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Elim Evangel

Foursquare Revivalist

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XIX. June 24th, 1938 No. 25

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE

CENTRAL HALL,
Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

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

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 *Coming Events* **4**

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

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

EALING. June 23 and 30. Elim Tabernacle, Northfield Avenue. Series of addresses on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

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

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

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

FINCHLEY. June 20—23. Elim Foursquare Gospel Hall, Christchurch Avenue (corner of Ballards Lane), North Finchley. Special Bible Week Services. Speakers: Pastors G. H. Thomas, A. E. Thorne, Mr. J. Tatham and Miss Jardine.

GLASGOW. June 18—20. Special "Back-to-the-Bible" meetings in the City Temple (Corner Bath Street and Elmbank Street). Saturday, 7.45 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 7.45 p.m. Speakers: Pastor W. G. Hathaway and Mr. J. Leech, K.C. Convenir: Pastor Leslie H. Newsham.

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

KINGSTANDING (Birmingham). Now proceeding in the Elim Tabernacle, Warren Road, Perry Bar. Campaign by Pastor and Mrs. E. J. Thompson.

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

SOUTHPORT. June 25—27. Temperance Institute, London Street. Special "Back-to-the-Bible" meetings. Speakers include Pastor W. G. Hathaway.

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

PRINCIPAL

& Revival Party's Summer Engagements

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

Note: Copies of the official Guide Book to Colwyn Bay may be obtained by forwarding 2d. for postage to the Guide Secretary, Town Hall, Colwyn Bay.

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

For particulars of Colwyn Bay Holiday Home see below.

ELIM SUMMER SCHOOLS & HOLIDAY HOMES

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

EASTBOURNE. July 29th to August 30th. Miss Barbour and Miss Henderson. Beautiful houses in own grounds in commanding positions near sea. Bible Readings and other meetings. Games, picnics, outings organised by Mr. W. Snowden. Apply Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

GLOSSOP. "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th, to August 19th. Apply Pastor T. Tetchner.

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

ANNUAL JULY CONVENTION

in the

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

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

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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 25

JUNE 24th, 1938

Fridays, Twopence

The Inspiration of the Bible

By Pastor JOSEPH SMITH

IN writing on this subject two distinct lines of thought stand out before my mind. I know there are many other avenues of thought which likewise prove the inspiration of the Bible. But these two prove conclusively to me that the Author of the Bible could have been none other than the Almighty Ruler of the universe. The first is the testimony of Jesus Christ, and the second is the fulfilment of prophecy.

I am very happy to know that Jesus Christ preached from the same Bible as I use; only that He preached from a Greek translation, and I preach from an English translation. I never find Jesus raising any doubts in the minds of the people as to the authenticity of the Old Testament, but on the contrary I find Him calling it the Word of God, and rebuking the Pharisees for making the Word of God of none effect through their tradition (Mark vii. 13). Again He said: "If He called them gods, unto whom the Word of God came, and the Scripture cannot be broken" (John x. 35). Jesus Christ affirmed His belief in all of the Old Testament from Genesis to Malachi, and rebuked the disciples after His resurrection for being slow of heart not to believe all that the prophets had spoken: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27). He believed in the Bible

ACCOUNT OF CREATION,

and had no time for evolution, for in Matthew xix. 4 we find Him quoting from the first chapter of Genesis: "And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female?" He believed in the Bible account of Cain slaying Abel, and referred to it in Matthew xxiii. 35. He believed in the Flood, and in Noah being saved in the ark; in the overthrow of Sodom and Gomorrah, in the escape of Lot, and in the judgment which fell upon Lot's wife. He also believed in Abraham, Isaac, and Jacob; in the escape from Egypt, and in the giving of the Law by Moses. All these were matters of common conversation in the life of our Lord, and are mentioned in the Gospels as taught by Him. Jesus Christ actually believed in the Bible account of Jonah and the whale, for He said: "As Jonas was three days and three nights in the whale's

belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii. 40). He also referred to Daniel as an inspired prophet. And furthermore He affirmed His belief in the verbal inspiration of the Old Testament scriptures: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

I cannot understand the mentality of men who

AFFIRM THEIR FAITH

in the four Gospels, and especially in the statements of our Lord, and at the same time deny the inspiration of those scriptures which were so firmly believed in by Jesus Christ Himself. For it is a well-known fact that many Modernists and Higher Critics while casting discredit upon the first chapters of Genesis, and the accounts of Jonah and Daniel, and the manna in the wilderness, will nevertheless hold on to the Gospels and especially the statements of Jesus Christ. It is certainly passing strange how some of our bishops seem utterly unable to accept the miracles of the Bible, but when it comes to something bordering on idolatry or superstition, such as mumbling a few words over a piece of bread and thereby claiming to change it into the very body of Christ, or sprinkling a few drops of water on the forehead of a child and thereby claiming to affect a change of nature, which neither God nor man can see any evidence of in after life, these same men are not in the least handicapped by their inability to believe in something which, if true, would be as great a miracle as any of those recorded in the Bible.

How could God Almighty expect me to put my trust in a Christ who made mistakes concerning a book upon which the salvation of my soul depends? How could I be expected to honour this Christ even as I honour the Father? (John v. 23). If Jesus Christ was not divine

THE WISE MEN

who came from the East were idolaters, and so were all those people referred to in Matthew viii. 2, ix. 18, xiv. 33, xxviii. 9, 17, who also worshipped Him. And furthermore the very angels were guilty of idolatry if Jesus was not God the Son. For it is written:

"When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him" (Heb. i. 6). Also the whole of the Christian Church have been led into the depraved state of idolatry if Jesus is not God the Son. And how are we to account for all the miracles performed in His name not only in the Acts of the Apostles, but all down the ages, and even in our own day? How are we to account for the mighty regenerating, transforming power which comes to thousands all over the world in our own day through faith in His name? These things prove conclusively to my mind the reasonableness of putting our trust in the affirmed statements of our Lord Jesus Christ regarding the Old Testament Scriptures.

Just a word about the New Testament: The Gospels were written by men who were eye-witnesses of the miracles of our Lord, of His death and resurrection. Furthermore the Gospels were sent out to the public to be read at a time when it would have been the easiest thing in the world to disprove their statements, if such a thing were possible. Matthew is said to have sent out his Gospel about ten years after the death and

RESURRECTION OF OUR LORD.

We know full well that the majority of the people who saw Christ's miracles and heard His words would then be alive. Nearly all of the five thousand men whom Jesus fed with a few loaves and fishes must have been still alive, and how easy it would have been for any of them to have proved the contrary if it were possible. We know full well the opposition which the Gospel met with in the first century from the Jews, and we furthermore know that nothing would have been so disastrous to its acceptance as some evidence, be it ever so slight, which would disprove the statements of the apostles. But we search in vain for such evidence. We have to wait nineteen hundred years for our modern critics to be born, but I am afraid they are too late, for the case has been proved long since, and the mightiest test of inspiration has been put to these same Gospels and Epistles by millions of people, in bringing them to the throne of God in sincere and earnest prayer, and finding out if the God of heaven and earth would honour their statements in those things in which the writers committed themselves, as to what God would do if certain conditions were met; and these same people have come away with a Matthew xi. 28, 29, or a John iii. 16, or an Acts ii. 4, or a James v. 14 experience filling their bodies and their minds and their souls. Hallelujah!

The other line of thought which I would mention to you is

THE FULFILMENT OF PROPHECY.

If God desired to prove to the millions of earth that this book came from Himself what better way could He adopt than by taking the greatest empires, nations and cities, and writing their history in advance in this book? For instance, why should I be expected to believe what the prophet Daniel has to say about the future life? Is it not because his statements concerning the future in this life have been proved true? As an example I will take two verses: Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." We find that these two verses come after an array of prophetic facts, which are now historical facts of such a nature that even some of our best historians admit that there are no better records to be found of the happenings in that period of time which elapsed between the death of Alexander the Great and the coming into full power of the Roman Empire, than those contained in this chapter. But this chapter also carries us right down to the days in which we live and past these days, and sets the scene for the final conflict of nations. Beside the above: the verse following these two reads thus: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Here is something, which without prophetic or

HISTORICAL KNOWLEDGE

we can see fulfilled to-day.

Or again, Why should I be expected to believe that Jesus Christ is coming to reign on this earth? Is it not because the prophet Daniel, and others, have in very detailed but brief account given us an outline of the various empires which would come and go in this world of ours. The last kingdom reigning in this world which Daniel mentions is the kingdom of the Son of man. The whole world is a witness to the historical facts of his prophecy, but after Daniel mentions the passing of the Babylonish Empire, the Medo-Persian Empire, the Macedonian Empire and its division into four parts, the Roman Empire and its division into ten parts, he goes on to say: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, . . . and there was given Him dominion, and glory and a kingdom, that all nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away." It is surely reasonable to expect that I should believe in the last one seeing the prophecies have been fulfilled concerning the others.

We might go on and mention other countries, such as Egypt, Babylon, Judæa, Idumea, etc., and the countries adjoining them, and turn over page after page of the Bible and read what the prophets of God have to say concerning the future of these countries; and then get out a pile of histories going back for over

TWO THOUSAND YEARS,

and read the fulfilment of what the prophets of God have written. I know that some of these histories have been written by agnostics and infidels, but that does not matter. I will now quote from two such writers concerning Egypt:

"Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are re-

placed by slaves brought from their original country. The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny" (*Volney*).

