sank into a silence in which time passed unnoted Suddenly, at the same moment, a weight seemed to be removed from the hearts of all They clasped hands and separated And at that very moment, although they knew it not, far away on the broad seas, a man, wrestling on his knees in the cabin of his vessel, was saying with bitter tears, "E'en take, Lord, an' so Thou wilt, though I have no power to give her to Thee Yet truly she is Thine" When four bells were sounded on the good ship *Woodhouse*, and a knock came to the door of the cabin as the mate asked for directions, it was in a steady voice that Master Robert Fowler replied from within, "Mark a straight course for London, and after—whithersoever the Lord may direct"

Blithely and gaily henceforward the *Woodhouse* skimmed her way to the mouth of the Thames and dropped anchor at the port of London But as yet Master Robert Fowler knew nothing of the anxious group of Friends waiting to be taken to New England on the service of Truth, five of whom had already been deported thence for the

#### OFFENCE OF BEING QUAKERS,

yet anxious to return and take six others with them Neither did these Friends know anything of Master Robert Fowler, nor of his good ship *Woodhouse*

Yet, though unknown to each other, he and they alike were well known to One Heart, were guided by One Hand, were listening to the directions of One Voice Therefore, though it may seem a strange chance, it was not wonderful really that within a few hours of the arrival of the *Woodhouse* in the Thames Master Robert Fowler and Friend Gerard Roberts met each other face to face in London City Nor was it strange that the ship's captain should be moved to tell the merchant of the exercise of his spirit about his ship In truth all Friends who visited London in those days were wont to unburden themselves of their perplexities to the master of that hospitable house over whose doorway swung the sign of the *Fleur de Luce* Lightly he told it—almost as a jest—the folly of the notion that a vessel of such small tonnage could be needed to face the terrors of the terrible Atlantic Surely a prudent merchant like Friend Roberts would tell him to pay no heed to visions and inner voices, and such like idle notions? But Gerard Roberts did not scoff He listened silently A look of awe stole over his face The first words he uttered were, "It is the Lord's doing and it is marvellous

in our eyes " And at these words Master Robert Fowler's heart sank down, down like lead

Long afterwards, describing the scene, he says " Also when (the vessel) was finished and freighted, she sailed, and contrary to my will, was brought to London, where, speaking touching this matter to Gerárd Roberts and others, they confirmed the matter in behalf of the Lord, that it must be so "

" It must be so " This is the secret of Guidance from that day to this The Inner Voice alone is not always enough for action, the outer need or claim of service alone is not necessarily a call But when the Inner Voice and the outer need come together, then truly the will of the Lord is plain, and " It must be so " "

(Continued in next issue)

# Only Believe

PR

PAUL RADER.



1. Fear not, lit-tle flock, from the cross to the throne, From death in - to  
 2 Fear not, lit-tle flock, He go - eth a - head, You shep- leid se -  
 3 Fear not, lit-tle flock, what - ev - er your lot, He en - tice all -



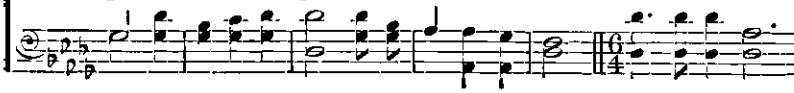
life He went for His own, All pow-er in earth, all pow-er a -  
 lect-eth the path you must tread, The wa-ters of Ma - rah-le's sweeten for  
 rooms, 'the doors be-ing shut, He ne-ver for-sakes, He ne-ver is



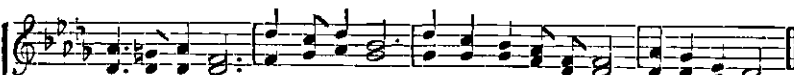
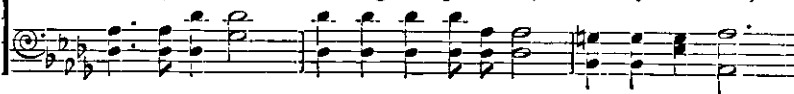
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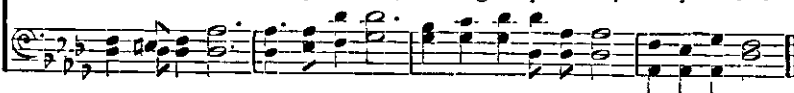
bove, Is gi ven to Him for the flock of His love  
 thee, He drank all the bit - ter in Geth-sem-a - ne } On - ly be - lieve,  
 gone, So count on His pre-sence in darkness and dawn



on - ly be - lieve, All things are pos - si - ble, on - ly be lieve,



On - ly be - lieve, on - ly believe, All things are pos - si - ble, on - ly be - lieve



