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AS A NEWSPAPER.

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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 27

JULY 6, 1934

Twopence

Unrivalled Revival Scenes in Switzerland

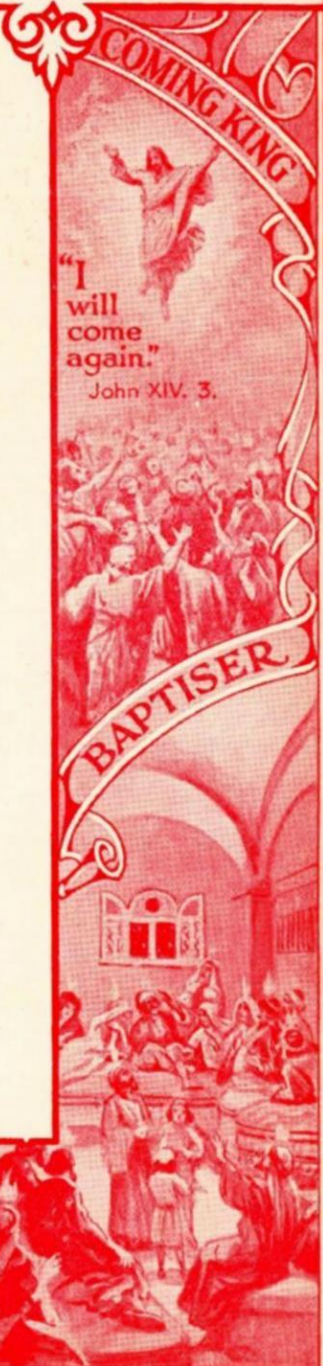
Principal Jeffreys opens fire in Geneva
Hundreds Converted First Day

By Pastor F. De ROUGEMONT

Unrivalled scenes of religious fervour continue to attend Principal Jeffreys' revival campaign in beautiful Switzerland. The closing meetings at Bienne will ever be remembered by the people and also by the Revival Party. Over two thousand conversions were registered and hundreds gave testimony to bodily healing received in answer to prayer. Many received the Baptism of the Holy Ghost after the manner of Acts ii. 4. Day after day from the commencement of the campaign the great church was packed with people who sat throughout the services of many hours' duration while the loud speakers carried the message to the huge crowd outside. It was a difficult task for the Principal and Party to break away from the thousands who had taken them to their hearts.

The Geneva Campaign Opened in the Great Historic Reformation Hall

This campaign commenced with amazing results. In the very first meeting one hundred and thirty-six decided for Christ, and hundreds were converted throughout the opening day. The stream of salvation and healing is flowing with ever-increasing momentum. The Principal and Party have consented to spread the fire to BERNE, ZURICH, and BASLE. The news of the Foursquare revival is being broadcast and hundreds of applications for the Principal's ministry are pouring in from all over the Continent.



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry,
R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Foyed.

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

Vol. XV. July 6, 1934 No. 27

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ELIM SUMMER HOLIDAY HOMES

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

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

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

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

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

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

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

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

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

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

GREAT DAY AT THE Crystal Palace

AUGUST 18th

See Editorial page for particulars.

WHY NOT IRELAND THIS YEAR?

PRINCIPAL GEORGE JEFFREYS
and the Revival Party are to be in
BANGOR, NORTHERN IRELAND

TWO WEEKS' MEETINGS

Thursday, July 12th to Thursday, July 26th

The Principal is to open the enlarged Elim Tabernacle in this most charming seaside resort. Special meetings for healing and the baptism of the Holy Spirit will be arranged. For particulars of accommodation, write Mr. C. W. Slemming, 54, Sealcliffe Road, Bangor, Northern Ireland.



BRIGHTON, July 8 and 15. Elim Tabernacle, Union Street. 11 and 6.30. Speaker: Pastor E. C. W. Boulton.

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

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally each Saturday during July, 7.30 p.m. Conducted by Pastor W. G. Channon. Subject: "Prominent Characters in the Acts of the Apostles."

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

OPENING OF NEW FOURSQUARE GOSPEL CHURCH AT SCARBOROUGH

By Principal George Jeffreys and Revival Party on

Saturday, July 7 at 3 p.m. (Tea 4.30 in Roscoe Rooms). Evening service in the Jubilee Methodist Church, Aberdeen Walk, 7.30. Sunday, July 8, Principal Jeffreys will preach in the New Church, Murray Street, 10.30, 3 and 6.30.

August Conventions

BRIGHTON. Aug. 6. The Dome. Annual August Convention. 3 and 6.30. Speakers: Principal George Jeffreys and Party.

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

HULL. City Temple, Hessle Road, corner of Madeley Road. Speakers include: Pastor E. C. W. Boulton.

LONDON. East Ham. Aug. 5, 6. Elim Tabernacle, Central Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include: Pastor W. J. Hilliard.

LONDON, Kensington. Aug. 5, 6. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include: Pastor W. J. Hilliard.

PLYMOUTH. Elim Tabernacle, Rendle Street. Particulars will follow.

ROMSEY, Hants. Latimer Hall, Latimer Street. Particulars will follow.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 27

JULY 6, 1934

Fridays, Twopence

Dr. F. B. Meyer's Testimony to Miraculous Gifts

(An Extract from Principal George Jeffreys' book, "Pentecostal Rays")

SOME years ago, Dr. F. B. Meyer visited Esthonia, one of the Baltic provinces of Russia, where he found some simple peasant congregations of Baptists. He wrote to the London "Christian" of the wonderful work of the Holy Ghost that he saw among them. He stated, "It is very remarkable, at a time when the Lutheran Church of this land has lost its evangelistic fervour, and is inclined to substitute forms and rites for the living power of Christ, that God raised up a devoted nobleman, Baron Uxkull, to preach the gospel in all its simplicity, and is renewing among the peasantry those marvellous manifestations which attended the first preaching of the gospel, when God bore witness to the message of salvation 'with signs and wonders and gifts of the Holy Ghost.' To have come across a

movement like this is intensely interesting. The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Reval, the pastor of the Baptist Church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, 'Jesus is coming soon. Jesus is near. Be ready, be not idle.' When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people, until they were uplifted as it were by a trance, and then they spoke with so much fluency and refinement."



Baron W. Uxkull

"A devoted Nobleman" — (The late Dr. F. B. Meyer)

OUR readers will be interested in this photograph. Baron Uxkull is referred to in Principal Jeffreys' latest book, *Pentecostal Rays*, page 200, to be obtained from our Publishing Office. The Baron left his castle and his estates in Russia to preach the gospel that is beloved by the Foursquare Gospellers to-day, and with exactly the same signs. This devoted nobleman attended our Leader's revival campaign in Switzerland last year, and again took part during the recent revival. Our readers' attention is drawn to the late Dr. F. B. Meyer's testimony to Baron Uxkull's work.

Principal and Party Blazing the Trail in Switzerland

Revival Fires! Great Crowds! Signs and Wonders!

By Pastor R. TWEED

TO all the Foursquare saints in England, Ireland, Scotland and Wales, Greetings! My objective in writing this article is to tell you in simple language what great things the Lord is doing in Switzerland, and how He is answering your many prayers on behalf of the campaign. From the very moment we knelt before the rostrum in the Elm Tabernacle, Clapham, for blessing, up to this very hour we have been conscious of the guiding hand of our blessed Lord.

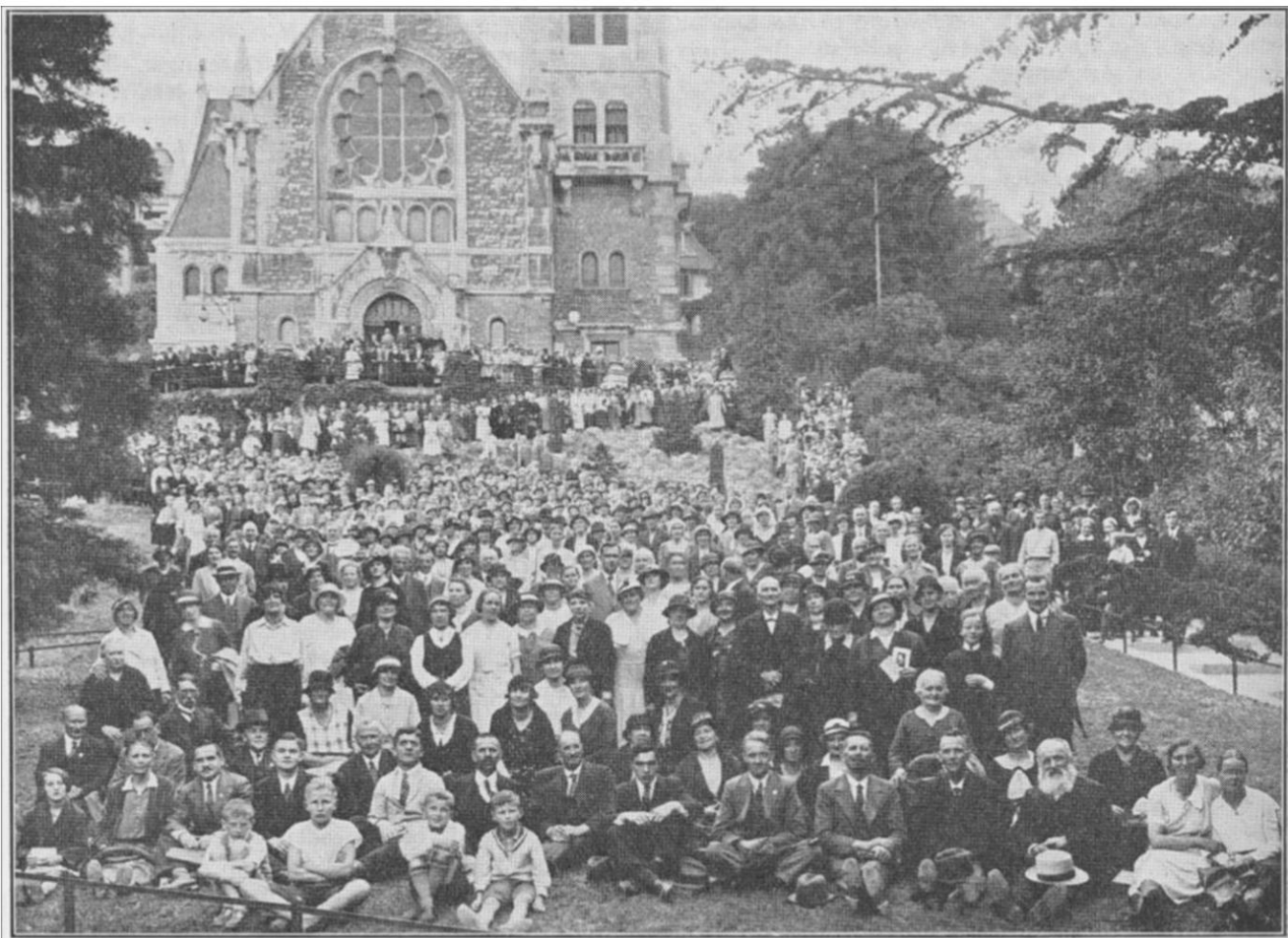
Our first communion service was one which will not be easily forgotten by all who were privileged to be present. The Master Himself was in our midst. As our beloved Principal gave an inspiring message on The Sacrifice of Christ we were taken back to the Cross where our hearts were melted by His great

Calvary love. The culminating point was reached when the Principal held up the bread and the wine as "the silent preacher." Though we could not understand the language of the people, the falling tears spoke of hearts that had been united in the bond of Christian love.

