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HOW THE BIBLE LIGHTS THE WAY (see page 536)

REGISTERED AT THE G.P.O.
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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 34

AUGUST 21st, 1936.

Twopence

SAVIOUR

COMING KING

Behold

what manner of love the Father hath bestowed upon us, that we should be called the sons of God; . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

One
John
Three,
One & Two.

"I will come again."

John XIV. 3.

HEALER

BAPTISER

"I am come that they might have life."

John X. 10.

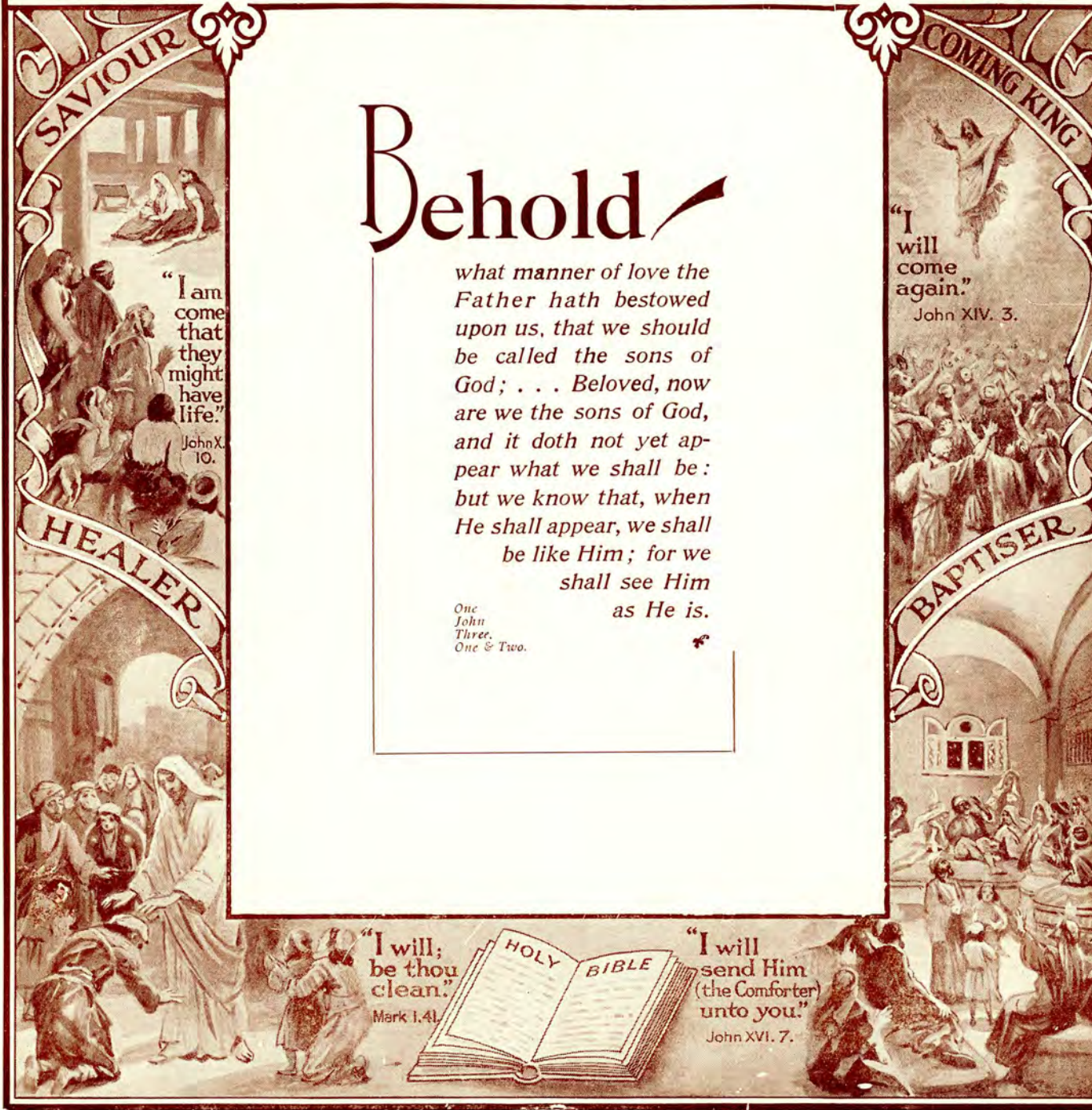
"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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

Vol. XVII. August 21, 1936 No. 34

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Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.



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Principal GEORGE JEFFREYS

Special features all day from 10.15 a.m.

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ADMISSION. Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each (children half price). Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed.

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SEPTEMBER 5th to 11th, 1936

Saturday, Sept. 5.	CRYSTAL PALACE, London.
Sunday, Sept. 6.	Special Speakers at all Elim Churches in London.
Monday, Sept. 7.	Elim Tabernacle, Park Crescent, Clapham.
Tuesday, Sept. 8.	East Ham Town Hall.
Wednesday, Sept. 9.	North End Hall, Croydon.
Thursday, Sept. 10.	Elim Tabernacle, Union Street, Brighton.
Friday, Sept. 11.	Kensington Temple, Kensington Park Road, London.

Each meeting from Monday to Friday, inclusive will be convened by **Principal George Jeffreys**, and addressed by a number of Elim ministers.

Time of services: 7.30 p.m.

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Waterloo Road

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throughout the Summer Season. Each weeknight (except Friday), at 7.30; Sundays, 11 a.m. and 6.30 p.m. August 15 to August 30—Pastor James McWhirter.

ELIM'S COMING OF AGE SOUVENIR

ALL
PROFITS
TO THE ELIM
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FUND

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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, 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. XVII., No. 34

AUGUST 21, 1936

Fridays, Twopence

Foursquare Revivalism in Scotland

Through the Eyes of a Journalist. Impressions of MacLEAN MAXWELL, Esq.

(Editor of the *Greenock Herald*).

HOW quickly *tempus fugit*. Even Principal George Jeffreys was staggered at the swiftness of its flight when I mentioned that it was seven years almost since first we met, and yet—let me relate the facts and those connected with our last meeting.

When seated in my chair as editor of the *Greenock Herald*, away back about the beginning of April, 1929, a visitor, accompanied by a colleague, called to see me one day. Both were strangers to me, and I to them, but since that day we have been friends. My visitors were none other than Principal George Jeffreys and Mr. R. E. Darragh, who expressed the hope that I would spare the time to come to the meetings.

It was on Sunday afternoon, the 7th of April, that the Principal opened his campaign in Greenock Town Hall with a handful of people in a hall with a seating capacity of two thousand five hundred.

It is interesting to look back on the meetings, and also to reflect on the fact that long before Principal Jeffreys closed his campaign in Greenock four weeks later, on Sunday evening, 5th May, the large hall could not contain during those summer days all who wished to hear the inspiring and uplifting messages delivered by this

GREATLY GIFTED PREACHER.

Personally I look back with a great deal of satisfaction to the part I played with my pen through the columns of my paper in connection with this noble work. From the first day to the last the magnificent soul-stirring, vitalising, and Christianising fervour grew in the hearts of the people of Greenock. To-day, in 1936, just seven years after the campaign, as I reflect on the sight I witnessed the other night in what was formerly Augustine Parish Church—one of Greenock's largest churches—which is now the home of "Foursquare," I feel that had I never been permitted to do another action towards the uplift of my fellow-men, I by my wholehearted support of the Principal have at least one diadem to be thankful for.

Though I lead a busy life, when I learned that Principal Jeffreys was coming to Greenock I arranged matters in such a way that I could see and hear him once again, therefore I went up to the house of God, and after a happy chat with my friend, had the pleasure of meeting again Mr. R. E. Darragh—who I found was, like the Principal, just his old-young self, and as leader of the gospel in song as earnest and captivating as ever. The Principal introduced the Pastor in charge and about five minutes thereafter ushered me into the church. Oh

WHAT A TRANSFORMATION

met my eye from the days when I used to be a member of Augustine Church and used occasionally to occupy its pulpit. Why, all was changed. The church, instead of being dull and somewhat depressing, is now a delight to the eye, is magnificently illuminated with electricity and has been furnished with an excellent rostrum pulpit. But the greatest change is not in the fabric but in the pews. Whereas I had seen a congregation in the church of about twenty-five, including the Minister, the immense building was filled to overflowing with men and women of all ages. The gospel in song is inspiring and Mr. Darragh with friend Albert Edsor presiding at the piano, had us all worshipping. It was truly charming to hear all around me the melody of happy hearts of old and young, which told of a life of joy, freed from the thralldom of sin, and it was gloriously inspiring to see the choir of young Crusaders, conducted by Mr. W. Findlay, lifting up their hearts and voices in praise to the God of their salvation, a choir of at least two hundred young men and maidens all happy and smiling in the new life of love-service to God and their fellow man.

The Principal had told me about his

MISSION TO PALESTINE

and also of his campaigns in Switzerland and France, and how he was convinced from what he saw in those

countries and all around him that the Scriptures were about to be fulfilled, and that unless there was a religious revival that war was certain. He also told me that this was to be the theme of his message that night.

He is just the same as ever, a man with a message, and gifted by God to deliver the message as few can in these days when too many men in positions everywhere have forsaken God. We sorely need men with courage to lead our wandering hearts and footsteps back to God and His eternal truths.

After reading the Scriptures the Principal spoke with convincing eloquence and power. I was sorely tempted to take part in the service by breaking in with a word of thankfulness for the inspiring message, but somehow I restrained myself as I sensed that such an intrusion would have broken the spell.