# Bible Study Helps

## SCRIPTURE READING

(Ezek xxxiii, 1-11, Prov viii, 32-36)

Theme Watch and Wait

1 We are commanded to watch and pray (Mark xiii 33-35)

2 Also not to sleep, but watch (I Thess v 6)

3 We are to watch, endure, work, and prove (II Tim iv 5)

4 We are to continue in prayer (Col iv 2)

5 We are to watch for the Devil (I Peter v 8)

6 Watch, for we know not the hour (Matt xxiv 42)

7 He whom He finds watching, him will He make ruler (Matt xxiv 42-51)

8 Also He will bless (Prov viii 34) Our great commission is to warn

9 We are to warn, comfort and be patient toward a l men (I Thess v 14)

10 We should warn with tears (Acts xx 19, 20, 28-30)

Last of all, II Timothy iv 5 tells us that we are to do the work of an evangelist

## THE SPIRIT-FILLED LIFE.

" Be filled with the Spirit " (Eph v 18)

This is an imperative command to every believer in Jesus Christ

### I Reasons why Christians should be Filled with the Holy Spirit

1 Because it is their spiritual birthright (Acts ii 38, 39)

2 In order to overcome temptation (Luke v 1, Gal v 16)

3 For the endowment of power for service (Acts i 8)

### II Results of Being Filled with the Holy Spirit

1 The Christian will be occupied with spiritual things (Eph v 19)

2 He will have a submissive spirit (Eph v 21)

3 He will be thankful for all things (Lph v 20)

4 He will produce the fruit of the Spirit (Gal v 22)

### III How to Receive the Filling of the Holy Spirit

1 Through faith in Jesus Christ and ob-serving His ordin-ances (Acts ii 38 41 42)

2 Through prayer (Luke xi 13)

3 Through obedience (Acts v 32)

# Fruit from the Branches

## Earnest Endeavour and Gratifying Results—Many Baptisms

### FOURSQUARE EXPERIENCES.

**Ealing** (Mr C Palmer) "There shall be showers of blessing" During the past few weeks the Holy Spirit has been and is still working mightily among the saints meeting in Cranmer Hall, Cranmer Avenue. Whole families have received the Baptism with signs following. The assembly has been deeply enriched with the inspired messages of Mr Palmer. The sick have been prayed for and thanks returned for touches of healing, souls have been won, and some

uplifted and deeply touched by the solemnity of the occasion.

Pastor Fielding delivered a powerful address on Water Baptism. He reminded his hearers how Jesus Himself came to the River Jordan to be baptised of John, and how He told His disciples to go out into all lands and do likewise. He also pointed out that baptism was a symbol of regeneration, the burying of the old life of sin, and rising of a new creature in Jesus Christ. One and all truly felt that God was in their midst. Just be-

### A MISSIONARY VISIT.

**Wood Green.** A recent evening spent at Brook Hall, Brook Road, Mayes Road, was a red-letter day it being the occasion of the third missionary meeting when Miss Ching paid her visit. New members are being added to the little church here. The speaker for this occasion was Miss Mackenzie, who narrated some thrilling experiences of the twenty-five years spent in India. She told that the population of India is larger than the population of North and South America and Africa, and yet there are 800 more missionaries in Africa than in India and the need for prayer and missionary work is very great there now, as India is so unsettled politically.

Mr Packer who led the meeting sympathetically and encouragingly spoke to the box-holders from Matthew xxviii 18-20.

### FRESH ENDEAVOUR

**Croydon** (Pastor P N Corry) The fire of God is still falling at Elm Tabernacle, Stanley Road, setting hearts aflame to know more of Him, and to work for Him more than ever before. Thank God the days of revival are not past, and God is pouring out His Spirit in a marvellous way. Praise God for the Word and the precious promises contained therein. A number of the Croydon saints have been standing on James v 14, and He is not a disappointment, many having been healed by the power of the risen Lord during the last few weeks. One little boy who was a cripple, having had to be carried everywhere, after being prayed for walked upstairs to bed. To God be all the glory.

Pastor Longley recently ministered at Croydon for three weeks when much blessing was experienced, and God blessed his ministry with the salvation of souls.

Pastor Corry has been exhorting the people to be busy "till He come," and to take the fight into the enemy's camp.



Some of the members of the Elm Church meeting in Cranmer Hall, Ealing.

Mr Palmer in the centre of the group

recently received into fellowship "Still there's more to follow."