As the meetings go on the spiritual tone grows deeper and deeper. The Principal preaches the Word in Holy Ghost power, and signs and wonders are following his ministry. Every day there is something new. Before proceeding to give you any particulars of the meetings, I feel I must say a word about the place where our morning service is held. It is a wooden edifice with sufficient floor space to seat

OVER ONE THOUSAND PEOPLE

comfortably. When we first entered this place the



THE CROWD OUTSIDE THE STATE CHURCH

Day after day, meeting after meeting, the large State Church at Bienne where Principal George Jeffreys and Party conducted revival services was besieged with people. Signs and wonders accompanied the ministry of the Word and the revival fire is spreading.

Principal called it "the barn," and it has been called by this name ever since. The word barn brought back sweet memories to some of us, and I think to the Principal himself. It may have taken him back to the early days of the work in Ireland, when many successful missions were conducted in "barns." In those days Principal Jeffreys and his small band of faithful workers suffered much persecution and hardship for the very truths that are now sweeping Switzerland. We praise God for "the barn days." He was with us then. He is with us now, and He will always be with us. The writer after being healed of that dreadful disease tuberculosis, conducted his first mission in a barn. Little did he think in those days that he would be privileged to see things in this far-off land which he is unable to describe. Hundreds of souls being saved, bodies throbbing with divine life, the insatiable longing of thirsty souls being satisfied by the fulness of the Holy Spirit.

Now for some news regarding the meetings.

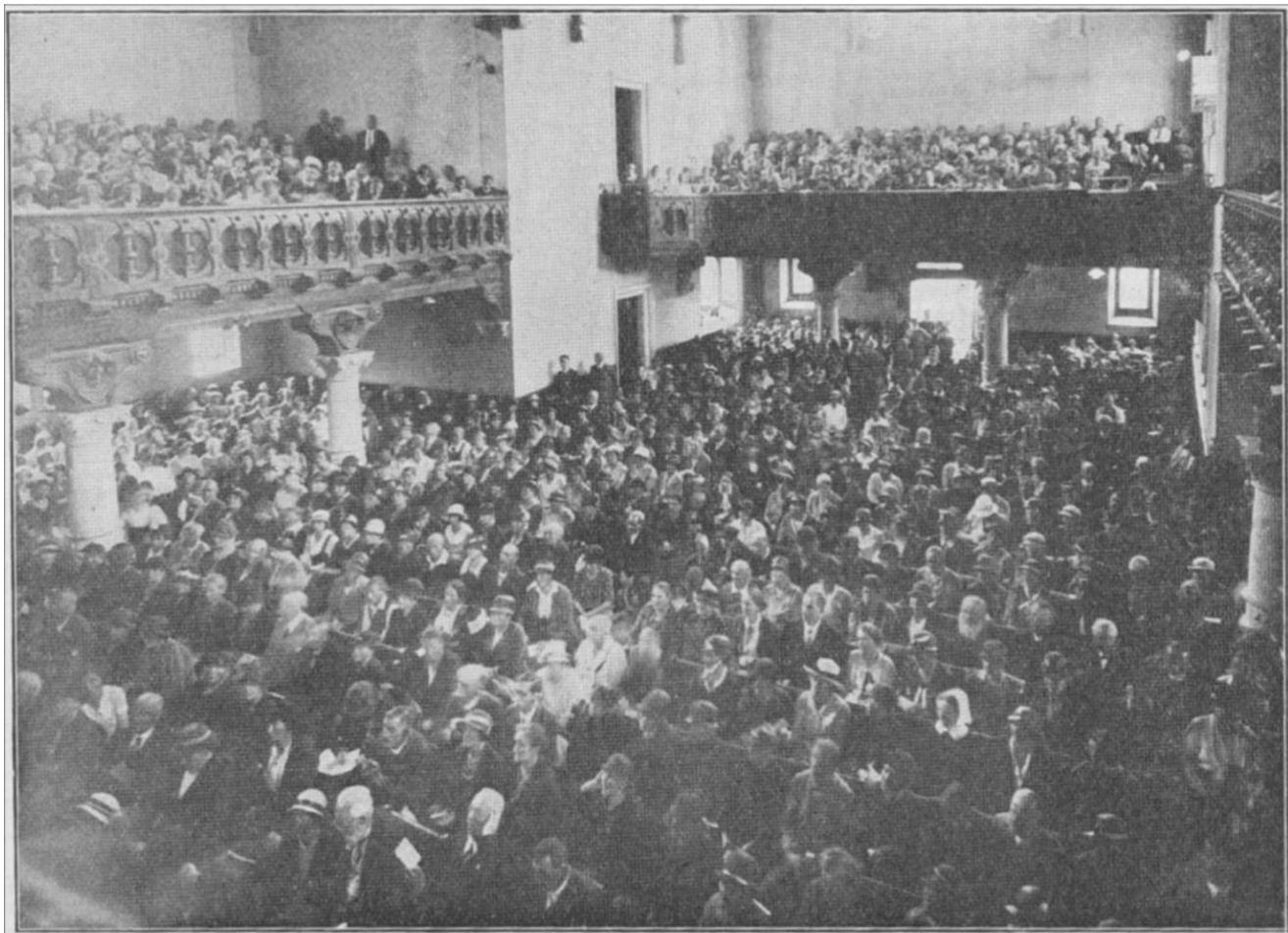
We commenced with the 9:30 meeting on Friday

last. Many were looking forward to this service for the Principal had announced that he would speak on The Baptism in the Holy Ghost. Long before the time hundreds had gathered together to hear the message. It was a beautiful morning, and Mother Nature seemed to be clothed in her best and

MOST GORGEOUS ATTIRE

The sun was shining in a deep blue sky, carrying in his rays life, and health and heat, speaking to us of the Sun of Righteousness who has risen upon us with healing in His wings. This was truly in evidence, for the melodious strains of Elin choruses coming from hundreds of voices could be heard a long way off. It was not hard to tell that the hearts of these dear people, whom God has deigned to visit with revival, were in fellowship with Himself.

I will now endeavour to give you a synopsis of the message. The interpreters were asked to read a few verses in Acts ii. The Principal then went on to describe how the sons of Abraham had gathered to-



IN THE LARGE STATE CHURCH AT BIENNE

The above is a section of the crowd packed into this commodious church meeting after meeting at Principal George Jeffreys' revival campaign, while lead speakers carried the message to the crowds outside. Dr. Emile Lutz, President of the Swiss Revival League writes: "Unparalleled scenes of revival fervour are being witnessed in Switzerland and many hundreds are turning to Christ. Up to the time of writing over two thousand three hundred conversions have been registered, and marvellous cases of bodily healing are taking place. Many are receiving the baptism of the Holy Ghost with supernatural signs as in Acts ii. 4. The great congregations are held in a vice-like grip under the ministry of the Word."

gether from all parts of the land to keep the feast of Pentecost. One could imagine oneself in the City of Jerusalem, in the midst of an excited cosmopolitan crowd who had come to Jerusalem for this special festival. Here and there would be little groups talking about the Crucifixion of the Lord Jesus. The Principal then went on to describe two scenes taking place simultaneously. The first scene taking place in the Temple where the priest was standing before the Veil which had been rent in twain from top to bottom seven weeks previously. The veil had been sewn together again and the forms and ceremonies were being carried on as usual. Unbelief had blinded their eyes, and they could not see that all the types and shadows of the Old Testament had been fulfilled in the One whom they had nailed to the Cross. While this was taking place in the Temple the second scene was taking place

IN THE UPPER ROOM.

One hundred and twenty were waiting for the fulfilment of the promise of the lowly Nazarene who had just been snatched from them. Now note the difference between the two scenes. The one is that of ritualism and formality, the other of poverty and power. While the priests were lurking in Old Testament shadows, the hundred and twenty in the upper room were enjoying the reality. In the religious world people are singing about Pentecost, preaching about Pentecost, but it is all theory with many of them. Thank God all over this vast world of ours to-day there are tens of thousands like those disciples in the upper room who are experiencing Pentecost.

As the Principal in his clear and convincing way of presenting truth, dealt with the steps leading up to the Spirit-filled life, it was not hard to see that he was carrying his audience with him. The cobwebs of doubt and pre-conceived ideas were undoubtedly being swept away. This was evidenced at the end of the meeting when hundreds of hands were raised signifying the desire for the fulness of the Spirit. At the close of this service the Principal and other ministers of the Alliance laid hands on a large number and prayed that they might be filled with the Holy Ghost. In obedience to the request of the Principal many of the seekers spent the greater part of the afternoon waiting upon the Lord for the fulfilment of His promise, and to God be the glory great things were done. Mr. Schaer, who is the Vice-President of the Revival League received the Holy Spirit as in Acts x 44, and spake fluently in the Italian tongue. A sister who knew this language was in the meeting seeking her Lord for the

FULFILMENT OF HIS PROMISE.