Now let us turn to the Bible: "And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it . . . and there shall be no more a prince of the land of Egypt" (*Ezekiel xxx. 12, 13*). For two thousand years Egypt enjoyed princes of native blood ruling in her land, but for over two thousand years since her rulers have been strangers, and mostly

CRUEL OPPRESSORS.

On this matter the great historian Gibbon says: "The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty Beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants."

You may turn to the Bible and there read the history and the fate of some of the greatest cities on which the sun has ever shone: such as Babylon, Jerusalem, Tyre, Nineveh, the great cities of Egypt, etc. In the

Bible it is prophecy, as these cities were then in the height of their power, but to-day it is history, and many of these cities are no more. Every one of them have ceased in the manner in which the Bible said they would cease. Babylon was to be wholly desolate without an inhabitant. Tyre, a place for the spreading of nets, Nineveh a gazingstock (many of us have gazed at its wonders in the British Museum), Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles were fulfilled; and it has all come to pass, and has been fulfilled not by the friends of the Bible, but by its enemies. The judgments of this Book which refer to earth have been manifest on earth, and why should we doubt that the judgments of this same book which refer to a future life will be manifest in that life. Likewise the promises of this Book have been, and are being, fulfilled before our very eyes; and if so many of these promises have been fulfilled what reason have we to doubt that the remainder of these promises will also be fulfilled?

Wherefore:—

- Our motto: Back to the Bible.
- Our object: To live the Bible.
- Our subject: The Christ of the Bible.
- Our stand: Foursquare on the Bible.

THE BIBLE

By Pastor C. H. ROBINSON

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

By kings, such as David and Solomon.

By statesmen, Daniel and Nehemiah.

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

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

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

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

While the Bible is a revelation from God, it is not written in a superhuman or celestial language; it is figurative, symbolical, and literal.

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

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

In Amos ix. 11 we read, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old." Also in Acts xv. 16, "After this I will return and build again the tabernacle of David." "He shall reign over the house of Jacob" (Luke i. 30-33).

SOUL FOOD

The first thing the child of God has to do morning by morning is to obtain food for his inner man. . . . What is the food for the inner man? Not prayer, but the Word of God: and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts.—George Muller.

"Abide thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."—II. Timothy iii. 14-17.

Bible Study Helps

UNFEIGNED FAITH (II. Tim. i. 1-6)

- I. A Priceless Possession** (v. 5).
1. All men have not faith (II. Thess. iii. 2).
2. Some have no faith (Mark iv. 40).
3. Some have little faith (Matt. vi. 30).
4. Some have great faith (Matt. viii. 10).
5. Some are full of faith (a) Stephen (Acts vi. 5); (b) Barnabas (Acts xi. 24).
6. Such faith is precious faith (II. Pet. i. 1; cp. I. Tim. i. 5).
- II. A Personal Possession** (v. 5).
1. In Timothy's grandmother, first.
2. In Timothy's mother, second.
3. In Timothy himself, third.
4. In Timothy's converts, fourth (I. Tim. iv. 14-16). Faith begets faith (I. Tim. i. 2).
- III. A Profitable Possession** (vv. 3, 4, 6).
1. Causing thanksgiving (v. 3).
2. Provoking prayer (v. 3).
3. Exciting love (v. 4; cp. I. Pet. i. 22).
4. Producing joy (v. 4).
5. Stimulating service (v. 6).
Leading Lesson: The greatest living woman is the mother with unfeigned faith (v. 5); contrast I. Tim. v. 6.

"I BELIEVE GOD" (Acts xxvii. 25)

- About sin (Ezek. xviii, 4).
- About salvation (John iii. 16).
- About security (John x. 28, 29).
- About separation (II. Cor. vi. 17, 18).
- About service (I. Cor. xv. 58).
- About supplies (Phil. iv. 19).
- About strength (Phil. iv. 13).

THE TENDERNESS OF GOD

- As a **father** pitieth (Psa. ciii. 13).
- As a **mother** comforteth (Isa. lxvi. 13).
- As a **hen** gathereth (Matt. xxiii. 37).
- As a **shepherd** seeketh (Ezek. xxxiv. 12).
- As a **refiner** sitteth (Mal. iii. 3).
- As a **bridegroom** rejoiceth (Isa. lxii. 5).

FROM BLINDNESS TO BLESSEDNESS (Mark x. 46-52)

- The Plight of Bartimæus (v. 46).
- The Pluck of Bartimæus (v. 47).
- The Peril of Bartimæus (v. 48).
- The Promise given Bartimæus (vv. 49, 52).

I Believe It All

(Inscribed to our brother, Pastor W. G. Hathaway)

Copyright.

Words and music by Mr. and Mrs. Seth Sykes.

1. Some peo-ple, they tell me that they know their sins for giv'n, And they seem to be
2. Why should men tamper with God's Ho-ly Book of truth, And en-dea-vour to
3. There's no use be-lying in God's Ho-ry Lock of truth If you can-not be-

sat - is - fied. You must not mention that the Lord can heal, Or that
change God's word? Why should they seek to air their world-ly views, In -
lieve it all; There's no use preaching Je-sus saves from sin, If you

saints should all be sanc-ti - fied. To be bap-tised with power for the
stead of lift-ing up the Lord? I can't understand why they o-
don't be-lieve in A - dam's fall. With pen-knife and scissors, like Je -

service of the Lord Is too much for them to un-der-stand; As for
mit and take away Precious truths which God has giv'n so free; But
ho-a-kim of old, Men would seek God's word to o-ver-haul; But

Christ returning, with this truth they don't agree, But to me the thought is simply
I have read my ti-tle clear to mansions grand! Praise the Lord! the Bi-ble just suits
I believe it, praise the Lord, I know 'tis true, And I love it, for I need it

I Believe It All (continued)

CHORUS.

grand. me. all. } Yes, I be-lieve it all, yes, I be-lieve it

all, Cod's Ho-ly Book, God's precious Book, Yes, I be-lieve it all.

Bible Study Helps (cont.)

JEHOVAH-JIREH (Gen. xlii. 14)

1. He did provide for our redemption in the gift of Christ upon the Cross.
2. He does now provide for our every need both temporal and spiritual.
3. He will provide for us all things richly to enjoy throughout all eternity.

A STARTLING SERMON (Acts xxiv. 25)

1. **A direct discourse.**—"He reasoned of righteousness, temperance and judgment to come."
2. **A dismal dilemma.**—"Felix trembled."
3. **A deadly dismissal.**—"Go thy way for this time; when I have a more convenient season I will call for thee."

The Way of Salvation

Saved by a Tombstone

SOME time ago there went to be with the Lord a godly man, Sir Robert Matheson, from Ireland. His conversion was on this wise. He was travelling through Scotland with his father. He had to change trains at a certain station, and there was a delay. In the hour that he had to wait, the young man walked into a graveyard to pass away the time. He was led by curiosity to remove some weeds from a tombstone and (could he believe it?) he read the astounding words: "Here lies the body of Robert Matheson." His very own name! A dead namesake!

The thought came to him that the same death comes to all. A day would come when he would be in his grave. Where would he be at this time? From the Scottish graveyard he sent up a cry to God for salvation, and God heard him. It is written "They that call upon the name of the Lord shall be saved." Robert Matheson called and God saved his soul. From that day forth, like Saul of Tarsus, he was determined to know nothing among men save Jesus Christ and Him crucified. Sir Robert's father was Permanent Under-secretary at Dublin Castle. For many years Sir Robert was Registrar-general for Ireland, and was one of the most brilliant holders of that office.

From the day of his conversion he never passed a tombstone without pausing to seek from it the old solace of that saving memory. He always remembered the words of Scripture, "There is but a step between me and death."

Here is the story of an African Greatheart. The first forty years of his life he was a heathen savage. But then he yielded his life to the Lord and became a pillar in the local Church in his

community. From the day of his conversion he would allow no liquor drinking or fighting in his village. He would not take part in the local wars, for he said, "Bloodshed is an abomination to God." He was now about eighty and sent for the missionary. After reading Psalms xxvii. and xxxiii. by request, the missionary said: "The sun sinks and I have far to travel. I must go."

Greatheart said, "I thank you much for coming; I wish to see you once more and bid you farewell. I would like you to come down and bury me."

The missionary said, "Are you certain you are going?"

"Yes, I know I am going very soon."

"How are you going?"

"I go in peace."

"Whereon does your peace rest?"

Then came his last testimony. The old man raised himself up and said: "Missionary, long, long years ago the Son of God saw me when I was a thing of naught. He spoke to me and I resisted Him. Still He spoke to me in mercy and patience; still I resisted Him. He laid His hand heavy upon me, and He overcame me. He lifted me from the pit, the vileness of which you know nothing, and He put my feet on a Rock. Long years He has been rich in mercy, great in patience, and very faithful. I am going, but He is with me, Faithful and True. And so I go in peace."

"There is but a step between me and death." Is there peace with thee? If not, you can find peace, but you will find it only in Christ. "Seek ye the Lord while He may be found, call ye upon Him while He is near."

Gleanings from the Garden of Communion. No. 22.

The Meaning of the Miracle

By Pastor E. C. W. BOULTON

"They have no wine" (John ii. 3)

"No wine" have they whose hearts to things of earth
are glued;
How deep and full the cup of those His Love hath woo'd.

HOW strange—a marriage feast and no wine! This is hardly what we should expect to find on such an occasion. The failure of the wine must have proved a most disturbing discovery, especially so late in the day, when it was impossible to remedy the need. Imagine the look of consternation on the face of the one responsible for the festal arrangements when confronted with an eventuality so unexpected and for which no provision had been made. This sudden shortage of wine doubtless took them by surprise and left them helpless.