On a recent Sunday Pastor G H and Mrs Thomas (from Mexico) gave a thrilling account of their great work in that land, which is progressing amidst difficulties. Mr Thomas also referred to their being present in a new assembly. There were only a few assemblies when they left, but now there are nearly thirty in London alone. Mr and Mrs Thomas also rendered in Spanish a duet, "Jesus is my all."

before the candidates were immersed, they had their photos taken by Mr Irving, of Barnsley. Then in the hush of prayer, the candidates came forth. A father, mother, and two sons entered the water together, after which the remainder were immersed one by one by Pastor McAvoy. The baptisms were followed by the singing of a well-known hymn, and prayer brought to a close a remarkable service—"The Barnsley Chronicle."

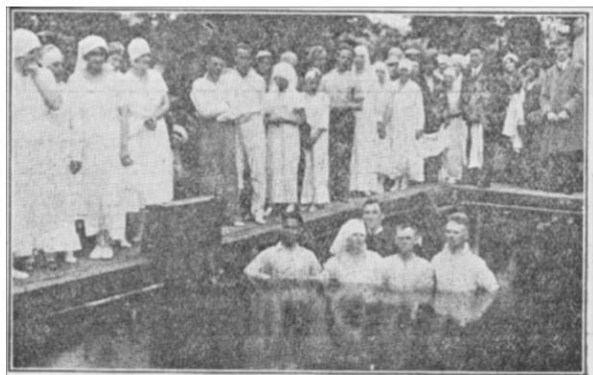
### THIRTY-TWO BAPTISMS

**Barnsley** (Pastor J McAvoy) The second baptismal service in connection with the Elm Foursquare Gospel Church was recently held at Cawthorne. Thirty-two candidates wished to obey Christ's command and were immersed "in the Name of the Father, Son, and Holy Ghost."

In the morning, Pastor Fielding, of Glosop and formerly of Barnsley, announced the opening hymn, and all joined heartily in signing God's praises, after which Pastor McAvoy, minister-in-charge of the Barnsley church, offered a prayer for God's blessing on those who were about to be baptised. All present were

### Baptisms at Barnsley

Pastor McAvoy baptising four members of one family, father, mother, and two sons.



The Crusaders are busy planning new methods of attack, trusting that this coming winter will see many souls snatched from the ranks of the enemy.

The Croydon people do indeed praise God for all the past blessing, but, not content to rest on past experiences, are pressing on for more, knowing that He who has blessed hitherto will bless

### TWENTY BAPTISMS

**Kensington** (Pastor J J Morgan) Revival continues at Kensington Temple, Kensington Park Road. God is honouring His Word week by week in the salvation of many souls. Good congregations continue to gather, all hungry for the Word of Life. Pastor Morgan's studies on the Holy Spirit are leading the saints into the deeper things of God, and giving them strength and encouragement in their love and devotion for the Master.

A great congregation gathered recently at the baptismal service, when Pastor Morgan baptised about twenty candidates. Prior to the immersions a stirring and convincing address was given on the subject Repentance. The commands of God were clearly and unmistakably defined and delivered with a passion which provoked thoughtful and earnest consideration by those outside of Christ. With a clear and definite exposition the Word went forth in Holy Ghost power, and resulted in eleven souls deciding for Christ. The open-air meetings are attracting splendid congregations, and every branch of the Temple work reports progress and victory in their onward march to conquer for Christ.

### PRAYER POWER

**Bath** (Evangelist A J K Magee). The fourth anniversary of the church meeting at the Historic Assembly Rooms, Alfred Street, has come and gone, and all are praising God that Jesus has never failed. Hallelujah!

All were delighted to have Pastor Stoneham the Divisional Superintendent, to minister the Word of God on this occasion, and God richly blessed. It is an inspiration to see the hall filled with people Sunday after Sunday.

In looking back upon four years' work for God we must thank Him for those who have had the charge of the church here. Truly they have exercised God-blessed ministries.

The church is active for the Master, and at every meeting God's power is felt. Converts are being added to the church week after week, and it is delightful to hear these testimonies, concerning the joy of their salvation, and the satisfying power of their newly-found Master. Praise His Name.

It has become necessary to hold the prayer and Crusader meetings in the large hall, the usual room being too small to accommodate the numbers attending.

The saints are proving that prayer is the source of all blessing, and certainly here are holding on to God to bless this corner of His vineyard during the coming days, as He has blessed in the past.