At the end of the meeting she came to Mr. Schaer and addressed him in the Italian language. Can you imagine her feelings when she knew that he had never learned Italian, and could not speak a word of it? These facts were given me by Dr. Lanz, and the brother who had the experience sits with us every day when we are having our meals. God is doing business in the same old-fashioned way. Some may criticise, but facts are stubborn things.

On Friday afternoon we went to Neuchatel. This is another beautiful town not far from Bienne, and

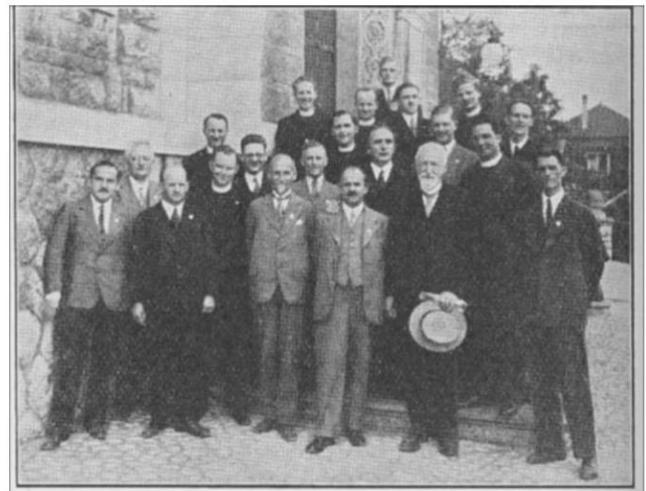
ripe for the Foursquare Gospel message. Pray that the need may be met. While we were here the Principal, accompanied by Dr. Lanz, went to minister to the sick. As they drove away on this errand of mercy I could not help but think of Him who said, "Wist ye not that I must be about My Father's business?"

Space will not allow me to give you any particulars of the night meeting at Bienne. Suffice it to say that the place was packed again, and that many souls were swept into the Kingdom.

Now for a very interesting trip over hill and dale, through scenery of indescribable beauty, to the highest town in Europe. What was the purpose of this visit? you might ask. It gives great pleasure to be able to answer this query. The minister, Pasteur Thomas who had received the

FOURSQUARE GOSPEL MESSAGE

through Principal Jeffreys some time ago, and who has been to the meetings since we came to Bienne,



Some Ministers at Principal Jeffreys' Swiss Revival Campaign

In the front row (centre) is Dr. Emile Lanz, President of the Swiss Revival League. Baron W. Uxkull, a Christian nobleman, devoted to the cause of Christ, is seen next to him with hat in hand.

thought it would be nice to get the Principal over to pray with a few people in his home. When this got abroad they soon discovered that the home was too small, so they thought they would have the meeting in Pasteur Thomas's beautiful church. As the news spread that Principal Jeffreys was coming to the town the interest increased, and the large cinema, seating twelve hundred people, had to be taken. When we arrived about twenty minutes before the service was announced to commence we found the place packed with people eager to hear the Foursquare Gospel message. The revival fire had spread from Bienne to La Chaux-de-Fonds. The people sat with rapt attention listening for every word that proceeded from the lips of the God-anointed messenger, and my soul was moved as I watched the falling tears and beheld in those upturned faces the yearning after the things of God. When the appeal was made one

hundred and fifty-eight of those dear people came out on the side of Jesus Christ. They are now your brothers and sisters in Christ, so remember them in your prayers. Though La Chaux-de-Fonds means "foundation of chalk," thank God those who decided

for Christ have now their feet on something more solid. They stand on Christ the Solid Rock. Hallelujah! God is working, and up to the present fourteen hundred souls have decided for Christ. Pray on!

The Grip of Faith

JOHAN WELCH, one of the early reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

"It is not the quantity of faith that saves thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight years old is as much a man as one of sixty years, a spark of fire is as true fire as a great flame, a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee, it is the blood that it grips to that saves thee. As the weak hand of a child that leads the spoon to the mouth will feed as well as the strongest arm of men, for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but the meat carried into thy stomach that feeds thee; so if thou canst grip Christ ever so weakly, He will not let thee perish. All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent, yet all saw not alike clearly, for some were near at hand and some were far off. Those that were near at hand might see more clearly than those that were far off, nevertheless, those that were far off were as soon healed of the sting when they looked to that serpent as those that were near at hand, for it was not their look that

MADE THEM WHOLE,

but He whom the serpent did represent. So if thou canst look to Christ, ever so meanly, He can take away the sting of conscience. If thou believest, the weakest hand can take a gift as well as the strongest. Now Christ is the gift, and weak faith may grip Him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith."

Take the problems of the world, for the world never had more agonising problems. It seems to many of us as if the world were getting ready for the second and glorious coming of the Lord. National hatreds are not dead. National jealousies were never bitterer. National memories are rankling yet with the catastrophe of the Great War. It looks sometimes as if the only power abroad were that of the prince of the power of the air.

The wonder of it deepens when we remember what the world of men is like. The Bible, for all its unconquerable optimism, never gives us a roseate view of man. It is the writer of our text who tells us that the whole world

"LIETH IN THE EVIL ONE."

Like a precious vessel sunk in a foul stream, it is submerged under a tide of evil. And this is not only the view of the disciple; it is the view of our blessed

Lord Himself—"the prince of this world cometh, and hath nothing in Me." I could understand loving the world of nature, where the sunshine is sleeping on the loch. If the human heart is drawn to hill and meadow, how much more the infinite heart in heaven. But that that heart, knowing every secret, should love the teeming millions of mankind, lies on the utmost verge of the incredible. It only becomes credible in Christ. It is a dream but for the Incarnation. Unless God gave His only begotten Son, world-wide love goes whistling down the wind. It was because this writer had learned, from personal contacts, the universality of the unspeakable Gift that he awoke to the world-wide love of God.

Nature and history have many voices, but they never cry, "I am the way." Only Christ proclaims Himself the way, to One higher than our highest thought, because deeper than our deepest need. Thus, although the psalmist did not know it, he saw

THE DAY OF CHRIST

and he was glad. It was for Christ that he was yearning, in that passionate outcry of his spirit. It is He who takes us by the hand, and leads us, where philosophy can never lead us, to Love, to a Father on the throne, to "the Rock that is higher than I."

Go down into the slums of our great cities, and tell me who is toiling there. Moral philosophers? I rarely meet them. Doctrinaires? They are at home discussing social problems. I light on Christian men and Christian women. I light on the Salvation Army, with its magnificent battle-cry of "Blood and Fire." When the drunkard is made himself again, when the poor woman of the street is rescued, when little homes that once were pigsties become models of neatness and of cleanness, I bear my witness, after a long ministry, that in ninety-nine cases in the hundred at the back of everything you come to Jesus.

ALLY YOURSELF WITH HIM.

He is the only one who gets things over. Why waste youth and energy and brains in allying yourself with anybody else? With life so short, with so much yet to do to "build Jerusalem in our pleasant land," it is the sanest and most practical of politics to fight under the banner of the Lord.

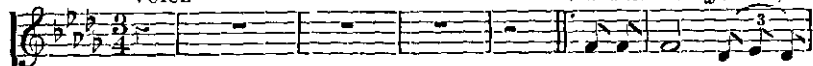
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 Work in General Portsmouth, £1 10s, Leeds, 2/6
 Free Tract Distribution Fund London, W 1, £2, Exeter, 10/-
 Croydon Tabernacle (Stanley Road) Extension Anon (per Pastor P. N. Cory), 10/-
 Missionary Fund Hove (G.E.), 5/-, Sheffield (One in Christ), 10/-
 Berks Friend "The Lord's Portion," £1 10s

Jesus Saves

REV R MIDDLETON, D D
VOICE

Melody by MRS E P GRAHAME
Harmonised by ERNEST P GRAHAME
Andante con affect mf



- 1 When the way is hard and
- 2 When your weary heads
- 3 When your burden heavy
- 4 When your faith is weak and
- 5 When your eyes are dim with
- 6 When your money shrinks a-
- 7 When your staunchest friends have
- 8 When old age comes on a-
- 9 Trust Him, praise Him to the

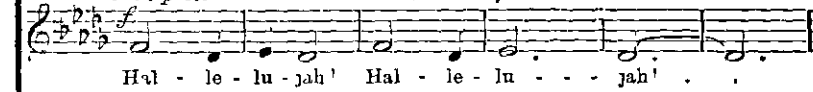
PIANO OR ORGAN
Not too quick



rough, God for you will be e-nough— Je - sus saves.
 bent, And your strength is all but spent— Je - sus saves.
 lies, God will hear your brok-en cries— Je - sus saves.
 low, God will let His mer-cy flow— Je - sus saves.
 tears, God will take a-way your fe-ars— Je - sus saves.
 way, And there's much for you to pay— Je - sus saves.
 gone, God will cheer and make you strong— Je - sus saves.
 pace, Still by grace you'll win the race— Je - sus saves.
 end, He's your great e-ter-nal Friend— Je - sus saves



After last verse
cresc



After last verse



Copyright

Bible Study Helps

THE BOY THAT MADE GOOD (II Kings xxii 1, 2).

I He Started Early
 "Was eight years old when he began to reign" At sixteen "he began to seek after the God of David his father" (II Chron xxxii 3)

II He Was Blessed With a Good Mother
 Jedidah—"The beloved of Jehovah"

III He Made a Straight Course.
 "He turned not aside to the right hand or to the left" He avoided temptations he yielded to none

IV He Maintained an Excellent Character
 "He did that which was right in the sight of the Lord"

V He Honoured the Word of God
 He listened to the Word read (ver 10) He humbled himself under the Word (ver 11) He inquired concerning the Word (ver 13) He caused the people to hear the Word (xxii 1 2) He obeyed the Word of God (xxii 3-25)

VI He Ran a Good Race
 "He reigned thirty-one years in Jerusalem"—H H

ETERNAL LIFE, (Titus 1 2, 3)

- 1 Its Assurance (ver 2)
 "In hope" (Rom v 5, I Pet iii 15)
- 2 Its Duration (ver 2)
 "Eternal" (John iii 16, xi 26)
- 3 Its Source (ver 2)
 "God" (James 1 17, Rom vi 23)
- 4 Its Certainty (ver 2)
 "God cannot lie" (Num xxiii 19)
- 5 Its Promise (ver 2)
 "Promised before the world began" (I Pet 1 20, Gal 1 4, Eph 1 4)
- 6 Its Manifestation (ver 3)
 "Manifested through preaching" (Rom x 13-17)
- 7 Its Channel (ver 3)
 "Committed unto me" (Eph iii 8, II Cor v 20) —L J D

Wise Sayings Credited to John Wesley

I have no time to be in a hurry
 God begins His work in children
 The best of all is, God is with us
 I dare no more fret than curse and swear
 God buries His workmen, but continues His work.