As I came away from the Foursquare Church that

night, there was a song of joy in my heart that I had been used by God in my own sphere to play my part in the establishment of the Foursquare Church in Greenock, for undoubtedly this Church is doing

A GLORIOUS WORK

in our town, towards the uplifting of humanity and the advancement of God's kingdom.

After my final conversation with the Principal, just as I was leaving the church, my eyes beheld and my ears heard the music of hundreds of budding manhood and womanhood clustered round Messrs. Darragh and Edsor, singing with contented hearts their hymns of praise, while hundreds more were waiting to join in with the choir in their thanks and appreciation to the Principal for all the inspiration, the uplift and the quickening new life that his visit and service had and has meant to all.

Suffering in Vain

By H. E. GARRETT

NOWADAYS for a child to go to school does not necessarily mean that he learns; or he may learn much by heart, which quickly passes from him, not having really become part of him. More and more one realises how, in the life of schooling in which God has placed us, we seem to pass through so many of our lessons in a slipshod, careless way.

Just so much of our training is wasted time if in it we do not learn. It is worth the passing through of trial; worth the suffering of a misunderstanding; worth some trying experience; if with Laban of old, or with Paul, we can say, "I have learned" (Gen. xxx. 27; Phil. iv. 11, 12, R.V.). It is true that, as with Laban, so we learn by "experience." The only way to get experience is to go through a thing. Looking on does not teach us; even sympathising with those passing through does not teach us; we only gain the experience by going through the circumstances ourselves.

"That I might learn" is still God's intention in letting us be afflicted. David entered into God's purpose when he said, "It is good for me that I have been afflicted that I might learn" (Psalm cxix. 71). Yet that everyone who passes through affliction does not "learn," is evident from the fact that, on all sides, there is so much affliction, and so little holiness as the outcome of it. Jesus Christ "learned . . . obedience by the things which He suffered"; yet to the Galatians Paul wrote: "Have ye suffered so many things in vain?" (Gal. iii. 4).

Dr. Simpson has said that "the greatest under-teacher in the School of the Holy Ghost is sorrow": yet it is only when really taught by the Spirit that we can learn, even by sorrow. It is when we are most in touch with God—and not furthest from Him—that we truly learn.

Again David prays, "Give me understanding that I may learn" (Psalm cxix. 73). This takes us back

to the prayer of King Solomon: "Give . . . Thy servant an understanding heart"—or as the margin puts it: "an hearing heart" (I. Kings iii. 9). Of all things that we need in any special time of discipline, or testing, is "an hearing heart"—that is, to hear God speak to us as to the meaning of it all—and it is this that the enemy tries to keep us from having. Yet it is by "an hearing heart" that we "learn." Paul teaches us that to "learn Christ" we must "hear" Him; for, having spoken of lives of self-gratification, he adds: "Ye have not so learned Christ, if so be ye have heard Him" (Eph. iv. 20, 21); and it is doubtless because we so seldom "hear" Him that we "learn" so little. And even when we may rank among God's "learned" ones, we still need to go on "hearing." Only He can waken our "ear to hear as the learned."

In earthly science it is the real genius who is willing to listen. The one who thinks he knows everything seldom takes the place of the listener. And it is even so in the heavenly science; for it is when we really get to know God in anything out of the ordinary measure, that we are humble enough to sit at His feet to listen. The wise man does not tell us of any "time to learn"; and may it not be because we might, and ought to, be ever learning? Not only when the great crises of life come, but in the everyday experiences; the unlooked-for interruption; the little disappointment; the frustrated plan? These are the things by which we may learn, if only we have "understanding"—or as we might put it, "a heart to hear" God's voice speaking God's meaning.

As we look back upon our past, and realise how little we have really got out of our dark times; let us look up to God in faith, and hope, that He may so fill us with His Spirit; that we may not "suffer in vain," but be truly "alive unto God," and keen to make the most of our training here for His glory, and our own and others' blessing.

The Tests of Prophecy

By Dr. FREDERIC W. FARR

THERE should be such an unveiling of the future in prophecy that no human wisdom or foresight could possibly have guessed it.

The so-called weather prophecy is a misnomer. The stations of the weather bureau cover a wide expanse of territory, and the weather can be predicted from day to day with some degree of probability. The predictions, however, while based on observation, induction, and knowledge of atmospheric conditions, are necessarily conjectural.

Prophecy must deal in details sufficiently to exclude guess work.

The law of probability in mathematics is that a compound event has a chance only in the product of its simple ratios. If I say that ocean mail will arrive to-day, the chance of fulfilment may be represented by the fraction, one-half. If I say I shall receive a letter on its arrival, the probability may be indicated by one-fourth. There is one chance in four that both predictions will come to pass. Every added detail lessens the fraction of probability.

There are so many distinct details in the Olivet discourse concerning the destruction of Jerusalem,

to Revelation, and extending over a period of some four thousand years.

It is characterised by a wonderful unity in diversity, finding its central point in Christ, and excluding all possibility of human fabrication. "The testimony of Jesus is the spirit of prophecy."

The appeal of God to fulfilled prophecy is found throughout the Bible (Deut. xviii. 21, 22; Isaiah xli. 21-23; Jer. xxviii. 9; II. Peter i. 19-21).

No prediction has ever been falsified by the event. As an example of fulfilment, take the return of the Jews from Babylon (Isaiah xli. 26-28).

History reveals the literal exactness of each statement. The mention of the name of Cyrus, by whose decree the restoration was made possible, calls to mind I. Kings xiii. 2, where Josiah is mentioned by name three hundred years before he was born.

This suggests the *relation of prophecy to miracle*.

A miracle attests revelation as an evidence of divine power. A prophecy attests revelation as an evidence of divine knowledge. A prophecy is a miracle of utterance because only God can know the

ELIM SUMMER HOLIDAY HOMES

"Gather My saints together unto Me" (Psa. 1. 5).

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

BLACKPOOL. July 28th—August 28th. House near the sea. Special meetings at the new Jubilee Temple. Miss Volckman and Miss Ching. Apply Miss Volckman, The High School, Alexandra Road, South Shore.

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RYDE, ISLE OF WIGHT. July 31st—August 28th. Only a few minutes from sea. Well situated in this delightful holiday resort. Apply Mrs. Webster, Ryde College, George Street, Ryde, I.O.W.

SCARBOROUGH. Patterdale School, Belgrave Crescent, July 24th—September 4th. Joel ii. 23. Apply Mrs. S. Walshaw.

that there is only one chance in twenty millions of their all meeting in one event. This eliminates the possibility of accidental occurrence in the fulfilment of prophecy.

Again, prophecy must be free from ambiguity.

This cannot be said of the heathen oracles. There is always a margin of uncertainty to protect the prophet's reputation. When Pyrrhus consulted the oracle at Delphi as to the success of his expedition against Rome, he got this reply: "I declare thee, O Pyrrhus, the Romans to be able to conquer."

There must also be such a lapse of time between the prediction and its fulfilment as would preclude the agency of the prophet in effecting or affecting the result.

Porphyry denied the authenticity of the prophecy of Daniel, claiming it could not have been written until the events supplied the material. Paine admitted the authenticity of the prophecy but denied that it had been fulfilled.

Prophecy covers a vast amount of space and time, occupying a large portion of the Bible from Genesis

future. Prophecy and Providence have been aptly called twin sisters.

Prophecy, however, has two advantages over miracles as an evidence of revelation.

The proof in the case of fulfilled prophecy is not derived from ancient testimony, but is under our own eyes.

The evidence of miracles cannot become stronger with the lapse of time, whereas every new fulfilment adds to the strength of the argument from prophecy.

So far as the evidential value of fulfilled prophecy is concerned, it does not stand alone, but joins with miracles to show that a religious teacher has come from God and that he speaks with divine authority.

One of the main proofs of the authority of Christ as a teacher sent from God is the fact that His own death and resurrection were events foreknown and foretold by Himself as well as by the ancient prophets.

There are some arguments whose force can only be appreciated by a converted man, but here is evidence which needs for its examination only the reason of the natural man.

WILL YOU DO LIKewise ?

SOME time ago an old man gave his heart to Jesus and became a Christian. Soon after this he began to think how he could make himself useful, and be doing good. He had a great many friends who were very wicked men. He was very anxious that these should become Christians too. He made out a list of the names of his old associates. When he had finished this and counted it over, he found that it contained one hundred and sixteen names. Some of these were infidels, some were drunkards, and some were among

the worst men in the town where he lived. He began to pray for these people. He talked to them when he had an opportunity, and gave them tracts and good books to read. Some refused to listen to him, and others made fun of him;—but still he went on praying and working for them, and trying to do them good. And what was the result? Within two years from the time when that man became a Christian, one hundred of the persons whose names were on his list had become Christians too, living stones for the temple of God.

Bible Study Helps

NEW THINGS

(II. Corinthians v. 16-21)

Introduction: In philosophy, in pleasure, in business, in politics and even in religion, the natural man is constantly in quest of new things. Paul sets before us four new things in this portion of Scripture:

I. A New Knowledge (v. 16).

Paul again and again betrays himself as having known Christ after the flesh, but here he has a new knowledge. He knows Him as the indwelling, pre-eminent Christ.

II. A New Position—"In Christ" (v. 17).

1. We have been justified (Acts xiii. 39; Rom. v. 1).
2. We are being sanctified (I. Cor. i. 30).
3. We shall be glorified (I. John iii. 2, 3).

III. A New Creation (v. 17); not the old creation improved, cultured and changed, but a new creation.

This creation is "of God" and not of man (John iii. 6).