### STEADY WORK.

**Guernsey** (Evangelist J Tetchner). The saints meeting at the Vazon Mission Hall, Castel, though disconnected from the mainland, are not disconnected from proving His felt presence in the midst. Of late the assembly has been highly favoured. Since the arrival of Mr Tetchner God has wonderfully led in the exposition of the Word, bringing the church to a place of proving that the yielded life means a life of joy and blessing in Christ.

Of late the Thursday evening studies have been on the subject of the Incarnation, proving how this event was wonderfully foretold and fulfilled, as narrated in the New Testament. Truly hearts have been turned to know more about the living God. For these last six or seven weeks on Tuesday evenings, five minutes of the prayer meeting are spent with a short message from the Pastor on John xiv 14. Blessed times are also experienced at the breaking of bread—real times of refreshing for hungry souls.

The assembly has been favoured by the occasional ministry of Pastor H T Stoneham, and also of other visiting pastors. The saints at Guernsey are really in earnest and eager to know more of Him who gave Himself a ransom for us all.

### SEVENTEEN BAPTISMS

**Glasgow** (Pastor P Le Tissier). The Lord is richly blessing the saints at the City Temple, Bath Street, Glasgow. During the absence of Pastor Le Tissier on holiday, the assembly welcomed Mr George Stormont from Birmingham, whose thoughtful and instructive messages were very helpful indeed. Souls

were saved and the saints encouraged to follow the Lord fully.

On a recent Sunday, the Pastor baptised seventeen believers. It was a glorious service charged with power from commencement to close. How happy and radiant were the faces of the candidates as they publicly confessed their allegiance to the Man of Calvary. In response to the appeal, two precious souls came to Christ.

The series of addresses chosen for the Sunday evening services is gripping the congregations. The numbers are steadily increasing and great interest is being evinced in such subjects as Four Great Judgments, Four Great Suppers, Four Anchors, and Four Supernatural Portents, and so on. On a recent Sunday night two backsliders were restored to the Lord. The weekly prayer meetings ante-date heaven, the hall is charged with the power of God and some remarkable answers to prayer have been received.

### OPEN-AIR CAMPAIGN

**Wrenthorpe, Wakefield** (Mr W Dearnley). This church, which had very humble beginnings (the congregation sitting on boxes and planks in those days), recently celebrated its fourth anniversary, there being now comfortable accommodation.

It was a glorious birthday. Assisted by the Leeds open-air band, open-air meetings were held in the neighbourhood throughout the day. The village and countryside resounded with Gospel song and testimonies of saving grace. The afternoon service was conducted by Pastor Miles (Leeds). An address on Our Great High Priest (Heb viii) by Pastor Mac-Cullagh (Leeds) was listened to by a most attentive audience. After tea, provided by the Wrenthorpe sisters, nearly everyone staying, a large open-air service was held, after which a crowded congregation listened spell-bound to a powerful sermon on Believing to See, delivered by Pastor Jewitt (Leeds).

Two decisions were made for Christ. One visitor said they "had never seen so many happy folk gathered together before." A member said, "It is the best anniversary yet." The end of a perfect day came with the singing of the Doxology in the village by a large crowd. Everybody went home tired out in body, but wonderfully refreshed in spirit. God had been with His people.

## Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4.

**WORD SELECTION PUZZLE.** From each of the Scripture references below take the word indicated by the number in brackets after it, as for instance (7), (3), (19), etc. respectively mean that you take the 7th, 3rd, or 19th word in the Scripture verse which the number follows, and so on.

The ten words thus obtained are the principal words of a verse in the second chapter of I Timothy giving the method used by Paul and all other great teachers in making known the Gospel. The selected words are given in the order in which they come in the text which contains 27 words in all (a whole verse). Write out the verse, and give its number in the chapter.

Genesis xxiv 66 (7), Revelation xix 6 (3), John vi 9 (19), Hebrews xii 1 (14), I Peter iv 19 (12), Revelation i 5 (8), I Peter ii 17 (3), Matthew iii 9 (22), I Timothy iii 2 (22), Mark xv 31 (15).

Solutions should arrive by first post Monday, October 3rd

### SOLUTION OF CROSSWORD, SEPTEMBER 16th

Answer: Philippians iii 14

Across: 1 God, 3 Christ, 5 Calling, 8 Prize, 9 Mark, 11 I, 12 High, 16 Jesus. Down: 7 Press.

Correct solutions were received from: Tom Armstrong, Iris Astill, Joan Bradford, Allan Broomfield, Leslie V Cleave, Joyce Gummer, Dilys Hale, Quita Holman, Mary Hurst, Ronald Mason, Beatrice Paul, Patty Rogers, Irene Spicer, Lilian Thomas, Stephen Wallis, Joan Whiteheart, Dennis Wilkinson, Alfred Yardley, Evelyn Young.