I save all I can and give all I can, that is all I have
 Loyalty (to rulers) is with me an essential branch of religion
 It is a happy thing if we can learn obedience by the things which we suffer

When I devoted to God my ease, my time, my future, my life, I did not except my reputation
 Be punctual Whenever I am to go to a place the first thing I do is to get ready, then what time remains is my own

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor J SMITH

Sunday, July 8th Acts xxi 1-14

"And finding disciples, who said to Paul through the Spirit, that he should not go up to Jerusalem" (verse 4)

There has been much controversy about this verse, and it is admitted by most Bible students to be one of the most difficult in the Acts to explain. There are four things to note (1) Paul's purpose to go to Jerusalem and also Rome in Acts xix 21 (2) How this purpose was carried out (3) The results in both places (4) The words of encouragement he received from the Lord Jesus Christ when in the castle at Jerusalem regarding his testimony in that place, and the assurance that he would also see Rome. There are three questions we must ask ourselves (1) Did Paul believe this message was from God? (2) Would he deliberately go contrary to the revealed will of God? (3) Would Jesus Christ have approved of his journey as He did if he was out of the will of God? It would seem that the same thing happened on this occasion which we have known to happen in our day, and which still causes the same questioning. The man spoke out of the fulness of his heart the deep longings of his own soul, and Paul no doubt recognised the fact and stuck to what he believed was the will of the Lord (Acts xxi 14)

Monday, July 9th Acts xxi 15-26

"Do therefore this that we say to thee" (verse 23)

Here we have a wonderful manifestation of the willingness of Paul to do almost anything for the sake of unity and peace. It is manifest here, and also recorded in history, that it took a long time for the early Christian Jews to get away from their old ceremonies which had been handed down to them from their fathers. Somehow it seemed part of their very nature, they were born in it, and had been nourished in it all their days. But God was marching on. We see this same tendency to-day. We all naturally cling to old ways and customs, and God permits drastic things to happen in order to wrench them from our grasp. And now we are about to see one result of Paul's visit to Jerusalem, how that a smashing blow was dealt at the Judaising tendency of the Jewish believers, and the Church further established on its sure foundation—Jesus only

Tuesday, July 10th. Acts xxi 27-40

"Suffer me to speak unto the people" (verse 39)

Truly the fat was in the fire now the shout of the populace, the wild excitement, the frenzied uproar of infuriated zealots, jealous of the traditions of their fathers, feeling that they now had the

prime mover and ringleader of this troublesome sect in their hands were bent on finishing him right off. But God was watching. He had the Roman soldiers to manage the crowd and to help His man up the steps on to the platform, and then God the Holy Ghost moved—silence reigned and the voice of the preacher was heard clear and loud, as in beautiful Hebrew, the language of their fathers, he relates his remarkable conversion. Once he had been their champion, now he was the champion of Jesus Christ. What was the secret of the change?

Wednesday, July 11th Acts xxii 1-16

"For thou shalt be His witness unto all men" (verse 15)

Paul was a good witness, and if his case was tried by any unprejudiced jury in any of our law courts to-day he would have no difficulty in obtaining a favourable verdict. Evidence is usually divided into two classes direct, and circumstantial. And either of these if undeniable is sufficient to win a case. But Paul could give evidence of both classes. He could tell what he saw, what he heard, what he knew, the time and the place, also the names of the men who were present when the great transaction was done. He could also give abundance of circumstantial evidence. In fact every circumstance of his life was evidence that he had been converted, and that Jesus Christ had done it.

Thursday, July 12th Acts xxii 17-30

"And Paul said, but I was free born" (verse 28)

The city of Tarsus was, according to Pliny, endowed with the privileges of a free city by Augustus Cæsar. The Lord is never against us claiming our natural rights as well as our spiritual rights. To-day, July 12th, is a high day in Ireland, especially in the North. In the city of Belfast the places of business will be closed, the streets will be gaily decorated with flags and arches whilst the sound of life and drum will fill the air, and tens of thousands will march in line wearing the colours of the Orange Order. What is it all about? It is in commemoration of the Battle of the Boyne, when liberty of conscience was assured to the Protestants of Ireland in the victory of that day, and therefore the men of Ulster rejoice that they are "free born." There is a wonderful joy in liberty, but what liberty is there to be compared with the liberty in Christ Jesus, no longer slaves of Satan, but free-born sons of God.

Friday, July 13th. Acts xxiii 1-15

"Be of good cheer Paul" (verse 11)

I like a ray of sunshine on a dark and

cloudy day, like the voice of a loved one speaking by your side as you lie in some dark and loathsome dungeon in a foreign land, like the hearty handshake and smile of a king to his faithful soldier on the field of battle, so comes this sweet message from none other than the Lord of glory Himself. These sweet and precious moments in our deepest hours of distress when He makes His presence known to us, when "we hear His voice of music and feel His hand of care." It is worth more to us than all the world. Think God "stone walls do not a prison make, nor iron bars a cage."

Saturday, July 14th Acts xxiii 16-35

"This young man hath a certain thing to tell him" (verse 17)

We have here another instance of God dis-appointing the devices of the crafty (Job v 12). "The ways of the Lord are past finding out." He always has someone to bring the message, someone to give the warning note, and if natural means are not to hand, then He sends His angel as in the case of Peter or Daniel. He has also worked through the weather, as when Alexander Pedan with a few of his faithful followers were fleeing from their pursuers in the mountains of Scotland. Worn out with the long race they stood for breath on the hill, the soldiers were gaining fast upon them, then Pedan prayed. And God heard his prayer, for a cloud of mist intervened betwixt them, and a messenger also came to call the soldiers to go in quest of another company.

True Christians are witnesses for God by their suffering. All Christian suffering is a kind of witness-bearing. It is the greatest consolation of saints under heavy trials, in long debilitating illnesses, and those retirements and straits which forbid active service, that they are all the while passively serving—*James W Alexander*

Be careful to remember that the gospel does not make people happy in their sins. It makes them happy by delivering them from their sins. There must be freedom before there can be joy, and we know that there can be no freedom in slavery to sin. When the almighty Saviour announced His mission He said He was come to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke iv 18). His salvation is a mighty deliverance. It takes possession of the heart. It sits on the throne of the affections. It overcomes the world, and makes its happy possessor the Lord's free man—*W Shaw*

AS a rule the majority of people ignore "small" or "little" things, but experience has taught millions that if little things are neglected they may result in pain, sorrow or even loss of property and life. A small hole in the hull of the ship may cause its sinking, a slight cold may result in death, a little sin may cause one to backslide and perhaps perish eternally.

A Christian, generally, is on the watch for any of the major sins enumerated in the catalogue of sin (Gal. v. 19-21), but at the same time is very negligent when it comes to guarding against some of the manifestations of the old nature, which, if given freedom, may develop into dangerous monsters, strong enough to lead one back into captivity.

The spiritual fruit of many Christians is spoiled because they don't protect the garden of their hearts against the innocent-looking invaders—the little foxes—which actually spoil the vines and devour their fruit. In vain does the Saviour seek for fruit in the lives of many of His children who have allowed some "small" manifestations of carnality (I. Cor. iii. 3) to destroy the fruitage of the Spirit for which the Master longs so much.

It is of great importance to detect in our own life the

SUBTLE MANIFESTATIONS

of the carnal nature, or to recognise the appearance of these little foxes—Christian sins, and then, by the help of the Holy Spirit, catch and destroy them before they begin their deadly work. Of course, it should not be forgotten that some of these "foxes" have more than "nine" lives, and therefore one must always be on his guard. A description of a few little foxes will be helpful:

Secret pride is the name of one of them. How often Christians notice a spirit of secret pride rising within just because they seem to be rather well-educated or talented. Sometimes their social standing or success causes them to be puffed up inwardly although, outwardly, they may appear to be very, very humble and lowly. If liberty is granted for the development of this innocent, lamb-like fox, it will soon, not only devour the spiritual fruit of the Christian, but grow and develop into the fearful monster—*outward pride*.

Love for glory is another little fox. Christians are not only unafraid of it, but often like to have it for a real pet. Have you ever entertained a desire to be noticed or to be prominent? Have you ever spoken or prayed with a subtle desire to obtain the

ADMIRATION OF OTHERS

who listen to you? If so, the little fox is in your garden! Catch it before it destroys your virtues and runs your life.

Indignation is next. Are you "touchy" or oversensitive? Do you lose your patience and begin to

LITTLE

By NICHOLAS

Take us the foxes, the little foxes, that spoil the vine
Song

resent when someone corrects you? Do you feel excited because someone has opposed or contradicted you in public? This is indignation which will develop into mad wrath if you don't take timely steps to put an end to this fox. You may try to excuse yourself by calling it "holy" or "righteous" indignation, but it is indignation just the same, the mother of wrath!

Stubbornness follows. Perhaps you accuse others of having it, but have you ever examined your own heart to find out if this fox is not hiding there? How often Christians are so "independent" that they cannot co-operate with anyone in God's service. Because someone may try to correct them, they leave their church and try to start some other work around the corner. They are hard-headed, unteachable, self-willed, victims of false "independence," thinking they know it all. Yes, Christians boast in such an "independent" spirit, not realising that this fox is devouring all their spiritual fruit.