"No wine!" What a humiliating admission for the management of the marriage feast to make, and one that revealed a serious miscalculation. A wise anticipation might have prevented this shortage of supplies, with its consequent embarrassment for all concerned. And yet we must not overlook the fact that had there been no failure of the wine there would have been no miracle of transformation with all its wonderful spiritual lessons. It was the sudden emergency that brought the Master so prominently into the picture. It is against the background of acute human need that the character of Jesus shines the most brilliantly and beneficently. How often in the Gospels we find Him as the Great Answer to human need; ready in moments of extremity to exert His power on behalf of the needy. His creative word converts the loaves and fishes into a feast for the hungry multitude. One touch of His hand transforms the desert of necessity into a land flowing with milk and honey.

Into Thy courts Thy hand this hungry heart hath led,
Where Love divine a bridal feast hath spread.

In this instance we have an example of the demand being greater than the supply. It is often thus when life draws its strength and inspiration from the exhaustible and perishable things of earth. We assume too much when we think that these things will always answer the cry for satisfaction within us. There is no thought of ever reaching the point of exhaustion. We imagine that the wine of life will perpetually yield its satisfying response to our demands. Yet, sooner or later, we have to learn that earthly springs are wont to dry up. "He that drinketh of *this water* shall thirst again." That inward thirst is God-created and may only be met by the One who first awakened the desire.

"*They have no wine.*" This confession of need is soon followed by the miraculous manifestation of the Master's power. And the moment of miracle is not without its dangers. We must beware lest we become more occupied with the rich taste and the sparkling colour of the wine than with Him who gave it. We miss the true meaning and value of the miracle if it fails to lead us to Him. We reverse the divine order when we come to regard Christ as the means, and the miracle as the end. The wine is to lead us to Him, not Christ to lead us to the wine. Alas, that we should ever descend to the level of loving and serving Him for what He *has* rather than for what He *is*.

The miracle creates an obligation. It is an unveiling which brings inescapable responsibilities. That which mine eyes behold demands the obedience of my heart. God does not manifest His miraculous power merely to stimulate wonder. It is that we may become worshippers—lovers—slaves of the Infinite Lover Himself. It is the divine method of revealing the invisible through the visible, of leading the soul from the shadow to the substance, provoking in the human heart that quest which ultimately brings it to Him who is the true Source of all spiritual felicity.

"No wine!" These words portray the tragedy of many a Christian fellowship. No radiant gladness mantling the worship of God's people; no volume of praise rising from the hearts of those who mingle in the sanctuary. If we come to the chamber of communion with passionless hearts and care-clouded countenances will it not be like a feast without wine? How shall they who keep tryst with the King apparel themselves in sackcloth and ashes? Surely the bridal soul should be adorned in its festal garments, and the wine of joy flow freely at the bridal feast, when the soul communes with its Lover-Redeemer! Alas, that it should ever be recorded of a Christian assembly—"they have no wine."

O Thou who givest to life its purest passion, transforming the colourless, tasteless things into rich and sparkling realities, touch Thou the chords of my nature until they vibrate in harmonious response to Thy will. Set this life aglow with the glory of Thine incoming and indwelling. Let me know the wonder and the rapture of Thine inward conquest.

Be Thou the Source from which this life
Its inspiration draws;
Be Thou the One on whom this heart
Its adoration pours.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, June 26th. Jer. x. 1-13.

"But the Lord is . . . true . . . living . . . everlasting" (verse 10).

God deplores the folly of the heathen in their idol-worship, and expresses His desire that His people shall not share that folly. Using the plane of reason, He points out the inadequacy of their idols, and emphasises His own worthiness as a God to be trusted. He is true, and how false they are. To follow after them and put confidence in them is to court disaster. Every step towards them is a false step, but every step toward the God of heaven is a step on the highway of truth. He is living, which means that He can act. But these miserable idols have not changed shape (except to show signs of wear) since the day they were set up. He is without end of days, an everlasting God, not confined to a material world, and not needing protection from corroding elements. But they have their time limit, and depend for their endurance on the faithfulness of their devotees. Praise God we know the Lord.

PRAYER TOPIC:

That the special "Back to the Bible" campaign now in progress at Southport may be mightily blessed of God.

Monday, June 27th. Jer. xvii. 5-14.

"A tree . . . yielding fruit" (verse 8).

We are all familiar with our Saviour's attitude toward the barren fig tree. That in itself has given us a desire to be as much unlike that tree as is possible. But there is also the positive outlook. Not only are we as believers anxious to avoid barrenness, but we are equally desirous of being fruitful. It will give us the greatest joy to bring pleasure to our blessed Saviour by producing for His inspection the maximum amount of fruit in the time of ingathering. There are, we know and regret, some believers who do not seem to care whether they are fruitful or not. I confess I cannot understand their outlook or their vision. If you have seen a dead tree or a fruitless tree in the midst of a forest of green you will have one desire only: to bend your branches under the weight of a tremendous harvest.

PRAYER TOPIC:

For great blessing upon the forthcoming July convention in Northern Ireland.

Tuesday, June 28th. Jer. xvii. 19-27.

"If ye diligently hearken unto Me . . . then" (verses 24, 25).

It matters not where you look you will find regulating laws. They form an integral part of the system we call nature. Human laws are but copies of what God has written in code or experience. Analogies from natural laws are numer-

ous. Let us dwell for a moment on yesterday's thought—a tree aiming at fruitfulness. One very firm law to be observed is the preservation of its bark. Your horticultural expert will tell you that in your war against the insect pest you must not carve a complete circle in the bark of the tree trunk. If you do you expose the whole run of sap to the hardening effect of the atmosphere, and death ensues. The tree is bound by a natural law to protect its inner part by preserving its outer part. The illustration is self-evident. But remember that what God says is law, and consequent upon our obedience to it is the all-comprehensive "then."

PRAYER TOPIC:

That all God's people staying at the Elim Holiday Homes this year may realise a wonderful quickening in body and soul.

Wednesday, June 29th. Jer. xviii. 1-17.

"So he made it again another vessel" (verse 4).

This visit to the potter's house is most instructive. God has a nation in mind at the time, but there is such a striking parallel here to New Testament truth that I would like us to meditate for a moment on our own experience. May I say three things as they occur to me now. First, I like the patience of God. The marring does not lead to an end of things. He made it again. When the first Adam failed God patiently made a last Adam (of which we form a part). Then the power of God finds its way here. God is not at the end of His resources. When the first man proved himself "earthy" God produced the Lord from heaven. Then again the purpose of God is not thwarted. It appeared that the potter's work was in vain when the blemish appeared. Death threatened a collapse of the divine purpose. But there was a re-making and death was swallowed up in victory. We who were marred in the first Adam have been recreated in the last Adam. God's plan still holds good.

PRAYER TOPIC:

That the life of God may fill all His sent ones on the foreign mission field, giving them strength and grace for fruitful ministry.

Thursday, June 30th. Jer. xxiii. 1-18.

"The Lord our righteousness" (v. 6).

This is one of the compound titles of God. In the original it reads: "Jehovahsidkenu." They are lovely—these titles. I have no favourite amongst them. They seem to vie one with another in keen competitive spirit to gain my favour. But my need is so vast and so varied that I cannot do without any one of them. They are all precious. Wherein is this one precious? I belong to a period when righteousness is gifted, imparted, im-

puted. I am acquainted not only with the gift, but with the Giver Himself. That is why I love this title. And while I look upon Him as my Righteousness, I keep the forces of unrighteousness at bay. As a new creature in Christ I am assailed on every hand by Satanic powers. There are attempts to spoil me. Day raids and night raids follow in quick succession. Storm follows storm, and I look like being overwhelmed. But then can I nestle close to THE LORD my RIGHT-EOUSNESS.

PRAYER TOPIC:

That God's suffering saints in war-stricken areas may be sustained and kept by the power of the Lord at this time.

Friday, July 1st. Jer. xxiii. 23-32.

"He that hath My word let him speak My word faithfully" (verse 28).

A true sense of values is a very precious thing. It is beyond estimate. We suffer immense loss if we are without it or have it only in part. We are apt to save pennies yet lose shillings. We fight to gain five minutes, yet trifle away an hour. I once took a short cut to save two minutes. But the route was so muddy that I had to spend ten minutes in cleaning my shoes, and nearly lost my train in consequence. We are possessors of the most valuable thing in the world—the revelation of God through the Word. But just what are we doing with it? That word "faithfully" is highly important here. It pulls us up immediately. It cannot be glossed over. It pierces our shell, and seems to thunder "responsibility." It appears to ask "And what do you think of the Word of God? Have you applied a sense of values to it?" Fellow-saints, we have been entrusted with something that is priceless. Is it a toy or a treasure?

PRAYER TOPIC:

A great wave of Pentecostal revival to sweep over this land.

Saturday, July 2nd. Jer. xxiv. 1-10.

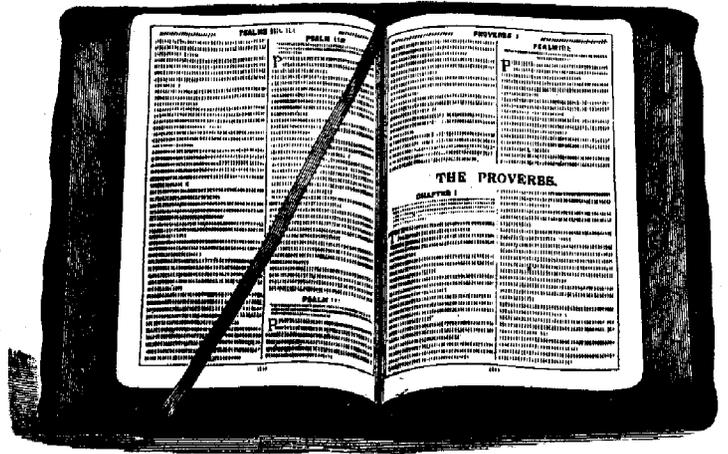
"They were so bad" (verse 2).