# Studies in The Acts

By P. N. Conroy

## Acts xxi 30-40

### The Temple Area (Acts xxi 28)

The celebration of the feast of Pentecost brought Jews from all over the world to Jerusalem. Among their number were some from Asia who knew the Apostle (verse 27) and had probably been worsted in argument with him in the synagogue at Ephesus (Acts xix 8). They had seen Trophimus, one of the Ephesian delegation with Paul in the city

historian Paul was accused of bringing a Gentile within this sacred enclosure, and was charged not only with polluting the Holy Place but with definitely speaking against the Temple. The three-fold charge of teaching against the people, the law, and this Holy Place (verse 28) was one that would arouse to frenzy every Jew within hearing. Gates were closed so that the Temple itself might not be polluted by the murder which no

themselves were overbearing in their manner, just as the men of Israel were as proud as Lucifer. The clash of the two was constant, and the late uproar caused by the Egyptian did not assist in making this guard duty pleasant. The attitude of these troops would undoubtedly be one of disdain toward everything Jewish and there would not be much desire to interfere in their own national quarrels. To one who has done similar service in India, the situation would seem very similar to conditions in many places in that land and the counsel of non-interference, unless it involved Rome, would be the one adopted by any soldier who had any experience. As it is, Lystra the captain was reported for his action (Acts xxiv 7).

A Roman soldier however, overlooking the Temple courts did give the alarm and the tidings was brought to the chief captain, so that he took soldiers and centurions by the staircase connecting the Castle with the Temple area, and rushed to the rescue. I rather think the stunts at Rome must have been praying that Paul might be delivered from those that did not believe in Judaea (see Rom vi 31) for the arrival of this timely help undoubtedly saved Paul's life. The chains of Rome were silder and less harsh than the stones of Israel would have been in a few more minutes. That journey towards the stuns in the midst of an angry, jostling multitude crying out for his blood cannot have been very pleasant. "He was borne of the soldiers for the violence of the people." These words give us a little glimpse of the rough passage and yet in it all Paul seems to be the one who kept his head. He was as



Ancient inscription barring Gentiles from the sacred court of the Temple

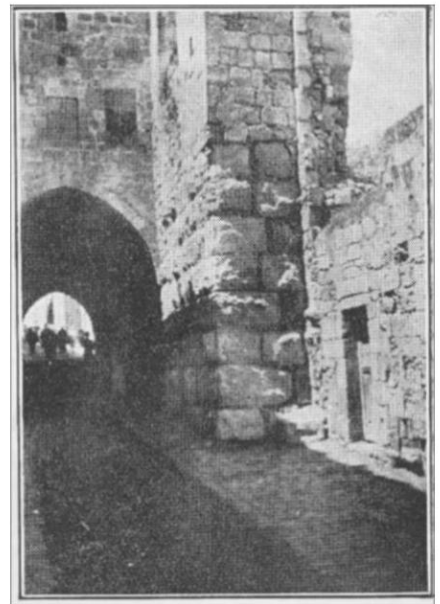
(Acts xx 4), and now supposing that Paul had brought the Gentile into the inner court of the Temple, they raised the cry, "Men of Israel help." What was this area?

The outer court of the Gentiles was separated from the sacred court of the Temple by a low balustrade of stone built upon a raised terrace. At intervals along this low wall were columns on which inscriptions in Greek and Latin were displayed warning all Gentiles that to advance beyond them would mean punishment with death. So sacred was this area considered, that though a man was a Roman yet this penalty was allowed to be carried out if he went beyond the barrier. Some years ago among the debris lying loose in a small deserted cemetery on the site of the Temple of Herod, Clermont-Ganneau found a tablet (now in the museum at Constantinople) bearing a Greek inscription that any Gentile passing this tablet would be punished with death. By authorities this has been called one of the greatest discoveries of a historical monument ever made in Palestine. The block produced herewith shows this inscription, and is one more witness to the reliability of Luke as a

Temple official was willing to stop, when help came from a very unexpected quarter.