Talkativeness is one of the most dangerous of little foxes, for it not only

SPOILS THE FRUIT

of the individual Christian but gravely affects others. It first manifests itself in a desire to talk much. So many Christians are victims of talkativeness. Solomon tells us in Proverbs x. 19 that "in the multitude of words there wanteth not sin." When you indulge in lengthy conversations, you do not talk all the time about the moon, stars, and the weather, your talk generally centres around some person or persons, and before you know it you have criticised and backbitten others. How necessary it is that we pray earnestly and ask God to set a watch before our mouth (Psalm cxli. 3). While many are victims of talkativeness and backbiting, others allow this "fox" to manifest itself in uttering sarcastic remarks, which are thrown into the face of fellow-Christians, leaving indelible marks upon them. Many seem to forget the fact that the tongue, although boneless, can break spirits and so wound others that they ever bear a scar of the injury received!

A desire to be flattered is lurking in the hearts of not a few Christians. This fox is a first-cousin to pride. Those who entertain this fox never do anything for God unless their pastor or others make a lot of fuss over them, they rather bury all their talents and abilities than accomplish something for God, unless coaxed to do so.

FOXES

NIKOLOFF

vines; for our vines have tender grapes —
 ommon 11 15

Carnal fear. This fox renders many useless in God's service. Such, not wishing to acknowledge that they are his victim, will excuse their actions with their

" SENSE OF REFINEMENT,"

etc. Are you afraid to bear the reproach of being called a "Christian" by worldly men and women whom you happen to know? Do you fear that someone in the assembly will get "out of the Spirit" just when you have invited some influential friend to attend the service, and do you sit on "pins and needles" until the benediction is pronounced? Do you rather compromise than declare openly and fearlessly what you stand for? If so, look around, for the "fox of fear" is at work!

Jealousy is, perhaps, the most active of the foxes. You may think that you are immune from the attack of this fox, but let us see. Do you feel an unpleasant feeling rising within you when you see others succeed? Do you feel uncomfortable when others, more talented, or more used by God than you, are praised in your presence? Do you like to talk about such behind their backs, emphasising their faults or weaknesses, rather than their virtues and talents? Observation proves that many are bitten by this little fox. Are you one of them? Be honest with yourself!

Dishonesty is found at work in the lives of not a few who pretend to be "Christians" in good standing. Of course, they do not lie openly, neither do they

WILFULLY TRY TO DECEIVE

others—but, they think nothing of creating in others a false opinion about themselves, they try to present themselves better than they are in reality. In doing so, naturally, they endeavour to cover up their mistakes and weaknesses, and to appear before men with a false face of piety and humility.

Exaggeration is the fox which has crippled the lives and ministry of so many Christians, even ministers of the gospel. If there ever was a lie, it is "exaggeration." How easy it is to call a grey "white" and black "grey"! Indeed it takes no special effort to say that twenty souls were saved at a certain meeting, when the truth of the matter is that about twenty people came to the altar to seek salvation! Christian be on your guard for this awful fox!

Faithlessness may not be regarded by some as a

formidable little fox, but it is such, nevertheless. Do you feel rather discouraged in time of testing or a specific difficulty? Do you lose confidence and faith in God when your trial is prolonged and seemingly grows harder? Do you grumble in time of sickness, want or trouble, and thus cause all around you to feel miserable? If so, blame yourself for permitting this little fox to do its destructive work in you.

Formalism is closely related to *Faithlessness*. It is not difficult to detect this dangerous enemy, but to rid oneself of him one must be

HONEST WITH HIMSELF.

The lack of spiritual power and the manifestation of the Holy Spirit within, spiritual laziness and lack of concern for perishing souls, spiritual dryness and indifference, all are traits of the fox of formalism. If he is attacking the roots of your Christian experience, slay him!

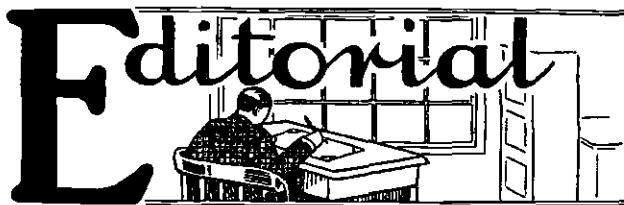
Selfishness is the last little fox we will mention here. He needs no description, for his characteristics are well known. People who allow him to prey in their garden seldom think of others but always of themselves. They love to have much money in order that they may indulge in luxuries which can make their lives more comfortable. Such people will not put themselves to any trouble, night or day, to rush to the help of needy souls. Their philosophy is—"As long as it is well with me while I live, I care not if even a flood takes place after I die."

We have but entered upon the discussion of only twelve of the little foxes, but the honest Christian can continue to investigate his life, where, perhaps, he may find many other little foxes, which are spoiling the fruitage of his spiritual garden. But the question may arise "Why is it that Christians, as a rule, do not notice these little foxes in their lives?" It is because the average Christian does not commune with the Lord as closely and as often as he should, therefore, he does not hear

THE STILL SMALL VOICE

of the Holy Spirit warning him. Then again, the average Christian seldom reads the Word of God with the intention of examining his own life in this wonderful "mirror" in order that he may correct himself. Also the lack of love for God and souls, as well as the lack of resistance to Satan, contribute greatly to the spiritual dulness of many Christians who seem to be blind to the activities of the "little foxes" or "Christian sins" in their own lives.

In conclusion it is obvious that in order to suppress the activities of the "little foxes" one must listen attentively to the convicting voice of the Holy Spirit, carefully examine himself daily by looking into the Word—the Mirror, and ask daily the Lord to help him destroy the little foxes by reckoning himself to be dead unto sin (Rom. vi 11)



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

Fragrance.

SOME flowers are renowned for their fragrance, not always the most conspicuous in colour, or stately in shape, yet for sweetness they excel. The chief charm lies hidden in the bosom of the bloom, flooding the garden with its mystic, winsome aroma. So it is with some lives, they are incarnate sweetness. Theirs is not the conquest of pretentious effort, but rather that of unconscious influence. They habitually emit a holy redolence. Do what you will to render yourself proof against this subtle spiritual fragrance, somehow it penetrates all your defences. These choice souls whose garments smell of myrrh, and frankincense are all too rare. These are they who keep in close union with the Lily of the Valley, and allow naught to come between

Whispers from Within the Veil.

The Lesson of the Lilies

By Pastor E. C. W. Boulton

"Consider the lilies"—Matthew vi 28

"God is love, 'tis not by effort,
Thou wilt e'er that love return,
'Tis the consciousness He loves thee,
This will cause thy heart to burn"

CONSIDER the lilies! In those pure-white petals lies revealed the law of growth in God. It is the supreme lesson of surrender. Surrender to the sun, to the rain, to the dew. No violent effort, no ceaseless struggle, no clever scheming, but simply continuous yielding to those forces that make for development. The whole life of the lily is one of growth. Its chief glory is begotten of quiet response to its environment. It has acquired the secret of co-operation and communion with those beautifying and creative influences by which it is surrounded.

What a rebuke to my restless, fretful spirit! What an answer to the anxiety that often holds sway within. "The best things are not granted where many voices throng, And Nature's grandest forces in quietness are strong."

All the handiwork of God is a creation followed by a growth. It is the forced things that repel. The forced spirituality. The effort to create effect. The worked-up experience. The simulated fervour that bores, the pumped-up enthusiasm that palls. The artificial production that withers when exposed to the cold winds of everyday life.

How easy it is to spend life amid the forced and the false. It is in the light of the lily that the poverty of our coerced growth appears. The lily is the emblem and the essence of artlessness and innocence. In the presence of this fair flower of nature how our gold becomes dim.

Consider the lilies! They make no attempt to attract, and yet their very guilelessness captivates. They manufacture no seductive charms, yet their spontaneous sweetness is irresistible.

O Lord of the lilies, teach me the secret of their winning simplicity. Let me learn the lesson of their childlike abandon. Show me that my life is not to be spent in a feverish hunt for holiness. That I am not for ever to be on the rack of uncertainty regarding my spiritual condition. That sanctification is not an elusive will-o'-the-wisp. That likeness to Thee is not so much a miraculous goal as a life ever opening into new and more glorious realisation. That it is not merely that I am going to be changed, but that I am *being changed*. If hitherto I have been the slave of soulish urge, let me now commence to obey the "law of life" in Thee. Let the movement of my life be like a flowing river rather than a raging torrent. When I would seek Christian perfection, let it not be by slavish regard to ritual, nor by the path of stereotyped imitation. Anoint mine eyes to see that the summit of consummation is reached by the simple path of growth. The response of my being to those creative virtues which are found in the soil of intimate experience.

"Not an athlete wrestling for a crown,
Not taking heaven by violence of will,
But with thy Father as a child to sit down
And know the bliss that follows His, "Be still!"

COME TO THE GREAT

Foursquare Rally

at the

Crystal Palace

(LONDON)

Saturday, 18th August

Opening Prayer Meeting at 10.15 a.m.

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

ONE GREAT UNITED MEETING

at 7.0 p.m., in the Centre Transept
at which Principal

George Jeffreys

will minister the Word

BOOK THE DATE NOW!

Further particulars will be announced later

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

V. "The Stones . . . Cry Out"

Part II—The Flood and Babel

WE come now to a consideration of the story of the Flood, and although the infidel and the freethinker have mocked at it, in a remarkable manner the records of the past are vouching for its truth. Again the stones are crying out!

Before giving the evidence of this it will be of interest if we board the swift-flying plane of imagination and visit with Mr Leonard Woolley the royal city of Ur of the Chaldees, the home of Abraham Long before his time, however, the city was an important one and its ancient inhabitants, who lived there before the Flood, were called the Sumerians. Let us visit the excavations at Al'Ubad, about four miles from Ur. Mr Woolley says,

"We have dug out part of a primitive settlement. In the ruins we found quantities of the fine painted hand-made pottery, rougher household wares, used for cooking and storage, hoes and adzes of chipped and polished stone, saw-toothed flints. It was clear that these people cultivated the soil and reaped their harvest of grain, they kept domesticated cattle, sheep and goats, they fished in the marshes (for we found fish-hooks and model boats).

At a date which we cannot fix, people of a new race made their way into the valley, coming whence we do not know and settled down side by side with the old inhabitants. These were the Sumerians. Many generations passed, the acropolis of Ur rose higher and higher into the air as the refuse of its houses was piled in its streets or flung out over its walls and 'then came the Flood' . . .

