

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel & Foursquare Revivalist

Vol. XVIII. No. 24.

JUNE 11th, 1937.

Twopence

IN THIS ISSUE :

**Principal and Party at
Southampton**

Losers or Winners—Which ?
TIDINGS FROM THE FIELDS AFAR

General William Booth
By Pastor T. BURTON CLARKE

**Interesting Scientific Accuracies
in the Bible**
By ALVA J. McCLAIN

**AND MANY OTHER
VALUABLE ITEMS**



The Bavona Valley (South Switzerland) with Mont Basodino in the background

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:
Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, W. G. Hathaway, C. J. E. Kingston, R. Mercer,
J. Smith & R. Tweed

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

Vol. XVIII. June 11, 1937 No. 24

CONTENTS

Principal and Party at the Guildhall, Southampton	369
Losers or Winners—Which?	370
Junior Jottings ...	371
General William Booth—Soldier-Saint (No. 2)	372
The Last Moment	373
Music: Wondrous Glory	374
Bible Study Helps	374
Who and What?	374
Family Altar	375
Interesting Scientific Accuracies in the Bible	376
Editorial	378
"Watchman, What of the Night?"	378
Seventy-three Baptised with the Holy Ghost	379
Contending for the Faith	382
Elim Crusader Page	383

Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3980.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

PRINCIPAL

& REVIVAL PARTY'S ENGAGEMENTS

SOUTHAMPTON. Revival and Healing Campaign now proceeding in the Big Tent on the Polygon Land (off Commercial Road), and continuing until the middle of July (D.V.). Weeknights at 7.30 (except Friday), Wednesday afternoons, 3.30, Sundays, 11 a.m. and 6.30 p.m.

SWITZERLAND—CAUX. Convention June 5th—14th. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. For accommodation, write: Mme. Cecile Caille, Chexbres (Vaud), Switzerland.

Particulars of the Party's engagements during August will appear as soon as possible.

ELIM HOLIDAY HOMES

GLOSSOP. Beth Rapha, near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp, July 31st to August 14th. Apply, Pastor and Mrs. Gaunt.

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

EASTBOURNE. July 30th to September 3rd. Beautiful house with its own grounds and tennis courts in a commanding position on the sea front. Comfortable bedrooms and dormitories. Bible Readings and special meetings. Games, picnics and outings organised by Mr. W. Snowden and others. Miss Barbour and Miss Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

ST. ANNES-ON-SEA, near Blackpool. 31st July to September 4th. Lovely house overlooking golf course. Tennis, garden, and playing field. Special meetings on the premises, for sanctification, the Gifts, and prayer. Particulars and special teachers later. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

4 Coming Events 4

ANNAGHANOON. June 19, 20. Convention. Elim Hall. Speakers include: Pastors W. L. Taylor, E. F. Cole and W. Martin.

BANGOR (Co. Down). Watch for further particulars of the big Bangor Convention in July. Plan to come for your summer holidays.

BARNARD CASTLE. June 9—16. Elim Gospel Hall, Bird Road. Convention: Special speakers. Convener: Mr. R. L. Close.

BELFAST (Hunter Street). Now proceeding. Evangelistic Campaign conducted by Pastor W. J. Martin.

BLANDFORD (Dorset). Regular Foursquare Gospel Services are now held in the St. John Ambulance Hall, Bryanstone Street: Sundays, 11 and 6.30.

BIRMINGHAM (Kingstanding). Now proceeding. Kingstanding Road. Revival Campaign by Pastor J. Williams. Sundays, 11 a.m. and 6.45 p.m. Week-nights (except Fridays), 7.30 p.m.

CLECKHEATON (Yorks). Now proceeding. Temperance Hall, Brooke Street. Revival and Healing Campaign conducted by Pastor J. Woodhead and party. Sundays, 9 and 6.30 p.m. Weeknights (except Fridays and Saturdays), 7.30 p.m.

DUNDEE. June 13—27. Elim Tabernacle, Dudhope Crescent Road. "Back to the Bible Campaign," conducted by Pastor and Mrs. W. Miller Barton and Evangelist G. Ladlow. Sunday, June 20 and 27 at 8 p.m. in the Y.M.C.A. Hall, Constitution Road.

EASTLEIGH. June 12, 13. Foursquare Gospel Tabernacle, Nutbeam Road. Special visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. Elim Woodlands will be open to visitors from 3.30 to 9 p.m. every Saturday throughout the summer. Beautiful garden; tea out of doors, weather permitting. Special speakers; musical items. 1/- inclusive.

EXETER. June 27, 28. Elim Tabernacle, Paris Street. Special Visit of Pastor E. C. W. Boulton.

FINCHLEY. Commencing Sunday, May 30. Odeon Cinema Theatre, High Street. 7.30 p.m. Series of Sunday Evening Gospel Services conducted by Pastor A. Longley.

GUILDFORD. Now proceeding. Revival and Healing Campaign by Pastor P. S. Brewster and Revival Party, in the Borough Hall. Each week-night at 7.30 p.m. (except Wednesday).