I detest bad fruit. It looks repulsive, and if by accident we introduce it to our palate we know how hateful it is. Such is the simile selected by God to express His disapproval of those outside His will. In this particular case the "outsiders" are those who rebel against a well-merited chastening rod. But all rebelliousness is nauseating to God. He has made very clear to us His feelings in the matter. And I feel a big desire to avoid that unattractive description: "they were so bad." It is only fair to put the other side of the case. The other figs were very good. No provision is made for ordinary figs, for an intermediate place. It may be a mixed metaphor, but somehow the word "lukewarm" has crept into my thoughts. I do not want to just escape the condition of badness, but I want to get into that basket of delightful attractive fruits that an omniscient God sees as very good.

PRAYER TOPIC:

For the Divine power to rest upon all His ministering servants as they prepare for the morrow's meetings.

The Pen Gem of the World's Literature



BY . . . Pastor . PERCY . J . Le . TISSIER

THE 400th anniversary of the first printed English Bible has awakened widespread interest in that amazing volume. This present year has been chosen for this celebration because the Royal Injunction of Henry VIII, issued in 1538, gave directions that the Bible in English should be "sette up in summe conveyent place within the Church . . . so that the parishioners might commodiously resort to the same and rede yt." The Bible is a literary masterpiece, the pen-gem of the world's literature. If Christ is King of kings in the governmental sphere, the Bible is the "Book of Books" in the moral sphere. No book has had a greater influence in the moulding and stabilising of the English language. It is still the best seller in the realm of the printed page and has been translated into a thousand languages.

William Tyndale "the noble scholar and martyr" skilled in seven languages—Hebrew, Greek, Latin, Italian, Spanish, English and French,—brought to the work of translation all the ability and care of consecrated genius. Through the manifold trials of a chequered life, he perfected his renderings from the original Greek and produced a work which has stood the test of four hundred years. He was strangled to death and his body burned to ashes outside the castle at Vilvorde on Friday, the 6th October, 1536. Had his life not been cut short, he would, no doubt, have completed his translation of the Old Testament. This honour fell to Miles Coverdale some years after the martyrdom of Tyndale. In the proclamation of 1538, the Bible is

described as "the very lively Word of God." Bibles, not hand-written as in former generations, but printed, were chained in the Parish Churches that the people might read and study for themselves. To previous generations this had, for the most part, been impossible for official Bibles were written in Latin, and only reached the people through the clergy. When England rejected the authority of the Papacy, the ecclesiastical obstacle was removed, and Bibles translated into the vernacular, became the source and acid test of doctrine. The masses, so lamentably ignorant of the contents of the sacred writings, now found in them "The cradle wherein Christ is laid" (Luther). We recall the pregnant phrases used by the Primate when the Bible was handed to King George VI at his coronation—

"We present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; there are the lively oracles of God."

In the early twenties the martyred reformer to whom we have referred, was tutor to the children of Sir John Welch at the Manor House at Little Sodbury, near Bristol. It was there that, when addressing several "learned men," he made the challenging and defiant declaration—

"If God spare my life, ere many years I will will cause a boy that driveth the plough to know more of the Scriptures than thou dost."

The Bible is within the reach of all, its truths unalloyed may be received by sovereign and subject, rich and poor, young and old. Ordinary folk may

have unobstructed access to the divine writings. Said Livingstone, "Oh, the vast unexplored regions of Africa! It will require centuries to penetrate its interior." To penetrate the vast unexplored regions of the Word of God will be like walking about Zion and telling the towers thereof, and marking well her bulwarks, and before the journey is ended one is sure to hear the rippling music of the waters which flow from Truth's Eternal Spring. There may be some great river of "Divine purpose" awaiting our discovery, or some transparent mirror-like lake of "Divine revelation" in its hitherto unknown depths and distances. There may be some snow-capped, sun-kissed mountain resplendent with redemptive glory arising before our gaze. It will require eternity to penetrate and investigate the vast unexplored Book of God.

When Columbus saw the River Orinoco, someone said he had discovered an island. Columbus replied, "no such river as that flows from an island. That mighty torrent must drain the waters of a continent." The Bible springs from the "Eternal depths" of Divine wisdom, love and grace. It must be accepted as the Word of God. Some have said, it is not the Word of God, but contains the Word of God. The Bible claims a Divine and inspired origin, it is a "transcript of the Divine mind" and a "revelation of the Divine will" to man. But this miracle book will not disclose its wonders to unbelief and doubt, no matter how fine a literary taste you may have; what powers of observation; what analytical acumen, what philosophic comprehension; what native mental capacity of absorption, it will be no more to you than so much cold paper and dry ink. If you would study and understand this amazing literature, there must be an open mind and an obedient will. Not a mind hermetically sealed to truth, or a conscience drugged with dereliction, for, according to Pauline theology, the

"mystery of the faith" is not held by any peculiarity of "intellectual aptitude" but in a "pure conscience." "If any man will do His will, he shall know the doctrine whether it be of God." This was the attitude of the Thessalonian Christians, as it is written—"When ye received the Word of God which ye heard from us, ye received it not as the word of man, but as it is in truth the Word of God." The Spirit of God is the essence of sensitiveness, and indifference or unwillingness on the part of the student is met by the shutting of the responsive action of the Word. A fitting prayer would be—
"Open Thou mine eyes that I may behold wondrous things out of Thy law."

The risen Saviour fulfilled this promise to the two disciples on the way to Emmaus. "Then opened He their understandings that 'they might understand the Scriptures.'" The Bible is a storehouse of wisdom. The door will open to all who come in humility seeking the wisdom which God alone can give.

The Word of God as set forth in the sacred writings of the Old and New Testaments is the only infallible rule of faith and practice. It is the privilege, right and duty of every man to examine the Scriptures for himself, and he is bound to submit to their authority. This is an age of specialisation of function: let us seek to be expert in the noblest, truest and highest of all callings. Our Saviour was mighty in the Scriptures. He did not just read about the Bible as many people do to-day. He read the Book itself and used it to defeat the tempter. Satan was driven off thrice by a quotation. "It is written." And the Master says, "Learn of Me." Be a close student of the Word. If you are out on the "King's business," see that you are specially primed with passages that deal with anxious enquirers after the way of life.

(concluded on page 400).

THE LIVING WORD OF THE LIVING GOD

Settled in its Source

Thy Word is settled in heaven.—Psalm cxix. 89.

Sure in its Promises

I will hasten My Word to perform it.—Jeremiah i. 12.

Satisfying in its Contents

Thy Word was unto me the joy and rejoicing of mine heart.—Jeremiah xv. 16.

Secure in its Guidance

Thy Word is a lamp unto my feet.—Psalm cxix. 105.

Supreme in God's Estimation

Thou hast magnified Thy Word above all Thy name.—Psalm cxxxviii. 2.

"The Word of God Liveth and Abideth For Ever"



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

A Nurse's Love.

A LADY of our acquaintance was terribly burned. From the feet upwards she was almost burned to the bone. For nearly a year she lay face downwards in hospital to give the wounds an opportunity to heal. The case seemed hopeless. An attempt to graft on flesh failed. It seemed death must result.

But the patient was, humanly speaking, finally saved through the magnificent devotion of a hospital Sister. This Sister spent three to four hours a day in dressing the wounds. No sacrifice was too great for her. She herself became almost intoxicated with joy as she saw her efforts succeeding. At the end of her success she said to the patient. "You are mine, your arms are my arms. Your legs are my legs. I have saved you. I have born you again."

How significant the words: "I have born you again." In a far higher and grander sense the Saviour can say: "You are mine. I have born you again. Out of My sacrifice has come your life."

'I'd Rather Have a Bible.'

There was a boy who wanted a Bible very much indeed; he wanted it more than anything else he could think of. But he was a poor boy and could not afford to buy one, because he lived a good many years ago when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food she gave them a welcome to what she had. As they ate, they saw the boy looked sad. They asked him what he wanted, and he told them that he wanted a Bible.

His mother said, "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this and told him he hoped he would always be so fond of the Bible.

The next day the boy received a beautiful Bible, and on the flyleaf was written, "From George Washington."

The boy did not know it, but he had been talking to George Washington on the day before.

The Book Divine.

We search the world for truth, we cull the good, the pure, the beautiful, from graven stone and written scroll, from the old flower-fields of the soul. And, weary seekers for the best, we come back laden from our quest, to find that all the sages said is in the Book our mothers read.—J.G.W.

SECRETARIAL NOTES

By W. G. H.

The Foursquare Church in Aberystwyth meets in the Guild Room, Portland Road, off Terrace Road.

* * *

During recent months about 150 new scholars have been added to the Sunday school at Grimsby.

* * *

The Annual Conference dates are now fixed for September 12th—16th.

* * *

Profitable campaigns have been held as follows: Pastor H. W. Fielding at Langley, Birmingham; Pastor W. R. Cole at Westbourne, Hants.; and Pastor W. E. Smith at Totton, Hants. Others by various campaigners are in progress at the present time.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A converted Roman Catholic who seeks spiritual counsel and comfort.—N.C.O.

