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# The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 37

SEPTEMBER 13, 1935

Twopence

**SAVIOUR**



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

**HEALER**

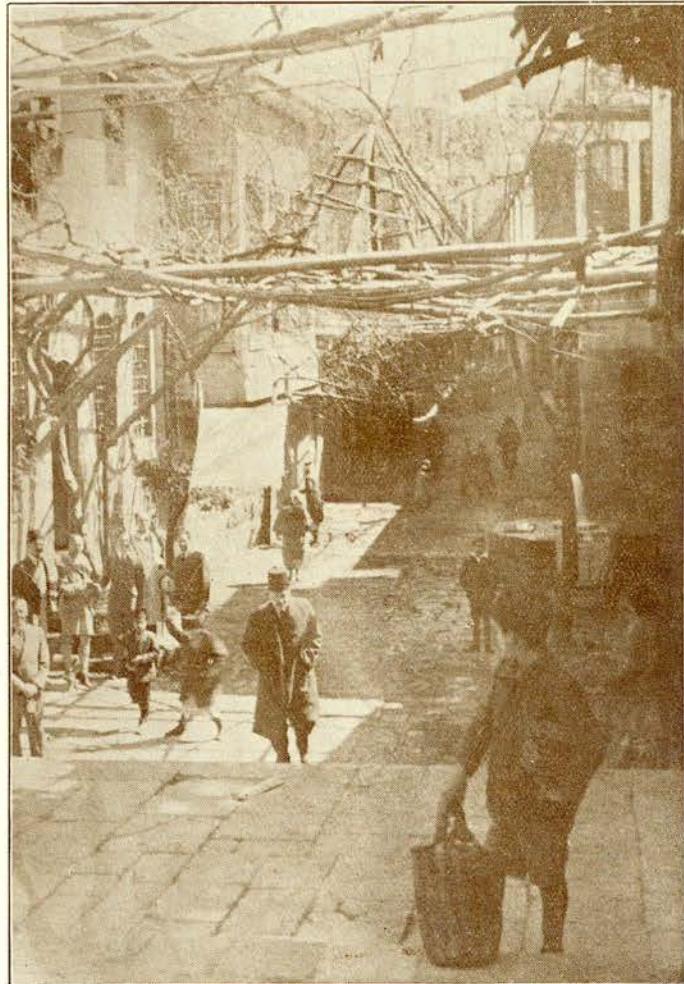




Photo by]

[Pastor E. J. Phillips.


**A STREET IN DAMASCUS.**

**COMING KING**

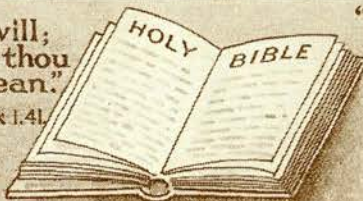


"I will come again."  
John XIV. 3.

**BAPTISER**



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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President),  
Pastors E. J. Phillips (Secretary-General), E. O. W. Boulton,  
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Vol. XVI. September 13, 1935 No. 37

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## Preliminary Notice of Principal George Jeffreys and the REVIVAL PARTY'S BRISTOL CAMPAIGN

Commencing in the Pembroke Hall, Terrell Street (Near Infirmary), Wednesday November 6th.  
Week-nights at 7.30 (Except Friday), Wednesday Afternoon at 3. Sunday at 3 and 6.30.

## Saturday, October 19th, Principal George Jeffreys lays Foundation Stone of new Elim Tabernacle in Waterloo Road, Blackpool.

## SWITZERLAND PRINCIPAL GEORGE JEFFREYS

and his team will conduct Revival Meetings in

Le Havre, Rouen, Berne, Bienne, Baden, Zurich, Schaffhausen, Geneva, St. Gall, Basel, Lausanne, La Chaux-de-Fonds, Neuchatel.

SEPTEMBER 11th to OCTOBER 16th.

The Principal will appreciate special prayer on behalf of these great gatherings throughout France and Switzerland, and that Divine guidance be given.

Miss Barbour will not be arranging for a party of visitors to Switzerland during this Tour.

### Watch These Dates (continued)

**HUDDERSFIELD.** September 21-26. Elim Tabernacle, 13, South Parade, off Buxton Road. Convention. Special speakers. Convener: Pastor W. B. Kelly.

**HULL.** September 24 to October 4, City Temple, Hesse Road. McCrossan Musical Messengers.

**IPSWICH.** September 15. Garden Hall, Mill Street. Visit of Pastor E. C. W. Boulton.

**LISBURN.** September 28. The Orange Hall. Annual Convention Meetings. Speakers include: Pastors H. Kitching, S. J. Cooper, and Evangelists A. Chuter and T. H. Stevenson.

**LURGAN.** September 14. Opening of New Tabernacle, followed by a fortnight's Special Services conducted by Mr. John Leech, K.C.

**MAIDENHEAD.** Commencing September 1. Campaign conducted by Pastor D. Forsyth in the large Tent, Fair Ground.

**PENZANCE.** August 25—September 15. Rechabite Hall, Tarovear Road. Evangelistic Campaign by Pastor H. W. Fielding.

**PORT TALBOT.** Commencing September 4. Revival Campaign conducted by Pastor W. E. Smith in the Foursquare Gospel Tent, Station Road.

**PORTSMOUTH.** September 8-22. Elim Tabernacle, Arundel Street. Pastor and Mrs. Sackett. Sundays, 11 and 6.30; week-nights (except Saturday), 7.30.

**ROCHESTER.** September 29. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 6.15 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

**ROMFORD.** September 14—26. Elim Tabernacle, Mawrney Road. Campaign by Dr. E. P. Grahame, Preacher-Musician.

**SOUTHAMPTON.** September 29, 30. Elim Tabernacle, Park Road, Freemantle. Special services. Speakers, Pastors E. C. W. Boulton and W. G. Hathaway.

**ST. LEONARDS-ON-SEA.** September 14, 15. Boscobel Hall, West Hill. Special visit of Pastor P. N. Corry. Saturday 7.30. Talk on Archaeology.

Are you having your holidays in September or October? Why not enjoy the sights of London and the Fellowship at the Elim Bible College, with the opportunities of attending Bible Lectures and Elim Foursquare Meetings. Apply, Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.



**BRADFORD.** September 14-22 (inclusive). Southend Hall, off Leeds Road. McCrossan Musical Messengers.

**CARDIFF.** September 22. City Temple. Visit of the London Crusader Choir, accompanied by Pastor E. J. Phillips. Gospel service, 6.30 p.m. Immortal Music service at 8 p.m. (Choir at Cardiff Prison, 2.30 p.m.).

**CARLISLE.** September 21—23. Elim Tabernacle, West Walls. Special services conducted by Pastor E. C. W. Boulton.

**CATERHAM.** September 8. Co-operative Hall, Caterham-on-the-Hill. Special visit of John Leech, Esq., K.C.

**EALING.** September 8. Elim Tabernacle, Northfield Ave., Northfields, visit of the London Crusader Choir, 6.30 p.m. (Choir at Wormwood Scrubs prison, 2.30 p.m.).

**EDINBURGH.** September 15-17. Elim Tabernacle, Dean Street. Convention services. Special Speakers. Convener: Pastor A. J. K. Magee.

**ELIM WOODLANDS.** Saturday, September 14. Holiday Home Reunion. 3.30 to 9 p.m. Come and renew holiday friendships of this and other years. Those who have not yet enjoyed the fellowship of these Homes are also welcome. Tickets (at the door) 1/- inclusive.

**ELIM WOODLANDS.** September 21. Young People's Leaders' Conference, 3.30 p.m. Special speakers. September 28, Crusader Camp Reunion at 3.30 p.m.

**EXETER.** September 17-27. Revival Campaign in the Elim Tabernacle, Paris Street. Conducted by Pastor H. W. Fielding.

**FARNHAM.** Throughout September. Regular Foursquare Services in the Owen Hall, Union Road, conducted by Evangelist J. Lochore.

(Continued at foot of next column).

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 37

SEPTEMBER 13, 1935

Fridays, Twopence

## Easily Shaken, or Not

By A. M. CLARKE (Addiscombe)

*What went ye out into the wilderness for to see? A reed shaken with the wind?—Luke vii. 24.*

**T**HE Bible is a great picture gallery of human character. Time after time we have wonderful characters shown to us. In our text we have that of John the Baptist, about which there is something that men must admire. Rather than speak soft words to please an ungodly monarch, he charged him with his sin, without quailing. "It is not lawful for thee to have thy brother's wife," he cries, which so enraged the wicked Herodias, that she thereafter sought means to slay him. But regardless of this the bold preacher still went forth with his message, denouncing sin and wrong-doing. He was no reed shaken with the wind, he obeyed God at all costs, and as a result lost his head.

Before John the Baptist appeared on the scene, God had been silent for four hundred years. Oh! those years of darkness. It is always dark where God is silent. No wonder the prophet Isaiah had said as he looked ahead, "For behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isaiah lx. 2). How appalling is the darkness that comes upon a nation, upon a people, upon the soul that shuts out God! How dense is the darkness of the human heart when God ceases to speak! I had rather God spoke to my soul

### WITH CONVICTING POWER

that I might be filled with fear, than that He should never speak again. How glad we should be that God ever speaks to us at all! But the morning was coming, the darkness almost past, the dawn was breaking, when John, the forerunner of the Christ, appears upon the scene. The people who sat in darkness were soon to see the Light, and those in the region of the shadow of death were to see it springing up.

As John looks back over the centuries, he realises that the people have forsaken God, have grieved Him, have robbed Him, and have departed from His laws and precepts. He well knows that God will speak to the nation no more, unless they repent. No wonder John's message was a call to repentance! How

our hearts yearn to-day for more men like John, who will cry to the backslidden nations, the backslidden Church, the backslidden souls—"Repent! Repent!" There must have been a thrill in his voice, an earnest look on his face, a convincing and convicting power in his message, to have attracted such a crowd in the wilderness. It is difficult enough to get a congregation in a city where people congregate, but the wilderness—who would go there to listen to a nobody, to listen to this wild, rugged preacher? But it was not the man

### WHO DREW THE CROWD

only, it was his message.

One day the wind of temptation blew very strongly against this man of God. The Jews sent priests and Levites from Jerusalem to ask him some questions. They said to him, "Who art thou? Art thou the Messiah?" He confessed, "I am not the Christ." "Who then art thou? Elias?" And he replied, "I am not!" "Art thou that prophet?" But again John said "No!" What an opportunity he had to pass himself off as some great one. He was at the height of popularity, preaching to thousands. Some had already said he was the long-looked-for One. Some had mused in their hearts whether he was the Christ or not. The temptation must have been great, the enemy must have whispered—"Tell them you are some great one sent from God, you need not mention Jesus, let Him speak for Himself." But John was not easily shaken! "No," he cries, "there standeth One amongst you whom ye know not. He it is, who coming after me is preferred before me, whose shoe latchet I am not worthy to unloose." "He is the Lamb of God who taketh away the sin of the world." Instead of elevating himself, he humbled himself. He was nothing in his own sight, in order that Jesus might be everything. He was willing to decrease, whilst Jesus increased. What a lesson for us to-day! A lesson for those who would make themselves a little bigger than they really are, a lesson for those who would make it appear

that they were much more than they were. John was indeed great, for Jesus Himself said "There had not risen a greater prophet than John." But he was small in his own estimation, he was a beautiful, humble character. It had already been said before his birth—"He shall be great in the sight of the Lord (Luke i. 15). Shall that be our desire? Little! but great in the sight of the Lord!