GILFORD (Co. Down). Tent Campaign now proceeding, conducted by Pastor W. H. Urch.

HOVE. June 12. South Coast Rally. Elim Tabernacle, Portland Road. Speakers: Pastors L. Newsham and G. I. Francis. Convener: Pastor Charles W. Stemmig.

HOVE. June 20. Elim Tabernacle, Portland Road. Visit of Pastor E. C. W. Boulton.

REDHILL. Now proceeding in the late Earlswood Methodist Church, Earlswood Road. Revival Campaign by Pastor W. E. Smith.

BOOK THIS DATE!

The Annual

Foursquare Gospel Rally

formerly held at the Crystal Palace
will be held this year at the

Westminster Central Hall
(London)

on 4th September.

Meetings all day from 10 a.m.

Further particulars later.

ARE YOU A MEMBER
of the

FOURSQUARE GOSPEL TESTIMONY?

If not, then join this fellowship of God's people who stand for the divine inspiration of the Book from Genesis to Revelation. Full particulars will be supplied on application to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham, London, S.W.4.

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. XVIII., No. 24

JUNE 11, 1937

Fridays, Twopence

Principal and Party at the Guildhall, Southampton

TWO MIGHTY MEETINGS

ON Sunday, 23rd May, Principal George Jeffreys and his Revival Party conducted two meetings in Southampton's new Guildhall, the first religious meetings to be held in this fine hall. The beauty and dignity of this truly magnificent building, seating 2,000 people, was a fit setting for the powerful proclamation of the glorious Foursquare Gospel message. The London Crusader Choir, conducted by Pastor D. B. Gray, rendered admirable service in song throughout the day. The power of God swept over the great congregations bringing salvation, healing, blessing, so that over one hundred souls decided for Christ. The following is a press report from the *Southern Daily Echo*, for 24th May, and attention is drawn to Miss Munday's remarkable healing testimony. This sister who was so miraculously healed at the Principal's campaign in Southampton in 1927 after being a helpless cripple for over fourteen years, was present at the Guildhall, still healed after ten years.

WOOLSTON WOMAN'S FAITH CURE

Plea for Religious Revival

Extraordinary scenes of religious fervour were witnessed in the Guildhall, Southampton, last evening, when Principal George Jeffreys held a revivalist meeting.

The London Crusader Choir, conducted by Mr. D. B. Gray, led the singing, and when Mr. Jeffreys took his seat on the platform the hall was packed. There was a breathless silence as Pastor Lemuel Morris, of Shirley, rose to offer prayer.

BIBLE PROPHECIES.

Mr. Jeffreys' subject was "The Miracle of Bible Prophecy." Bible prophecies, he said, were attracting attention to-day, because, although they were made thousands of years ago, they were being fulfilled.

Did they not remember that the deliverance of the city of Jerusalem from the Turks took place in 1917. Jerusalem was captured exactly 2,520 years from the time that the city was taken by Nebuchadnezzar.

They would remember, too, that before Lord Allenby entered the city aeroplanes swarmed over, and that

caused such consternation among the Turks that they gave up the city without a shot being fired. He was reminded at the time of the words of Isaiah, "As birds flying, so will the Lord of Hosts defend Jerusalem, defending also He will deliver it and passing over He will preserve it."

The Bible also prophesied that there would be distress among nations, with perplexity, and that "men's hearts shall fail them through fear." Statesmen of different countries were living in fear of the things that were coming upon the earth.

MAD ARMAMENTS RACE.

There was a mad race for piling up armaments and preparations for war were being made on a colossal scale. There were signs that the world was to pass through a time of trouble, but the greatest Prophet of all said: "If My people will hear My voice and turn to Me I will heal their land."

He (Mr. Jeffreys) could see no hope for this world until Christ returned.

"I do not see how this world can go on very long as it is at present," he added. "What we want in this country is a return to God and the birth of the mightiest revival we have ever seen. If such a revival were to break out in our land it would strike more terror in the hearts of dictators who are anxious to capture our land than all the battleships and armaments we could ever have."

At the end of his address Mr. Jeffreys appealed to those in his audience to signify by raising a hand their willingness to sacrifice their lives to God.

Slowly hands rose, one by one, while hymns were sung in almost a whisper, and to each convert was said a few words of encouragement.

There was no demonstration, but as one gazed over the vast sea of some two thousand faces, one sensed a real sincerity in it all.

REMARKABLE TESTIMONY.

The Principal requested those who had been healed by prayer to stand up, and several people did so.

Among these was Miss Florence Munday, of 115, Porchester Road, Woolston, who was cured of tuber-

cular trouble in her leg when she attended one of Mr. Jeffreys' meetings at the Wesleyan Central Hall, Southampton, ten years ago.

"Up to that time," Miss Munday told an *Echo* reporter, "I had not walked for fourteen years. I had been suffering from a tubercular knee-cap, and the doctors said there was little hope of me ever walking again; in fact, one doctor said that in all probability my leg would have to be amputated.