### The Tower or Castle of Antonia (Acts xxi 31-37 xxii 24, xxiii 10-16)

In the north-west corner, and probably along the whole of the north side of the Temple area, was a fort built by Herod the Great and named the Castle of Antonia after Mark Antony. The photograph reproduced, taken in Jerusalem in 1930 shows what are judged to be remains of this tower. It is more than likely that the seven lower courses of large stones really are a relic of the famous fortress into which the Apostle of the Gentiles was taken for safety. The towers of this fortress overlooked the whole of the Temple area, and at special feast days Roman troops were quartered here to preserve the peace. Conybeare and Howson reckon the strength of the garrison to have been at least a thousand soldiers, and it cannot have been anything under that to provide an escort of 476 horse and foot at short notice (Acts xxiii 23). Racial bitterness, religious fanaticism, and hatred of Rome as the oppressor, did not make the lot of these troops very happy. They



Remains of the Tower of Antonia, the castle of Acts xxi 34 and xxiii 10, 16

cool as though he were in the home of Aquila and Priscilla, as courteous to the captain as though nothing unusual had happened. Bruised and bleeding prob-

(concluded page 640, col 3)



# ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD



## LONDON CRUSADER CHOIR AT WORTHING.

"Away to the sea" was the password as a charabanc bearing the London Crusader Choir and a few friends made its way to Worthing on Saturday, August 27th. Having left behind the busy streets of London, the beauty of the English countryside in summer was fully seen in the splendour of Surrey, famous for its downs and park lands. The sun shone, the birds sang, and all nature seemed to smile as we sped along past the cornfields, through village and hamlet, one and all enjoying the cool breeze created by the speed of the chara. On into Sussex where the downs presented a fine scape, covered in green, and standing up as I were against the perfect blue sky. When we arrived at Worthing, we were taken to the Flim Holiday Home situated in a prominent position overlooking the promenade and beach. Here a welcome meal was waiting.

Many of the friends from the local assembly, having come along to welcome the Choir, all retired after tea to the spacious lounge upstairs, where a short service was conducted and the Choir sang quite a number of their pieces, much to the enjoyment of the local friends, who showed their appreciation in a hearty manner. After a couple of hours roam around, we bid the Worthing folks farewell and commenced the journey home. Flim revival choruses were sung, as we rode on through the growing darkness, homeward bound. Although tired all agreed that the outing was a happy success. Praise the Lord!

## SMETHWICK

The Lord is indeed blessing the Crusaders of this branch. They recently visited the Birmingham church, where they were responsible for the Crusader meeting. Testimonies and Gospel messages were given, also solo and choir pieces were rendered. The open-air meetings have been well attended, and many have listened to the glowing testimonies and Gospel shots from the young people.

The Lord is also pouring out His Spirit in the Crusader prayer meetings. Several recently received their Baptism magnifying God in other tongues. To Him be all the praise and glory.

## THE DEFEAT THAT WAS VICTORY

There is a story that when the Battle of Waterloo was being fought, all Eng-

land, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphore. One of those stations was on the tower of Winchester Cathedral. Late in the day it received the signal, "Wellington defeated." Just at that moment one of those sudden English clouds of fog shut out the light falling upon the land. The news of disaster quickly circulated in the city. After a little while it reached London, and the whole land was in gloom, bordering upon despair. Then the fog lifted, and the message was completed "Wellington defeated the enemy." Sorrow turned into joy, defeat into victory.

So it was with Jesus when He died upon the cross. Hope died out in the hearts of men. After the crucifixion the fog of disappointment settled upon the world, so that it caught only the semaphore signal, "Christ defeated." But on the third day, the fog lifted, and there was flashed to the world the complete signal, not of defeat, but of victory, not of death, but of life. Christ defeated Death!—J. C. Massee in "The Ten Greatest Chapters in the Bible."

## IS GOD'S WORD TRUE?

Read the Newspapers!

### The Valley of the Euphrates

Something is turning up all the time to give evidence that the Word of God is absolutely dependable. Here is an excellent selection. It was published in the "Toronto Evening Telegram."

### Evidence that Noah's Flood Took Place

It occurred in the land of Kish in the valley of Euphrates, says an Oxford scientist.

London—Professor S. H. Langdon, the Oxford archaeologist, returned to-day from a seven years' investigation in Mesopotamia, to announce discovery of absolute evidence of the Biblical flood in the Kish region.

He also announced that his expedition had unearthed at Kish a Sumerian capital which, in the time of Nebuchadnezzar, was five miles long and eight miles wide, and existed for 4,000 years. The expedition found many long-headed types of skulls among the early Sumerians which Professor Langdon said "indicates that the Semites arrived among the Sumerians of Mesopotamia so early that they were almost on a level with the Sumerians."

"Therefore, the Semites are easily the oldest race in the world to-day, because the Sumerians vanished utterly at the end of the third millennium," he said.