A dearly-loved son, that he may be healed of acute depression and find the Great Comforter.—R.L.

One who has accepted Christ but realises no definite heart change, that this soul may be led into real assurance of salvation.—E.H.P.

A mother who has had a stroke, that the Lord may heal. Also for a believer whom Satan holds in bondage.—T.E.

A child of God suffering with a growth, that the Great Healer may deliver without an operation.—A.E.F.

A man may obtain news of a daughter who is missing. Also that another brother may secure suitable employment.—D.H.

An elderly lady that she may receive the assurance of sins forgiven.—R.C.

One about to go into a sanatorium, that God may touch into newness of life.—A.S.

This Month's New Books

- "Daniel Sanelly Explained," by Victor G. Gollmick. 2/6 (by post 2/9).
- "Voices of Twelve Hebrew Prophets," by Dr. G. Campbell Morgan. 2/6 (by post 2/10).
- "Campbell Morgan—Bible Teacher," by Harold Murray. 2/6 (by post 2/9).
- "Seeing Prophecy Fulfilled in Palestine," by G. T. B. Davis. 1/6 (by post 1/9).
- "Impending Great Events," by John Ritchie. 2/6 (by post 2/10).
- "70 Less-Known Bible Stories," by Geo. Goodman. 3/- (by post 3/4).
- "When?" By A. Frank Evans. 6d. (by post 7d.).
- "A Missionary Arrives in Brazil," by T. Bentley Duncan. 2/6 (by post 2/11).
- "Questionable Amusements," by Frederick P. Wood. (Eighth edition). 6d. (by post 7d.).
- "The Burning Heart," by Rev. J. A. Broadbent. 1/6 (by post 1/9).
- "Little Saint Barbara," by M. E. Markham. 1/- (by post 1/3).
- "The Revelation of St. John," by Rev. H. C. Robertson. 1/- (by post 1/2).
- "Jesus Shall Reign," by W. H. A. Pritchard. 3/6 (by post 4/-).
- "Abraham—Our First Congo Convert," by James Salter. 4d. (by post 4½d.).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

The Word of God

FLAMING, flashing, glowing in the night!—the Word of God is the Torch that lights the world! True, immutable, steadfast, unchangeable as its Author—the Lord God Jehovah—it is a Beacon Light that gleams over the land and sea!

No heart so dark—no night so black but its penetrating rays can bring the light of day!

No heathen land so shrouded in the pall of paganism and idolatry but the power and glory of the Word can rend the clouds and shower both hill and valley with radiant, golden noon!

It is the Light Eternal—the Light that cannot be extinguished!

Howling tempests shriek and roar and threaten past it and are gone into the vastness of space, but the Word of God stands on.

Angry billows rage and hurl themselves upon it ceaselessly only to be broken into snowy spray and fall back exhausted, muttering and sobbing out their own futility.

The inspired Word of the living God cannot be overthrown! Cannonaded since time immemorable by the dreadnoughts of unbelief; constantly buffeted and pummelled by sceptic and infidel; set upon by the scorching fires of the Higher Critic—no weapon formed against it has ever prospered.

It has survived both friend and foe; survived the sophistries of Julius, the eloquence of Gibbon, the blasphemy of Paine, the mockeries of Voltaire, the criticisms of German commentators.

Beholding its light, the wretched prisoner in the dungeon of despair lifts up his arms and prays to God—the doors fall open! He is free!

Seeing its glory, the captive long in the chains of sin lifts petitioning heart and voice to heaven and his fetters drop from him as darkness drops from day.

Stumbling, groping, sinking to the sands of despair, the pilgrim who has lost his way in the desert places of scepticism and unbelief lifts his eyes to the steady,

guiding light of the Word to locate himself and with new courage press on to God and Home.

He who has been lost upon the mountain of trespasses and sin, wandering through the tortuous labyrinths and chasms of despair catches in its light a signal that beckons to pardon and to peace.

At sea the weary, storm-tossed mariner catches its gleam, rouses from despair and pulls for the shore, with the light of a new-born hope reflected in his eyes.

The all-penetrating radiance of this Torch that lights the world knows no petty limitations of distance; its Christ revealing glory penetrates palace and hovel, throne and dungeon; the Chinese camps and wigwam of the red man; the mosques of Turkey and the kloofs of kaffir land; the schools of Fiji and the darkness of Africa.

Its glorious rays have streamed upon rich and poor; old and young; princes and captains; poets and statesmen; emperors and sages; kings and herdsmen; philosophers and fishermen. It reaches both the pinnacle of triumph and the valley of despair.

It is a lighted lamp to guide the feet of a lost world from the depths of sin and sorrow to the heights of righteousness and glory. An unclouded reflection that reveals the face of a crucified Saviour; a bright two-edged sword to convince of sin and evil doing; a balm of Gilead imbreated by the Holy Spirit, that banishes the prowling beasts of despair, hopelessness and unbelief; the searchlight that sweeps the sky and traces out the signs of the second coming of the Lord; the beckoning finger of a loving God; the solemn warning that casts its light upon the approaching storm of wrath and retribution that shall overtake the unheeding; a signpost that points to heaven; a danger signal that warns from hell; the divine, supreme, and eternal tribunal by whose light all men, nations, creeds and motives shall be tried.

Flaming, flashing, glowing in the night—the Word of God is the Torch that lights the world!

Read the Word

By Pastor J. C. CARISS

NOT very long ago we heard a Crusader repeat from memory quite a lengthy chapter. In her own words she told us how each day for several weeks she had learned a verse or two, until at last the whole chapter had been mastered.

We mention this incident for two reasons. First, because it shows what can be done when one is really determined. Secondly that it might be an incentive to us to hide more of the Word in our hearts. We have at times heard someone at an open air meeting commence to call out a scripture, and unable to quote it correctly, mix it up with a hymn or quotation from some other source. Not only is such a mistake embarrassing to the other participants in the meeting, but it causes outsiders, who very often know the Bible better than we imagine, to hold us in contempt. John xiv. 26 teaches us that we can expect the Holy Ghost to bring to our remembrance the words of Christ. But this promise can only be fulfilled when we have

acquainted ourselves with those words. We cannot remember what we have never known. If we are to be strong spiritually, we must read the Word. What food is to the body, the Bible is to the soul. Some feel the best time they can give to the study of the Scriptures is early in the day, when the mind is fresh. Others find such a time impracticable. But surely all can give a few minutes at some time of the day to this most important duty. It is not fitful nor erratic reading that will prove most blessed to us, but intelligent, systematic, regular study. It may mean sacrifice. It may mean mental discipline, but if we make the effort, we shall, we feel sure, find our spiritual life enriched, and usefulness for God enhanced.

THE BIBLE'S BUSINESS IS TO PROVE
MAN, NOT MAN'S TO PROVE THE BIBLE

Trials & Triumphs at Colwyn Bay. Tent Destroyed ; Souls Saved

Principal George Jeffreys opened his first campaign in North Wales with an Ingathering of souls over the Whitsun week-end, then during an 80-mile-an-hour gale on Whit-Monday, down came the Tent in ruins. However, the revival meetings are being carried on in the Congregational and Baptist Churches until the larger and stronger tent can be erected. This is expected to be up by Saturday, June 18th. At the time of writing over fifty have decided for Christ, healings are confirming the Word, and there is an air of expectancy on every hand. The North Wales' Press has extensively reported the revival meetings, and the following are extracts from two of the papers:

CROWDS FLOCK TO REVIVAL SERVICES

"Principal George Jeffreys, founder and leader of the most remarkable Revival and Healing Movement in the present century, began at Eirias Park, Colwyn Bay, on Saturday, his first campaign in North Wales. On Saturday and Sunday large crowds flocked to hear him. . . . On Monday the large tent which is being used for the services was extensively damaged by the gale, and had to be hastily dismantled. The 80-mile-an-hour gale tore a gaping rent in the canvas roof. . . . Pioneer, preacher, teacher, author and revivalist, Principal Jeffreys has keen interest in everything pertaining to Wales, for his birthplace was at a village within a few miles of Bridgend, in the Vale of Glamorgan. Among the most successful of his campaigns was one which was held at Cardiff a few years ago. Week after week thousands of people from all parts of South Wales travelled to Cardiff to hear him.

The Elim Foursquare Gospel Alliance, of which Principal Jeffreys is founder and leader, was set in motion by him in 1915, and in the intervening years it has spread in home and foreign lands. The largest halls in the world have been besieged by crowds anxious to hear the great revivalist. . . .

On Monday, Tuesday and Wednesday crowds of people waited near the site of the damaged tent in the hope that Principal Jeffreys might address them. They will have the opportunity, however, of hearing him during the week-end at the Lecture Hall."—"North Wales Pioneer," June 9th.

FAMOUS REVIVALIST AT COLWYN BAY

"Although their large Evangelistic Tent was torn beyond repair by the great gale on Whit-Monday, Principal George Jeffreys and his Revival Party are not dismayed by any means. They have booked the Congregational Church Lecture Hall in Sea View Road, Colwyn Bay, for their revival meetings this week, Sunday evening, and next week. Sunday afternoon the meeting will be held in the Ebenezer Baptist Church, Rhiw Road. The Ministers of both Churches have been exceedingly kind in assisting the Revivalists in their difficulty.

Much religious fervour is in evidence at the meetings and the revival fire is reminiscent of the Evan Roberts' Revival days. People are turning to Christ, and some are already testifying to physical healing."

—"Town Talk," June 10th.