"Then ten years ago, my mother brought me to

Principal Jeffreys' meeting. I was wheeled in, wrapped in blankets, and my leg was in a casing. Mr. Jeffreys prayed for me. Suddenly, I felt the power of God coming over me, and in twenty minutes I got up and walked. Two hours afterwards my splints came off, and I have not had them on since."

After others had testified to the power of faith healing, Mr. Jeffreys announced that he would be opening a revivalist campaign in Southampton in a fortnight's time.

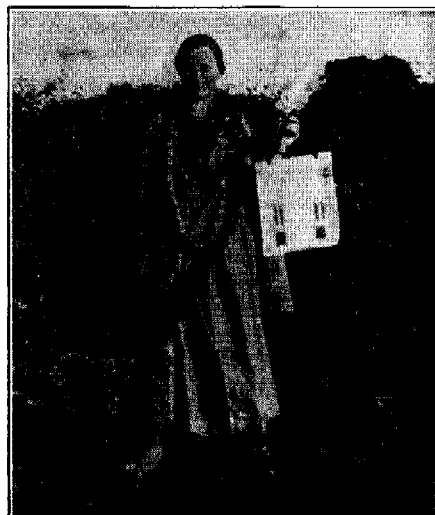
Losers or Winners—Which ?

TIDINGS FROM THE FIELDS AFAR (continued)

By THE MISSIONARY SECRETARY

MRS. PHILLIPS (Nelspruit) writes: "Yesterday I was down in the location visiting one of our women who was ill. I have been there many times and every time the husband has seemed so hard and obdurate. Yesterday he was so different and almost immediately began to open his heart to me. I allowed him to say all he had to say and I must confess I was surprised at his story. I had always looked upon him as a heathen, as one who had heard the truth but had spurned it. He told me that years ago he had given himself to the Lord in the Swedish Mission. He had not pressed on as his eyes had seen things in the lives of Christians which he did not think were consistent in a child of God. These things had stumbled him and to-day he is an outsider. I could only point him to One in whom no fault was found and pray that he would see such beauty in Him, such spotlessness, such purity, that would encourage his heart to press forward and to take his eyes off everyone and everything. I believe the Spirit of God has been working in his heart for some time as he comes occasionally to the services. We can only pray that he will be brought back to that place where sins are washed away and enjoy once again that peace which

asset to the work in the future. Both these are cases of hearing the call to leave all and follow Jesus. Both have been practically disowned by their well-to-do rela-



Miss Paint
garlanded
as a
welcome back
to India



Miss Ewens
and
Miss Paint
with some of
their Indian
helpers

passes all understanding."

Miss Ewens (India) writes: "My young men's student class is growing. To-day an urgent appeal from a young educated Christian on the Giridih side to be allowed to join the Bible School. . . . Then Munto,

THE BRAHMIN CONVERT

from Calcutta is also waiting for a similar opening. This ministry in the Word I love and God is blessing it. I feel that this type of student will be such an

tions who are not willing even to give them food. Both earning good pay, but cut off from house as well as home. Money they both have, but it is a joint family concern and by becoming a Christian they forfeit this. The one young man (twenty-six years old) has expressed the wish to his family that as a Christian he wishes to marry a Christian girl; this they will not allow him to do. However, I praise God the young man, Merivar, has stood true now these six years since he was baptised. The Church as a whole is growing, as you will have gathered from the last letter—eleven more this year."

Mrs. Taylor (Congo), in her March report of visiting the villages connected with her station writes: "Here we are once again on *safari*—our three-monthly trip, due last week. I was very busy before we left with several things, one in particular, the general conference at Ngoi Mani which was attended by over 400. We had a happy time together asking two of our speakers from Mulongo—Esadi and Mosesa—to address the meetings. Mosesa is a man with a

KEEN SENSE OF HUMOUR

but also on fire for God! Baby Mary, aged nearly

four, was to be sent home to England to school, so we stood her on a chair so that the whole conference



Mrs. Taylor
and her two
youngest
children
in
Congo Belge

might see her and pray for her journey home. We were all very much moved at the thought of parting with my last little baby girl, so Mosesa announced that all the sisters in the meeting should sing, "Far, far away in heathen darkness dwelling," . . . and when we came to the chorus he had us sing it over and over until instead of crying we wanted to shout for joy. . . . 'All power is given unto Me!' . . . Just you try it next time you 'come up against it.' It's a good remedy."

The missionaries on furlough, Pastor and Mrs. Thomas (and Jewyl) and Miss Hoskins, are well and send loving Christian greetings to all their helpers and supporters at the throne of grace. Pastor and Mrs. Moore and the children are busy getting ready their outfits and making the necessary preparations for their departure to India in September. Any gifts in kind

or any practical assistance towards getting our beloved brother and sister and their children out there will be very gratefully accepted by the Missionary Secretary at 20, Clarence Road, Clapham Park, London, S.W.4, who will be pleased to give any helpful advice along these lines. Regarding

AN INDIGENOUS WORK

overseas, Pastor and Mrs. G. H. Thomas, who have provided us with the snap of the Mexican Bible School, tell us that the teacher of this Bible School was one of their former students. He is pastor of a large flourishing Church as well as having the care of the Bible School with this band of splendid young Mexican men and women who will graduate and carry the Foursquare message of salvation to their own people in Mexico. This work is entirely indigenous, there being no foreign missionary or worker supervising or helping these brethren in Mexico since Mr. and Mrs. Thomas left that land.