IV. A New Commission (vv. 18-20).

1. The ministry of reconciliation (v. 18).
2. Ambassadors for Christ (v. 20).

Conclusion:

1. As possessors of this new and vital knowledge of Christ, let us be daily renewed after the image of Him that created him (Col. ii. 9).
2. As new creatures, let us put off the old man with his deeds.
3. As ambassadors of Christ, let us resolve to faithfully represent and constantly promote the interests of the court of heaven.
4. As ministers of reconciliation, let us resolve to hold forth the "word of life."

PRAYER LIFE OF THE BELIEVER (Hebrews xiii. 18)

1. "Pray for us."—Christians ought to pray for one another (see Matt. xviii. 19)—power in unity.
2. "We trust we have a good conscience." Christians must have a clean conscience before God (Psa. xxxiv. 4-7)—not be ashamed.
3. "In all things willing to live honestly." Christians must live honestly before God (Psa. xxiv. 13-15)—His ears are open unto the righteous.

Why I Love Him

E. E. HEWITT.
INTRODUCTION.

B. D. ACKLEY.

Musical notation for the introduction of the song 'Why I Love Him'. It consists of two staves, treble and bass clef, in 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The introduction ends with a 'rit.' (ritardando) marking.

With spirit.

1. You ask me why I love Him, The Christ of Ga - li - lee, Whose
2. You ask me why I love Him, Whose touch has made me whole, Whose
3. You ask me why I love Him, My E - ver - last - ing Light, He

Musical notation for the first part of the song 'Why I Love Him'. It consists of two staves, treble and bass clef, in 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The lyrics are written below the notes.

grace is high - er than the sky, And deep - er than the sea; He
voice is mu - sic to my heart, Tho' bil - lows o'er me roll; Who
gives me sun - beams for the day, And songs to cheer the night; But

Musical notation for the second part of the song 'Why I Love Him'. It consists of two staves, treble and bass clef, in 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The lyrics are written below the notes.

left His throne in glo - ry, That He might seek and save, And
dal - ly shows a - round me, The bless - ings of His love, And
why my Sa - viour loves me, I can - not un - der - stand; I'll

Musical notation for the third part of the song 'Why I Love Him'. It consists of two staves, treble and bass clef, in 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The lyrics are written below the notes.

Why I Love Him (continued)

for a sin-ful soul like mine His pre-cious blood He gave.
leads in paths of right-eous-ness To man-sions built a-bove.
know the se-cret of His love In you-der ra-diant land.

CHORUS.

You ask me why I love Him, And why He loves me so; Re-

turn with me to Cal-va-ry, The rea-son then you'll know.

Copyright, 1916, by B. D. Ackley.

This hymn was sung by Mr. D. House on Whit-Monday at the Royal Albert Hall and is recorded on Elim Record No. E. 34.

Bible Study Helps (continued)

OUR SEVEN-FOLD JUSTIFICATION

1. By God (Rom. viii. 30).
2. By Christ (Gal. ii. 17).
3. By the Holy Ghost (I. Cor. vi. 11).
4. By grace (Rom. iii. 24).
5. By the blood (Rom. v. 9).
6. By faith (Rom. v. 1).
7. By works (James ii. 24).

HOW CAN WE KNOW IF GOD BE FOR US?

Romans viii. 31

1. Have we accepted the gift of John iii. 16? God has done His part (He gave His Son). Have we done our part (see Rom. x. 9, 10 with John iii. 3)?
2. Why was the gift of His Son necessary (Heb. ix. 22; Heb. xii. 2)? It was His plan.
3. Why is our part necessary (Rom. iii. 23; Rom. vi. 23)?
4. The scriptural test of the heart.
 - (a) Have you beheld Jesus as the Lamb (John i. 29)?
 - (b) Have old things passed away (II. Cor. v. 17)?
 - (c) Are the affections on things above (Col. iii. 2)?
 - (d) Is His second coming a comfort (I. Thess. iv. 18)?

CHRIST, THE LIGHT OF THE WORLD (John viii. 12)

Introduction: The only true light (John i. 4, 7-9; xii. 46).

1. In His essential character (Mal. iv. 2; Luke ii. 32).
2. In revealing the nature of God (John i. 18; xiv. 9; II. Cor. iv. 6).
3. In declaring the way of salvation (Luke iv. 18; John iii. 14-17; x. 9).
4. In disclosing the future state (Matt. xxv. 30, 36, 41; John iii. 36; xiv. 2, 3; x. 28).

“Ye Shall Receive Power”

By A. B. SIMPSON

Ye shall receive the power of the Holy Ghost.—Acts i. 8.

THERE is power for us if we have the Holy Ghost. God wants us to speak to men so that they will feel it, so that they will never forget it. God means every Christian to be effective, to count in the actual records and results of Christian work.

Dear friends, God sent you here to be a power yourself. There is not one of you but is an essential wheel of the machinery, and can accomplish all that God calls you to. I solemnly believe that there is not a thing that God expects of man but that God will give the

man power to do. There is not a claim God makes on you or me but God will stand up to, and will give what He commands. I believe when Christ Jesus lived and died and sent down the Holy Ghost, He sent resources for all our need, and that there is no place for failure in Christian life if we will take God's resources. Jesus, the ascended One, and the Holy Ghost, the indwelling energy, life and efficiency of God, are sufficient for all possible emergencies. Do you believe this? If you believe it, let Him into your heart without reserve and allow Him to control and work through you to-day by His power.

What Became of a Lie

First somebody told it,
Then the room wouldn't hold it,
For the busy tongues rolled it,
And got it outside.
When the crowd came across it,
They never once lost it,
But tossed it, and tossed it,
Till it grew long and wide.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And as headlong they hurried,
The people they flurried,
And bothered and worried,
As lies always do.
At last evil boded,
It fretted and goaded,
Till at last it exploded
In sin and in shame;
While through smoke and through fire
The pieces flew higher,
Till they hit the sad liar
And killed his good name.

"This Will of Mine"

*A Prayer found on the fly-leaf of the Bible
of a missionary who died in Africa.*

Laid on Thine altar, O my Lord, divine,
Accept this gift to-day for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine, a thing that seemeth small,
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with
sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy footstool, where it vanquished
lies,
The prayer ascendeth—May Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en,
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it Thine.

Some Recent Publications

"CAREY,"

By S. Pearce Carey, M.A.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3).

My soul has been strangely stirred and my enthusiasm for the cause of Christ quickened this morning by the reading of the adventures of that indefatigable and intrepid pioneer for Christ in the great land of India. As we follow the history of one who plied his trade as a shoemaker in a quiet village in Northamptonshire to the Professorship of a Government college in Calcutta, as we consider that the output of his translation toil was: six complete Bibles in the major tongues of north and central India, twenty-four New Testaments, and five more separate Gospels, besides his own preaching engagements and the work expended in the college which he founded in Serampore, we are filled with wonder and admiration at that which our God can do through one who is yielded and willing.

This is a book which I can unhesitatingly recommend to all of our readers; it will be an excellent gift to any young person. It inspires you to be brave for God and truth, to dare to venture out on the faithfulness of a God who never fails. The reading of this book has the effect of deepening and broadening your whole outlook on the work of Christ. It leaves an effect of mellowness in the soul, a blessing which is worth more than rubies.—J.S.

"THIRSTING FOR GOD."

By Eva Stuart Watt.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/2).

A missionary book with a very high standard of consecration. It tells of the work and labours of the Sudan United Mission. A very gripping book. It places before the reader in a very fascinating and clear manner the difficulties and problems that confront missionaries who labour in Nigeria. Fetish worship and superstition is a tremendous difficulty. In the author's own words the condition of these natives is vividly described, "Their appalling darkness would make the stoutest heart faint, unless we realised that 'His grace is sufficient.'" The book will be of use to many. We wish it Godspeed.—H.K.

"THIS IS THE VICTORY."

By J. Edwin Orr.

(MARSHALL, MORGAN & SCOTT, LTD.)

Price 1/- (by post 1/3).

A beautiful and spiritual book. A thoroughly practical book. Its incidents of personal experiences and examples are alike excellent. It speaks of adventure for Christ. We want more of this class, and long for the time when the Church shall again be blessed with another revival such as is contemplated by the author of this book. The matter of the book is edifying, and consolatory. It makes excellent milk for babes and cordial for fainting ones.—H.K.

"THE CHRISTIAN AND AMUSEMENTS"

By Dr. Biederwolf

(CHRISTIAN HERALD CO., LTD.)

(Price 1/3 per 100.)

A report of a sermon in pamphlet form. The subject is one that concerns the Lord's people in all ages, and a clear view upon this question is of vital importance. Deals with gambling, the theatre, the dance. Useful to put into the hands of young Christians and those in doubt.—A. B.

[Any of the books reviewed in this column can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.]

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

Sunday, Aug. 23rd. Matt. xvii. 14-27.

"Prayer and fasting" (verse 21).

The primary reason why the disciples could not cast out this demon was lack of faith, but from our Lord's second remark it is evident that prayer and fasting brings the soul into that place of faith and authority by means of which even this most obstinate demon is caused to depart. In these days when the cry of so many is "Back to the Bible," we cannot close our eyes to the fact that prayer and fasting are both taught in the Bible, and that in the Acts of the Apostles. I know some preachers try to spiritualise this question of fasting, but the context in which these references to the subject occur reveal as clearly as daylight that it means none other than abstaining from food for a definite time. While some people have gone fanatical on this thing as they have done on many other things, yet that does not change the fact that things can be obtained by recourse to this means of supplication.

PRAYER TOPIC:

That this Lord's Day may be specially marked by gracious Holy Ghost anointing both in communion and gospel services all over our churches.

Monday, Aug. 24th. Matt. xviii. 1-14.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (verse 3).