The Summer Holidays

Below we give a list of holiday resorts where Foursquare Gospel centres are established:

ENGLAND.

- London** (write Secretary for particulars).
Barnstable. Elim Hall, Reform Street.
Bath, Somerset. Old Post Office, 2, York Buildings.
Benfleet, Essex. Benfleet Elim Tabernacle, London Road.
Blackpool. Jubilee Temple, Waterloo Road.
Bournemouth (Springbourne). Elim Tabernacle, Victoria Place, Springbourne.
Bournemouth (Winton). Elim Tabernacle, Hawthorn Road, Winton.
Brighton. Elim Tabernacle, Union Street.
Canvey Island. Elim Hall, Rainbow Road, Lakeside Corner.
Colchester, Essex (for Brightlingsea). Elim Tabernacle, end of Fairfax and Lucas Roads (off Mersea Road).
Cowes, I.O.W. 12, High Street.
Eastbourne. Elim Tabernacle, Hartfield Road.
Exeter. Elim Tabernacle, Paris Street.
Glossop, Derbyshire. Elim Tabernacle, Ellison Street.
Grimsby (for Cleethorpes). Elim Hall, Tunnard Street.
Hove. Elim Tabernacle, Portland Road.
Ipswich (for Felixstowe). Garden Hall, Mill Street.
Leigh-on-Sea. Elim Gospel Hall, Glendale Gardens.
Maldon, Essex. Elim Tabernacle, Wantz Road.
Malvern. Elim North Malvern Mission, Cowleigh Road, North Malvern.
Middlesbrough (for Redcar). Jerusalem Chapel, Brentnall Street.
Penzance. Rechabite Hall, Taroveor Road.
Plymouth. Elim Tabernacle, Rendle Street.
Portsmouth (for Southsea). Elim Tabernacle, Arundel Street, Southsea.
Ryda, I.O.W. Elim Tabernacle, Warwick Street.

- St. Leonards-on-Sea.** Palais de Danse, Silver Hill.
Scarborough. Elim Foursquare Gospel Church, Murray Street.
Silloth, Cumberland. Elim Foursquare Gospel Hall, W. Silloth.
Southend-on-Sea. Southend Christian Tabernacle, Seaview Road (off Southchurch Avenue).
Southport. Temperance Institute, London Street.
Westcliff-on-Sea. Elim Gospel Hall, Westborough Road, near Chalkwell Park.
Whitby. Elim Foursquare Gospel Hall, Cliff Street.
Worthing. Elim Tabernacle, Grosvenor Road (off Grafton Road).

SCOTLAND.

- Aberdeen.** Elim Tabernacle, Marischal Street.
Dundee. Elim Tabernacle, Dudhope Crescent Road.
Edinburgh. Elim Tabernacle, Dean Street.
Glasgow. The City Temple, corner of Bath Street and Elm-bank Street.

IRELAND.

- Bangor, Co. Down.** Elim Tabernacle, Southwell Road.
Belfast (Ravenhill Rd.). Ulster Temple, Ravenhill Road.

WALES.

- Cardiff** (for Penarth). The City Temple, Westbourne Place, Cowbridge Road.
Swansea. Elim Tabernacle, Alexandra Road.
Colwyn Bay. The Tent, Eirias Park, Abergelge Road.

CHANNEL ISLANDS.

- Vazon, Guernsey.** Elim Foursquare Gospel Church.
Delancey, Guernsey. Elim Foursquare Gospel Church, Delancey, St. Sampsons.
St. Peter Port, Guernsey. Eldad Church, Union Street.

Critical Comments on Current Concerns

By "PURITAN"

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

Correspondents and Co-Respondent. "Our Special Correspondents" generally seize upon any "newsy" item for the papers. But where were they all recently? If a Protestant minister had done some wrong—front page news. But hardly a word appeared on a recent scandal when "A Catholic monk was cited as co-respondent in a divorce case and was ordered to pay £750 damages."

"Turning the Grace of God into Lasciviousness." Such is the best description of Rome's corrupt practices. If only we knew all that was behind the above sad story. It made me think of the case in America three years ago, when a young married couple became friendly with a popish priest. He came to their house to hear their "confessions." One day the young husband became suspicious and forced open the door of the room where the "holy father" was supposed to be administering forgiveness of sins. He found both in a state of sin, and in his rage shot them. His death sentence was afterwards commuted to life-imprisonment, and he is now behind prison bars for a crime to which he was provoked by this Romish priest.

Such sins are the natural result of Rome's Confessional system. The books the priest of Rome studies in order to be proficient in questioning females, are of

such a character that they cannot be printed in English. And yet the law of the land permits 5,000 men to carry on this pernicious system in the name of Christ.

Trouble for the Judge. The popish tyranny over marriage was brought to the front again. The "News Chronicle" (June 9th, 1938) reported that in a Catholic-Protestant marriage dispute in the Superior Court of Quebec, Chief Justice Greenshields recommended that all marriages in Quebec should be performed by civil ceremony. He said "It seems to be the only possible means to settle the problem of marriage in this province, and end the ever-increasing number of cases of husbands and wives who try to break the shackles which bind them to their lawful spouses."

I would like to know what was behind this. I can give a guess. Rome teaches that a marriage between a papist and a Protestant is only valid when performed in a popish mass-house with the promise of training all children in the Roman faith. When this latter is not observed, Rome declares the marriage null and void, and the children illegitimate. Quebec is overwhelmingly popish—the most anti-British state in Canada. Now I admire the Judge's stand, but I would whisper in his ear: "Look out for trouble. You are treading on the Pope's corns, and he is not very particular what methods he uses to deal with such people."

THE BIBLE

This Book is the greatest traveller in the world. It penetrates to every country, civilised and uncivilised. It is seen in the royal palace and in the humble cottage. It is the friend of emperors and beggars. It is read by the light of the dim candle amid Arctic snows. It is read under the glare of the equatorial sun. It is read in city and country, amid the crowds and in solitude. Wherever

the message is received it frees the mind from bondage, and fills the heart with gladness. Over two hundred million copies of this Book have been scattered abroad, and it increases in circulation year by year. Like the tree of life, whose leaves are for the healing of the nations, this wonderful Book has been the means of blessing to untold thousands in every age, and in every clime.—A.J.P.

THE WONDERFUL WORD

Some appear to think that it argues great pluck for a man to assail the Bible and the Church. The fact is, it requires no courage at all to do so, for he is always sure of the favour and applause of a multitude who hate the Bible, and would be glad to see it struck on any side, and to have Christianity crippled. But the Bible goes right on, and the Church of God goes right on, and Christianity goes right on, and the chief damage is done to the critics. The attempt to shatter the Bible for the last three hundred years has not rent asunder or dislodged a single doctrine or sentiment. After its present assailants are all dead, their funeral sermons will be preached from the Book—not one verse omitted—from the first page of Genesis to the last page of Revelation. One would think that the world would get tired of the bombardment of the Bible castle when, with all their concentrated fire of three hundred years they have not been able to knock out a splinter large enough to make the most sensitive eyeball quiver."

CURIOSITIES OF THE SCRIPTURES

In the Bible the word "Lord" is found 1,853 times. The word "Jehovah" 6,855 times.

The word "reverend" is found once, in Psalm cxi. 9.

The middle verse of the Bible is Psalm xcvi. 8.

The longest verse is Esther viii. 9.

The shortest verse in John xi. 3.

In the 107th Psalm four verses are alike—the 8th, 15th, 21st, and 31st.

Ezra vii. 21 contains the whole alphabet except J.

Each verse on the 136th Psalm ends alike.

No names or words of more than six syllables are found in the Bible.

The 37th chapter of Isaiah and the 19th chapter of II. Kings are alike.

The word "girl" occurs but once in the Bible, and that in the 3rd verse of the 3rd chapter of Joel.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books.

THE BIBLE

We thank Thee for the Bible, Lord, the Book of sacred truth,
A comfort to the hoary head, a guide to eager youth;
As simple for the little child, as those mature in age.
Therein the path of righteousness, is traced from page to page!

We thank Thee for the Bible, Lord, the Book that tells of grace,
Of Thy salvation full and free, for Adam's fallen race,
That whosoever will believe, eternal life shall know,
Not only in the realms on high, but here on earth below!

We thank Thee for the Bible, Lord, the Book that tells of rest,
For all the overburdened ones, and those that are oppressed;
Since every weight and every ill, committed unto Thee,
Shall bring relief, and Thou dost say, "Come, weary heart to Me!"

We thank Thee for the Bible, Lord, the Book that tells of love,
How Jesus Christ to save the world, came down from heaven above;
His wondrous birth, His sinless life, His death upon the Tree,
His resurrection from the tomb, are written there to see!

We thank Thee for the Bible, Lord, the Book that tells of might,
Of healing for the body weak, and for the blind eyes sight;
The Holy Spirit's energy, for service great or small,
And 'till Thy coming to the air, of strength to meet each call!

We thank Thee for the Bible, Lord, the Book that tells of prayer,
Its need, its forms, Thy sure response, are often mentioned there;
And marks for conduct of the saints, are on those leaves defined,
In all the virtues and the gifts, with charity entwined!

We thank Thee for the Bible, Lord, the Book that tells of joy,
Of future pleasure rich in store, with nothing can destroy;
And happiness unspeakable, that springs up from within,
For those who daily walk with Thee, whom Thou hast loosed from sin!

We thank Thee for the Bible, Lord, the Book that tells of peace,
As well as for the time to come, when evil things shall cease,
And all the countless ransomed host, with angels join in song,—
E'en now it points to refuge sweet, beneath Thy pinions strong!