Brother Sanchez, the Pastor and leader of the Bible School, says: "Although there have been many diffi-

The teachers
and students
of the
Bible School
in Mexico



culties, they have, by God's help, been able to terminate another school year and ask for our continued prayerful interest for them and the work of the gospel in his country. He receives the *Evangel* regularly and is loud in his praises for the spiritual benefit received through it.



Conducted by Evangelist D. VANSTONE

THE B.B.C. AGAIN

Did you join the B.B.C. last week? I tried to think out some good reasons which could prevent a person "Bringing his Bible to Class," and I could not think of ONE. Can you? If not, I hope you are all members now.

This month the B.B.C. stands for the
Best Behaviour Club

I thought that might make you look a wee bit glum, but you must read on. All boys and girls, you know, are divided like this:

1. Those full of beans.
2. Those not full of beans.

It is class 1 that I want to read this slowly through. It is fine to be full of beans, but at times we must hold ourselves in and practise self-control. For example, anyone who talks or laughs during prayer at Sunday school instead of being reverent, quiet and joining in the prayer, is not a member of the B.B.C. Nor are those who shout out the numbers of choruses they want, when they have been asked to raise their hands. The boy or girl who is always playing around after Sunday school and so takes away the seed sown in another's

life, is certainly not a member either. Nor is the boy who behaves very well when parents, schoolmasters or leaders are about, but does not when no one is there to watch.

Are YOU a member? If not, will you join? It costs rather a lot to join. If you are not sure whether you are a member or not ask your Sunday School Superintendent.

WATCHED

"Have you ever read the Gospel?" asked a traveller in China, of a native. "No," was the reply, "but I have *seen* the Gospel." And then he began to tell of how So-and-so in his village had learnt the "Jesus Religion," and was a changed man.

It is *seeing* the Gospel which tells.

For you are *watched*. Make the slightest profession of Christianity, and you are watched. The other fellows at school, in your office, in the works, wherever you are will keep their eyes wide open, and they expect (and rightly expect) to see something of the Gospel.

They probably do not read the Bible, but they read and study *you*.

This is what Paul means by "living epistles."

May you so live and act and speak, that others will be driven to want to find out your secret, and may become with you "witnesses" of the power of Christ to save and keep.

A PUZZLE

Here are some musical instruments all found in the Bible. The first three you will find buried, one in each sentence. The-

(Continued on page 373)

*Christian Biographical Series.***General William Booth—Soldier-Saint (No. 2)****GUIDING PRINCIPLES.**

“NCESSITY is laid upon me; yea woe is unto me if I preach not the gospel.” Thus spake Paul, and there is no doubt William Booth felt the same; and the question was, where should he find a pulpit to proclaim his burning message. As a boy convert, the churches in his home city took little notice of him, and now he had developed into a preacher, it was difficult to find an outlet to pour out his soul. This was more than eighty years ago and the churches were empty and dead, we are told. Our hero, soon after reaching London, found work with a Walworth pawnbroker, and then sought a spiritual home where he could preach the gospel in his spare time. A man named Rabbits, a boot manufacturer (a forerunner of that network of shops now known as Freeman-Hardy and Willis) took an interest in him because of his fiery nature and evangelical zeal. So it was he got his earliest opportunity as a paid evangelist, passing rich on the sum of one pound per week. The record reads that Rabbits concluded his bargain for a winner of souls as he would have concluded a bargain for the sale of boots.

Booth now leaves the pawnbroker's counter henceforth to spend his life in proclaiming a Saviour who had redeemed all mankind from the despair of sin, if they would but believe it. Later he

ENTERED A SMALL SEMINARY,

conducted by Dr. Cooke. This gentleman was considered good, but bigoted, and thoroughly understood the exceptional qualities of his new pupil. The result was, he was often missing from school, encouraged by the good doctor, and would be found preaching wherever he could find a congregation. He desired more to be a successful evangelist than a learned theologian. He only desired knowledge that would increase his soul-saving usefulness.

He was soon in the field again in labours more abundant. Lincoln, Bristol, then to the Channel Isles. In the Potteries we read of huge congregations, and very many precious souls. He must preach, for necessity was laid upon him, and when we remember that the great Spurgeon had never passed through a theological seminary, we are not surprised at William Booth's signal success as a soul-winner.

After getting away into Lincolnshire for a campaign, he wrote his old tutor, "If sinners can only be saved by being shocked, I will shock them; if the tears of Christ will not haul them out of their seats, and send them reeling to their knees at the penitent form, then they shall have hell fire flashed before their eyes." This was typical of all his after preaching as with rugged eloquence he told of the deep love of Jesus, and warned poor sinners to flee from

THE WRATH TO COME.