The next day the One whom John had been proclaiming appeared on the scene. We can picture this strong advocate for God standing on Jordan's bank. Perhaps he was in the act of baptising someone, but he stops suddenly, every eye is upon John. What has happened? What has come over this strong man? Has he become like a reed shaken with the wind? For they see the bold, rugged man shrinking back as One appears and asks to be baptised. Listen! He is saying, "I have need to be baptised of Thee, and comest Thou to me?" Then the Master said unto him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered Him to be baptised at his hand. If John, in this incident, had become as a reed shaken in the wind, it was the breath of love. He who had received many, confessing their sins, is now ready to confess to One greater than himself. "You do not need my baptism, but I need Yours" is the yearning cry of his heart. And as they go down into the water, a stillness

#### FALLS UPON THE PEOPLE

as the Holy Spirit descended like a dove and abode upon Him. He who had been silent for four hundred years spake once again! "This is My beloved Son in whom I am well pleased." He who in times past had spoken by the prophets, now turns the people's attention to One far greater than the prophets—His only begotten Son! Now He speaks by Him.

One could continue setting before you this wonderful character of John the Baptist, but I would like by way of a contrast to recall one or two other characters mentioned in Scripture, and as we study their lives we cannot help seeing that they were as reeds shaken with the wind!

I would refer for a moment to Adam, our first parent, who in the midst of beautiful surroundings, where all was peaceful, felt the breath of temptation blowing against him. It had just come against his wife, and she had been easily shaken by the serpent, and had yielded to his solicitations. She in turn enticed her husband. He was not only shaken, but fell from that holy state in which God had created him, and consequently all mankind fell with him, only to be restored again in the perfect Man—Christ Jesus our Lord.

Turn over rapidly the pages of Scripture, and we read of one who naturally was the strongest man that ever lived, yet who was weak spiritually. On

#### THE LAP OF DELILAH

with the breath of the seducer blowing upon him, he disobeyed God, and the strong man who had overcome thousands became as a reed shaken with the wind. The Lord departed from him, yet we are told

that he wist it not. What a warning for us, lest we become as reeds shaken with the wind!

Surely in the study of these Bible characters there is a lesson for us in these days, for many have been shaken and have turned away from the grand old truths of the Bible. The winds of false doctrine, the breath of seducing spirits have turned them aside. Paul warns us in Eph. iv. 14 that we are not to be as children "tossed to and fro . . . with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." He also exhorts us to be "strong in the Lord and in the power of His might" so that we may not become as reeds shaken in the wind, but "able to withstand in the evil day, and having done all to stand."

We cannot close this message without referring to One who was greater than John the Baptist; the One, our Lord and Saviour Jesus Christ. In His wilderness experience He was no reed shaken with the wind, but by the Sword of the Spirit which is the Word of God He overcame the tempter. When He knew that Calvary was before Him,

#### HE STILL WENT ON.

We are told that He "set His face steadfastly to go to Jerusalem" where before His accusers He was as bold as a lion, and even Pilate had to cry—"Behold the Man!" And this same One went through and did not flinch until He gave that triumphant cry—"It is finished." He was not a reed shaken with the wind, but went through for you and for me, and He has come back in spirit to be the sustainer of all those who will trust Him. You may perhaps have been like a reed shaken with the wind, but it was said of Him by the prophet, long before He came—"A bruised reed shall He not break" (Isaiah xlii. 3). Time after time you may have been shaken, but He giveth "power to the faint, and to them that have no might He increaseth strength." You may feel that it is no use trying, because you have fallen, you have been shaken so many times.

Will you give up, and let Jesus try? The Apostle Paul said, "When I am weak, then am I strong" (II. Cor. xii. 10). Why could he say that? It was because Jesus had first told him "My strength is made perfect in weakness." We may long to be like some of the Bible characters we read of, but let us notice what is said concerning them—"Out of weakness were made strong" (Heb. xi. 34).

This then may be our portion. We, instead of being as reeds shaken with the winds, shall be strong in the Lord and in the power of His might.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Joy is like the lark that sings in the morning. Hope is like the nightingale that sings in the night.

## Healed at Principal George Jeffreys' Meetings, BANGOR, CO. DOWN, IRELAND



MISS E. N. HAMILTON.

For eleven years I suffered with spinal trouble, having periodical bouts of intense pain, being bent double and practically helpless, while the pain lasted about fourteen days. I had osteopathic treatment over a long period, to no effect, and wore, for the past two years, a surgical support, being strapped round the lumbar region to keep me upright. During all these years I had the dread of paralysis always at the back of my mind, and always a pain in my back. On Sunday, 14th July, at Bangor, I went out for healing, and was prayed for by Principal George Jeffreys. I felt the power go right down my spine, to the weak spot, and actually felt the spine straighten itself with new strength, and now I have no pain.

I give thanks to God for this wonderful healing.—  
*Eileen N. Hamilton.*

## From Here, There, and Everywhere

### Abyssinia and Italy.

News from Abyssinia and Italy is tragically interesting these days. We cannot be sure of the correctness of it all, but much of it no doubt is correct, and so we do not hesitate to give striking reports from different places. Yet, again, one hesitates to write because a few days ahead may witness amazing changes in the whole situation. We believe these amazing changes are possible because many are praying. If God decides to act then the schemes of man will be overthrown like a castle of sand.

### The Empress Prays.

The Empress of Ethiopia has given her first audience, following the sixteen days of fasting and prayer prescribed by the Abyssinian Christian calendar.

She said: "For sixteen days I have fasted and prayed fervently for the peace of Ethiopia and of the world. I should like to appeal to women the world over to join in my prayer."

The Empress' face was drawn, and she appeared to be greatly weakened by over a fortnight's fasting and reclusion.

In the prime of her forty-six years, however, the traditional descendant of the Queen of Sheba gave an impression of stately magnificence.

She spoke of her prayers with evident feeling, but her next words rang out like a challenge.

"I pray for peace—but if, in spite of all our efforts peace should happen to be disturbed, I shall be the first to exhort my people against the invader."

### Mussolini's Vision.

Standing in the Coliseum one day recently, Mussolini told 7,000 soldiers: "These stones are eloquent of the greatness of Rome, achieved through the force of her arms and the wisdom of her laws. Nothing prevents us from believing that the destinies of yesterday will not be those of to-morrow." He declared modern Rome would equal the greatness of ancient Rome when the city ruled the known world.

### An Old Trick.

An old trick of rulers has always been to start a war with some other country when things begin going to pieces at home. Guglielmo Ferrero, Europe's noted historian, explains: "The war in Ethiopia is only a means for concealing the complete failure of Fascism's European policy by directing public attention to another objective. . . . Mussolini would prefer catastrophe to confession." In selecting Ethiopia as a nation against which to vent his wrath, he chose a country which he thinks can be easily conquered. Russia would have been a more logical foe, but, like the bully at school, Mussolini evidently prefers to fight where the odds are all in his favour.

### A Charmed Life.

Is Mussolini's life charmed by some mysterious unseen power? All attempts to destroy him have failed. Lightning struck the airplane which he was piloting one day last month, hitting the wireless antenna and causing the radio operator to faint. Arthur Brisbane, the news-writer says: "Mussolini cast an indignant glance in the direction of the thunder, and took the plane safely to earth. The lightning probably said to itself: 'I hit the wrong man.' That news will interest Ethiopia. If you can't kill Mussolini with bullets that have been fired at him, and if lightning itself can't hurt him, what will hurt him!"

### A Strange Character.

Photographs of Ethiopia's king, Haile Selassie, shows that he has perfect Jewish features, clothed with a black skin. He claims to be a descendant of Solomon and the Queen of Sheba. It will be recalled that, according to Scripture, Solomon's morals were none too good after he apostatised and departed from the precepts originally given him by divine revelation. Haile Selassie regards his country as being a Christian nation. He has always welcomed missionaries to work among his people. In a recent statement, he said: "I shall march to battle with my Archbishop carrying the Ark of the Covenant before me! I shall lead my troops in person on to the battlefield and I do not expect to meet there Premier Mussolini."

### The Church Side!

A milliner says that one day a woman came into the store, and wanted the trimming on her new hat changed, saying that it had been trimmed on the wrong side. "But," said the saleslady, "the trimming is on the left side. That is where it ought to be." "It doesn't make any difference where it ought to be, . . . it's got to be on the Church side." "Church side!" gasped the astonished girl. "Yes, I sit next the wall. I want it on the other side so the whole congregation can see it." And that hat applies to many other things, in men as well as women, that distract from true worship.

### The Difference the Spirit Makes.

In 1733 a young man named Lembke was a student at the University of Jena, working for a doctor's degree in philosophy. Some converted professors and students invited him to their prayer meetings, and the historian tells us the result:

Through their efforts Lembke began to seek Christ with many prayers and tears. One evening, while praying, he realised through the Holy Spirit, that the blood of Jesus Christ had cleansed him from all sin, and rose from his knees accepted in Christ.

In course of time he was appointed to a professor-

ship in Strasbourg and assistant preacher in the Church of St. Peter. Of his great experience there we read:

"The more he prepared his sermons, the less warmth and life they had. Of this he was himself keenly conscious. His congregation decreased every Sunday, until at last he preached almost to empty benches. He felt that he was not fitted for the pulpit, and on one occasion became so utterly discouraged while preparing, that he secured a substitute for the next day, late on Saturday night. He now made his preaching the subject of special prayer, beseeching the Lord either to relieve him of his duty, or to loose his tongue and give him grace to proclaim the gospel. Lembke gives the result in his own words: 'One day, when I entered the pulpit in great fear, crying for aid, the Lord suddenly spoke to me His omnipotent word, "Ephphatha" ("Be opened"). Pentecostal power was given to me, and to the astonishment of my hearers as well as to my own, I proclaimed the free grace of God in Christ with an overflowing heart and with utmost freedom of speech.' From that day he preached sermons that caused a sensation throughout the city. The Church of St. Peter was crowded, whenever he appeared in the pulpit. In a little while the aisles, and even the pulpit steps were filled with hearers, until the building could not contain the multitude which flocked together."