We thank Thee for the Bible, Lord, the Book that is divine,
Its history and prophecy, its law and songs are Thine;
Each counsel, promise, ordinance, gives light Thy will to do;
From Genesis unto the end, its every word is true!

We thank Thee for the Bible, Lord, the Book by Thee inspired;
Its preservation through the years, has been by blood acquired;
Translated into many tongues, that millions now might read,
For all who made this possible, we praise Thy name indeed!

We thank Thee for the Bible, Lord, the Book that shall remain,
When heaven and earth have fled away, and Thou o'er all dost reign;
Help us to pass its teaching on, and by its precepts live,
Then when we see Thee face to face more worthy thanks we'll give!
—L. Winifred Thompson.

The Book of Books

The Bible is a window in this prison of hope, through which we look into eternity.—*Dwight*.

The gospel is not merely a book—it is a living power—a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, and admirable moral maxims, which pass before us like the battalions of a celestial army. The soul can never go astray with this Book for its guide.—*Napoleon*.

I cannot too greatly emphasise the importance and value of Bible study—more important than ever before in these days of uncertainties when men and women are apt to decide questions from the standpoint of expediency rather than on the eternal principles laid down by God.—*J. Wanamaker*.

When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.—*Woodrow Wilson*.

All that I am I owe to Jesus Christ, revealed to me in His divine Book.—*Livingstone*.

I know the Bible is inspired because it finds me at greater depths of my being than any other book.—*Coleridge*.

Nobody ever outgrows Scripture; the Book widens and deepens with our years.—*C.H.S.*

No one has equalled Moses for law, nor David for poetry, nor Isaiah for vision, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all Teachers. We do well to stay close to its pages. It is *The Book*.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

The Word of God and the Young

Our Faith has its Roots in the Scriptures

Those familiar with the young people's societies in most religious organisations cannot fail to be impressed with the fact that the Bible does not fill a very large place in the life of these groups. There are cases, but unhappily too few, where, through the influence of some wise leader, the society gives patient, persistent and intelligent consideration to the Scriptures.

The time was when, in a majority of our churches, the young had little to do except listen. They were taught in the Sunday schools, a few of them attended the preaching service; but in the manifold activities of the institution they had little or no part.

Danger of over-organising.

But a great and happy change has taken place. There is organisation. There is complete and efficient organisation. Indeed, there is the danger of placing too much dependence upon machinery, of mistaking activity for labour. The machinery is so complete that one feels sometimes that nothing remains to do but to stand back and watch it go. But this evil quickly tends to correct itself. The question is: how can the machinery be used to foster spiritual growth, to promote the culture of the Christian life? This is, of course, the purpose of all organisations among Christian people, young or old.

Now our religion has its roots in the Bible. We learn there how Christianity came to be, and how we ought to live in order to meet the requirements of the Founder of our faith. Nothing can take the place of honest and patient study of the records. As nowhere else, we find here the expression of God's thought concerning His children,

and here are recorded His dealings with them. It has been said that Christianity would not perish if the Bible should be destroyed and all knowledge of it be lost. This may be true; but it would soon come to pass that Christianity would be even more defective, as expressed in life, than it now is, and men would increasingly substitute their own speculations and wild guesses for the expressed will of God. Christianity has always been purest and most potent when it has been least under the sway of human traditions and most observant of the teaching of Scripture.

Pondering life's problems.

Dr. Henry Van Dyke some years ago styled the age as one of doubt. It has since that time become more critical, restless and dissatisfied. Now, doubt or error can be innocuous. Religion is a practical matter. Uncertainty in religion means hesitancy in action, and paralyses the will the more tragically, the more far-reaching the issues.

(continued at foot of col. 3)

New Slant on an Old Book

"Search the Scriptures . . . they are they which testify of Me" John v. 39

Of all the large tasks of journalism that have engaged my life, the greatest was the year I spent in travelling over the entire geographical background of the Bible.

The book I wrote scarcely expresses the awe that possessed me as I grew to perceive the vastness and variety and vitality of Bible lands, and the direct relation of the geography of the Book to its message.

As geography, as history, as a record of human life, the Bible has no peer. Each month's archaeological discoveries bring new evidence of its fidelity to truth.

But all of these aspects of the Bible are only secondary. The real uniqueness of the Book is that it contains an adequate and satisfactory revelation of God, most fully set forth in the person and words and work of His Son, Jesus Christ.

—WILLIAM T. ELLIS.

PRESTON PARK'S TENTH ANNIVERSARY

For ten years the Crusaders have been witnessing for Christ in this district. These years have been rich in blessing from God, despite the difficulties which have surrounded us. On May 10th the founding of this branch was celebrated by a special meeting which was well attended. This meeting was conducted by Pastor J. Robinson, the Chairman of the branch, and from the very commencement praise to God for His goodness was expressed by every heart present. The meeting started with the hymn: "To God be the glory"; this caused us to forget even the blessings of our branch, and think of the blessing of Christ as the only Saviour of mankind. After prayer and a choir piece by members of the branch, two talks were given, one on "The Tenth Anniversary," by Mr. A. A. Tester, A.M.I.E.T. (Sec.), and second on "Crusader Work in Preston Park," by Mr. C. Grinham. Mr. Grinham spoke of the early days of the branch.

GLOUCESTER'S MANDOLINE BAND

This musical combination led by Pastor H. Haith continues to make progress. Recently the band visited the local Baptist church, which was packed to capacity. The service proved a great success and was greatly appreciated.

HOLIDAYS!

Have YOU Booked?

CRUSADERS

Remember the centres at—
St. Cyrus, Scotland.
Glossop.
Eastbourne.

BOYS

Elim Camp, Compton Bay, Freshwater, Isle of Wight.

GIRLS

House Party at Eastbourne.

Send for full particulars!

Applications are coming in fast. Write soon and avoid disappointment.

(Continued from col. 2)

Thoughtful study of the Bible would act as a corrective and preventive of this doubt. There are indeed those who offer another remedy. They say, "Do not think; simply believe." But men will continue to save themselves from imbecility by using their God-given power of thinking, although there is nowhere any danger from over-exertion of this faculty of our being. Far too many of our young people have their thinking concerning religious matters done for them. When, with maturer years, they find themselves confronted with unfamiliar questions, when with the broadening of

intelligence they begin to ponder upon the great problems of life and destiny, they find themselves unfitted for the strain, and lapse into doubt and unbelief. There is no question concerning life and duty, the present and the future, that should not be thoughtfully considered by our young people. No method of consideration is so wise and so helpful as that of employing the Bible to make plain present duty, and to throw light upon the shadows that hide the future.

There are those to-day who tell us of a quarrel between religion and science, saying that science gives us facts without values and that religion gives us values without facts. A recent writer, thinking that a telling phrase would solve a problem, says: "Science tells us what is true; philosophy and religion spread over the cheerless scene the light that never was on sea or land." This, of course, is both unhistorical and untenable, for Christian belief does not hang in the air without foundation, but rests upon facts.

Activities crowd out Bible.

Our young people are active in many ways, and every lover of truth rejoices in the advancement in young people's work which recent years have witnessed. But in the multiplication of branches and conventions, in the efforts to increase membership, in the expenditure of time and strength in the multitudinous activities of this busy age, it should be acknowledged that lack of knowledge concerning the Bible means circumscribed spiritual growth and limited usefulness in the cause of Christ.

The Pen Gem of the World's Literature

(Continued from page 393)

If you would conserve your strength, seek the comforting, sustaining and inspiring power of Holy Scripture.

The Bible is your Royal Charter. As a son and daughter of the Reformation, do not barter your birthright for a mess of pottage. Buy the truth and sell it not. Pay any price for it, and do not give it up for anything the world may offer you. Do not lose sight of the priceless privileges showered upon us, following the black millennium of papal darkness and the accretions and superstitions of the mediæval Church. When William Tyndale lay in his castle prison awaiting martyrdom, he sent to his friends a request which was an echo of Paul's message to Timothy. "Bring me," he said, "my warm woollen cap, my stout leggings, and, chief of all, my Hebrew Bible." When Walter Scott was dying, he said to his friend Lockhart—"Bring me the Book." "What Book?" he was asked. He answered, "There is but one Book." The Bible is a companion Book. It was with Luther in the evening of his life, and with Sir Isaac Newton, Cuvier, General Gordon, Michael Faraday, Lord Shaftesbury, and a host of others whose names leap to our lips. The Bible was pre-eminent and paramount with them. It was with Wesley "the man of one Book," and with Paul who wrote:—

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments"—

the Hebrew Scriptures—the scrolls, the rolls, bring them. And Timothy—

"My son, do thy diligence to come before winter."

If winter comes, O child of God, you need fear no chill. For my winter, O God—especially the parchments, the sacred writings.

ANONYMOUS GIFTS

Thanks are expressed to those friends who have sent anonymous gifts as follows:

Work at Portsmouth: Portsmouth, £5.

Foreign Missionary Fund: Hants (unto the Lord), 10/-.

Work in General: Essex, R.H., £1.

Elim Debt Fund: Hull, £3; Middlesbrough brother, 10/-; Hull Crusader, £1 5s.; Watford, Herts, M.W. £2.



Monthly Book Window

VOICES OF TWELVE HEBREW PROPHETS. By Dr. G. Campbell Morgan. (Pickering and Inglis, Ltd. 2/6, by post 2/10).