Very early after reaching London, William Booth was introduced to Catherine Mumford, who was destined in the wise providence of God to become his

By Pastor T. Burton Clarke (Stockport)

wife. A semi-invalid, this young woman was later known as the mother of the Salvation Army. Their courtship and marriage was as romantic as anything in the annals of history. Correspondence that passed between them in the days of their courtship are described by Harold Begbie as "Puritan love-letters." Catherine Mumford's writings to her "beloved William" breathe an atmosphere of rare charm and sweetness. She did more to shape her future husband than any other human being, and thus indirectly was a prime factor in the birth of this great army of salvation. Her usefulness can never be over-estimated; with a large family of children, coupled with indifferent health, she yet found time and was given strength to share in the work, when her husband finally left Methodism.

Here is the story of their first meeting. It was at Mr. Rabbits' house a few Methodist reformers had been invited, Mrs. Mumford and her daughter included, who were personal friends. Mr. Rabbits respected the mature judgment of Miss Mumford, although so young and was anxious of her opinion respecting the young evangelist. Booth was asked to recite a temperance poem, "The Grog-seller's Dream," after which there was a discussion and Miss Mumford

REASONED OF TEMPERANCE.

The reciter listened with intense interest and through this temperance episode found the woman he was destined to marry. Here is a sample of their correspondence. From Catherine, "My dear, I trust as far as I have ability and grace, I shall be ready to strengthen your hands in the glorious work. . . . I believe in instantaneous conversion as firmly as you do; at the same time I believe that half of what is called conversion is nothing of the kind, and there is no calculating the evil results of deception in a matter so momentous. I have confidence in you as to the battling with the trials of life, or I think I should sink in despair. I am not fit for the world, but you will be my defence and shield, will you not dearest?" This is but a tiny extract from two long letters, but how illuminating they are. Here is part of a letter from William Booth, "I am delighted; it makes me happy to hear you speak as you do about home. Yes, if you will seek home, love home, be happy at home, I will spend my energies in trying to make it more than an ordinary one. . . . I feel how liable I am to fall short; but it is well to purpose right, to aim high, to hope much; yes, we will make home to each other the brightest spot on earth, we will be tender, thoughtful, loving and forbearing, will we not? Yes, we will."

In 16th June, 1855, they were

MARRIED AT STOCKWELL

New Chapel by the Rev. Dr. David Thomas. They were both twenty-six years old, and he is described on (concluded on page 384).

The Way of Salvation.

The Last Moment

A GROUP of friends were standing on a bridge watching the moonlight reflected in the waters of a deep and lovely lake. They stood there so long that a policeman, who was guarding the bridge, looked at them suspiciously. They explained to him that they were looking at the beauty of the night, and because they were so happy in the love of Jesus they did not want to throw themselves into the water. Upon asking the policeman if he was a Christian, he said: "Yes, it was under the waters of this lake that I decided for God. I was about seventeen and one of the wildest boys in the country. I loved to have my own way and I had it.

"One day I went bathing. I was a good swimmer, but the cramp caught me, and down I swept to the very bottom of the lake. I rose to the surface twice. Some of my friends heard my cries, but knowing I was such a good swimmer they thought I was fooling. I never can forget that third time I sank beneath those waves. I felt my last hour had come, and with the waters surging in my ears I began to lose consciousness and a strange thing happened—I saw before me scene after scene of my life, seemingly painted, on a white sheet. I saw an old apple tree from which, when I was quite small, I stole some apples, in disobedience to my mother. Then I saw on the same sheet a picture of myself kneeling, as I did, by her side, asking forgiveness of her and God, and as that picture appeared the other seemed as though 'blotted out' for ever.

"As these pictures were passing before me, I began to hear strange music. Oh, how sweet and heavenly it was! I felt myself sweep up—up; and I said, 'This is heaven'; when suddenly another picture of some sin came up before me, and pushed me down, down, down. I went with a terrible sinking sensation. The heavenly music of the angels grew fainter and fainter, and I began to hear harsh, brutal, terrible cries and oaths, and a light as from flames began to show itself in the darkness. I realised with a terrible despair that I was lost! With one desperate cry, I said, 'Oh, Jesus, save me!' and suddenly I became conscious of someone rolling and rubbing me. It was my friends, who were bringing me back to life again, but, thank God, not to the old life of sin that leads to death, but to a new life with Jesus."

For over thirty years this policeman has been trying to tell others of the eternal life there is in Christ Jesus. Let his story whisper a message to your heart. Are you trying to live without Jesus? There is but a step between you and death, and who knows but the call may suddenly come for you to appear in His presence? Take Jesus now to be the Saviour of your soul. Let Him redeem your soul by the power of His blood shed on Calvary. He promises, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

JUNIOR JOTTINGS

(Continued from page 371)

next two are buried also but you may not recognise them until you read the sentences aloud. In writing them down you will need to spell them differently. The last two are the missing words left by the blank spaces.