In these days of varied opinions and speculations as to the conditions necessary to enter the kingdom of heaven, it is good to hear the word of the Master of the house laying down the conditions in no uncertain terms as to who shall enter His home. I think we will all agree that it is the privilege of the owner of a place to state the conditions of entry, and I do not see the need of further discussion on the subject, the word of the Master of the place settles it once for all. O let these words of Christ sink down into our hearts, let them settle our minds once for all: our friends and loved ones, our neighbours and those we work with will never enter the kingdom of heaven unless they are converted.

PRAYER TOPIC:

That so signally may God's favour and power be witnessed in the Principal's campaign in Belfast that hostile hosts may be turned from opposing God's servant into becoming pillars of the pentecostal faith in Ulster's capital and all around the district.

Tuesday, Aug. 25th. Matt. xviii. 15-35.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (verse 15).

Here is a rule of church government laid down by our Lord which everyone should take note of. If thy brother

trespass against thee—go and tell the church, or tell your neighbour? Ah, no: Go and tell him alone. Try to win him first, try to get him into a reasonable state of mind. If he has done you an injury you are not to sit down and console yourself that it is his place to come to you first. Our Lord said, you go to him and have a talk with him, and talk to him in that spirit to try to win him, not in the spirit of trying to justify yourself. If these words of Christ were adhered to what a beautiful state of affairs would prevail in our churches.

PRAYER TOPIC:

For the retrospect in the Crystal Palace of "Elim's twenty-one years' march with God" to bring a diadem of rare beauty to the brow of the One who has so graciously been our Defender and Upholder all down the years. To Him alone be the glory.

Wednesday, Aug. 26th. Matt. xix. 13-30.

"What lack I yet?" (verse 20).

Here was a beautiful character: a young man who had kept the commandments of God from his youth. Mark, in his Gospel tells us that "Jesus beholding him loved him." But there was one thing which he cherished more than eternal life: his riches, and upon that thing our Lord put His finger: that thing must go if he would be perfect. Our Lord was very sorrowful because this young man put the things of earth first, but He did not lower the standard to suit him; He did not run after him and bring him back and offer him more suitable conditions. The perfect divine Spirit in Christ had prescribed the terms, and for Him to alter them would have been the greatest calamity in the universe: Christ would no longer have been an object of worship. God cannot ask man to worship that which is below perfection. May God help us one and all to rise to the standard for it cannot be lowered.

PRAYER TOPIC:

Rejoicings for the times of blessed encouragement Pastor and Mrs. Francis are having at Pilgrim's Rest, and for the good health they and the baby are enjoying.

Thursday, Aug. 27th. Matt. xx. 1-16.

"Is thine eye evil, because I am good?" (verse 15).

I must confess that I have seen more failure among Christians regarding the message which our Lord taught us in this parable than I have noticed in almost any other thing. When you are getting what you agreed for can you stand by and watch someone else getting twice as much as you received, without feeling grieved about it? If you feel grieved about it, or complain about it, then you are not gaining the victory in spirit. If the other person has treated you fairly, in what way is it your business how much he gives to others? Might he not

reply in the words of the verse: "Is it not lawful for me to do what I will with mine own?" I feel that here is a common weakness which I would like to see remedied among Christians. When you have received that which was agreed upon, to be able to stand by and watch others receiving much better terms, and have not the slightest feeling of resentment—that is victory, that is praise-worthy, that is true manliness.

PRAYER TOPIC:

That Ireland's Free State, too, may come under revival at this time when God is so blessing in Ulster.

Friday, Aug. 28th. Matt. xx. 17-34.

"And whosoever will be chief among you, let him be your servant" (verse 27).

Surely the motto of our present king: "I serve" is a wonderful illustration of the truth of this statement. We are only great as we are great servers, the more we serve the greater we are. Our Lord said: "I am among you as He that serveth." And that He might be the better servant God anointed Him with the Holy Ghost. How the glory of service is exalted in the Word of God: "Moses My servant," "Paul, a servant of Jesus Christ," "Behold My servant whom I uphold, Mine Elect in whom My soul delighteth." Even in the affairs of the world the great men are the men who have served humanity the most, their names will live for ever; but the names of the idle rich will scarcely outlive their own bones. Heaven is a place of activity and service. There is a joy in service which never is found in idleness. "Cast the unprofitable servant into outer darkness." He is not fit for the society of heaven.

PRAYER TOPIC:

That the closing weeks in the Holiday Homes and in the camps be the crowning days of blessing. May the effects of these homes and camps be far-reaching in blessing our Movement.

Saturday, Aug. 29th. Matt. xxi. 1-17.

"The Lord hath need of them" (v. 3).

There is a beautiful gospel message in this portion of the Word. The ass is a type of the sinner. Under the law he was to be redeemed with a lamb or else his neck was to be broken. Here we find him tied without in a place where two ways met: exactly the place of the sinner: bound by the cords of sin, standing at the parting of the ways. But the Word of the Lord and the Spirit of the Lord come to set you free, and to bring you to Jesus, and not only to bring you to Jesus, but that you might carry Jesus. Thank God for the men who have been used to bear Jesus. The Pharisees of the world may have mocked, but they saw in it the Word of God being fulfilled. What honour was done to the feet of this little animal because it carried the Master: "How beautiful are the feet of them that preach the gospel of peace." And one of these days we will go with Jesus into the New Jerusalem while the heavens will ring with hosannas.

PRAYER TOPIC:

Praise for loyal response from friends abroad as well as our people at home in upholding Elim's special feature of 21 years' retrospect at the Crystal Palace by promising to be with us on that day.

NO one will dispute the importance of light. No one feels secure in groping about in the dark, especially if he is in the midst of strange surroundings. The writer met with two accidents in his life, one of which might have been fatal and the other very serious, simply because he was trying to find his way in the darkness. It is small wonder that blind Milton, in his *Paradise Lost*, apostrophises light in the line :

Hail, holy Light! offspring of heaven, first-born!

But physical light is a symbol of spiritual light. If light is so important in the physical realm, why should it not be of as great importance in the spiritual realm? Indeed, if light has come from any source on the great fundamental problems of human life, we ought earnestly to seek that light, and having found it, joyfully to walk in it. Milton himself suggests a contrast between physical and spiritual light :

So much the rather thou, Celestial Light,
Shine inward.

Now, among us human beings there is a fact that must make the angels weep. It is that so many people, while they highly value physical light, seem to be content to walk in spiritual darkness. When it comes to spiritual concerns, they live in the land of "I don't know," and, saddest of all, in many cases they are indifferent to spiritual matters.

Catechising Mr. Don't Know. And not all the people who walk

IN SPIRITUAL DARKNESS

are uneducated or live in the hinterlands. Some are highly erudite in secular knowledge. Some occupy professorial chairs in colleges and universities. One of the most pathetic spectacles to contemplate is the learned agnostic, who, as someone has wittily put it, professes that he doesn't know, and "yet strangely keeps on talking." To indicate somewhat graphically his pitiable state of mind, we venture to catechise him thus :

"Mr. Agnostic, do you know whether there is a God or not?"

His reply is, "I don't know."

"Do you know whether the Bible is the Word of God or not?"

"I doubt it very much, but of course, I don't know."

"Do you know whether or not Jesus Christ is the Son of God and the Redeemer of the world?"

"I think He is not, but of course I don't know."

"Well, do you know whether you have a soul or not?"

"Again I must acknowledge I don't know."

"In the last place, then, do you know whether there is a future life or not?"

"I doubt it very much, but I must say again, I don't know."

"Well, what do you know?"

"I don't know!"

"How do you know you don't know?"

"I don't know!"

How the BIBLE

And yet this "don't-knower" professes to be a highly "educated" man, and looks with disdain on us poor "ignorant" Christians. But we hold that the questions propounded above are the most crucial problems of human thought, interest and inquiry. Indeed, they are questions that need to be answered positively and affirmatively in order that men may conduct their present lives to the best effect and determine their true destiny in the life to come.

By Prof.

LEANDER S. K.

The university of experience. Suppose we put our questions to a true Christian, who, while he may never have brushed his clothes against academic walls, yet has been instructed in the Word of God and has learned in the school of Christ :

"Do you know whether there is a God or not?"

He replies: "Of course I know there is a God. His Spirit bears witness with my spirit that I am His child."

"Do you know whether the Bible is the Word of God?"

"Certainly I know that too, because it was from the Bible that I learned of God's existence and of His gracious love for me and for all mankind."

"But what about Christ? Do you know whether He is the Son of God and the Redeemer of the world?"

"Yes, I am also assured of that truth, because it was through faith in Him that I received this happy experience of the saving grace of God."

Another vital question: "Do you know whether you have a soul?"

"Why, of course, I know that too. If I had no soul, how could God have spoken to me and given me

THIS JOYFUL EXPERIENCE?"

But here is the last question, and it is a poser: "Do you know whether there is a future life for the people of God?"

"Indeed, my friend, that is no poser at all. Of course I know there is a future life. Let me tell you why. Because the Bible says of those who have been enlightened by the Holy Spirit that they 'have tasted

of the powers of the world to come,' and when a person tastes a thing, either with his palate or his soul, he knows that it is a reality. More than that, the Bible says: 'He that believeth on the Son of God hath eternal life'; and when God bestows upon a person eternal life, He certainly lets him know that

Lights the Way

he has done so. That is a part of the experience of the new birth by the Holy Spirit."

"Well said, my friend; in the true sense of the term, you are an educated man, whether you have ever attended a college or not, for you know the vital things—the things that pertain to man's highest well-being in this life and to the attainment of his highest destiny in the life to come. I hereby present

Professor

KEYSER, D.D.

you with the diploma of the greatest university in the world—the University of a Genuine Christian Experience."