Let it be carefully noted that this mighty baptism with the Holy Ghost was received in answer to earnest and importunate prayer. It is perfectly scriptural and in fullest harmony with the history of every great revival that believers meet together to pray for the Holy Spirit. God still pours water on those who are thirsty, and His Spirit upon them that ask Him.

### Where Danger Lies.

The *Protestant Times* is responsible for the following:—

"The Lord Chancellor is keeper of the King's Conscience. It is his duty to ensure that the King is a real Protestant in accordance with his Coronation Oath.

Lord Sankey was a strange sort of person to be keeper of the King's Conscience when he openly declares that he is an Anglo-Romanist.

Lord Chief Justice Hewart knows what has been going on behind the scenes for the last ten years at least. He knows that Lord Sankey is an Anglo-Romanist, and, like the Archbishop of Canterbury, sees no danger from Rome. In fact, his Patronage Department is filling the Church of England with Romanising Vicars and Curates who are following the teachings of Archbishop Laud, whilst all the time sailing under Church of England colours."

## The Hittite Empire and Bible Archæology

By ROGER I. WEST

**A**MID a desert of dust and debris archæologists are painstakingly uncovering the greatest capital of world dominion that history has ever known, Kadesh. Kadesh was the centre of power of the Hittite Empire. Mention of this empire is found throughout the Old Testament. Joshua i. 4 informs us that this mighty country extended from the Archi-

pelago to the Euphrates River. The temple walls of Egypt refer to the Hittite Empire. The Tel-el-Amarna tablets all give valuable information concerning this almost forgotten nation.

The Hittite Empire was once supreme in the history of the world. It was older and more enduring than Assyria. Assyria has left a useless and indif-

ferent mark on the pages of history, but under the dominion of the Hittites a permanent impression was made upon the destinies of the ancient world. They controlled Western Asia for more than ten centuries. Monuments of this ancient empire can be seen to-day at Hamath in Syria, at Carchemish on the Euphrates, as well as at Smyrna in Asia Minor.

One must bear in mind that the Hittites were closely related with a score of smaller nations, such as the Mitanni in Mesopotamia, the kingdoms of Boghaz-Koi, the empires of Carchemish, of Tyana and of Hamath. The chronological order of these nations can be set from 1400 B.C. to 700 B.C. The Mitanni or Amorite kingdom is the earliest which archæologists have traced. The capital of the Amorites was at Haran in Mesopotamia, the city where Abraham remained for some time (Gen. xi. 31, xii. 4). We find mention of them in Ezekiel xvi. 3, ". . . thy father was an Amorite, and thy mother an Hittite."

On temple walls in Egypt there are many decorations which depict fateful battles between Pharaohs and Hittites. Scientists recognise in the inscriptions of the Egyptian kings of the eighteenth and nineteenth dynasties frequent passages which referred to a people called Kheta. The Egyptian word *Kheta* is equivalent to the English word Hittite. The Assyrian inscriptions mention a people called Kha-at-tu, which also corresponds to the English word Hittite. Archæological institutions the world over have dispatched expeditions into Northern Syria to confirm the Biblical, Egyptian and Assyrian records.

The expeditions operating at Kadesh brought to light a series of buried chambers in a palace-temple, containing the lost archives of the Hittite Empire. These archives consisted of tablets of clay, baked after inscriptions were placed upon them. These clay tablets were found by the thousands, buried in the ruins and debris. Biblical scholars, eminent scientists and historians consider this discovery one of the most important archæological finds ever made. It has taken fifteen years of patient study to decipher and compile these tablets and letters; and when this work was completed it was found that they contained

treaties with Egypt, Babylon and many other Biblical countries.

The Bible, the archives of Syria and temple walls of Egypt have all played an important part in the reconstruction of the written history of this once mightiest of all nations, and now the story is complete.

About the year 1469 B.C., when that glorious Pharaoh, Thotmes III., was expanding the Egyptian Empire, we find the first mention of the Hittite dominion. For the next two hundred years references to the Hittites in Egyptian records increase in number. These two nations, like two beasts of the forest, recognised in each other a formidable enemy. They began manœuvring for the supremacy of Northern Syria.

War between Egypt and the Hittites was inevitable. Rameses II. saw the doom of Egypt unless he took drastic action immediately. This Pharaoh gathered his war chariots about him and swept down upon Kadesh, then the capital of the Hittites. The emperor mustered his war lords about him and marched upon the Egyptians. Hittite spies were sent to the Egyptian camps, posing as deserters from the army. Rameses II. was deceived and he marched forward in battle array with only his bodyguard and one out of the four divisions of his army. A great battle was fought at Kadesh in 1287 B.C. The Egyptian forces were completely disorganised. When this battle reached its crisis reinforcements appeared at the opportune time, causing the battle to result in a draw.

The armies separated and retired to their native lands. Fifteen years later a treaty was established between Egypt and the Hittites. This meant the doom of the mighty Hittite Empire. The text of this treaty has recently been discovered at the ancient site of Boghaz Koi in Asia Minor where archæologists have unearthed an archive of clay tablets bearing Babylonian inscriptions.

Later the Assyrians invaded and conquered this dominion. All records cease about 1200 B.C., which is mute evidence of the fall of this mighty empire of Asia Minor.

## Have You Heard?

That an Elim Church has been commenced at Farnham, following the recent campaign there.

That a new Elim Tabernacle is being erected at Blackpool, and Principal George Jeffreys is to lay the foundation stone on 19th October.

That Mr. A. A. Biddle of Plymouth and Mr. R. J. Cook of Sparkbrook, Birmingham, have entered the Elim work as Student-Probationers.

That Mr. T. Liddecoat, founder of the Midnight Mission at Los Angeles and well-known throughout the U.S.A. as "Brother Tom," recently visited Elim Tabernacle, Clapham, where much blessing rested on his ministry.

That campaign meetings are being continued at Penzance, Pastor H. W. Fielding being the present campaigner. It is proposed to establish an Elim Church in this town.

That the McCrossan Musical Messengers now holding successful campaigns in Elim Churches are the two sons and daughter of Rev. T. J. McCrossan who visited this country last Easter, when he was a speaker at our London Convention.

That "The Mastership of Christ" by Rev. William Evans which appeared in our issue of 23rd August, is an extract from a book entitled "Who is Your Master?" obtainable from the Elim Publishing Co., Ltd., price 1/-. Many of our readers who enjoyed this article will be pleased to have it in a more permanent form with other helpful chapters on the same subject.

### ANONYMOUS GIFTS.

We acknowledge with gratitude to God the following anonymous gifts from readers:

Foreign Missionary Fund: Clapham, per Mr. Talbois, £7; Birmingham, Sparkbrook member, £1; Southwick sister, £1 8/-; Birmingham (J. and J.), per Pastor Moore, £1; Southport, per Pastor Cloke, 10/-; Brittany, per Miss Paint, £4; Bradford, per Miss Henderson, 10/-; Carlisle, per Miss Henderson, 5/-; Sheffield (H.R.M.), per Miss Henderson, £5; Glasgow Crusader, per Pastor Lees, 10/-.

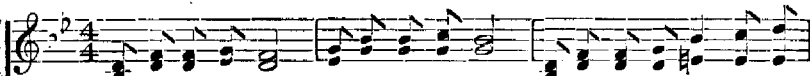
Revival and Healing Campaigns: Southport, per Pastor Cloke, 10/-.



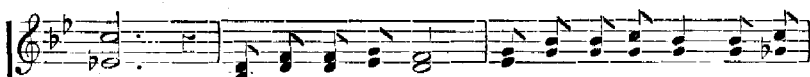
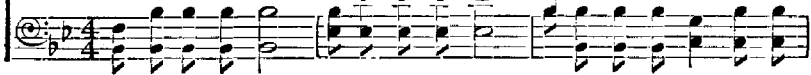
# Good Morning to Heaven

W. C. POOLE

C. AUSTIN MILES.



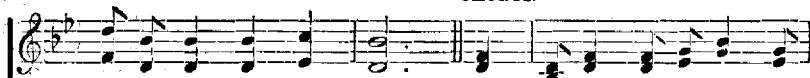
1. When the night is o'er, On the Day-break Shore, On the morn of that endless
2. With the voyage past, And my an chor cast, Vic-to-ry for me shall be
3. With the day-break song, Of that wondrous throng, Singing to our Lord and our



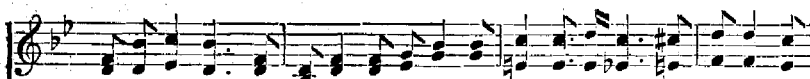
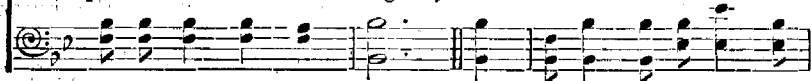
day, There is welcome there, In that ci-ty fair, And I'm  
won, As the gates swing wide, And I step in-side. I shall  
King, I will join some day, As I go to stay, Where His



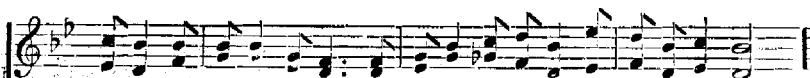
## CHORUS.



go-ing up there to stay.  
hear my Lord say, 'Well done,' } 'Good morning to hea-ven,' some  
praises shall e-ver ring.



morning, I'll say, 'Good morning to heaven,' and go there to stay, Where never a



shadow shall darken the day, 'Good morning to heaven,' some morning I'll say.



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# Bible Study Helps

## CONVICTION.

(Acts xxvi. 9).

Paul, before his conversion, was a great thinker, but he was a false thinker. Intellectual strength is no guarantee for moral assurance. "I verily thought with myself" says the apostle, "that I ought to do many things contrary to the name of Jesus of Nazareth." This text throws light on some aspects of Paul's character.

1. **Paul's self-knowledge.** His old self was a perpetual memory. He always remembered his former sins and bigotry.

2. **Paul's candour.** He makes no excuse for himself, even though he realises he acted in ignorance and unbelief.

3. **Paul's conscientiousness.** "I ought to do." Conscience, uninstructed, uncultivated, is a force which may be wrongly used. Conscience must be enlightened, or it may be the most tyrannical of all powers.

This text throws light upon the Christian argument. Its organised testimony may sometimes be disbelieved, its historical appeal lost, its miracles ignored. An essential to conversion is a right view of one's self. The most difficult person to convince is the ungodly righteous individual. There is no more dangerous position than that of the man whose life, if not his prayer, is: "I thank Thee that I am not as other men are." Real conviction says: "God, be merciful to me, a sinner!"

## PHILIP, THE SOUL-WINNER.

(Acts viii. 26-40).

### I. The Man.

1. Who he was.
2. Where he was.
3. What he was doing.

### II. His Mission.

One of great importance. He was accompanied by

1. The Holy Ghost.
2. An angel.

### III. His Method.

1. Tactful in approach (John i. 5; Luke ii. 9).
2. Immediate contact with Scripture.

### IV. His Message.

Christ crucified, risen, exalted as Lord and Master.