Buried Instruments

1. Look sharp! (Daniel iii.).
2. "You see, I've had 'flu' terribly badly," she explained (Dan. iii.).
3. Benjamin did not put the cup in his sack, but it was found there all the same (Daniel iii.).

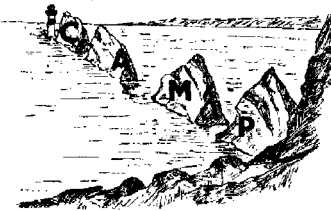
Disguised Instruments

4. "I am become vile" (Isaiah v.).
5. The symbols of the Old Testament are the truths of the New (II. Sam. vi.).

Missing Instruments

6. On a hot day there is nothing better than a penny —, except a twopenny wafer (I. Chron. xv.).
 7. "Both the drivers sounded their —," said the constable (Josh. vi.).
- Answers next week.

BOYS'



ISLE OF WIGHT

July 31 to
August 14

Write for particulars—

Camp Secretary,
Elim Woodlands,
Clarence Road, S.W.4

NOTE: Camp Reunion, Saturday, June 12th,
Elim Woodlands, at 3.30 p.m.

Wondrous Glory

E. C. W. BOULTON.
Animato.

C. C. SWIFT.

O the glo-ry, wondrous glo-ry, Of sal-va-tion full and free,
How it thrills us, keeps and fills us As we march to vic-to-ry.
Bless-ed life of joy-ous free-dom In the ser-vice of the King,
As we move in glad a-ban-don Mak-ing life with prais-essing.

Copyright

Bible Study Helps

HE IS ABLE

1. Able to do—how much? (Eph. iii. 20).
2. Able to save—how far? (Heb. vii. 25).
3. Able to establish—to what extent? (Rom. xvi. 25).
4. Able to succor—when? (Heb. ii. 18).
5. Able to make all grace abound—what for? (II. Cor. ix. 8).
6. Able to keep from falling and present—where? (Jude 24).
7. Able to keep that which is committed—how long? (II. Tim. i. 12).
8. Able to subdue all—the final triumph (Phil. iii. 21).
9. Our test and challenge—belief and faith (Matt. ix. 28, 29).
10. Our assurance (Rom. iv. 21).

THE JOY OF THE LORD JESUS

1. In anticipation (Prov. viii. 31).
2. In obeying the Father (Psa. xl. 8).
3. In resurrection (Psa. xvi. 11).
4. In revealing Himself (Luke x. 21).
5. In His saints (Psa. xvi. 3).
6. In His people's obedience (John xiv. 21).
7. In presenting His people (Jude 24).

BOUNDLESS GRACE

(Psa. ciii. 1-5)

1. Who forgiveth all thine iniquities.
2. Who healeth all thy diseases.
3. Who redeemeth thy life from destruction.
4. Who crowneth thee with countless blessings.
5. Who satisfieth thy mouth with good things.

Who and What?

SIN?

By Pastor JOSEPH SMITH

The Bible version of what sin is, is found in I. John iii. 4: "Sin is the transgression of the law," or as the Revised Version puts it: "Sin is lawlessness." It is that rebellious state of the mind and will which will not submit to God, nor own His Son as Lord and Master. It was first manifest in Satan, who in the full blaze of Divine glory and majesty became exalted in spirit because of his beauty and brightness (Ezek. xxviii. 17). And when pride enters the heart the spirit of worship is driven out, and soon pride develops into insubordination. It was this spirit of lawlessness which God would not endure in His palace. But although it started in one it did not remain with him alone, but soon spread to others, and a host of angels were carried away with this spirit of rebellion. God must act, and He did, and quickly ejected Satan and all those who took his part.

From a general survey of the scriptures it is evident that Satan's animosity was chiefly directed against our Lord Jesus Christ. How hard it is for those in high position whose hearts get lifted up with pride to tolerate the good and the gracious who have been placed in a higher position than they. And as Satan's overthrow in this world was at the hand of the Son of God directly, there can be little doubt but that his overthrow in the heavenly realm was at the same hand. Hence his eternal hatred of the name of Jesus. Hence the unwilling-

ness of all demon-possessed people to even lip that name. Hence the power of that name in dispelling demons. And, last but not least, this is the cause of the great unwillingness on the part of all sinners to acknowledge Jesus Christ as their Lord and Master.

Why this dreadful battle in the human heart when once this question of the Lordship of Christ is broached? Alas, the sinner knows not that the two greatest opponents in the universe are at the same time contending for the supremacy in a small part of that portion of the creation which was redeemed by the Son of God: even for this child of Adam's race. What hinders the sinner from saying "Yes" at once? It is this Satanic spirit of insubordination which has been in control for so long, trying to move upon the sinner's will not to dispossess him and enthrone the Son of God. It is a fight of darkness against light, of deception against truth, of death against life. But God has made man supreme in his own estate, and without his own consent no power can come into, nor remain within, his domain. As soon, therefore, as the sinner says "I will" to the Son of God, as soon as he acknowledges Him as his Lord, just so soon is he born of God, and Christ comes in to reign.