THE SUMERIAN ANNALISTS

in their sober table of the reigns of kings made mention of it as an event which interrupted the course of history. They vouchsafe us no details about it—"then came the Flood, and after the Flood, kingship again descended from heaven" . . .*

Some years ago Sir Henry Layard, when excavating on the site of Nineveh, discovered what had been the library of the king. In what he calls the "Chamber of Records" he found thousands of clay tablets. Leading from this library was a corridor down to the riverside and along this were discovered many more tablets, apparently dropped there when the librarians, upon the sacking of the city by the Babylonians, endeavoured to save the records. Among these were the Deluge Tablets now in the British Museum.

According to the story on the eleventh tablet of the series, the gods determined to send a flood upon the earth and Uta-napishtim (the Biblical Noah) was warned by one of the gods of the calamity that was impending and told to make a ship in which he and his wife and household, the beasts of the field, the

animals and his goods, might find refuge and thus escape the watery doom. He made a ship of the size directed and smeared the outside with bitumen and the inside with pitch.

At the dawn of the day after his entrance into the ship there arose on the horizon a black cloud, thunder and wind followed, and

A MIGHTY TEMPEST

with torrents of rain. All living things were destroyed. The tempest continued to rage for six days and nights until even the mountains were covered. On the seventh day the storm abated and the wind and rain ceased, but outside the boat "all mankind were turned to mud" and the corpses floated by.

The ship finally stranded on a mountain called Nisir. After seven days Uta-napishtim sent forth a dove, but as it could find no resting place it returned to the ship. Next he sent out a swallow but that, too, came back. Finally he sent out a raven which flew away and though it approached the ship it did not return to it. Those inside therefore gathered from this that the waters were abated and came forth from the ship.*

Notably, the Tablets imply a moral reason for the Flood in the following lines:

"Why didst thou not consider but causedst a flood?"

Let the doer of sin bear his sin,

Let the doer of wickedness bear his wickedness.

May the just prince not be cut off, may the faithful not be [destroyed] . . .†

It will be noticed that there are some slight differences between the Babylonian account of the Flood and the Biblical one. These differences are accounted for by the fact that the Babylonian account would be based on tradition and thus slight inaccuracies would creep into the narrative. On the other hand in the Biblical account we have the inspired record which is thus the true one. These slight differences in detail, while the main story remains similar, proves another point. Moses could not have written

THE BIBLICAL ACCOUNT

by simply editing the records of the past, otherwise there would not be such a divergence. He must therefore have received a direct inspiration from God when he penned these records. This inspiration preserved him from falling into the errors that these heathen records reveal. In our last chapter we read of the Babylonian account of the Creation. Had Moses, as the critics of inspiration suggest, simply drawn his information of the Creation from these heathenistic traditions, we should have had a Biblical record which in the light of modern discoveries would have been foolish. As it is, true science has not yet, and thank God never will, be able to find any inaccuracies in the grand record of the Creation given in Genesis. This alone is sufficient to prove that

* "The Romance of Archæology," by W. H. Boulton

† "Higher Criticism and the Monuments," by Rev. A. H. Sayce

* Ur of the Chaldees," by C. Leonard Woolley

Moses must have been inspired when he penned these pages

Further evidence of the Flood has recently been discovered by Mr. Woolley. While excavating at Ur they found, in the earth removed, the remains of household rubbish, grey ashes, half-burned wood and broken pieces of pottery and came to the conclusion that these marked a refuse heap of the inhabitants of the time. Sinking their shafts still lower the character of the soil suddenly changed. Again I will quote Mr. Woolley's own words as he describes the evidence he found

"Instead of the stratified pottery and rubbish, we were in perfectly clean clay,

UNIFORM THROUGHOUT,

the texture of which showed that it had been laid there by water. The workmen declared that we had come to the bottom of everything, to the river silt of which the original delta was formed and at first, looking at the sides of the shaft, I was disposed to agree with them, but then I saw that we were too high up. It was difficult to believe that the island on which the first settlement was built stood up so much above what must have been the level of the marsh, and after working out the measurements I sent the men back to work to deepen the hole. The clean clay continued without change . . . until it had attained a thickness of a little over eight feet. Then as suddenly as it had begun, it stopped and we were once more in layers of rubbish full of stone implements, flint cores from which the implements had been flaked off, and pottery. The bed of water-laid clay could only have been the result of a flood; no other agency could possibly account for it. Eight feet of sediment imply a very great depth of water and the flood which deposited it must have been of a magnitude unparalleled in local history. That it was so is further proved by the fact that the clay bank marks a definite break in the continuity of the local culture, a whole civilisation which existed before it is lacking above it, and seems to have been submerged by the waters"*

So once again the

STONES ARE CRYING OUT

the truth of the divine record

After the Flood, we read in Genesis that men journeyed from the East to the plain of Shinar where they built the tower of Babel with the object of providing a refuge in the event of another flood. They set to work to build, using bricks instead of stone and "slime [bitumen] had they for mortar"

This Tower of Babel is no longer standing but the ground plan has been excavated and this shows that it was similar to, although larger than, the tower (or ziggurat, as these towers were called) at Ur. As this latter is still well preserved it will help us to visualise the Tower of Babel. These towers were built in stages, each smaller than the last, in the form of a pyramid and a temple usually occupied the top platform. The whole was a solid mass of brickwork, the core being of sun-dried brick and the outside a skin of baked brick set in bitumen. Stairways led

* "Quoted by W. H. Boulton, *The Romance of Archæology*"

from stage to stage. Sometimes these stages were coloured differently, the lower stages being black, the uppermost red, while the shrine was covered with blue-glazed tiles and the shrine roof was probably gilded. These colours had their mystical significance and stood for the various divisions of the universe, the dark underworld, the habitable earth, the blue heavens and the sun.

Speaking of the ziggurat at Ur, Mr. Woolley says: "No one looking at the ziggurat can fail to notice the tall narrow slits which at regular intervals and in rows one above another pierce the brickwork of the walls. These are 'weeper-holes' intended to drain the interior,

A NECESSARY PRECAUTION,

for with damp the mud brick would swell and make the outer walls bulge if it did not burst them altogether." The reason for them arose because the terraces of the tower were covered with soil in which trees were planted and when water was poured upon the roots of these the surplus drained away through the "weeper-holes."

Thus did these ancient people seek to make a mountain tower that would save them from another flood. Migrating from the mountainous country where the Ark first rested after the Flood, they sought to build an artificial mountain with trees to form a "high place" for their worship. In this connection it is interesting to note that the word "Babel" is the Assyrian *Babli* which means the "Gate of God," and coupled with the fact that the topmost stage was often coloured to represent the heavens would explain Genesis xi 4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven.

Fragments of a Babylonian tablet have been discovered in which references are made to the Tower of Babel. In this we read of "the holy mound" and how the god "in anger destroyed the secret designs" of the builders and "made strange their counsel."* Another tablet translated by George Smith reveals that it was built in seven stages.

It is interesting to note that the Babylonians themselves believed

THE TOWER OF BABEL

to have been built by the gods.

The ruins of the Tower were still standing in the time of Nebuchadnezzar, King of Babylon, for there are records, now in the British Museum, of his repairing this and also a similar one at Borsippa, a town near Babylon but on the other side of the River Euphrates. This latter he rebuilt as a tower with seven stages and his own account is as follows:

"At that time Euriminaki, the Tower of Borsippa, which a former king had made from distant days it had fallen into decay, and the outlets of its water were not kept in order. Rain and running had torn its brick-work, the kiln-brick of its casing was broken away and the sun-dried brick of its mass was thrown up in heaps. The kiln-brick of its casing which had fallen I joined together, and the pieces of it I

* "Higher Criticism and the Monuments," by Rev. A. H. Sayce

set up, and the writing of my name on the repairs of its fallen parts I placed . . ."

It is interesting that Nebuchadnezzar talks of writing his name on the repairs for it is found that about nine out of every ten bricks of the ruins of Babylon have his name upon them and thus again the accuracy of the Bible is demonstrated, for Nebuchadnezzar, according to Daniel iv 30, walking one day on the terrace of his palace, said,

"Is not this great Babylon that I have built? . . ."

Yet once more the Tower of Babel appears in his-

tory When Alexander the Great arrived in Babylon he found it in ruins, and gave orders to rebuild it, however, he who had

CONQUERED THE WORLD

was himself conquered by death and he did not live to carry out this work So all that remains of this once proud tower is just the ground plan and mounds of earth to mark the site of bygone glories

* Translation by Rev C J Ball, quoted in "Graven in the Rock," by Samuel Kinns

"His Will is Our Peace"

THE above words are the testimony of Rev. and Mrs Porteous, two British missionaries of the China Inland Mission, who were captured by bandits and held prisoners for several months

When they were captured, they were able to keep a copy of *Daily Light*, and the day following brought them this message from that little book "I will never leave thee nor forsake thee" "We may boldly say, The Lord is my helper, I will not fear what man shall do unto me" "Behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land" Although they had no Bible, from memory they recalled many a precious promise from the Word of God, in which they found wonderful help in hours of suffering and danger Great comfort was also derived from hymns with which they were familiar Lying on a little straw, spread over a door, awaiting their death sentence,

such hymns as this one were brought to mind.

Thou sweet, beloved will of God,
My anchor ground, my fortress hall,
My spirit's silent, safe abode,
On Thee I rest me and am still

Upon God's will I lay me down
As child upon its mother's breast,
No silken couch, nor softest down
Could e'er afford me such sweet rest

One night they were led out to be killed, their would-be executioner walking beside them with his great knife strapped to his shoulder But a higher Will frustrated the plan So often were they threatened with death that they lost count of the number of times But they declare, that when they reached the place of absolute abandonment, then they knew absolute peace, and could say Amen to Dante's words: "His will is our peace."

? QUESTIONS AND ANSWERS ?

7. Referring to Judges iv. 21, may I ask: 'Was Jael a murderess?' In Judges v. 24 Deborah declares Jael to be blessed."—J.S.