### V. His Ministry's Result.

- It produced—
1. Conviction.
  2. Conversion.

We may not move the mountain's base,  
Or bridge the ocean's mighty span,  
Fertile Sahara's desert waste,  
Or tell the love of God to man.

Though mountains be to fragments beat,  
Stretched over seas the bridge's span,  
Covered the desert sands with wheat,  
Oh, who can tell God's love to man.

But Jesus Christ, of Galilee,  
Reveals the heavenly Father's plan,  
Restores His grace, abundant, free,  
And shows the love of God to man.

And by His grace and power, may we,  
In kindness, goodness, love, we can,  
Find first, His grace, and learn to be,  
Mirrors to show God's love to man.

# FAMILY ALTAR



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

**Sunday, September 15th.** Psa. xxxii. 1-11.

"I will guide thee with Mine eye" (verse 8).

The Christian walk calls for guidance. There is a proneness to err. It is easier to wander off into some by-path than keep to the straight course. There is need of a guiding eye. And God provides that. His eye is all-seeing, and nothing escapes His observation. What better guide can we have than that? He can see far into the distant future beyond those things that to us are but an unshapely haze. If we choose to be guided by what we can see then everything will depend upon the immediate. And that eventually means disappointment and disillusionment. God sees so far beyond that His present leadings are determined by the ultimate. The after experience that follows days of sadness and distress was seen by God before those days were born. The entering into those experiences of glorious afterward justify the grief we have borne. It resolves itself into this: There is an eye that sees beyond the storm-clouded horizon, beyond the oft-forbidding future. That eye is at our disposal. "I will" says God. Will you let Him?

**Monday, September 16th.** Psa. xxxiii. 1-11.

"Praise is comely for the upright" (verse 1).

Have you given praise a place in your life? Think not that to sing because others are singing is an evidence that you have placed praise. There is a beautiful spontaneity of praise that is utterly independent of external stimulus. It operates from within. It is not an appendage, but an integral part of the redeemed nature. The continuous influx of blessing produces as continuous an efflux of praise. It is fitting (or comely) that this should be so. Grateful response can be expected from the heart that realises the source of its blessings. The existence of such praise in the life alters the outlook. There is a discarding of the uncomely grumble, and the unlovely grouse. When praise predominates a consecrated life there is a contentment of soul that is absent elsewhere. Not that everything will be congenial. There will be the usual contact with the disagreeable and disturbing affairs of life. The praising Christian will suffer them uncomplainingly for His sake.

**Tuesday, September 17th.** Psa. xxxiii. 12-22.

"He considereth all their works" (verse 15).

When God considers a thing He gives it its true value. He sees an action from the conception of the thought that prompted it to the farthest bounds of its

influence. Man sees the action, but God sees its alpha and its omega. That part of man's work which is criticised or applauded is oftentimes the least part. The remainder—that is the motive and the ultimate achievement—is seen by God alone. Let us then not be satisfied with man's judgment of our work. It is, after all, the judgment of our fellows—men like ourselves. Let us not count their plaudits as intimating success. An examination of our hearts may show us what God had already seen—an impure motive and a doubtful consummation. On the other hand let us not be discouraged by their criticism. It may be that the action being weighed falls short in their scale of judgments; yet behind the apparent action there may be a divinely-born motive. And in the far future the result may be magnificent. All this God sees when He considers our works.

**Wednesday, September 18th.** James i. 1-11.

"Count it all joy when ye fall into divers temptations" (verse 2).

This strange advice must conceal some hidden blessing. In reckoning up his experiences the Christian would normally reckon the divers temptations as sorrows rather than joys. They would be considered by him as part of the suffering which true discipleship entails. The writer of this epistle, however, wants these experiences to be catalogued with the joys of the believer. How can the distinctly unpleasant be a joy? The following verses give the answer. The joy is one of anticipation. While in themselves the temptations are distressing they are, if endured, productive of a good Christian grace. The willingness to undergo the trial is employed in the production of and development of that beautiful Christian characteristic—patience. The fact that he is the object of temptation is to the believer a reminder that God is working in his behalf, and forming an important part of his make-up. And the knowledge that God is so working should cause rejoicing.

**Thursday, September 19th.** James i. 12-27.

"Be ye doers of the Word, and not hearers only" (verse 22).

In his epistle James calls aloud for practical Christianity. If he lived in this age he would reiterate with stern emphasis the burden of his epistle. He that hears the Word of God is brought into obligation. He may hear it because he likes it. His actions will show how he re-acts to it. If he fulfils the obligations he becomes a doer. If they are left undone he has been a profitless hearer. But there is something more. To be a hearer only is to discredit the origin of

the commands. For how can a man believe God to be speaking and yet disobey. Man is given in this a guide for his own heart. Let him consider things in the light of his hearing of God's Word and he shall know what manner of man he is.

The Word of God cannot be discarded with impunity by the true believer. He must decide once for all if God is speaking or man. If he decides that it is God he cannot be a hearer only. He *must* be a doer of the Word.

**Friday, September 20th.** James ii. 1-13.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (verse 10).

What a pity that so many otherwise good lives are marred by just one thing. Taken by itself that one thing may seem small and insignificant. But when seen in the light of God's revealed will it assumes gigantic proportions. It ruins a whole programme. Many a wonderful work of art has been utterly ruined by a small ugly blotch. Apart from this the work has shown an unerring blending of colour, a perfect perspective of the subject, an expert insight into all the technicalities of the matter in hand. And yet one blotch—Do you feel that you are not receiving a full complement of blessing? Check up your life with the Word of God. Do not too readily accept the testimony of your companions that your life is unimpeachable. They may have missed that one thing that is holding back the blessing. A careful search in the light of God's holy Word will reveal the offending thing. Set this right, and you will unstop the fountain of divine blessing.

**Saturday, September 21st.** James ii. 14-26.

"I will shew thee my faith by my works" (verse 18).

Faith is not a thing to be talked of, but a thing to be revealed. It is revealed by action. Faith is like a seed hidden in the earth. It cannot be seen, and its existence might easily be doubted. But when living shoots break through the soil all dispute is ended. There is evidence. It is this kind of evidence that is going to prove to the world that there is a living faith. For faith, when born of the Christ, dictates actions. It is a force that energises. It bursts forth in a life like that which Christ lived on earth. Such a faith must eventually overcome. It is an overpowering reality, before which all foes must fall. Less than this is a travesty of the truth, and calls forth biting criticisms. To preach the gospel is to propound a theory. To live it is to show that it is tenable and practicable. If you have faith in your heart, do not be content until its shoots have revealed themselves to a doubting world. You will then be demonstrating the truth.

## PRAYER SUGGESTIONS FOR THE WEEK.

**Sunday, September 15th.** Prayer life. That a deeper consecrated prayer life may bring fresh Holy Ghost anointings upon our daily living.

(continued on page 590)

"I AM come that they might have life, and that they might have it more abundantly" (John x. 10). In this message, while I wish to speak of "Christ Our Life" for spirit, soul, and body, I want specially to emphasise the truth of "Christ for the body."

It has been well said that "there is no standing still in the Christian life."

The Christian life is a life of constant progress; and it seems to me that even in heaven there will be no stagnation, but a continual moving on in God.

In connection with this thought of progress I am convinced that God desires to lead us on from the thought and reality of divine healing to that of divine life and health.

There are too many sick people in our ranks. With most of God's saints it seems to be—so far as the body is concerned—a matter of getting healed and then being sick again, healed and sick again. I am persuaded that this cannot be God's best thought for us.

Christ came that we might have life, and have it more abundantly. Jesus our Healer—that is glorious; Christ our Life—that is still more glorious.

In the Epistles there is but little reference to divine healing. The one thing that is emphasised as a possible and rightful possession for the whole man—spirit, soul, and body—is Life! Life! Life!

In the Gospel of John, which deals with Christ as "Son of God," the emphasis is also on life—in fact, that word occurs forty-two times in that Gospel. Having said this, let us give our attention to the teaching of the New Testament on this vital question of

#### "CHRIST FOR THE BODY."

In John xiv. 6 we read, "I am the . . . life"—life for spirit, life for soul, life for body. You cannot divorce these facts from each other. We know that man is a trinity of being—spirit, soul, and body. It would be a bold and irrational thing to say that it is our privilege to take Christ as our life for spirit and soul and not for the body. Shall we, or dare we, take Christ as the Quickener of our souls and spirits, and meekly leave our bodies in the hands of the Devil to torment them as he will? Unhesitatingly I answer, "No, a thousand times no."

In Romans viii. 2 we are told that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In this wonderful statement, is the body left out in the cold, or do our bodies share in this victory?

Note the words "hath made me free." "Me" means my body, my soul, my spirit. In Christ I am made free from the law of sin, and its fruit, disease (for the greater includes the less). This is

a redemption fact, and it becomes a realised fact the moment I believe.

Then take that well-known and oft-repeated scripture, Romans viii. 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken

# CHRIST C

By W. E. M.

your mortal bodies by His Spirit that dwelleth in you."

It will not do for us to relegate this quickening of our bodies to the time of the resurrection. This verse evidently refers to a present quickening of our bodies, for it is mortal, not dead bodies that are referred to here—bodies subject to death, and it also speaks of these bodies as being now

#### INDWELT BY THE SPIRIT.

Thousands have stood on this scripture and have, by faith, taken from God a mighty quickening of their physical frame; and this promise still holds good to every one that believeth.

To make this matter doubly sure we are told in I. Corinthians iv. 13, "The body is for the Lord, and the Lord is for the body." If "the body is for the Lord," surely it ought to be a healthy body, and not a body full of disease and corruption; and if "the Lord is for the body," surely He is able and willing to keep it from disease and herein gives us His guarantee.

Furthermore, when we are told that the Lord is for the body and the body is for the Lord, the apostle is not referring to the mystical body of Christ, of which Christ is the head and we are the members, but He has direct reference to the human body, including every member of that body—eyes, hands, feet, lungs, heart, stomach, and every other organ. We can, therefore, take Christ for the eyes and for

#### EVERY OTHER MEMBER OF OUR BODY.

Then in I. Corinthians vi. 15 we read, "Know ye not that your bodies are the members of Christ?" Was Christ ever sick? Never. If then our bodies are members of Christ, why should they be sick? It cannot be God's best plan and purpose.

This statement may be "strong meat" to some; but no one can deny that such is the logical conclusion of the inspired statement, "Your bodies are members of Christ."

Then in II. Corinthians iv. 10, 11, we are told of the glorious possibility and privilege that the life of Jesus may be made manifest in our "body" and in our "mortal flesh." Is the life of Jesus truly made manifest in a body that is full of disease and corruption? If Jesus bore our sicknesses and carried our

grave. The words have both a present and a future application. While accepting the one let us not reject the other.