There is always something so thought-provoking in the writings and ministry of Dr. Campbell Morgan, and this book is no exception. We are given a glimpse into those much neglected books of the Bible, so commonly called "The Minor Prophets." The messages of these twelve prophets are brought down to our present age, and applied to the problems and infidelity of this generation. So we hear their voices again; this time with renewed interest and added emphasis.

The book is very worth-while, and every Bible student should be in possession of it.—H. W. GREENWAY.

ORGANIC EVOLUTION PROVABLY FALSE. By H. R. Kindersley. (Thynne & Co., Ltd. 1/-, by post 1/2).

This book follows one line, and that the spinal cord of the theory of evolution: viz., "change of species," and proves the utter impossibility of a natural change of species either in the vegetable or the animal kingdom. The writer in support of this even quotes from Darwin: "It must be said to-day that in spite of all efforts of trained observers, not one change of a 'species' into another is on record."

But I have one fault to find with this book: the use of so many scientific terms. Nevertheless I heartily recommend it.

—JOSEPH SMITH.

GOD'S HELL. By Wm. P. Nicholson. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

Five sermons from one of the most fearless and outspoken of modern evangelists. One message on heaven and four warning of Judgment, all marked by a reality that should arouse the careless, and yet with a tender appeal to bring men to Christ.

You may disagree with some lesser points of theology, but the main facts are in accord with Divine Truth, and should prove a tonic in these days of pulpit sentimentality.

—THOS. A. CARVER.

MILDRED HUGHES. By Janie Langford. (Thynne & Co., Ltd. 2/-, by post 2/4).

This story is largely based on the life of the authoress, with a view to helping others by her own spiritual experiences. She portrays her early life, her struggles and trials before and after her conversion. Then comes romance with its joys, leading to marriage, and her subsequent life in India and Burmah, with its colourful background, and opportunities of service for Christ.

The book in story form reveals Christ as Saviour, stresses the need for the assurance of salvation, and ends with a chapter on the Lord's Return.—J. J. MORGAN.

(continued on cover iii.).

Monthly Book Window

(continued)

ETHIOPIA THE VALIANT. By Wm. J. W. Roome. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

The intensely moving story of Ethiopia, gleaned from history and tradition from the days of the Queen of Sheba until to-day; including a pathetic description of the havoc and bloodshed accompanying Italy's so-called "civilising mission." The writer accuses Papal Rome of conniving with Mussolini in his invasion, and supplies startling facts to support this contention. The book closes with an admirable character study of the Emperor Haile Selassie; and a moving appeal on behalf of Protestant missionary work now being conducted in the country.

—JOHN HILL.

THE FEAST—THE FAMINE AND THE FLAME. By J. T. Mawson. (Marshall, Morgan & Scott, Ltd. Paper, 1/-, by post 1/3; Cloth, 2/6, by post 2/10).

This book is well named, for in it the writer brings out the grand truth that the gospel of Jesus Christ is a present-day feast, as well as a future one. Christ's invitation is to a present feast, "Come, for all things are now ready." God will not keep men waiting for the things which are so essential for man's happiness until they pass through the gateway of death or the clouds to the feast above.

The world is a land of famine and want, but happy are they who enjoy God's present provision for His people.

—J. J. MORGAN.

MESSIAH THE PRINCE. By F. Thorp. (Thynne & Co., Ltd. 1/6, by post 1/8).

This thought-provoking book will have a special appeal to most prophetic students, especially those preferring the "Historical interpretation." The author deals with, first, the much discussed seventy weeks (Dan. ix. 24); secondly, How the Lord Jesus confirmed the covenant with many (Dan. ix. 27); thirdly, Makes a startling suggestion that the actual fulfilment of "And in the midst of the week He shall cause the sacrifice and the oblation to cease" (Dan. ix. 27), was the stopping of the Feast of the Passover by the Crucifixion.

Apart from the prophetic studies which are wonderfully interesting the book has much spiritual teaching.

—J. WOODHEAD.

Any of these books can be obtained from the Elim Publishing Company, Limited, Clapham Crescent, London, S.W.4.

CLASSIFIED ADVERTISEMENTS

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.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

Advertisers under "Board Residence, etc." must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

BOARD-RESIDENCE, ETC.

- * **Bangor, Ireland.**—Board-residence, convenient to beach, bathing and bus; excellent accommodation, comfort assured. Terms sent on application. Mrs. Harbinson, "Edenvale," 38, Godfrey Avenue, Ballyholme. C618
- * **Bangor, Ireland.**—"Armachia" Board-residence, beautifully situated sea front; convenient all travel routes; superior accommodation, home baking a speciality; Christian fellowship; recommended by Pastors. The Misses Troughton, 32, Sealiffe Road. C623
- * **Bogher.**—Board-residence, apartments, bed-sitting rooms; bed and breakfast 3/6; large garage. Stamp reply. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C611
- * **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, 'buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. 'Phone: Southbourne 2039. C579
- * **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597
- * **Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C622
- * **Bristol.**—Home for holiday, rest, prayer and Bible study; near downs. Open throughout year. Particulars from Superintendent, Mrs. Percy G. Parker, 22, Downs Park East. C615
- * **Christian Workers' Holiday Home.**—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535
- * **Colwyn Bay.**—Elim Holiday Home. See cover ii.

Colwyn Bay.—Superior board-residence, small country house; accommodation for six; no single rooms July-August; delightful situation, central for walks and excursions; nice garden. Mrs. Howe, Mayflower, Mochdre. C621

Cornwall, Newquay.—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C617

* **Cornwall.**—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Road, Penzance. C644

* **Cowes, I.O.W.**—Bed and breakfast or full board; 8 minutes' walk to buses for all parts of the island; terms moderate; small assembly. Write: Kugg, "Maranatha," Pallance Road. C619

Devon.—Rose Cottage, Whitford, Axminster. Homely apartments; beautiful scenery; Seaton ¼ mile, Seaton Junction ½ mile; good bus service; garage; moderate. Enquiries answered by return post. Mrs. Walters. C620

* **Eastbourne.**—Elim Holiday Home. See cover ii.

* **Guernsey.**—The island of sunshine. Board-residence, with or without attendance; moderate terms; good food; near the bay and few minutes from Vazon Assembly. Mrs. Guille, "Glenside," Vazon, Castel. C625

* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C566

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C500

London.—General London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1193. C573

Maresambo.—Homely holiday apartments, four doors promenade, sands; highly recommended, reasonable terms, satisfaction assured; Vi-spring beds, garage. Booked up July 30th to August 6th. Mrs. Raw, 3, Ferncliffe Drive, Sunshine Slopes, Cross Cop. C583

Old Colwyn.—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521

Old Colwyn, North Wales.—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Berwen," Abergele Road. C529

* **Ryde, I.O.W.**—Near assembly; bed and breakfast, £1 ls., full board, 35/- weekly; good table, comfortable beds, 5 minutes' sea; recommended by pastors. Mrs. Rolf, "Thorington," 31, John Street. C617

* **Scarborough.**—Board-residence, homely, comfort, good food; Christian help and fellowship; next to Elim Church and few minutes from sea. Apply: Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C616

* **Scarborough.**—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C624

* **Shanklin.**—Superior guest house, ideal position, 2 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C554

* **Southampton.**—Board-residence; home comforts, every convenience, close to tram and river; ¼ hour from centre of town; terms moderate. Mrs. Willis, 79, Newton Road, Bitterne Park. C626

* **Southend-on-Sea.**—Furnished apartments, bed and breakfast, quiet neighbourhood; terms very moderate; Elim member. Mrs. Buck, 318, South Avenue, Southchurch. C627

Southport.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.h. throughout; bath, piano. Mrs. Bates. C576

Worthing.—Homely apartments, board, or bed and breakfast; 4 minutes sea and shops. Mrs. White, 78, Lyndhurst Road. C630

SITUATION VACANT

Housemaids and kitchen-porter required. Apply, "Dimbola" Private Hotel, Freshwater Bay, I.O.W. C628

SITUATION WANTED

Elim Crusader desires position as clerk, caretaker, or shop assistant; excellent references. Position desired near Elim Assembly in London or coast; would consider anything. Apply, Box 492 "Elim Evangel" Office. C629

MARRIAGES

Couchman; Steward.—On June 6th, in the Elim Tabernacle, Coulsdon, by Pastor E. C. W. Boulton; Thomas Alan Couchman to Marjorie Ada Steward.

Denan; Pillinger.—On June 4th, in the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; Daniel Denan to Ivy Harriet Ellen Pillinger.

Greenslade; Palmer.—On June 6th, in the Elim Tabernacle, Portsmouth, by Pastor J. Smith; Pastor Frank Greenslade to Olive May Palmer.

Homer; Clark.—On April 14th, in the City Temple, Hull, by Pastor H. W. Greenway; Pastor Selwyn Homer to Winifred Clark.

WITH CHRIST

Ferry.—On June 3rd, William Ferry, aged 44, of Carlisle. Funeral conducted by Pastor W. L. Taylor.

Harris.—On May 31st, Mrs. Elizabeth Mymia Harris, member of Elim Church, Croydon. Funeral conducted by Pastor C. J. E. Kingston.

Parker.—On May 29th, Charles Parker, aged 63, of Lilanely. Funeral conducted by Pastor O. Murphy.

Prentice.—On May 19th, Mr. J. W. Prentice, of Clapham. Funeral conducted by Pastor C. J. E. Kingston.

Ratcliffe.—On June 2nd, William Ratcliffe, aged 60, faithful member of Elim Church, Yeovil. Funeral conducted by Evangelist J. J. Way.

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