"According to the unwritten law of her tribe Jael was not a murderess For a strange man to enter the women's part of the tent, was an insult to her honour, and exposed her to death If Jael had asked Sisera to leave the tent, he would probably have killed her to save his own life Deborah calls her blessed because while trying to defend her character she was unwittingly ridding Israel of a cruel enemy"—Elim Crusader

"1 One of the most popular ways of explaining Jael's act is to say, 'Yes, she was a murderess' Her conduct was wicked treacherous and disgraceful Deborah's eulogy of her was 'purely patriotic it indicated the national sentiment about her act, but it in no way carries any divine approval of her methods'

But against this we are faced with the difficulties that (a) Deborah was a prophetess (although we readily grant that

prophets and prophetesses may at times speak from themselves), (b) Sisera's defeat was said to be from God (chap iv, verses 6, 7, 8, 15, 23), (c) Chapter v gives an over-proportionate space to Deborah's song if it were only human and patriotic, (d) Deborah prophesied Jael's act (iv 9).

2 I therefore suggest the following explanation There are at least 8 forms of killing (1) murder (intentional killing), (2) manslaughter, brought about by intentional violence which exceeds what was intended), (3) killing in self-defence, (4) judicial killing (hanging, electrocution, etc) by order of a judge, (5) killing in wartime, (6) killing by divine command (Num xiii 35), (7) killing by divine act (Lev. x 2), (8) killing by divine urge (Ezek xxxviii 21, I Sam xiv 20, 23) Only number 1 is murder numbers 3, 4, 5, 6, 7, 8 are, under certain circumstances, justifiable.

3 Jael's act narrows down to either number 1 or number 8 She was either a 'murderess' or she killed by divine urge I suggest that she killed by divine urge or impulse.

(a) It was by divine urge that many

thousands of Sisera's army were killed that day, for it was by divine urge that Sisera and his hosts were drawn unto their death (iv 7).

(b) It was by divine urge that Deborah prophesied that Sisera should die by the hand of a woman (verse 9). It would require a succession of divine urges to bring to pass such a prophecy

(c) It is therefore possible that Jael was quite sincere in giving Sisera the protection of her tent But then the divine urge came upon her which caused her to slay him

Dr Waterland says 'It can scarcely be doubted that Jael had some divine direction or impulse to stir her up to do what she did The enterprise was exceedingly bold and hazardous The resolution she took has the marks of being from the extraordinary hand of God We ought to obey God rather than man, and all obligation to man ceases when brought into competition with our higher obligation toward God'—P.G.P.

9. "What attitude should the Christian take towards war?"—S.S.B.G.

Fruit from the Branches

Pentecostal Fervour and Fire—Fruitful and Fragrant Fellowship

DISTRICT RALLY.

Hall packed to capacity.

Smethwick (Pastor L. H. Newsham)

God is abundantly blessing the ministry of Pastor L. H. Newsham, who is now in charge of the work at the West Smethwick Tabernacle. Souls are stepping out of darkness into God's most marvellous light, and the saints are being led higher up the mountain. The anniversary services recently conducted, proved a time of real spiritual uplift, the hall on the Sunday evening being filled, and the children's ministry in song, recitation and sermonette was appreciated by all. The Pastor's message in the evening entitled "My New Dress," will long be remembered.

On a recent Tuesday evening we were favoured with a visit from the Lodge Road Crusaders, who took the service. Their efforts in song and sermon were graciously blessed by God. A rally night to take place on the second Friday of every month, is a new feature of the work here, and those who were privileged to attend the first service of this kind, enjoyed a time of happy fellowship, the branch Churches joining the saints at Smethwick. Pastor Newsham passed on a heart-searching message, his subject being "Lame Feet," taken from II Samuel 12. All are eagerly anticipating the next rally night.

Pastor

L. H. Newsham

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TIMES OF REFRESHING.

Fellowship around the Word.

Keighley The assembly at Keighley has recently held some special services, Mr. A. E. Thorne of Wood Green being the speaker on this occasion. The ministry of the Word was accompanied by welcome pentecostal showers. A Fellowship Tea linked the afternoon and evening gatherings, when quite a number of friends from other centres joined in. A time of real edification followed, and the Lord's people were much refreshed.

THE FIRE OF PENTECOST.

More new members.

Newtownards (Pastor D. Hood) Looking back upon the last six months in which Pastor Hood has been amongst

us, the saints at Newtownards have been united nearer to God under the preaching of the Word of God. A high standard of Christian experience is being set forth, and the fire of Pentecost is burning in many a heart. A whole week was spent wrestling with God that He would make bare His arm in order that the showers of latter rain may descend upon the thirsty land and that souls should be saved for His glory. God has answered prayer, and real trophies of grace have been won for Him.

Clouds of Holy Ghost conviction are hovering over the gospel services, and many are halting between two opinions, but we are still holding unto God and we believe that He will save them and make them His own.

Last Sunday night the right hand of fellowship was given to five new members after the gospel service.

FROM FIELDS AFAR

What God hath wrought

Grimsby (Pastor A. S. Thorne) God's blessing is resting upon the ministry of Pastor A. S. Thorne in Grimsby. Precious truths are being taught in the power of the Holy Spirit. Subjects are dealt with which give believers a hunger and thirst after righteousness, and a life of intimate fellowship with God.

Recently the Church had a welcome visit from Miss Ching. A very interesting missionary service was held in which letters from missionaries were read, telling of God's work in other lands. Though it poured with rain outside, showers of blessing fell upon the large gathering of people during a service of praise conducted by the blind evangelist and singer, the Rev. Bert Coulbeck. Though blind to things around, he possesses a clear vision of the Lord, and many were the praiseful responses from those who found real joy and happiness in the service of Christ.

A visitor from Bradford recently gave his testimony to the Lord's healing power. Looking a picture of perfect health, he told how that after many years of suffering helpless and incurable, he had proved that with God all things are possible, and that Jesus Christ is the same yesterday, to-day and for ever.

IMPRESSIVE ANNIVERSARY SERVICES.

The children for Christ.

Hull (Pastor H. W. Fardell) The children's anniversary at Hull this year proved a great success. There was a good attendance at each service. Beautiful

flowers were artistically arranged in every available place, and the words "The children for Christ" hung across the platform. Every item without exception taught some spiritual lesson and glorified Christ. We little children from the Primary Department sweetly told out the value of the Bible with the letters B-I-B-L-E.

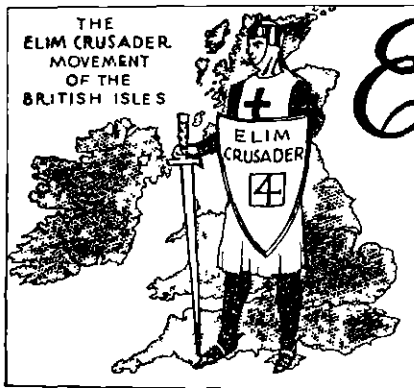
Also two other Primary children recited the 23rd Psalm most impressively. Four older boys recited "The Right Way to Heaven," illustrated by a wooden cross in four sections, each one holding his own piece to the cross until it was complete with the words, "I am the Way, the Truth, and the Life" (see picture). A solo, duet and trio were sung and several other recitations given interspersed by special

(Continued on page 432)



**Pastor
H. W. Fardell**





Elim Crusader Page

MOTTO

GOD'S BEST FOR US - OUR BEST FOR GOD.

NOTES ON THE Switzerland Campaigns

by Pastor JAMES McWHIRTER
(of Principal George Jeffreys' Revival Party)

Good-bye, Bienne

At dawn a sea of mist (La mer de Brouillard) had rolled over the mountains, foothills and valley. The only visible landmark was the harbour of the lake, significant! On the last journey and the final farewell to all earthly things we wish for nothing more. Where the clouds disappear to nobody knows. Now they have gone. A water silk horse shoe effect about a mile in width has now formed on the lake. At 7.45 a.m. the Principal, Pastor Tweed and myself arrived at the morning meeting place to find the hall almost filled for the communion service due to commence at 9.30. The first comers got there at 6 o'clock. One young man had been walking from 2 a.m. But what a service! Imagine the feeling of brotherhood as twenty-seven nationalities joined hands round the Lord's table singing "When I survey the wondrous Cross." Our nationalism, denominationalism and class distinction died as we faced that Cross. We were all one in Christ. It was a strange sight to see the emblems being passed to men standing outside on the window ledges and on the horizontal bars of the offering all the way to the roof. At the conclusion of the service the Principal laid hands for blessing on nearly 100 pastors who were present. On our way to the hotel after the first meeting we met people hurrying down the mountain for the next service. At the last two meetings in the State Church, as the Americans say, a quart of audience was packed into a pint of room. Round the church on the walls and terraces crowds listened to the message through the loud speakers. During the singing of the closing hymn a young man pushed his way to the pulpit with an enormous bouquet of red gladioli. All over the building people were crying. It had been a happy time and a mighty time too for 2,378 decisions had been made for Christ during the fifteen days. Also many for whom medical science had not a vestige of hope were gloriously healed and hundreds of hungry hearts filled with the Holy Spirit. At 11.45 we sat out on the verandah in communion with "the silence of the lonely hills." Above, the stars

studded a cloudless sky, "singing as they shine the hand that made us is divine." Beneath the myriads of shimmering lights, of town and villages, looked like a valley of diamonds between the terribly dark mountain ranges. "We sat and sat and sat and sat" until that last day had passed. On Monday morning at 8.30 after a glad-sad farewell, when many smiled through their tears, we were speeding along on our way to Geneva. Will the Foursquare Gospel message be adequate to meet the needs of all classes in the most representative town in Europe? That was a natural question. Yes, we were reassured it would as the big problems of the world one after another presented themselves. The fourfold message of Christ had a solution for every one of them. Scenically Geneva is a city of great natural charm. It is built on the French end of Lake Lemán, locally known as the Lake of Geneva. On either side of the lake are two ranges of mountains. On the right is the well-known Mont Blanc and its range on the French side. The Rhone glacier and the Alps of Vaudoise on the left are in Switzerland. Two rivers run through the town. At one part their courses run parallel. The Rhone from the glacier is the loveliest blue while the Arve from Mont Blanc is the dirtiest grey.

Miss Barbour's party from England arrived safely. People have come from all over Europe for the revival campaign in the Historic Reformation Hall.

Return Visit of London Crusader Choir to Maidstone Prison

By Pastor W. G. HATHAWAY
(Field Superintendent)

Clang! The great prison gates were closed behind us, and as the key was turned in the lock we knew we were, at least for a time, "guests of His Majesty King George"—but neither as "first offenders" nor as "old lags"—simply as messengers for the King of kings, carrying news of the grace of God to needy men within those grim grey walls.