In Philippians iii. 10 Paul breathes out the intense longing of his heart in the words, "That I may know Him and the power of His resurrection." These words cover the needs of the whole man, spirit, soul, and body. Having Christ we have resurrection life.

Let us then by faith enter into our inheritance, and know by a quickened body that we are enjoying what is our privilege and right to enjoy—health, life, and strength for all our God-given work.

I. John v. 12 tells us "He that hath the Son hath life." This is true physically, mentally, spiritually—

#### IN PROPORTION TO OUR FAITH,

and in accordance with III. John 2, "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."

In Galatians ii. 20 Paul gave utterance to a remarkable truth when he said, "Christ liveth in me"—in my spirit, in my soul, in my body. And this is right in line with Romans viii. 32, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Surely the "all things" must include health of body; for does not Peter say (I. Peter ii. 24), "By whose stripes ye were healed"?

God has something better for us than sickness, weakness, and premature death. The very life of God should radiate from our bodies. Dr. Henry Wilson, co-worker with the late Dr. A. B. Simpson, used to say, "Christ is my blood-centre, Christ is my brain-centre, Christ is my nerve-centre," and it was said of Dr. A. B. Simpson that after God gave him light on "Christ for the body," he never saw himself but as a part of Christ on the throne—Christ's body for his body, Christ's soul for his soul, Christ's spirit for his spirit. Hence he could realise what the hymn says:

"Out of my bondage, sorrow and night,  
Jesus, I come! Jesus, I come!  
Out of my sickness and into Thy health,  
Jesus, I come to Thee."

It was he who wrote that wonderful hymn, "Himself," in which we find these words:

"Once it was the healing,  
Now it is the Lord."

Let me close in the words of a well-known writer, "You will never get deliverance by looking at yourself, your sins, your sickness, and sorrow, and merely praying about them. Christ is the circumference, as well as the centre of your life; see what He is, transfer your lodgings and live in Him."

# OUR LIFE

E. MOODY

pains (and He did—Isaiah liii. 4 with Matthew viii. 17), then how can His life be truly made manifest in us if we are carrying the very diseases in our bodies that He bore away on the Cross?

Colossians iii. 4 tells us that Christ is our life—life for spirit, life for body; and Colossians ii. 10, "Ye are complete in Him"—literally, "In Him ye are made or filled full." Full of what? Surely full of Christ, which cannot mean less than full of life, for He is our life. "Oh, that we might begin to realise our inheritance in Him, and "possess our possessions"!

Then again think of those marvellous words of Colossians i. 27, "Christ in you." That cannot mean less than Christ in your body, Christ in your soul, Christ in your spirit. Christ filling the whole man is God's ideal for all His saints. Surely we have not yet begun to measure the length and breadth and depth and height of those marvellous words, "Christ in you, the hope of glory."

Moreover, we need to think deeply and carefully on Paul's marvellous prayer for the Thessalonian Church as found in I. Thessalonians v. 23, 24, "And the very God of peace

#### SANCTIFY YOU WHOLLY;

and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

Surely these words pulsate with divine life and health for spirit, soul, and body. Many sermons have been preached from these words, emphasising the necessity of purity of heart; but we seldom hear of the privilege therein contained of purity, cleanliness, and health of body; and yet that is part of salvation, and to realise it brings glory to God and deliverance to the recipient.

Then in John xi. 25 Jesus says, "I am the resurrection and the life," and these words were spoken in view of the resurrection of Lazarus from the





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.

## Sacrifice.

OUR hearts have been touched by the evident sacrifice manifested in response to the appeal for the expenses of our outgoing missionaries. We have received packets of jewellery, treasured trinkets holding sacred memories, sums of money, cheques, postal orders, treasury notes, etc. The Elim Missionary Council sends forth to all who have given in this way, a big "Thank you" in His name from deeply grateful hearts. The amount required has not quite been reached, so the fund is still open for any others who would like to help.

### Gleanings from the Editor's Postbag

"I look forward to the new number (of the *Elim Evangel*) every week, as I am always certain of finding something in its pages to satisfy my peculiar need."—*E.L.W.*

"The *Elim Evangel* has become part of my life. My copies of the *Evangel* go to all parts of the world."—*I.M.*

"My heart leaps with joy at the glowing accounts of God's work. The *Elim Evangel* is a glorious magazine."—*M.A.*

"The articles in the *Elim Evangel* carry the inspiration of the Holy Spirit; . . . they are living."—*S.J.W.* (New Zealand).

## Prayer Changes Things

### Philippians iv. 6.

#### Prayer is requested for:

A brother suffering from muscular pains in the back and cataract on both eyes, also for his wife who is weak after an operation.—*A.S.B.*

One suffering from nerves and high blood pressure and who has to undergo an operation.

All sick members of a family and for two brothers at present unsaved.—*V.R.*

A brother in the midst of perplexing difficulties that the Lord will grant His help and guidance.—*E.H.*

## The Rainbow in the Sky

*I do set My bow in the cloud.*—Genesis ix. 13.

DOES my heart leap when I behold a rainbow in the sky? It ought to do so. The rainbow preaches the friendliness of God's thoughts. It is itself a heavenly thing; I know nothing that is heavenlier. But it is eager to come down and touch and kiss the earth. It does not dwell high in the blue vault, remote, unapproachable. It is a bridge whose two piers descend to plant themselves on the ground, although its keystone is far away. That is like God. The Old Testament shows Him merciful and gracious, anxious that He and men should be separated by no estranging gulf. And Christ dispels every doubt. In Him the sky bends to the earth, embraces the earth, dignifies and redeems my poor and sinful self-destroyed earth.

The rainbow preaches the wideness of God's mercy. When I see it in its entirety, its span travels across the breadth of my horizon. The fields nestle under it, and the streams, and the strip of dark-green wood, and the village with its homesteads and little gardens. It sheds its benison impartially on them all. That too, is like God. His love is catholic and vast, though the Jews were slow to believe in its largeness. Jesus places it beyond dispute. To His cradle came Magi from the East as well as shepherds from the Bethlehem pastures. On His Cross the title was written in the Greek and Latin of the West no less than in the sacred Hebrew. Even me He will in no wise cast out.

And the rainbow preaches the completeness of God's perfection. Its seven colours make up the radiant and unsullied white. My God is as manifold and as pure. On the outside, there is the violet of His power; nearer the centre, the blue of His holiness; farthest in, the red of His grace. Again Christ teaches me best. Violet of power, blue of holiness, red of grace: if I would study them to most profit, I must out to the place where the Cross of my Saviour stands. In the dark cloud over Calvary the bow shines.

And the rainbow preaches the timeliness of God's comforts. Noah saw it after the terror of the pitiless waters and the imprisonment of the ark. It banished fear. It soothed sorrow. It came in a seasonable hour. Ah! my Father often whispers His best tenderness when pain and loss are brooding near. I should have no doubt of it since Jesus went through a desolation and a heart-break, compared with which those of Old Testament saints were slight. Moses tells his children a story, and it ends in flocks and herds and milk and honey; Christ tells His little ones a story, and it ends in a shameful and accursed Tree. But He changes the sackcloth into the garment of praise.

So I pray that I may always "trace the rainbow through the rain." For I do not know a preacher with a larger and a sweeter evangel to publish to my heart.—*Dr. Alexander Smellie.*

All along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which He has revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock.

# Power from on High

## VIII.—Prophecy

By Pastor A. LONGLEY

**I**T will be noticed in I. Corinthians xiv. 3 that prophecy has three ministries, which are edification (building up), exhortation (calling near), and comfort. Tongues have a ministry to the unbelievers when they are understood without interpretation for they are a sign. Interpretation has no ministry to unbelievers, but prophecy has. In I. Corinthians xiv. 24, 25 we read, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." In this passage of scripture we see that prophecy has two different effects upon the unbeliever: it convinces and judges. Such a powerful effect as this upon hearts and minds that are either ignorant or unbelieving no doubt would not be exercised with only one prophetic utterance. The apostle is quoting a case where all prophesy and that would mean at least about twenty believers one after another. If the first utterance awakened mere curiosity the second and third would arouse to interest and by the time the twentieth had prophesied the remarkable change from unbelief and ignorance to confessing God in the midst would be effected. The repeated force of the inspired utterances would ultimately produce this remarkable effect. Admittedly the effect of many prophesying is greater than the effect of one prophesying, yet the same principles are at work in every prophecy. Because the believer is of

### THE SAME SPIRIT,

and thus more easily affected than the unbeliever, one prophecy only can accomplish the three effects of edification, exhortation and comfort upon him.

Prophecy, as well as interpretation reveals God. Paul uses the word "revealed" evidently as an interchangeable word with prophecy in I. Corinthians xiv. 30, 31 when he says, "If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one." It will be noticed that prophecy goes further than interpretation in this principle for it not only reveals God but it reveals man also. This will be noticed in the effect of prophecy upon the unbeliever: it makes manifest the secrets of his heart and judges him.

Because prophecy is applicable to a person's circumstances, experience and state of heart it must not be imagined that it is of private interpretation. All that is said of New Testament prophecy can never teach that. He that prophesieth speaketh unto men, not a man, and no prophecy belongs to a single individual but it is the common property of the whole Church. If a prophecy fitted one individual's experience it would fit other individuals also, and if it made manifest the secrets of one unbeliever's heart it would at the same time edify, exhort and comfort the Church.

No prophecy, according to its office in the Church as shown in the three chapters of Corinthians, is of any single individual application, nor for any single

### INDIVIDUAL APPROPRIATION.

Unless we realise this we shall be in danger of those errors that some have committed in guiding lives and appointing and ordering positions by so-called prophecy.

A scripture which seems at first to support the private interpretation theory of prophecy is found in Acts xxi. 10, 11. Here we read, ". . . there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." These words spoken by the prophet are spoken to the individual Paul and have no application to these others at Antioch; but are these words prophecy? Because the scripture mentions the fact that Agabus was a prophet it is not sufficient ground for supposing that the words he spoke were prophecy. That rule of interpretation would lead us to suppose a lot that is not definitely taught in the Scriptures. If we followed this rule of interpretation in reading Acts xv. 32 we would conclude that Judas and Silas used the gift of prophecy to exhort and confirm the brethren, for we read, "And Judas and Silas being prophets also themselves exhorted the brethren with many words and confirmed them." Are we to suppose that just because the scriptures mention that these two were prophets that they used the gift of prophecy with which to minister on this occasion? This very same ministry was fulfilled by Paul and Barnabas by the

### REGULAR METHOD OF TEACHING

for we read in Acts xiv. 22 of them "Confirming the souls of the disciples, and exhorting them to continue in the faith." The fact that Judas and Silas are mentioned as prophets does not signify that they used the gift of prophecy with which to minister. Neither does it signify that Agabus prophesied at this time just because he was a prophet. Every time a prophet speaks he is not prophesying. Because a believer has the gift of prophecy it does not signify that he uses no other means of ministering. Because God has five different methods of speaking through five different vocal gifts, it does not signify that he limits himself to these five vocal gifts in all inspired speech. There is ample evidence that inspired speech can operate through a believer apart from every one of these five vocal gifts. It is difficult to attribute those inspired words of Peter's, which he spoke to Sapphira, to any of the five vocal gifts. "Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." (Acts v. 9). Though there is the foretelling element there is neither edification, ex-

hortation, nor comfort in this utterance and thus it cannot be called prophecy. It is certainly neither tongues nor interpretation and it would not answer to the ministry of either words of wisdom or knowledge. If there is a gift in operation here it is the working of miracles which necessitated the utterance of inspired speech to accomplish it. It is inspired speech but it does not appear to belong to any of

#### THE FIVE VOCAL GIFTS.

A similar case to the foregoing is found in Acts xiii. 9-11, when Paul spoke inspired utterance to Elymas the sorcerer, "Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." The gift of discerning of spirits and the working of miracles with the aid of inspired utterance which foretold future events, together, were responsible for this event. This inspired utterance certainly belongs to none of the five vocal gifts. Another case of inspired utterance that cannot be attached to any particular gift is that of Acts ix. 10-18, where Ananias spoke to Saul about receiving his sight. The inspired utterance of Peter to Ananias and Sapphira, and of Paul to Elymas, was spontaneous but part of the inspired utterance of Ananias to Saul was given by a vision and part seemed to be spontaneous.