"There can be no doubt of evidence of the great flood," he continued. "This stratum which can be seen quite clearly at Kish is sediment precipitated in still

water, and it is one and one-half feet thick. The story of the escape from the ark comes from this part of the country (Kish) as well as from other regions. There is evidence of inundation at stretches about 100 miles apart along the Euphrates river, and more than ten miles inland on either bank. However, there is no evidence that the country further removed from the river was flooded."

With what contempt the rationalistic critics will ignore this. They look satisfactorily upon anything that denies and belittles the Word of God. They do not welcome anything that confirms the Word of God. The believer knows that "heaven and earth will pass away," but the Word of the living God remains.

## Egypt in 2730 B. C.

The Past Uncovered

Dismembered Hand in Coffin Indicates Robbery

Cairo—An invaluable contribution to the researches in ancient Egypt has been made as the result of the discovery by excavators, in close proximity to the Sphinx, of the tomb of Ra Ouser, high priestess and goddess of Nekheb, who flourished during the reign of Neferriri Karn, third king of the Fifth Dynasty, 2730 B. C.

The tomb consists of three large halls with eighty small chambers. There are thirty places for the erection of statues to the dead, and forty-five statues have been recovered, mostly in perfect condition.

A man's dismembered hand was found inserted in a coffin, and a mummy without the hands and a skeleton were lying near by.

It is presumed that a robber was killed through a subsidence of the tomb's ceiling while attempting to rifle the mummy's necklace and precious stones.

It is the largest tomb yet discovered.

The kings of the fifth dynasty who were sun worshippers built magnificent temples. The pyramids of several of the kings are known, and reveal an astonishingly complete development of art and architecture, as well as of warlike enterprise by sea and land. Exquisitely sculptured tombs of the dynasty have been found throughout upper Egypt.

There is no way to cover up the past. God will uncover it and make it corroborate His Word.

## Try it in your meeting

(To the tune "Constantly Abiding")

Jesus is my Saviour, He set me free,  
I will ever praise Him for liberty,  
His Spirit now indwelling, makes my joy complete,

I'll serve Him ever, till Christ I meet

—From a Portsmouth Crusader.

# Concise Comments & Interesting Items

**The Premier of Spain** has, even as Mussolini, given an interview to Mr Ralph Norton. In some ways the interview is not so striking as that with Mussolini, but it will be of much interest to those who study world affairs in the light of prophecy. Mr Norton's account of it is as follows:

The following interrogation took place, after we had stated our reasons for desiring the interview and had sketched briefly the triumphs of the Gospel in Belgium.

**Question** Is religious tolerance now a reality in Spain? Do all religions have now a like standing before the law?

**Answer** Absolutely. Religious tolerance is now guaranteed by the Constitution alike to all religions.

**Question** What part do you think the Bible, the book of liberty, should play in the reconstruction of your country?

**Answer** I believe it will do good where distributed.

**Question** The Jesuits who have come to Belgium from Spain declare that in two years they will be back. What do you think of that assertion?

**Answer** That is their own private opinion.

**Question** What attitude are the intelligentsia of the country taking toward the Republic?

**Answer** The greater part are in sympathetic accord.

**Question** Is the opposition to the Catholic Church threatening her future?

**Answer** No, I do not think so.

**Question** What about the other religious orders other than Jesuits, will they be allowed to remain?

**Answer** I cannot say. The great question is that of education. That ul-

timately will be taken completely away from religious orders and put in the control of the State, only the change must be brought about gradually.

**Question** Is Communism a grave menace to the existing order?

**Answer** Not at all.

The twenty minutes interview terminated, Minister Azana extended his hand to us and said smilingly, "Best wishes for success in your enterprise on behalf of Spain."

**Drink and D.O.R.A.** have come prominently before the public recently. The Defence of the Realm Act strictly limited the times of the sales of intoxicating liquor during the war. The country was so wise that after the war the restrictions were still enforced. Now that the Mayor of Deal has taken the lead in breaking through those restrictions, a good deal of sympathy has been shewn with his action by other mayors in the country. But in these things one always fears the thin end of the wedge. It will quickly be seen that the brewers are seeking to drive the wedge in with all their force when it is stated that in the next session of Parliament they are to present a bill for the removal of the afternoon closing of public houses. They are seeking to have licensed premises open in London from 11 a.m. to 11 p.m., in provincial cities from 10.30 a.m. to 10.30 p.m., and in the country from 10 a.m. to 10 p.m. Such a proposed bill if successful would be an awful calamity. The drunken groups who gather round the public houses at 10 o'clock at night are pathetically tragic at the present time, how much more so if the time limit were an hour later.