This was the second visit of the London Crusader Choir to Maidstone Prison, and it was my happy privilege to accompany them. A few moments were spent in discarding hats, coats, etc., in the dressing room, then, following the chaplain, we crossed the great yard where the men on parade were being marched in single file into the chapel for the service. Entering through a private door, we found ourselves on the platform. Seated in the pews before us were men young and old, refined and unrefined, fathers, brothers—men for whom hearts somewhere this afternoon were bleeding in their loneli-

ness. What a congregation! Yet it was a voluntary service, not one was there but by his own desire to come and hear these youthful Crusaders sing their glad message of grace and glory by way of the Cross of Calvary. Preaching being out of the question—we were there by the courtesy of the Church of England Chaplain, and it is not allowable to speak—the utmost was made of the opportunity to reach the hearts of the men by the ministry of song. Oh, if ever we felt humanity's need of a Saviour, it was that afternoon. Every category of crime was represented here. Men who had fallen by some slip—some unguarded moments—and had been relegated to a living death behind those prison walls.

So the programme proceeded. A choir piece pointing to the heights of victory obtainable in Christ, instrumental pieces bringing back to many hearts fragrant memories of home and loved ones, then vocal pieces bringing the message yet nearer home. A duet "The Love of God" by two sisters with their own accompaniment on guitars brought a murmur of approval—demonstrations of approval being not allowed—then an appealing song "I Heard the Voice of Jesus Say," by Miss Joan Holman who had travelled up from Eastbourne for the visit, touched many a slumbering chord in hearts present. How they enjoyed the pieces, especially those old familiar hymns which had lightened many a believer's life. It was a study to watch their faces—some of them literally beaming as their lips followed word by word the song messages. If ever sunshine shone into gloom and dispelled it, we are convinced it did so for many that afternoon. Soon the service was over, the time had passed all too quickly and the prison gates swung wide again to give egress to freedom once more.

These are very brief notes but in concluding I would like to pay tribute to the splendid work being done in these prison visits by this self-denying company of Foursquare Gospellers under the leadership of Mr Douglas Gray. In Wormwood Scrubs, Brixton, and Maidstone, the message of redeeming love has been heralded forth. Evidence of definite results from these visits has already been forthcoming. Visits are being planned for other prisons and meanwhile from those already visited the call is echoing: "Come again soon."

RALLY DAY
at the
Crystal Palace
August 18th
Crusaders book the date

Continued from page 430)
anniversary hymns sung by the scholars and Bible classes. It was evident that much prayer and work had been put in by those responsible, and they were well repaid by the way in which everyone enjoyed the children's efforts. Pastor Fardell spoke a few fitting words for the occasion. During the interval the congregation and children very enthusiastically sang "Sailing Home" and "Hold the Fort."

Everyone who came felt that they had received a blessing through the anniversary services.

POWER OF THE BLOOD.

Successful services.

Croydon (Pastor P N Corry) The Sunday school anniversary at Croydon was a time of great blessing. Many of the children took part in songs and recitations, and it was really inspiring to realise the number of little ones who have given their hearts to the Saviour, who said, "Suffer little children to come unto Me." It was evident that each one who took part had a definite knowledge of the saving grace of the Lord.

The Tabernacle was full and overflow-

ing on the Sunday, and after such a taste of good things it was not surprising to see such a number on Wednesday, when the children again took part in a wonderful way followed by a message from Mr Vanstone on the "Blackness of Sin," when by a simple chemical process he showed how nothing but the blood of Jesus Christ could save from sin. It was a very practical demonstration, and one that should live in the minds of the children for many years.

We do praise God for the work He is doing among the Sunday school scholars of Croydon, and for the band of faithful Sunday school teachers who have worked so hard to make this anniversary the overwhelming success that it was.

IRISH CONVENTION.

Powerful and timely messages.

Annaghanoon. There are no stately cathedrals, imposing edifices, nor busy whirl of traffic in Annaghanoon, it is just a quiet little Irish township, but during the recent annual convention it became a real centre for a large number of Ulster Pentecostal friends. Everyone came expecting a rich time of blessing,

and praise God, all expectations were fulfilled.

The speakers at the afternoon service were Evangelists McInnes and Hood who delivered powerful and timely messages. Between the afternoon and evening services tea was provided and a lovely time of fellowship was enjoyed in the glorious sunshine.

At the evening service Pastors Cooper and Slemming ministered the Word and again we were fed on the finest of the wheat.

Messages in song were given by the Misses Hamilton from Lisburn and these also proved a blessing to all.

The convention was continued on Sunday when Pastor Douglas gave an uplifting address in the afternoon and Pastor Jones faithfully preached the gospel at the evening service. All the meetings were very well attended and every child of God was encouraged to press on in the narrow way.

The regular meetings are being carried on by Pastor T E Francis, assisted by a willing and faithful band of local workers, their labours are being blessed of God and we are looking forward to still richer times of blessing.

There Go the Ships!

Capt. E. G. Carre

"DO you know, men, that during all my forty years at sea, I never once met a ship that wasn't bound somewhere!"

A broad smile spread over the faces of the seafaring audience that I was addressing, as the absurdity of the thought struck them. But their amusement quickly vanished as I utilised such an evidently foolish assertion to place an equally evident, though soul-searching, truth before them.

"But would you believe it possible," I continued, "that though during my life's voyage I've never yet met a human ship (men like you or me) which wasn't bound somewhere, that when I've asked many of them what port they were making for they couldn't tell me—they hoped it was heaven!"

"Now if you were to ask me a similar question when on a voyage with me, and I were to reply, 'I hope we're going to Melbourne, but it may be New York!' why, you would say, and quite rightly,

'THE CAPTAIN IS MAD!'

And yet, men, in passing such a verdict on me, might you not be condemning yourselves?"

Just think it over. How does this question touch you? Have you only a vague hope to rest your soul on, or can you say with me, "I'm going to heaven when I die, because I've proved God's promise true, 'He that believeth on the Son hath everlasting life?'"

A young man was once driving a two-horse buggy down the crowded streets of a large city when suddenly the horses, taking fright, got beyond his control, and there he sat not knowing at what moment he might be hurled to instant death, for which he knew that he was utterly unprepared. Just as a catastrophe appeared inevitable, a stranger sprang in front of the flying horses and clutching at their bridles, at imminent risk to himself, held on to them until the frightened animals stopped, and the young man was able to jump out and thank his benefactor for having saved his life.

Some months after, the story goes on to relate, this same young man stood in a felon's dock, charged with the crime of wilful murder, of which the jury had just found him guilty. Before pronouncing sentence, the judge asked the prisoner if he had anything to plead in extenuation of his crime. Instead of giving a direct answer, the prisoner, looking intently at the judge, said, "Sir, don't you remember me? Don't you recall the occasion when you stopped two runaway horses in this city and saved the young man's life who was driving them?" "Yes," said the judge, "I'm not likely to forget that incident." "Well," went on the prisoner, "I'm that young man." "Ah," replied the judge after a pause, "I recognise you now, but what has that got to do with your crime and its punishment?" "Sir," pleaded the prisoner with his very soul in his voice, "you saved my life then, won't you spare it now?" For a moment tense silence fell upon the court, presently it was broken by the voice of the judge. "Prisoner at the bar," he said, "I am here in only one capacity, to administer justice, and," he added solemnly, "when I saved your life then I was your saviour, now I am your judge." And he condemned the guilty man to death.

My reader, there is a warning which says, "Prepare to meet thy God." How are you going to meet Him? As your Saviour, which He longs to be to-day, or as your Judge? This He otherwise must be on that final day of judgment when your opportunity of choice has gone by, and you have taken sides for ever!

In closing let me beg you to ask yourself, "Where am I bound? Where shall I spend eternity?" For our destiny is fixed in this life. When we stand before God it will not be to undergo our trial, but to receive our sentence, for "it is appointed unto men once to die, but after this the judgment!" Then God will "render to every man according to his works!"—"The Messenger of Peace."

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BIRTH.

KENNEDY.—On June 15th, to Pastor and Mrs. J. Kennedy, of East Ham, the gift of a daughter, Vivien Nora.

MARRIAGE.

PAYNE: LIELL.—On June 16th, at Elim Tabernacle, Croydon, by Pastor W. G. Hathaway; William Payne to Florence Ada Liell.

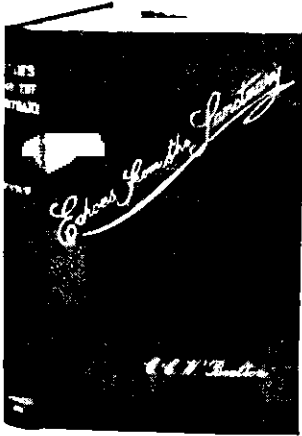
WITH CHRIST.

ALDRIDGE.—Mrs. S. Aldridge, member of Elim Church, Tamworth, aged 61. Received her home call on June 15th. Funeral conducted by Pastor R. A. Gordon.

TOMLINSON.—Alfred Tomlinson, Ward Steward of Elim Church, Bradford; aged 58. Passed into the presence of the King on June 8th. Funeral conducted by Pastor R. Mercer.

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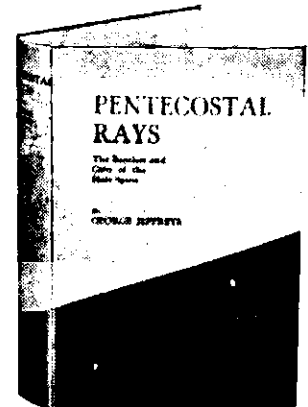
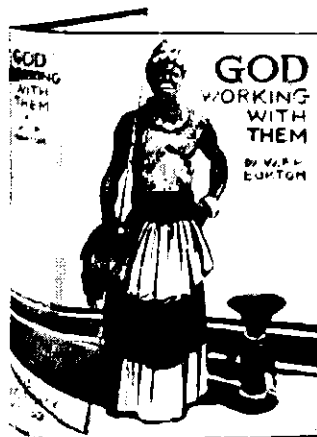
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