The incident concerning the words of Agabus will be better understood if we realise that the Holy Ghost was telling Paul very definitely about his future suffering at Jerusalem before he met Agabus. In Acts xx. 22, 23 Paul says, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that

#### THE HOLY GHOST WITNESSETH

in ever city, saying that bonds and afflictions abide me." He says that the Spirit of God is leading him to Jerusalem and afflictions. In the cities at which he calls during his journey that leading is confirmed by the Holy Ghost who tells him, perhaps by inspired utterance similar to that of Agabus, perhaps by vision, or perhaps by inward revelation, that bonds and afflictions await him. Before he met Agabus he knew almost as much as Agabus told him. Certainly Agabus was not sent by the Spirit to guide him for he did not deviate from his purpose which he had before he heard the words of the prophet.

When Paul called at Tyre we read in Acts xxi. 4, "And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem." The manner in which this incident is concisely recorded is at first confusing. It would seem that the Holy Ghost through these disciples was contradicting the leading He had been so vividly confirming and later did confirm by Agabus. We can be certain that Paul was being led of the Holy

Ghost, so there is actually no contradiction in this passage of scripture. These disciples told Paul not to go to Jerusalem because of what the Spirit said of the afflictions that awaited him there. Because of what the Spirit said they tried to persuade him not to go. The *Pulpit Commentary on the Acts*, book II., page 170 says, "The Holy Spirit revealed to them as He did to many others that bonds and afflictions awaited Paul at Jerusalem. The inference that he should not go to Jerusalem was their own." The *Annotated Paragraph Bible* on this phrase

#### "THROUGH THE SPIRIT"

says, "The Spirit revealed to them Paul's danger from which it was inferred that he should not go up to Jerusalem." It will be noticed that a similar situation arose after the words of Agabus, for the believers tried to persuade Paul not to go to Jerusalem when they heard of the affliction that awaited him there. Though there is ample evidence of the Spirit of God speaking there is no evidence in these cases just considered that He used any particular vocal gift, neither is there any evidence that what Agabus said at this time was by the gift of prophecy. Notice the situation once again from these words in Acts xxi. 8-10, ". . . and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus . . ." For many days the Spirit of God had at His disposal four believers who had the gift of prophecy. If the Spirit wanted to prophesy unto Paul why wait until Agabus came down and ignore the gift which each of these virgins had and evidently used during Paul's stay at the house. It seems plain that the words that the Holy Ghost wanted to utter were outside the scope of prophecy. Finally regarding this incident let it be noticed that the whole procedure by which Agabus delivered these words, in illustrating them by the action of taking Paul's girdle, is altogether different from the general procedure of delivering a prophecy.

Though God did speak words of guidance to individuals through other individuals He did not use any of these five vocal gifts to do so.

(To be continued).

When professing Christians are engaged in the colossal folly of fighting each other, seeking out and proclaiming abroad their special faults and weaknesses, the Devil can afford to smile, and leave them alone. They are doing his work. They have no time to fight him.



## Gathering the Golden Grain.

### INSPIRING SERVICES.

**Hull** (Pastor H. W. Fardell). The saints have had a glorious time during the annual August Convention, Pastors E. C. W. Boulton (London) and W. A. Nolan (Southampton) ministered the Word of God to large congregations by the Spirit of God. Christ was uplifted, and all were very much blessed. It was very inspiring to hear the way the people praised God in song, for God's wonderful presence and blessing. It was Pastor Nolan's first return visit to Hull, since he ministered here twelve years ago. The people were very glad to hear him again and his messages were very much appreciated. Pastor and Mrs. Boulton also gave us the gospel in song.

The ordinary services continue to be full of life and power. Souls are being saved every week. An open-air has been commenced on Sunday nights after the service and is proving a great success, large crowds gathering round to hear the testimonies and singing.

The open air meeting on Saturday nights is also well attended, and many stand and listen to the gospel.

The breaking of bread service on Sunday morning continues to be a time of great blessing.

### CONVENTION AT DARLINGTON.

**Darlington** (Pastor L. H. Newsham). The Darlington believers had a time of blessing in the presence of the Lord at their first Convention, which was held during the August Bank Holiday week-end. Pastor L. H. Newsham was the convener, and the speakers were Pastor W. G. Hawkins of York, Pastor Lucas of Stockport, Pastor C. Johnson and Pastor White of Middlesbrough.

On the Monday a large party of the Middlesbrough Assembly came to join the Darlington friends.

The spiritual climax was reached on Monday evening when Pastor Hawkins spoke so beautifully on the subject of Abraham's faith and obedience in offering up his son Isaac. Our thoughts were taken back to Calvary where God gave His only begotten Son, a willing Sacrifice for us.

The saints were enjoying such a time of blessing that it was decided to continue the Convention meetings on the Tuesday.

Truly it was a week-end of real joy in the blessed Master's presence.

### OPENED HEAVENS.

**West Smethwick** (Pastor J. Frame). The windows of heaven have been opened upon the Assembly at West Smethwick during the last few weeks, and times of blessing from the hand of God have been experienced.

God has wonderfully worked during the two months of Pastor Frame's ministry, souls having found their way to Calvary, and saints being built up and strengthened in their faith. There has been a very real movement among the young people, all being more zealous than ever before to serve the Lord more faithfully.

For some years now it has been felt that a baptistery was necessary so that the baptismal services could be held without having to borrow a neighbouring church, and so, the people having a mind to work, brought their gifts and some of the brothers gave their labour and built a baptistery. At last the time came when it was finished and the service was arranged for Sunday, August 18th, everyone looking to the Lord for a special outpouring of His Spirit upon the meeting.

On this auspicious Sunday evening the platform and rostrum were very tastefully decorated with palms, ferns and flowers. Mrs. Channon, of Sparkbrook, ministered the Word, her subject being, "Following in the Steps of Jesus." She spoke of three steps the Master took and which all true believers must take if they follow Him wholly.

Then the appeal was given for those who were not wholly following the Lord Jesus to step out there and then and become loyal followers.

After dedicating the baptistery, Pastor Frame immersed the fourteen candidates, among whom were two husbands and wives and three sisters.

Blessing never stays in one place and the overflow is being felt in Warley, where the branch Church is situated. Work here has been steadily progressing for some time, but now a real forward movement has been made. A women's class has been inaugurated on Monday afternoons which is well attended and where souls have found the Saviour. Recently a party from the Smethwick church went out to Warley one Monday evening, holding a series of open air meetings and generally turning the district upside down. People came out and listened, hungry for the message of the Cross, and while the open air meetings were in progress one sister was led to the Saviour.

A real spirit of praise to God for His wonderful goodness is prevalent in both assemblies, and the earnest desire of all is to blaze a trail through this part of God's vineyard with the vital message of God's redeeming love.

"The Church at Oldbury has had an interesting and varied history, but surely there has never before been witnessed the enthusiasm and religious fervour which characterises the present services. The Foursquare Gospel is a religion of joy and happiness comparable only with the old days of Methodism."

—"Smethwick Telephone," Aug. 24, 1935.

### SPECIAL EFFORTS AT WORTHING.

**Worthing** (Pastor H. O. Bale).

#### "Stop! Look! Listen!"

It was this arresting title that made many people, passing the Old Town Hall, pause in their hurrying after rest or pleasure, and go in to hear the story of the gospel, and soon the hall was crowded, so much so that the men of the congregation were invited to join the Pastor on the platform! the result was four precious souls who listened to the voice of the Saviour and found in Him eternal happiness!

Just about a year ago Pastor Bale, in a venture of faith, asked permission of the Town Clerk for the hire of the hall for two Sundays, and when all was over and we were rejoicing in the blessing received and the souls that had been saved, he wrote thanking him, adding that he felt honoured to be the first to proclaim the "Old-time Gospel," in the "Old-time power," in the "Old Town Hall!"

This year it was hired again for one week, which extended to two, while our own church was being cleaned and decorated, and looking forward in faith, the Pastor said, we should be able to go back to a freshly painted hall, with a fresh vision and fresh converts!

As a splendid send-off to the campaign, the South Coast Rally was held on August 10th, when we had Mr. Douglas Craig of Brighton and Pastor Gorman with us, who gave tender and soul-stirring messages. Pastor Field opened with prayer.

The first Sunday ended with a large crowd present, also at the open air which followed; these services held twice a week all the summer on the Parade have been tremendously used of God to the breaking down of prejudice, and the winning of precious souls. Great crowds gather, on some occasions numbering two or three hundred.

Each night has shown a goodly number present, with a full house every Sunday. It has been wonderful to realise that right in the very centre of the town, in its busiest season, the gospel message has been unceasingly proclaimed by message, song, and poster!

Other interesting features of the Campaign have been the two Wednesday evenings, conducted entirely by the Crusaders, and on one occasion Evangelist Vanstone. The services on each Sunday afternoon have been taken by the Sunday school scholars, led by Mr. George the Superintendent, and on the last one by the teachers who gave their testimony in a bright, arresting way, thus proving to any visitors present that the Elim Sunday schools are all out for Christ, and not ashamed to own it!



One Friday meeting was a demonstration to the fact that the days of miracles are *not* past; a lady from the Salvation Army gave a wonderful account of Divine healing, and two brothers added their testimony to God's equally marvellous saving and keeping power.

One closing word about the last meeting when a great expectant crowd gathered to hear what "The most expensive thing in the universe was," and many were surprised when the Pastor proved in a most original and convincing way that it was SIN. So appealing was the invitation to flee from the wages of sin, that three dear ones fled for refuge to the great sin-bearing Saviour.