Light on the pathway. Now the Bible sheds a clear radiance on life's whole pathway. Since it is true (we do not like to say, "If it is true," as if we felt some doubt about its truth), we need not walk in darkness; we need not stumble and fall; for the Bible presents Jesus Christ to us, and, as we sing so often,

"THE LIGHT OF THE WORLD IS JESUS."

We also read this beautiful statement in Psalm cxix. 105: "Thy Word is a lamp unto my feet, and a light unto my path." Let us take it for granted for the sake of the argument that the Bible is true and is God's Word, and then let us see what a clear and radiant light it sheds upon the vital problems of human life and inquiry. We hold that to be a legitimate method of reasoning.

It is true, the Bible does not solve, nor profess to solve, all our problems in this life. For example, it does not tell us what the essence of matter is. It simply tells how matter came into existence and that it is a reality. It does not tell us what the essence of life is, nor what the essence of mind is. Neither do we know what energy is, nor electricity, nor magnetism.

But science itself does not, and perhaps never can, solve these problems. However, they are not vital problems that have to be solved for the present. We can live very well without knowing whether or not matter is really made up of atoms, which in turn are composed of electrons and protons. We can make

good use of electricity without even knowing, as Edison said, whether it is a substance or only a force. We can use our minds effectively, with the help of God, without being able to define just what psychical essence is.

However, let us consider the vital and essential problems on which the Bible casts a light that is satisfying to both the intellect and the feeling. Reflect on the great problem, *Whence?* Yes, whence came things—all things that are? This is the great problem of origins.

Some of the problems solved. First, there is the problem of the origin of the universe. How many learned tomes have been written in an attempt to explicate that problem! Yet not one of the humanly devised theories is adequate or satisfying.

However, when we turn to the very first verse of the Bible, our problem is solved for us. And it is solved, too, in a most adequate, reasonable and satisfying way: "In the beginning God created the heaven and the earth." What better solution can be conceived? If there is a personal, all-wise and all-powerful God, such as the Bible portrays, He surely could have created the universe; He could have made it the wonderful cosmos it is. Yes, He could have created its material substance; He could also have created the vital principle or force that dwells in all living organisms, because He is the living God. But more than this, He could have created living, sentient and self-conscious personalities such as we men are, because, as we have said, He is a personal God. All the phenomena, from those of the lowest to those of the highest qualitative value, can be adequately accounted for on the postulate that the Biblical theistic world-view is the true one. By what other hypothesis can all things be

ADEQUATELY EXPLAINED?

Then, ought not rational persons to accept the view that is not only most reasonable, but is the only reasonable one?

But let us carry our reasoning process further. If God created the universe, He can sustain it. He can control it as a whole and in all its parts, and can also guide it to its pre-determined destiny. Then this vast machine of the universe, being upheld and directed by a supreme personal Intelligence, will never hurl itself to ruin and chaos, as an unguided machine of such vast magnitude and complexities surely would. Is not that a reasonable position to take?

A machine which is running without intelligent control is a dangerous mechanism. Did you ever see a runaway motor car! The writer once saw one running down through the college grounds. It ran this way and that like a crazy vehicle, knocked down a part of a fence, broke down a sapling, made havoc all along its course, and finally plunged into the wire

continued on page 541).



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

The Path to Peace.

THE Canadian Premier (Mr. W. L. Mackenzie King), broadcasting from Canada, said:—

“Canada wishes the nations of Europe to know that her thoughts, while of you, are also of the many loved ones of their lands, who, like you, lie silent in their graves.

“In their name, as well as in yours, Canada speaks to-day. Canada asks that the nations of Europe strive to obliterate whatever makes for war and for death.

“She appeals to them to unite in an effort to bring into being a world at peace.

“This is the trust which we, the living, received from those who suffered and died. It is a trust which we hold in common.

“‘A world at peace,’ Canada believes, is the only Memorial worthy of the valour and the sacrifice of all who gave their lives in the Great War.”

The Minister of National Defence for Canada (Mr. Ian A. Mackenzie) showed how alone it can be brought about:—

“We see here the figure of the Cross.

“Is it not time for a weary, doubt-torn, tempest-tossed world to turn its face to the Cross, and find in Christian brotherhood and the spirit of goodwill the tranquil calm that never can be found in futile and destructive strife?”

How many at Vimy and in the old world will listen and heed the voice from the new?

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister in Christ suffering from blood pressure and diabetes, that God will heal her completely.—*M.R.H.*

A man to be delivered from the drink habit and led to know Christ as his Saviour.—*M.R.H.*

A sister in the Lord who is not enjoying good health, that the touch of God may be given to her body.—*K.W.P.*

A believer suffering from severe depression, that the Lord may grant real deliverance from all fears and every form of oppression.—*W.P.I.*

That God may meet the hunger of a child of God who yearns to enjoy complete victory over sin.—*R.S.*

A Christian worker suffering from nervous exhaustion, that a new anointing of life and power may be vouchsafed.—*T.D.*

Clusters of Camphire.

The Sequel to Suffering

By Pastor E. C. W. Boulton

“For this our light and transitory burden of suffering is achieving for us a weight of glory.”—II. Cor. iv. 17 (Weymouth).

To walk with Thee the winepress way
Is life and joy to me;
Upon this path a glory shines
Which others fail to see.

IT is when we approach suffering in this spirit that tears are turned to triumph and burdens become blessings. Such an outlook upon the things that threaten and challenge converts them into allies that help to bring to pass the purpose of God. The affliction of to-day is the earnest of the eternal glory of to-morrow. The cup of bitterness quaffed in the spirit of humble surrender shall turn to sweetness on the lips of those who accept it in the name of the Man of Sorrows.

It is in our hours of deepest humiliation and heart-break that life is being most truly moulded into the image of the One who trod the Via Dolorosa of rejection and crucifixion. In the vale of suffering we catch the most radiant vision of Him whose fellowship we are sharing. As billow after billow of sorrow breaks o'er the yielded life, so the heart is bound more closely to Him whose will is more precious than the gold of Ophir. It is the sweet consciousness that the Lover of our souls companies with us in the seasons of keenest anguish that makes the path of pain so precious to the true lovers of Jesus.

The deepest joy that has ever enriched Christian experience has been born out of a baptism of inward suffering. This is the way that God leads His choicest souls. Many are called to this life of union in suffering but few choose to answer the call. The flesh shrinks from the fire, and in escaping the crucible misses the highest and best that the hand of God offers.

The blow that falls so heavily to-day shall only serve to deepen the life in God. As the heart bends to the blow in un murmuring submission, so God shall work within the being a new tenderness of spirit; a fresh graciousness shall clothe the life with its beauty, and a new and finer spiritual discernment shall possess the soul.

I would not miss the gracious thing
Which Love designs,
E'en though it be the fiercest fire
This soul refines.

Blessed Lord, I beseech Thee to keep me in the hour of suffering, lest I choose the way of escape offered by the flesh. Let mine ears be sealed to the seductive voice of the self life. O gracious Spirit of Revelation, when my heart's vision is beclouded with the shadows of affliction, whisper within me of that “weight of glory” to which the hand of Love is leading. Show me that the night of suffering is far spent and that the morning of deliverance is at hand. Grant unto Thy servant strength that he may not succumb to the pressure of pain, or yield to anything less than Thy perfect will. Hold Thou me up lest I stumble and fall in moments of fierce test.

When called life's deepest waters to go through,
Help me, dear Lord, Thy goal to keep in view.

To Give Light in the Night

A Resumé of the Activities of Our Missionaries Overseas

FOR Pastor and Mrs. Thomas and their little daughter Jewyl much prayer has been going up to God at this time. Spain is in a state of civil war and our beloved missionaries are in a very critical position at Ronda as this report goes to press. We are anxiously awaiting news from them or friends at Gibraltar where we have written concerning their safety. (See footnote at end of article.—Ed.)

Pastor Thomas writes in his last report: "Since last writing we have witnessed another strike which lasted ten days. This time it was among the agricultural workers who were demanding higher wages and shorter hours. No one among these workers was allowed to work, not even to give food and water to the horses and cattle, and some of the workers told me that in some cases there were animals in the stables

of the leading landowners of this town were put in gaol because they refused to sign an agreement paying the workers this' new scale of wages.

The present mayor of the town is a Communist and of course anti-religious. He has taken upon himself to remove all the images and shrines from the streets and those outside the churches. It seems incredible that this should happen in priest-ridden Spain where for centuries the Church of Rome has dominated everybody and everything, but such is the case. Some of these shrines and images date back 200 to 300 years, and perhaps more, and have a warm place in the affections of the

MAJORITY OF THE PEOPLE,

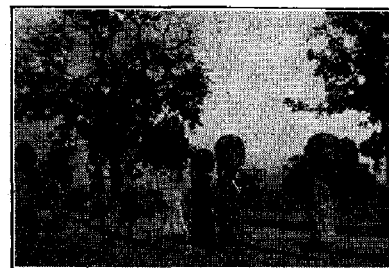
especially among the women folk. One of these shrines was a special favourite and was called: "The Lord



Three believers baptised by Pastor Thomas some little time ago.



Mrs. Thomas and Jewyl taken in front of the Shrine mentioned in Pastor Thomas' report.



A line of women carrying baskets of grass.

[From Miss Ewens in India].

for days without food and water and no one dared attend to them as it was forbidden by the leaders of the workers' union. In these cases the owners lived in other towns. One man told me that he was not allowed to help his own father on his farm and the animals were allowed to stray among the crops and eat to their hearts' content and no one dared send them away. The cows and goats went for days unmilked with

THE CONSEQUENT SUFFERING

to the animals and loss to the owners.