Therefore sin is that spirit of lawlessness which keeps the Son of God out of the life, and of course, while it keeps Him out will indulge itself in a thousand and one ways, all of which tend to deprave the soul and make the sinner more rebellious.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Rom. x. 9).

(Look out for next subject: "Are we born in sin?")

FAMILY ALTAR



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

Sunday, June 13th. Acts xvi. 1-10.

"Come over into Macedonia and help us" (verse 9).

Learned Macedonia needs the message of the crucified Christ. It has tasted of the vanities of its advanced civilisation, and has wearied. Deep down in its heart there is longing for the real, the satisfying. Are we not experiencing a repetition of this in our modern times? Can we not hear a call as insistent from the heart of modern advance? Is there not coming to us an appeal to bring that message which alone can give peace of heart and mind? And what do we with such an appeal? Have we closed our mouths and our hearts and our purses? If we know anything of the inner meaning of the gospel our hearts will be moved with compassion, and love born of God's own divinity will urge us forward. The call is ringing in your heart now. What are you going to do about it?

PRAYER TOPIC:

That showers of divine blessing may this day fall upon all our Elim Churches.

Monday, June 14th. Acts xvi. 11-24.

"Whose heart the Lord opened" (verse 14).

In other words, whom He made like unto Himself. For is He not the God of the open heart? Yea, for never have we come to the fountain of His liberality and returned with our pitcher empty. Never have we sought the bread of His generosity, and starved on the stone of His unwillingness. How practical is the open heart is seen in the narrative. For there follows the open house hospitality. The blessings of God are like that. One thing follows another. There is a beautiful sequence in the results of a divine movement in the heart. The opening of Lydia's heart was like the opening of a flower bud. The fragrance burst forth. In a day when there is so much self-seeking we need open-hearted Lydias who will reveal their love to Christ in a practical way.

PRAYER TOPIC:

For God's protecting hand to shelter His people in poor, war-rent Spain.

Tuesday, June 15th. Acts xvi. 25-40.

"At midnight Paul and Silas sang praises" (verse 25).

Here are the patron saints of all who make light of their troubles. And to the latter this must be a favourite verse. Life has its ups and downs, and we need something stronger than mere feelings to support us when things are not going as smoothly as we had hoped. I am convinced that after being beaten with stripes, fastened in the stocks, and

thrust into the inner prison these two men were not singing of a natural exuberance. It seems that Paul's "I am persuaded" principle is in action. Prison walls have not shut out God from his experience, and pain has only driven him the closer. A confidence that God had a purpose as yet unrevealed created a cheerfulness that circumstances could not suppress. May I suggest that we too sing our troubles away?

PRAYER TOPIC:

That the glorious Foursquare Gospel may penetrate the villages of this land.

Wednesday, June 16th. Acts xvii. 1-15.

"Searched the Scriptures daily" (verse 11).

A readiness of mind led to a seeking out of divine truth. Very often the opposite obtains. Prejudice prevents the entry of God's Word into the heart and mind, and there is no desire to search the Scriptures. The Bereans stand out as a people who, in spiritual things, meant business. Once their interest had been aroused they pressed on to a better understanding of these things. It is noteworthy that they made the Scriptures the basis of their pursuit. Knowledge might be found in many directions, but not the kind they needed. It will be well when seekers for divine truth leave out the opinions of those whose spiritual eyes have not been opened, and turn to the Scriptures. It is here, in the pages of God's Word, that His will is revealed.

PRAYER TOPIC:

For blessing upon all Foursquare Gospel Testimony members.

Thursday, June 17th. Acts xvii. 16-34.

"His spirit was stirred in him" (verse 16).

The idolatrous conditions affected the spirit of the missionary. It was not possible for him to be in the midst of such emptiness and sham without the great love-passion for souls that burned within him having some effect. Paul saw that their knowledge of God was summed up in the inscription upon their altar, and he set out at once to remove the religious trappings that hid God from their view. He was stirred. Could it be otherwise when he had a knowledge of God? And can it be otherwise with us to whom God has brought the truth? In Christian England there are many given over to idolatry, to whom God is still unknown. Forms and ceremonies hide Him, and men are groping in the midst of a religious gloom for He who is the Light. We ought to be stirred.

PRAYER TOPIC:

For special blessing upon Mr. and Mrs. Francis in their work in Africa.

Friday, June 18th. Acts xviii. 1-17.

"Then spake the Lord, . . . Be not afraid" (verse 9).

How precious was this message to the servant of the Lord. He was finding opposition to the gospel wherever he went. But now God assures him that there will be a rallying round him. For a brief spell, at any rate, he was to have fellowship with people who loved his Lord, and worshipped as he did. There must have been times when a sense of loneliness fell upon him. Now he is being encouraged, and we can almost feel the joyful anticipation Paul experiences as he steps out on the next eighteen months' ministry. He is assured of divine protection and of a hearing. Could he want more? In the twentieth century God is still as real, and if we will listen for His voice we too will find encouragement. He speaks when we need Him the most.