So the Campaign has ended with the salvation of at least ten souls, believers blessed and strengthened, sick bodies anointed and quickened, and the Everlasting Gospel preached faithfully, day after day to the glory of God!

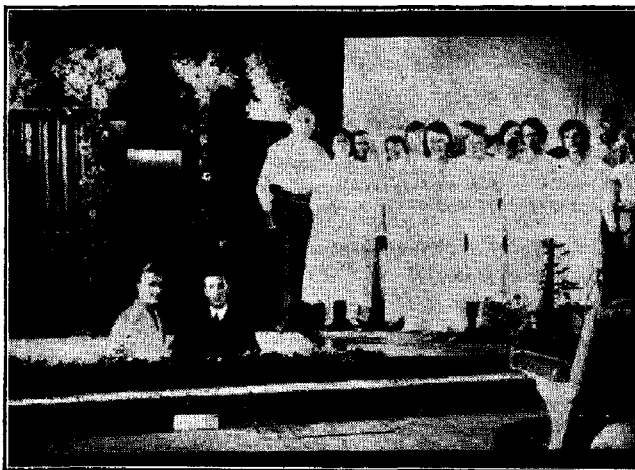


Photo of a recent  
Baptismal  
Service held at  
Dunfermline.  
Evangelist Ward  
baptising  
candidates.

### Prayer Suggestions—continued

**Monday, September 16th.** Switzerland.

Uphold the Principal and his Party in prevailing prayer for their Revival Meetings on now in Switzerland.

**Tuesday, September 17th.** Sunday

Schools.

That those engaged in this work of colossal importance be encouraged and helped by God's people.

**Wednesday, September 18th.** Spain.

Praise for work done in towns and villages of this dark land by Pastor and Mrs. Thomas.

**Thursday, September 19th.** Elim Bible

College.

That ministers leaving it be fully equipped by the Holy Ghost for their future ministry.

**Friday, September 20th.** World Crusade Boxes.

That God will richly bless those who conscientiously and sacrificially give through these boxes.

**Saturday, September 21st.** Daily Readings.

That daily readings from God's Word may become the unbroken rule and delight of every believer.

### Souls are passing to their Doom.

They're passing one by one away,  
In Christless guilt and gloom.  
Without one ray of hope or light,  
With future dark as endless night,  
They're passing to their doom.  
O, child of God, what will you say,  
When in the awful judgment day  
They charge thee with their  
doom?

## Signs and Wonders in Lincoln

### Principal's Great Campaign

#### FOURSQUARE GOSPEL CHURCH ESTABLISHED

People in the city of Lincoln not only wonder at the miracles of regenerated souls and bodily healings which have taken place during Principal George Jeffreys' meetings, they marvel at the results, numerical and otherwise, that have been achieved through the drawing power of the old-time gospel. The Principal knowing only two persons in the city, was a perfect stranger, and at his first service only a few Lincoln persons were present to hear the Word. During the opening days indifference reigned supreme, and then when things began to move indifference only gave way to opposition, for all that the Principal taught seemed to be regarded as controversial, viz., Inspiration of the whole Bible, New Birth, Assurance of Salvation, Divine Healing, Water Baptism, Pentecostal Baptism, Personal Return of Christ. Yet the Word prevailed and slowly but surely citadel after citadel capitulated before the battering rams of the Foursquare Gospel message. The few at the first meeting grew until the great marquee was packed to the doors. Over three hundred souls have decided for Christ and numerous cases of miraculous healing have confirmed the preached Word. Hundreds flocked to a Sunday morning breaking of bread service that will ever be remembered in the city. With the hush of God resting upon the congregation another sixteen souls found Christ before joining the great company at the memorial table. The remark of a visiting sister who witnessed the revival scenes during the Principal's campaign in the city of York eighteen months ago could easily be understood—"Lincoln is going to rival York." Pastor James McWhirter is now in charge of the work in Lincoln, and is counting on the intercession of our prayer-warriors.

## Brighton Crusader Camp RALLY DAY

During the special Crusader fortnight at the Brighton Camp, a south coast rally was held at which a large number of Crusaders from the neighbouring churches rallied, accompanied by most of the respective ministers. The day commenced with a blazing sun, which added charm to the green and golden countryside of beautiful Sussex; for the camp is situated right in the midst of glorious countryside, surrounded with golden sheaves and the very touch of harvest, with its ever-thrilling scenes, was something that words fail to describe. Following an afternoon of competitive and thrilling games, tea followed. This was greatly enjoyed and splendidly organised by Mr. and Mrs.



Photo by] [D. Vanstone.  
**Crusaders at Tea.**

Taken at the Brighton Rally (a corner section only).

Vanstone and the camp workers. After tea an enjoyable hike, then a glorious outdoor service presided over by our President, Pastor James McWhirter. The Camp Commandant, Evangelist David Vanstone, led the singing and Pastor Douglas B. Gray, in a new rôle—at the piano—provided some musical effects. Two Worthing Crusaders very beautifully sang the gospel in song, and there was also a solo by a brother camper. A visitor for the day (a member of the London Crusader Choir), rendered a stirring piano-accordion medley. Pastors Field and Bale both gave helpful and suitable discourses to the great crowd of young people gathered. The concluding moments of this great rally were times of spiritual uplift.



(Conducted by Pastor DOUGLAS B. GRAY)

### Chief Secretary's Notes

#### OPENING RALLY NIGHT.

Owing to the national Crusader week, the opening night of this season's London Crusader rallies will not be until Friday, October 18th. An important announcement will appear shortly concerning this meeting.

#### LONDON CONFERENCE AT ELIM WOODLANDS.

We are looking forward to meeting our Crusader Secretaries, Sunday School Superintendents, and Cadet Leaders on Saturday, September 21st. It is hoped that in addition to leaders from the London branches, we shall have the pleasure of seeing and meeting representatives from many of our Provincial churches.

Special subjects will be dealt with by Pastor James McWhirter (Crusader President), Miss Adelaide Henderson (Crusader Commissioner), and Evangelist David Vanstone.

There will also be opportunity for general discussions. For those coming from the provinces, accommodation will be available at Elim Woodlands. Those requiring accommodation should write direct to the superintendent, Miss M. F. Barbour. Plan to be present. Pray for a season of blessing and edification.

#### CAMP REUNION.

Don't forget, Crusaders! a reunion day at Elim Woodlands on Saturday, September 28th for those who, during the summer months this year, were at Brighton Crusader Camp. Come and renew old friendships and enjoy fellowship again at the Heart of Elim—the Woodlands.

#### CAMPS, 1936.

Owing to the great success of the Crusader Camps this year, and in order to reply to the numerous enquiries, we are making a preliminary announcement for the interest and information of all our Crusaders, that the Brighton Crusader Camp will be specially reserved next year, from July 25th to August 15th inclusive, for a three weeks' camp, exclusively for Elim Crusaders. Plans have already been discussed that, should He tarry, a great future is predicted for next year's camp. Similar arrangements will also prevail at other Elim Crusader Camps.

Modernism, Romanism, and every other ism, undermining our national life. Youth is demanding truth and opportunity, and rightly so; it is only found in the Christ of Calvary.


Will you do your part in the place where God has placed you? Support and pull your weight in your local programme. Be your best. Do your best for Him.

## Britain's Youth for Christ

The first National Elim Crusader Week commences on Sunday, October 6th. Plans and programmes throughout the country are now under way. Prayer has been ascending from thousands of sincere and earnest hearts that as a result of this united, simultaneous evangelical drive to capture youth for Christ, there will be not only a gathering of local forces, but a great ingathering of young men and women determined to stand for Christ and His Word.

Every Crusader in the four countries must come in on this. There must not be any Crusader *off duty* during this week. Your office

PROGRAMME



Great  
National  
**YOUTH  
CRUSADE**

October 6th to 13th (incl.)  
in the  
**ELIM CHURCHES**  
throughout the  
**BRITISH ISLES**

Week-nights . . . . . 7.30 p.m.  
Sundays . . . . . 6.30 p.m.

Special speakers . . . . . Programmes of  
music and song nightly.

You must hear  
this vigorous witness of Youth  
to the reality of Christ

**BRITAIN'S YOUTH FOR CHRIST**

and work-a-day associates must be made aware of this Youth Drive. Be sure you give them one of the specially designed handbills of the campaign, with a personal invitation to your meetings. Seek out the unsaved, the "one by one" method is still effective—try it. Get hold of those young people of other persuasions, where, maybe, very little or nothing is being done for Christian youth to witness and work for the Lord. The Elim Crusader Movement wants thousands more youths of this great nation on fire for God, and in love with His Word, and who are willing to stand foursquare on the Word.

Let us give the lead as a Holy Ghost Youth Movement to stem the tide of godlessness, Communism,

(Continued at foot of previous column).

## THE EFFECTUAL PRAYER.

Judson, the missionary, when he was dying, heard from the lips of his wife, as she read from the newspaper, that some Jews in Turkey had been converted through the published account of his sufferings for the gospel in Burma. Mrs. Judson relates that an unearthly solemnity came over the dying missionary's face. "Love," he said, which was his way of addressing her, "this awes me. This alarms me."

"Why should this trouble you?" said she. "This is good news."

He replied, "When I was a young man, I prayed for the Jews and tried to go to Jerusalem as a mis-

sionary, because I read the words of the Lord about 'Beginning at Jerusalem.' But God sent me here to preach in Burma, and to suffer tortures in Burmese prisons. Now, by this means God has brought Jews to repentance in Turkey." Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late, perhaps in the last way I could have imagined; but it came. God answers every earnest prayer." This account is given in both the standard lives of Judson.—*Heart of Life Bulletin.*

## The Commercial Traveller's Distress

"WILL you have a Gospel tract, please?"

"With pleasure, thank you," said the gentleman addressed. "I am always glad to get anything that speaks well of my Lord, and what He has done."

Such was the manner of my introduction to a fine young fellow, who proved to be a commercial traveller for a large wholesale house in H—. We met on a railway train.

Gratified at such a hearty response to our offer of a tract, we ventured to enquire further as to how he came to know and love the Lord Jesus, and the things concerning Him.

"I am glad to be able to tell you about it," said he. "It is about five years ago. I had been promoted from the shipping-room to a place as representative from our firm on one of the most important of their routes, and, naturally, I felt elated over my success. I was to leave on my first trip the next week, and when the time arrived my dear mother had everything in readiness, and bade me an affectionate good-bye, pressing at the same time a little booklet into my hand. I put it into my pocket, and for a time thought no more about it.

"By-and-by, however, I began to think of home—it was my first journey away from it—and a feeling of loneliness came over me. I thought of mother's kindly face and loving counsels.

"Just then I remembered the booklet she had given me. Taking it from my pocket, I began to read it. The subject was, 'The coming of the Lord,' and the possible near approach of the time when He would come for His people. Simply and clearly the doctrine was stated, the time of His coming being left, as it is in Scripture, an open question; but the point was firmly pressed as to what the probable result would be to the reader if He were coming at that moment.