One case at least was brought to our notice where the owners went to visit their farm and found some animals treading and eating their crops. They spoke to some workers who were idling near and asked whose the animals were, but were answered very curtly. This led to angry words and revolvers were drawn and fired and some of the men were seriously injured and had to be admitted to the hospital here. The strike eventually ended and the men returned to their work, but there are still difficulties in various places and last week some

of Pardon" (a snapshot of this shrine appears on this page). One of our women converts told us that some years ago she placed a little silver leg in this shrine as a thank-offering to the saint for what she believed to be the healing of her leg. She had also placed there a photograph of one of her sons as a testimony and thank-offering for his safe return from the Spanish war in Morocco. There were hundreds of such mementoes and photographs in this shrine and we were told that the Roman Catholic Church derived much gain from it. It was also a favourite with the young ladies who were seeking sweethearts, and every night numbers of these young seekers would visit there to pay their vows and ask favours of the "Lord of Pardon." This shrine has now been removed by orders of the Communist mayor and the front of the niche walled up. The faithful devotees still visit the spot where the shrine stood and there make their supplications.

In May of this year the Bible Society had its usual stand at the Book Fair in Madrid, and was favoured

with a visit from the President of the Republic, Senor Azana, and a number of the leading members of the Government. Some years ago Senor Azana translated into Spanish the well-known book by George Borrow, *The Bible in Spain*. The

SALES OF SCRIPTURES

at the stand this year were encouraging and were as follows: Bibles, 835; New Testaments, 1,831; Gospels, 12,651. Making a total of 15,317 copies of the Scriptures sold.

Two weeks ago the Bible Society's "Bible Car," also named "George Borrow," paid us a surprise visit. This Bible car has been touring the south of Spain for the past three months and has been doing excellent work propagating the Scriptures. The workers in charge of the car are Spaniards and very enthusiastic. They told us that their sales in the south of Spain during the three months amounted to between 20,000 and 25,000 copies of the Scriptures, and in reply to my question said they had sold during this visit about 350 Bibles. God grant that the scattering of the Word of God throughout Spain will indeed be seed sown in good ground that will bring forth much fruit."

Miss Ewens (India) writes: "Week after week the English mail comes in, either on Saturday or Sunday, and almost as regularly it brings a letter from some Elim Crusader assuring me that their particular Crusader branch is backing us up in every way possible.

"As I have too many of these to answer personally I hope you will forgive me for answering them all in one letter.

"This week Elim will be looking forward to Whitsuntide at the Albert Hall or to the special conventions to be held in their own assembly. We have already started our Whitsun! Rather, the Lord has started it for us by

POURING OUT HIS SPIRIT

upon us!

"We number thirty here in Telaiya which I call my 'Thirty-fold.' We have a meeting every evening at 7 p.m., and at the beginning of this week the Lord baptised Lakhpatia, a little girl of ten. No sooner had she received than she started praying for others and especially for Roshni's mouth to be opened. Roshni is a deaf mute. It is only this week for the first time that I have seen her really cry unto God, and with signs making her requests known unto God, lifting her arms up in praise. I don't think you can know our joy as she commences to speak in syllables! Again, last evening she spoke more clearly and she says she can hear better too. We feel sure that the Lord who has begun to open her mouth, will do so fully and fill it with His praises.

"Every evening this week the Holy Ghost has been moving amongst us, creating a deeper hunger and greater thirst for His fulness.

"Then another of our number, Bulki, is a blind woman. She had been in and out of the mission for the last ten years, running away periodically and returning to a beggar's life and falling in the ways of the world and of sin. It was about two years ago that she returned to Miss Brown, asking forgiveness and to

be taken back into the mission. Bulki came along to us here in April to draw water for the school. Ever since she has been drawing from

THE WELL OF SALVATION.

This week she has been drinking enough for us to hear the water bubbling up and she is seeking the baptism in the Holy Ghost. Will you pray for her to receive her sight as well, and Roshni her speech, for the glory of His precious name?

"I am going to ask you to put three more names on your prayer list—Yacub, Patras, Zacchæus.

"Yacub has been led away by evil companions. Patras for fear of his heathen relations and their threatenings, is in danger of going back to the old life. He was baptised only last month. Zacchæus has been in the mission some years. He was brought there by Miss Ching. He is by nature a thief. Several times he has stolen money from different ones (myself included) and then in fear has run away. The last time he stayed away five years. He is a boy of sixteen. It was not till after the boy disappeared on Sunday after 9 p.m. that we knew he had stolen money, and were wondering why he had run away. He had attended two services on the Sunday.

"Such cases are discouraging, but at the same time we praise God there is hope for these also. God's Word standeth sure which says, 'I will

HEAL THEIR BACKSLIDINGS,

I will love them freely.' These three are from the Giridih 'Sixty-fold,' which is eighty miles from here, so we cannot meet one another very often."

This brings to an end the whisperings from the far distant fields of abundant blessing as well as abundant heart-aches, too, from those who have joyously gone overseas to "bring light in the night" to those who "sit in darkness and in the shadow of death."

Step by step, Lord, lead me onward,
Walking barefoot with my Guide;
Listening to Thy softest whisper,
Saviour, for me crucified.

Lead us on, though flint and brier
Wound our feet at every stride;
Tireless till we find Thy lost one,
Saviour for him crucified.

NOTE: Our readers will be relieved to learn that news of the safety of Pastor and Mrs. Thomas and their daughter reached Headquarters a few days ago. They are now at Gibraltar, God having delivered them out of many dangers.

ANONYMOUS GIFTS

The following gifts have been received during the past week: Jubilee Appeal Fund: Longfield, Kent sister, 10/-; Tunbridge Wells "Evangel" reader, 10/-; Hove, 2/6; Ryde, I.O.W., £1; Eastbourne, per Pastor E. C. W. Boulton, £1. Romsey Building Fund: Southampton, £2. Foreign Missionary Fund: Edinburgh friends, per Miss Henderson, £1. Hove Crusader, designated, 2/6. Crystal Palace Demonstration: Reading "Evangel" reader, per Pastor C. W. Slemming, 2/6. Work in General: Birmingham sister, £1 4s.

How the Bible Lights the Way

(Continued from page 537)

fence of a tennis court, and damaged itself beyond repair.

Suppose that you, like the writer, are unable to drive a car, but are fond of riding in other people's machines when you know that they are expert and careful drivers. Suppose that some day a friend should give you a drive up a steep, winding, hill road, with rugged acclivities above you and dangerous declivities below you. When you

REACH THE SUMMIT

of the hill, suppose your friend would turn the nose of the car downhill, and then would suggest the following proposition to you:

"My friend, I am going to start this machine, and then I am going to jump out. Just stay in the machine, and you will have a beautiful and inspiring ride down this steep, winding and picturesque road!"

What would you say to such a proposal? Would you thank him and accept his obliging proposition?

No; you would say: "I respectfully decline your offer. If you are going to jump out, I will jump out first! But, since I know that you are a skilful and careful driver, if you will stay in the machine, and will keep your hands on the wheel and your eyes on the road, I will be glad to enjoy the ride with you down this scenic highway."

This illustration is meant more seriously than the reader may think. It is a parable, and is meant for those people who seem to prefer to ride on this vast machine of a universe without a Supreme Intelligence at the wheel. How illogical! How insecure they would feel if they really accepted their own hypothesis seriously! No wonder some of them are constantly predicting dire catastrophe from a general smash-up of the universe. One of them says something like this: It is probable that some day a passing star will collide with this earth, and will knock it into fragments, and destroy the whole human family. Then

THE SHATTERED UNIVERSE

will go on and on for ever, and nobody will ever know what was the purpose of it all, if it had a purpose! Yes, there is imminent danger of such a cataclysm if the universe has no omnipotent Intelligence to guide it.

But the Bible assures us that God is in control of the vast cosmos which He has created, and so in our waking hours we can trust Him and go securely about our divinely appointed work. At night, when we are wrapped in slumber and are unconscious of ourselves and all around us, we can pillow our heads upon the Divine Sovereignty, knowing that "He that keepeth Israel shall neither slumber nor sleep."

Man's origin. There is another problem of *whence* on which the Bible sheds a beautiful and brilliant light. It is the problem of the origin of man. Vast libraries have been written by human philosophers who have tried to solve this problem. Not one of these humanly-devised theories is sufficient or efficient. But suppose

we just turn to Genesis i. 27 in our old Bible, and see what it says: "And God created man in His own image; in the image of God created He him: male and female created He them."

Could anything be better than that? Could anything be more rational? Could anything be more uplifting? That surely is assigning to man a high and holy origin. If we know that he had such an origin, we may reason conclusively that he was created for a high and holy purpose and destiny. If, on the other hand, we do not know whence man came, or are left only to

UNSATISFYING GUESSES,

then we know nothing certain about the purpose of his being or the destiny that awaits him. Which of these views is the more rational? Surely the doctrine of man's creation in the divine similitude. And, since this is a rational universe—if it were not, it would be a chaos instead of a cosmos—the most rational view of man must be the true one. Is there any escaping the validity of such reasoning?

Another consideration is very appealing to both faith and reason. If God created man directly in His own image, then man is God's child. Then God must be supremely interested in him. Then, if he fell into sin and trouble, his heavenly Parent would fly to his

Come to the Crystal Palace on September 5th and

See What God Hath Wrought!

in the past twenty-one years. Do not miss this unique demonstration.

rescue, just as an earthly father would if his child were in danger.