**The Rev. Lionel B. Fletcher** has now returned from New Zealand to become the Empire evangelist in connection with the Movement for World Evangelisation. We shall pray for him.

(concluded from page 638)

ably from the beating he had received, and not treated very tenderly by those, his Roman captors, as they put the chains upon him and forced their way up the stairs, yet Paul could still say, "None of these things move me." He must have known at such a time as this that life was only hanging by a hair, but instead of fear, fright, or flurry he commands the situation. Using Greek as he addresses the officer, his tact in asking permission to speak, and his veiled reference to his exalted citizenship, are all perfect. In the midst of the storm he was calm, because he knew "all things work together for good," and when others were only thinking of getting him to a place of safety Paul was making plans to turn those very stairs into a pulpit! He did not seem to consider himself for a moment but the thought of his witness for Christ still uppermost, he turned this mob into a congregation, this riot into a religious channel, and this tumult into a testimony meeting. His motto was not, "Safely within castle walls," but the satisfaction of saying another word for his Lord and Master, even to a fanatical mob that cried out for his blood. So he beckoned with the hand to command silence while he began to witness his last public confession in the city of Jerusalem.

God make us more like Paul, and give the Church in these days more men of his spirit and calibre.

**O**NE day in the closed season for hunting, a man passing through an estate to his home, shot a quail. The game-keeper learned about it and arrested him for trial by the magistrate. He was found guilty and fined. Not having the fine they took his gun and watch till he could raise the amount of the fine.

Two carpenters were building a house for the magistrate, one of them hearing about it and seeing the wife crying as she sat in the wagon waiting for them to be on their way, stepped up to the magistrate saying, "I will pay his fine for him, let him have his watch and gun." And that is what they did. The man was guilty and was fined. Another paid his fine for him.

He then turned to the criminal, the magistrate, and all those present, and preached Christ to them. A fine illustration of the position and condition of all mankind before a holy, righteous God—having nothing with which to pay

## HE PAID THE FINE



HE THEN TURNED TO THE CRIMINAL  
\* \* AND PREACHED CHRIST

God—guilty, ruined, our debt, we cannot

"Come unto ME" Take the guilty sinner's place and claim this Saviour

pay, but Another comes to our rescue and meets the claims of a righteous God for us.

In Romans iii we read all are guilty, all are under condemnation, all have broken God's holy law—"No difference for all have sinned, and come short of the glory of God." We cannot pay the fine, all are as helpless as this man was, so our blessed Lord Jesus said "I'll pay the debt."

But oh, what a price He paid! Not a little money like this man did, but He gave His life, shed His own precious blood to pay the great debt we cannot pay. Nothing else, nothing less than His own precious blood which He shed on Calvary for us will meet God's claims against us, for "without shedding of blood is no remission of sins."

Oh, dear reader, are you one who "has nothing to pay" and owing the great debt? Do you wish your debt cancelled for ever?

Then hear the gracious invitation, "Look unto ME, and be ye saved."

# Classified Advertisements

## REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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

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**FOURSQUARE** home, with fellowship; near assembly, beautiful country; moderate terms, permanent or otherwise; thoroughly recommended. Mrs. Newman, "Lyndhurst," King's Road, Horsham, Sussex. B1191

**HERNE BAY.**—Comfortable apartments, clean; cooking and attendance; quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Furner, 3, Park Road. B971

**LONDON.** Superior accommodation. Bed and breakfast from 4/- Students special terms. Recommended by Clergy, Medical profession. Robinson, 14, Westbourne Square, Hyde Park.—Phone Abercorn 3547. B1174

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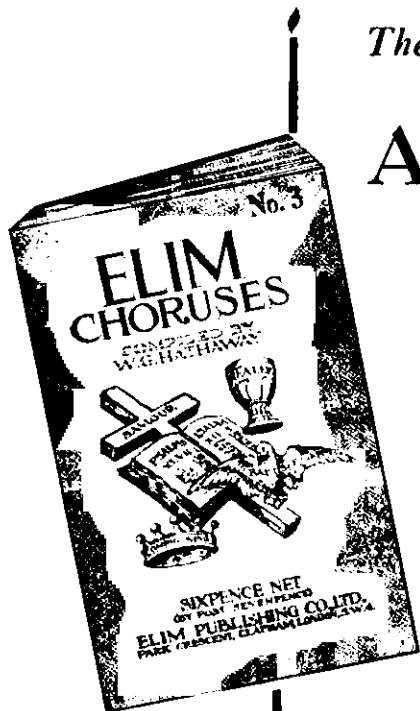
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