**Would He Rise to Meet Him, or be Left for Judgment?**

"The thought made me wretched and I tried to think of other things, but I could not, and my distress increased as the day wore on. I met customers, sold them goods, and was what might be termed fairly successful, but all the time I was miserable. Christ was coming! Should He come, my dear mother would go up to meet Him, but I would be left, and there would be an eternal separation. The thought to me was intolerable. I was glad when the day was over, and I could retire to my room at the hotel to think over this new and startling question that had come into my life. I had heard mother speak of the Coming of the Lord as a 'blessed hope' she had. I had heard her say it was **not a certainty** that she should die, for the apostle had said, '**We shall not all sleep**, but we shall all be changed, in a moment, in the twinkling of an eye,' etc. (I. Cor. xv. 51, 52); but it had never dawned on me that it was anything more than

a peculiar notion of mother's. But now God was bringing me face to face with the subject, as a matter of eternal importance, in which I personally was interested. If Christ came **then** I would be left—for what? To hear the solemn sentence passed on me, 'Depart from Me; I never knew you' (Luke xiii. 27).

**I Paced the Floor in Deep Anxiety.**

"Oh! if I had but a Bible, I thought, I would see if there I could not find comfort, or at least something to help me. Suddenly it flashed upon me, 'Mother may have put one in my valise!' Hastily I searched for it, and there it was.

"Eagerly I opened it to find comfort, but hardly knew where to look. Passage after passage I read, but they told of the holiness of God—the righteous judgment of God on sin, and all this but made me tremble. It but increased my trouble. I was a sinner; God was holy, and sin must be abhorrent to Him. **I was lost, and I could see no hope.**

"At last my eye fell on a Scripture that fitted my case. It was Romans v. 8: 'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' Turning to the references in the margin, I found it referred me to I. Timothy i. 15, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' and again, Luke xix. 10, 'The Son of Man is come to seek and to save that which was lost.'

"It was just what I needed. I was lost, and guilty, and in danger of God's wrath for ever! But God had loved me, Christ had died for me, and had proved Himself both able and willing to save me. Would I have Him as my Saviour? Gladly and thankfully I said, 'Yes, Lord, I will.'

"My soul was filled with joy and peace in believing, and my first letter home conveyed the joyful intelligence to my dear mother that I was saved, and waiting for the Lord."

Such, dear friend, was in substance the story of my fellow-traveller's conversion to God. And here we would pass on the question, "If the Lord Jesus were coming, as He says He will, for His people, what would your destiny be?" The door of mercy stands wide open now, but it will not always be so. "For when once the Master of the house rises up and shuts to the door, then shall ye stand without and knock, saying, Lord, Lord, open to us; and He shall answer and say unto you, I know you not whence ye are!" Such words are used by the Lord in Luke xiii. 24-28. Then, why will you trifle? Why will you procrastinate? Time is short, time is precious, the moments past are gone for ever. The future is not yours. The only moment you can claim is **now!** Therefore while He waits "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

## 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.

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

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

**BLACKPOOL.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. B2007

**BLACKPOOL.**—Comfortable apartments for the Lord's people; restful home, good table, and nice fires; highly recommended; near assembly, penny tram from promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2169

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

**BOURNEMOUTH.**—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated; near sea, cars; alfresco teas on lawns and games; reposeful conditions; from 42/- week; stamp. Jones, 9, Walpole Road, Boscombe. B2168

**BOURNEMOUTH.**—Clean, comfortable apartments or board, 10 minutes sea, 2 minutes bus, h. and c. water, etc., vacancies September. 88, Parkwood Road. B2157

**BOURNEMOUTH.**—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2154

**BRIGHTON.**—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 18, Stafford Road. B2128

**CORNWALL, NEWQUAY.**—Picturesque, Christian guest house, standing in its own beautiful grounds, homely Christian fellowship (a few vacancies for September), suitable for permanent guests, semi-invalids considered; terms from 2 guineas weekly. Apply, Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. B2166

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

**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.

**GLOSSOP.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

**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, 13, St. Catherine's Terrace, Kingsway. B2074

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

**ILFRACOMBE.**—Bed and breakfast or full board; sea view, 5 minutes beaches, sea, parks, shops; terms moderate. Mrs. Thomas, 9, Portland Street. B2160

**LONDON.**—Board-residence in Christian home; gentleman preferred. Sole guest; near trams and tube; good food, breakfast and evening meal, full board Sundays, terms 25/- per week. Mrs. P., 17, Hambalt Road, Clapham Common, S.W.4. B2164

**LONDON.**—Visitors to London, comfortable bedrooms, own gas fires; bed and breakfast 4/-, or permanent. 16, Beauchamp Road, Clapham Junction, S.W. 11. B2165

**LONDON.**—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B2177

**LONDON.**—Christian home, select district, garden; full board, 25/- without midday meal 21/-, or bed and breakfast; close to buses and trams. Highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2170

**MORECAMBE.**—Illuminations commencing August 31st. Apartments vacant, homely and comfortable, 4/- (two persons, board optional. Mrs. Raw, 55, Brentlea Crescent, Heysham Road. (Member Foursquare Assembly). B2156

**OLD COLWYN, North Wales.**—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster). Henblas, Sefton Road. B2130

**RAMSGATE.**—Holiday and home of rest; open all year; Christian fellowship; good food, home comforts, close to sea and country, vacancies after August 24th; terms 35/- per week; stamp reply. Mr. and Mrs. Webster, 85, West Cliff Road. B2162

**SHANKLIN, I.O.W.**—Board residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers (Foursquare member). Mrs. F. Niblett, "Dairy," 45, Atherley Road. Phone 311. B2155

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

**SOUTHEND-ON-SEA.**—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2124

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

**WESTCLIFF-ON-SEA.**—Holidays with Foursquare fellowship. Quiet, lovely position, overlooking park. Near sea, shops, evangelical churches. Bus, station to door. From 35/-, sharing 30/-. Coates, "Woodlands," 10, Chalkwell Avenue. B2161

**WORTHING.**—Highly recommended; board-residence, bathing from the house, minute sea front and bus, excellent food, every home comfort, ideal for winter visitors, terms moderate. Furze, 63, Ham Road. B2163

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

**LONDON.**—Two-roomed flat to let, 1st floor; gas, electric, conveniences; re-decorated, quiet house, rent moderate; Christians appreciated. 36, Brook Street, Kennington, S.E. 11. B2179

**YOUNG lady** requires small unfurnished room in London (not too far from city), or would like to meet another young lady, preferably Crusader, with view to taking two rooms together. Apply, Box 385, "Elim Evangel" Office. B2178

### SITUATIONS WANTED.

**CHRISTIAN**, young man (Crusader), age 34, seeks employment; business experience; London preferred. Apply, Box 383, "Elim Evangel" Office. B2168

**LADY** shorthand-typist (Pentecostal), aged 30, seeks re-engagement end of September. Fully experienced, quick, accurate; used to operating large switchboard; London resident. Box 384, "Elim Evangel" Office. B2172

### PROFESSIONAL.

**PIANOFORTE** lessons by an experienced teacher, very successful with pupils of all ages; moderate fees. Enquiries any morning 10 to 12, or can be arranged; pupils prepared for Assoc. Board of R.A.M. and R.C.M. Mrs. K., "The Haven," 1, Bonneville Road, Clapham Park, S.W.4. B2167

**PIANO** Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

### BIRTH.

**GORMAN.**—On August 29th, to Pastor and Mrs. S. Gorman, of Portsmouth, the gift of a daughter.

**WOODHEAD.**—On August 30th, to Pastor and Mrs. J. Woodhead, of Plymouth, the gift of a daughter.

### MARRIAGES.

**AYRES: MARTIN.**—On August 24th, at the Congregational Church (kindly lent), Ottery St. Mary, by Pastor E. Oastler-Steward; William Henry Ayres (Local Leader) to Doris Vera Martin.

**HILLMAN: COTTERELL.**—On August 17th, at the Elim Tabernacle, East Ham, by Pastor J. C. Kennedy; Pastor Richard Sidney Ernest Hillman to Hilda Ellen Cotterell.

**RUDKIN: MARTIN.**—On August 15th, at Elim Church, Armagh, by Pastor W. Martin, assisted by Evangelist Stevenson; Pastor David Jonathan Rudkin to Anne Alice Martin.

### WITH CHRIST.

**HISCOCK.**—On August 25th, Miss E. Hiscock, member of Springbourne Church. Funeral conducted by Pastor W. L. Kemp.

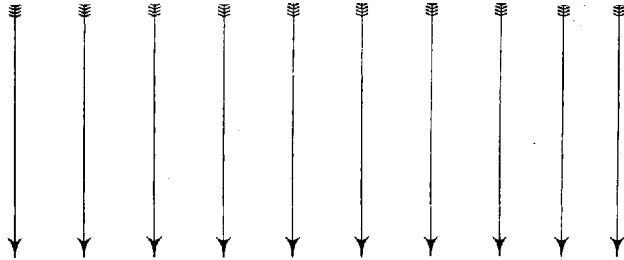
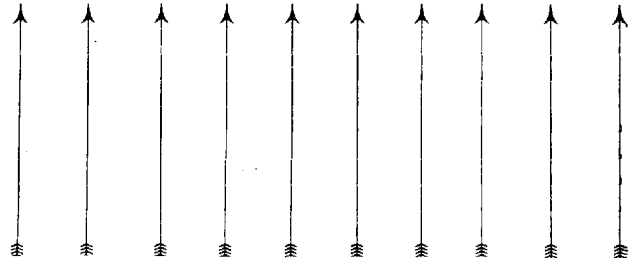
**WARWICK.**—On August 23rd, Mary Grace Warwick, faithful member of Elm Church, Plymouth. Funeral conducted by Pastor J. Woodhead.

**WHITE.**—On August 19th, Mrs. Sarah Ann White, aged 64, of Elm Church, Glossop, passed into the presence of the King. Funeral conducted by Pastors J. McAvoy and W. L. Taylor.

Next Week:  
Look out for  
Special  
Announcement  
on Cover iv.



**He's Coming Soon  
Do YOU  
BELIEVE IT?**



**Then why not  
GET DOWN TO BUSINESS  
for Him and let others  
know the Truth?**

To help you we have made  
**GREAT REDUCTIONS**

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In the Days of the Latter Rain (paper covers) ... ..	1/6	1/-	1/2
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Homely Talks on Divine Healing	1/6	1/-	1/2
Bible Study & Bible Problems ...	1/6	1/-	1/2
The Tabernacle of Israel ... ..	1/6	1/-	1/2
Spiritual Gifts in the Church ..	1/6	1/-	1/2
The Model Minister ... ..	1/3	1/-	1/2

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Please supply book(s) indicated with a \* above, for which I enclose remittance of .....

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Address.....