Well, according to the Bible, that is just what God did. When our first parents sinned, He immediately went to them; and, although He properly rebuked and chastised them, He did not leave them without promise. Before He closed the conversation with them, He proclaimed what is known as the "Proto-Gospel," namely, that "the seed of the woman should bruise the serpent's head." And then all through the Old Testament dispensation, we see the gradual preparation for redemption, until at length, in the fulness of time in the New Testament dispensation, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Could anything be more engaging than that? Could anything be more uplifting,

RATIONAL AND SATISFYING?

What human philosophy has revealed anything like it to our inquiring minds and our questing hearts?

The why and wherefore of things. We have now dealt with the *Whence*. Our next inquiry is, *Why?* Why are things? Why were they made? Why are

they what they are? We can take the space to touch upon only one phase of this important question. Why are we here? What is the purpose of our existence? Sir Arthur Keith, the noted British scientist, raises that question in the foreword of his book, *Concerning Man's Origin*. He says "that great riddle" is: "Why are we here?" And he expresses doubt "if a solution be ever possible."

But here again the Bible sheds a clear light on our inquiry. To the boys and girls who are properly instructed in our homes and Sunday schools that question, Why are we here? is a b c. They might not be able at once to express the answer in a brief sentence, but if you tell them they will at once assent to it.

Let us state the answer in very simple terms, which will sum up the Biblical teaching on this problem: We are here to love, trust and serve God, and do good to our fellow men, and in that way prepare for something better in the future. Is not that a bright light on life's pathway? Does it not make life worth living? But it is the Bible which pours forth that heavenly radiance. The Psalmist spoke truly: "Thy Word is a lamp unto my feet, and a light unto my path."

Where are we going? We have now treated of the *Whence* and the *Why*. There is still another—*Whither?* Yes, we want to know, and we ought to know, something about the final

OUTCOME OF OUR LIVES.

We can hardly live to a noble purpose if we must grope our way in uncertainty. But here again the Bible is a bright and clear light. Observe how wonderfully our Lord throws wide open the gateway of a blessed immortality: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." Paul teaches the same inspiring doctrine when he says, "Christ hath abolished death, and brought life and immortality to light." What a wonderful prospect is opened to the believer's vision in the following Pauline statement: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of

God, an house not made with hands, eternal in the heavens."

Many more such assurances might be quoted from the luminous pages of our holy Book.

Thus the Bible solves the crucial problems of human questing—the problems of origin, of purpose, and of destiny. It illumines man's whole pathway from the cradle to the grave, and then on into a blessed and glorious and immortal futurity.

Nor is that all by far. As we have said, the Bible does not solve all our problems for us, but we were always careful to add, "in this lifetime." Yet here, too,

A WONDERFUL EFFULGENCE

gleams from the pages of Holy Writ, which promises that even those problems shall some time be solved for us.

And where do we find such an assurance? In the comforting statement of Paul: "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Yes, according to the Bible, you and I shall some day look directly into the face of all reality; we shall know what matter is, what mind is, best of all, what God is. We shall have the vision beatific and beautiful. How marvellously the Bible lights the way!

Crystal Palace Celebrations

including

'TWENTY-ONE YEARS OF REVIVAL'

A Graphic Portrayal and Panoramic Review of the Progress of Elim. In approximately 4½ hours—from 2.15 p.m. to 4.30 p.m. and continuing from 6 p.m. to 8 p.m.—the thrilling story of Elim's twenty-one years will be told by word and song in the Centre Transept. **Special speakers and Choirs are coming from all parts of the British Isles for this unique event. Nothing like it has been previously arranged, and it will not be possible to repeat it. You should not miss this outstanding event of the year.**

EARTHQUAKES IN THIRTY YEARS

A list of major earthquakes during the last thirty years is given below:—

1902—St. Pierre, Martinique; 'quake and eruption of Mount Pelee, 30,000 lives lost.

1906—Mount Vesuvius; 'quake and eruptions, 200 lives lost.

1906—San Francisco; loss of 452 lives.

1906—Valparaiso, Chile; loss of 1,500 lives.

1907—Kingston, Jamaica; 1,000 persons killed.

1908—Sicily and Calabria; 76,483 lives lost.

1912—Turkey; 3,000 lives lost.

1915—Central Italy; 29,978 persons killed, 272 communes damaged, several large cities wiped out.

1917—Guatemala; 2,500 persons killed.

1919—Java; 5,100 killed, thirty-one villages destroyed.

1920—Mexico; 3,000 lives lost.

1920—China; 200,000 lives lost, ten cities destroyed in 300 square-mile area.

1923—Persia; 4,600 lives lost.

1923—Japan; Tokyo, Yokohama and vicinity, 99,331 killed.

1927—Palestine; several hundred dead.

1927—Japan, northern part of Kioto; 3,274 lives lost.

1927—North China, 100,000 killed. S.W. China, 30,000 killed.

1928—Dutch East Indies; 1,200 lives lost.

1929—Persia; 2,000 lives lost, 700 buildings destroyed.

1929—New York to Newfoundland; slight shock, tidal wave drowned more than forty.

1929—Southern Italy; more than 1,475 killed.

1929—Managua, Nicaragua; 1,000 killed.

1933—Long Beach, California.



(Conducted by Pastor DOUGLAS B. GRAY)

Brighton Camp Commences

Happy scenes were witnessed at the opening of the Crusader Camp at Brighton. Crusaders from London and the Provinces were well represented. Everything possible had been done to make everyone comfortable and happy.

August week-end and week was crowded with activity. It was a delight to have a visit from the Principal and members of the Revival Party during the week-end. The Campers' Choir, a fine four-part vocal combination, rendered good service at the Brighton Church on the Sunday, their enthusiastic singing in choruses and medley was greatly appreciated. The campers' visit to Eastbourne proved a glorious occasion. Pastor J. McWhirter and Mr. Douglas Craig both gave messages of challenge and edification. More particulars of camp life and reports will appear later. It has been a record season in every way.

Twenty-one Years of Revival

This great panoramic and graphic description of the growth and history of the Elim work will be portrayed on September 5th at the Crystal Palace. You will be disappointed if you miss it. Thousands are coming from all over the British Isles. Don't miss it.



Pastor
R. E. Darragh
(Commissioner)



Pastor
A. W. Edsor
(Commissioner)

Ministers of Music Messengers of the Word

On Saturday, July 25th, Pastor and Mrs. McWhirter, Pastors R. E. Darragh, A. W. Edsor, and Douglas B. Gray, visited Maidstone Prison. Mr. McWhirter's address on "Palestine and the Bible" was wonderfully received by a large and interested congregation. The concluding gospel challenge, we believe, resulted in some deep and serious meditation, and will result, we are confident, in those finding the Christ, who is the solution to all our problems.

Musical and vocal items were rendered by Mrs. McWhirter, and

duets by Mr. Darragh and Mr. Edsor, and were received with great appreciation. The next day a section of the London Crusader Choir, led by Mr. Jack Phillips, visited Maidstone Prison, and conducted another service. The other section of the choir was at Wandsworth Prison with Pastor Douglas Gray, where two services were held. All through the holiday season the choir has maintained a heavy programme, a number of the choir having cancelled other arrangements to keep the gospel chariot on the move.



Pastor **J. McWhirter**
(Crusader President)



Mrs. **James McWhirter**
(Crusader Commissioner)

National Elim Crusader Week

A Call to Service! Once again the great Elim Crusader Movement is rallying for a united and national effort, from October 4th to 11th inclusive, to give witness and testimony to the claims of Christ upon youth. Enthusiastic endeavour is already being planned. Headquarters are organising tours for special campaigners; local branches are preparing important and effective programmes. An appeal to every Crusader is made to enter into this enterprise with unbounded enthusiasm and zeal, and to leave nothing undone that will attract and arrest newcomers to the gatherings. Crusader Secretaries will be co-operating with Ministers at once. Prayer is prevailing, Pentecost is triumphing, and victory again will result as we issue a challenge in the name and strength of Christ—our King.

THE
ELIM CRUSADER
MOVEMENT
OF THE
BRITISH ISLES



Crusaders of England, Ireland,
Scotland and Wales participating

What Love Will Do

LOVE is that which sees something in you after all other eyes interested have grown dim with the strain, and blinded by the obstacles.

Love is that which finds the precious after all others have grown weary with searching.

Love is that which holds on after all others have let you go, and still follows you after you have succeeded in tearing yourself away.

Love is that which answers the discordant for the hundredth time with the same harmony, only with more sweetness than at the first.

Love is that which gives more after it seems to have emptied all treasures and exhausted all resources.

Love is that which in correcting encourages, in reproving gives hope.

Love is that which, though superior to all, graces the occasion by humble serving.

Love is that which sings to the key, and keeps the harmony when all others are discordant.

Love is that which being testified against, puts the best construction on the action of its opponent.

Love is that which gives its possessor a disposition that makes him pleasant and delightful to live with.

Love is that which though being crucified prays, "Father, forgive them."

Love is that which lifts you and makes you feel worthy of its companionship.

Love is the secret cause of all joy, peace and happiness, and of life itself.

Love is not known by any certain song it sings, or any particular garb it wears, but it is revealed and manifested in every ramification of life, and leaves its footprints on every road it traverses.—*Sel.*

His Presence

"My presence shall go with thee"—to guard thee; "and I will give thee rest"—from apprehension. A Christian has not only a pilgrimage, but a warfare to accomplish. No sooner has he set his face Zionward than he has reason to exclaim: "Many there be which rise up against me; many there be that say of my soul, There is no help for him in God." And what wonder if, while without are fightings, within are fears? And how is he to prevail over them? He knows that if left to himself he must perish long before he reaches that better country. But he is not alone. There is One at his right hand who says: "Abide with Me; for he that seeketh thy life seeketh My life; but with Me thou shalt be in safeguard."—*William Jay.*

Challenging the Almighty

By EDWARD L. NELSON

THREATENING thunder clouds loomed ominously near in the gathering dusk of the evening, as two young cowboys were frantically endeavouring to round together a herd of cattle and drive them through a narrow ravine leading to their corral, and shelter from the impending storm. They seemed quite stubborn in their ways and as the two young cowboys circled quickly here and there in an effort to speedily get them started, the most horrible and profane oaths were to be heard in the still atmosphere of the little ravine. Such vile language as they uttered in quick succession with their shouts at the cattle would make a most hardened sinner hearken with amazement.

Presently the dark clouds just gathering overhead began sprinkling large drops of water, and soon the semi-barren and gumboey soil was covered with a film of pasty mud which caused their horses to slip here and there, thus lessening their speed and certainty of foot. The boys cursed all the more frantically as the cattle, turning their backs toward the storm, were heading in a direction contrary to that of their corral.

The rain now began pouring down in blinding sheets so that they were thoroughly drenched and could no longer make any headway with the cattle. Then there was a slight lull in the deluge. Brindley, the elder of the two boys, in a fit of violent rage, his dark eyes blazing with defiance, began shaking his clenched fist toward the sky and deliberately cursing God with the most horrible epithets demanded that He, if He really was a God, would cease tormenting them with the storm, so that they could get their cattle rounded up.

Scarcely had these blasphemous words left his mouth before there was heard a deafening crash of thunder and a brilliant flash of lightning, which seemed to shake the ground in the ravine as if a canon had been fired.

Harry, the younger of the two boys, was so frightened and startled that any oaths he may have had on the tip of his tongue were silenced. Wicked men are always the most frightened in a crisis, and Harry was no exception to this rule. The Word of God declares that the wicked flee when no man pursueth.

When he had regained his senses, and reaccustomed his eyes to the gathering darkness, he barely distinguished the form of his brother lying prostrate on the ground and partially covered by the dead body of his horse.

The next flash of lightning revealed that neither horse nor his former rider stirred or showed the faintest sign of life. Both had been instantly killed by the bolt of lightning.

Quickly alighting from his own steed, Harry, with white face and open mouth, breathlessly ran toward his brother calling, "Brindley, oh, Brindley, are you alive, oh, my poor brother—" and falling on his knees in the mud he began sobbing and shaking over the breast of the silent corpse. "Oh, my God," he prayed, "have mercy—why, oh, why— and spare my life, oh, God, and help me to live the life my mother taught us to live—!" And here the reckless young cowboy found peace with God, and lived a life without reproach in the years that followed.

The rancher, for whom the boys worked, himself an ungodly man, when he heard the details of Brindley's death from his brother, and listened to the funeral service held at the ranch house, was so convicted that at the close of the service, when a call was extended by the parson he made his way forward and became soundly converted. From that day he was never known to use profane language, and issued orders that any man found swearing on his ranch would be instantly discharged, and insisted that religious services be regularly conducted at his house.

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., Park Crescent, Clapham, S.W.4.

C 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. Holiday Apartments, etc.

- * **Bangor, Ireland.**—"Whitworth"; board-residence; elevated position, commanding magnificent long sea view; central; electric; recommended for cleanliness, comfort, catering and home-baking; Foursquare home; terms moderate. Mrs. Adams, 3, Princetown Road. C119
- * **Blackpool.**—Comfortable apartments, modern house; all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. B2337
- * **Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfild Road, North Shore. C71
- * **Bognor.**—Everyone knows holidays are hollidays with Mr. and Mrs. Hollyman. Right on sea front; Christian fellowship; highly recommended by Crusaders and Elim Pastors; reasonable terms. Canonbury, Esplanade. Telephone 1029. C99
- * **Bognor.**—Apartments, bed-sitting room, board if required, or bed and breakfast; indoor sanitation; buses pass road to station and sea. Mrs. Gooding, "Laburnam," 5, Newtown Avenue, Newton Estate. C117
- * **Bournemouth.**—Homely apartments, or bed and breakfast 21/- per week; near buses and shops, ten minutes from sea, five minutes from Foursquare fellowship; every comfort. Mrs. Thorne, "Ypres," 127, Shelbourne Rd. C129
- * **Bournemouth.**—Superior accommodation, bed and breakfast; home from home, 1 minute sea; moderate terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C89
- * **Bournemouth.**—Mrs. Sims has vacancies end August, September; winter guests reduced terms; board or apartments; good cooking, every comfort, electric, hot baths, garage; recommended by pastors; central. 86, Avon Road. C128
- * **Brighton.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Rd. C60
- * **Cornwall.**—Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; 10 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; moderate terms for winter guests; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267
- * **Cornwall.**—Penzance.—Board-residence or bed and breakfast; terms moderate; nr. sea and new Elim Assembly. Mrs. Walsh, 24, Penare Rd. C43.
- * **Elim Holiday Homes.**—See page 531.
- * **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- * **Geneva, Switzerland.**—Miles, Ducommun personally known to the Revival Party. Beautifully situated, near lake, central; Foursquare meetings, mountain excursions, etc.; every comfort; inclusive terms from 8/- per day. 133, Rue de Lausanne. C126
- * **Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. C49
- * **Hove.**—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, Beulah, 43, Erroll Road, Hove 3, Sussex. B2321
- * **Hove.**—Guest house bed and breakfast or full board (Foursquare); near sea, and buses pass door; select district and very central. Miss R. Wood, 7, Goldsmid Road, Seven Dials. C120
- * **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. C27
- * **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1192. C80
- * **London.**—Christian home, select district; garden; full board, 25/-; without midday meal, 21/-, or bed and breakfast; close buses and trains; recommended by Elim ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N. 8. C137
- * **Maldon, Essex.**—Christian guest house, sunny aspect, home comforts, garden, garage; near sea and shops, opposite Assembly Hall, from 30/- weekly. Miss May, "High View," 44, Want Road. C104
- * **Margate.**—For sunshine and health; board-residence from 30/- inclusive; minute sea and station; bathe from house; children welcomed. Stamp to Mrs. E. Green, "Beech Crest" 41, Canterbury Rd. Westbrook. B2340
- * **Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen" Abergele Road. B2256
- * **Ottery St. Mary, Devon.**—Board-residence or bed and breakfast; terms moderate. Mrs. Ayres, Stafford House. C130

- * **Shanklin, I.O.W.**—"The Gem of the Island" guest house; ideal position, 2 minutes from cliffs; recommended by Pastors; reduction for numbers sharing, large rooms. Miss Fyfe, "Thornbury," Alexandra Rd. Tel. 230 C85
- * **Soarborough.**—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, Edgell Road. C134
- * **Southend-on-Sea.**—Bed-breakfast; terms moderate; clean, comfortable apartments; near Priory Park and station. Mrs. Robinson, "Homeland," 27, Priory Avenue. C127
- * **Southend-on-Sea.**—Clean, homely apartments, or bed and breakfast; 2 minutes from L.N.E.R. station; near assembly; central; terms very moderate. Elim sister. Mrs. Buck, 9, Guildford Road. C135
- * **Southport.**—"Buxton House" 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300
- * **Southport.**—Homely apartments, with or without board, or bed and breakfast as preferred; every comfort and convenience; Foursquare member; children welcome; moderate terms. Mrs. Hornby, 19, Denmark Road. C121
- * **Southsea.**—Comfortable apartments; on bus route; near assembly; bed-breakfast 21/-. Also beach bungalow Selsey, furnished; sleep four. For sale or let, 3 gns. weekly. Mrs. Morey, 76, Blackfriars Road. C136
- * **Weston-Super-Mare.**—Comfortable house, Christian fellowship; buses pass door, near sea; delightful place for holiday; visitors welcomed; moderate terms. Mrs. and Miss Plant, 31, Exeter Road. C122

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

- * **Shoreham, Sussex.**—£350 only, seashore bungalow, detached, overlooking sea; safe, quiet position behind major bus road; 3 bedrooms, kitchen, large lounge, large sun-parlour, bathroom, garage; all services; or would let. 19, Old Fort Road. Telephone 611. C132

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- * **Cook-general,** Christian appreciated, 35-45; two in family; own bedroom, other maid kept; wanted now. Apply by letter stating age, experience and wages required to Mrs. E. Borton, "The Birches," New Wanstead, E.11. C138
- * **Wanted.**—Smart young man, drive van, serve customers, make himself useful in garage; first-class references, careful driver. Letters only. Palmer, 6, Rathgar Avenue, West Ealing. C139

PROFESSIONAL.

- * **Young C.M.B. Nurse** required at once for busy nursing home and district. Apply, Matron, St. Catherine's Nursing Home, Letchworth, Herts. C124

BUSINESS FOR SALE.

- * **South Coast.**—Well-known guest house, 16 bedrooms, dining, drawing room; good connection; all equipment and excellent furniture; run as Home of Rest for Christians; £300. A bargain. Box 430, "Elim Evangel" Office. C118

BIRTH

- * **Benton.**—On July 23rd to Mr. and Mrs. A. Benton of "Elim," 10, Church Road, Hayes, Middlesex, the gift of a son, Colm Alexander. C140

MARRIAGES

- * **Holmes & Jones.**—On July 25th, in the Victoria Methodist Church, Southport, by Evangelist J. H. MacInnes of Liverpool; George Jago Randolph Holmes to Miriam Jones; both Elim members.
- * **Wallace & Wright.**—On August 1st, in the Elim Tabernacle, East Ham, by Pastor J. C. Kennedy; Harold George Wallace to Daisy Emma Wright.

WITH CHRIST

- * **Summers.**—On July 31st, William Summers, aged 83, of Aberdeen, fell asleep in Jesus. Funeral conducted by Pastor J. Hill.



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