PRAYER TOPIC:

That many precious souls may be led to Christ as a result of the London Crusader Choir's prison work.

Saturday, June 19th. Acts xviii. 18-28.

"They expounded unto him the way of God more perfectly" (verse 26).

Many things might be said of Apollos. He has eloquence, fervour; he was diligent and mighty in the Scriptures. Yet we find him being instructed in God's Word. With all his knowledge this man had not yet grasped the main essentials. He had good cause to be thankful when two people became his friends by supplying to him his want. There are many like Apollos who have not yet entered into the fuller truths as revealed in the Word. Cannot we become Aquilas and Priscillas? Some of us have passed beyond the mere formal representation of Christianity, and we are surrounded by Apolloses that have not. Let us help them to know these deeper things.

PRAYER TOPIC:

A mighty awakening to result from the Principal's Southampton Campaign.

Be careful for
nothing in the
calm and holy
assurance that
God is for our
sakes, caring for
everything.

Interesting Scientific A

By ALVA J.

*Thy Word is true from the beginning
judgments endureth for*

THIS text makes a most remarkable assertion. According to its testimony, the Bible can never become an obsolete book. The Word inscribed upon its pages was true when it was written; the same Word is true to-day, and a thousand millenniums hence it will still be true. There may be a certain degree of relativity to what man is pleased to call "truth," since his ideas are constantly changing, but the Revelation of God depends for its truth upon neither time, place, nor circumstance. It is "true from the beginning" and "endureth for ever."

In this respect the written Word partakes of the nature of the incarnate Word. He in His own blessed Person was "the Truth," and of Him the writer of Hebrews declares that He is "Jesus Christ the same yesterday, and to-day, and for ever" (xiii. 8).

If the Bible is in any real sense the "Word of God," then it is impossible that there should be any contradiction between its statements and the findings of science. For science, if it be true, is simply an orderly and systematised description of nature, and nature is the work of God. Between God's Word and His works there can be no final conflict. It seems to me that this truth is taught very clearly in Psalm cxi. 7, 8: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."

SCIENTIFIC TRUTH

and religious truth must agree, because they have their common source in the one true God whose "works" and "commandments" are both "done in truth."

Principles of a fair investigation. Any unprejudiced investigation of the relation of the Bible and science should keep in mind at least four principles. First, as Professor Townsend pointed out many years ago, we should be careful to distinguish between what the Bible says and what is sometimes said in the Bible. In many places the Bible records the thinking and utterances of fallible men. In Isaiah xxii. 13 it is said: "Let us eat and drink, for to-morrow we shall die." In Malachi iii. 14 you may read: "It is vain to serve God." In Romans iii. 8 it is recorded: "Let us do evil, that good may come." These things are said in the Bible, but the Bible does not say them. They were spoken by men, and recorded in the Bible. And the record is verbally inspired. Thus when the Word quotes Satan as saying, "Ye shall not surely die," we may be sure that he spoke those very words. The words are a lie, but the record of the incident is true. So also when we read of Jacob's ideas concerning prenatal control, recorded

in Genesis xxx., we should not be over-hasty to ascribe these notions to the Bible.

Second, we should remember that many

ATTACKS UPON THE BIBLE

for alleged scientific blunders have been based upon what it was supposed to teach, not upon what it really does teach. Sound exegesis and interpretation are the most effective weapons against the critical foe in the camp of modern science. All the Bible asks, or needs, is fair treatment at the hands of its critics. It is a rather well recognised principle that at least a reasonable amount of knowledge in any field of knowledge is required before men are competent to set themselves up as responsible critics in that field. Unfortunately it seems to be the opinion in many quarters that any one is competent to sit in judgment upon the Bible, regardless of his limited knowledge. I recall the case of the lumber dealer, an avowed unbeliever, who became interested in the Bible because he heard a sermon on Noah's Ark. Rather startled at its huge dimensions, he sat down to figure the thousands of feet of lumber required for its construction. Through this means he began to read the Bible, and he found, to his surprise, that it was an interesting book. But one day he chanced upon the passage which read that "the children of the Levites bare the ark of God upon their shoulders" (I. Chron. xv. 15), and throwing the Book down, he declared that he was sure now that it was "all a pack of lies"! Many criticisms of the Bible, on alleged scientific grounds, are based on interpretations which are not much more intelligent.

Third, to those acquainted with the history of Biblical criticism it is quite well known that many of

THE ALLEGED INACCURACIES

of the Bible have been based on scientific theories, not upon established facts. It is well to recall in this connection that even the scientists have made mistakes in the past. Professor Lyell, a noted geologist in his day, once said: "In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held to-day." Before any man has a right to pronounce the Bible at fault scientifically, he should be certain, not only that his interpretation of the Bible is sound, but also

Accuracies in the Bible

J. McCLAIN

*ing: and every one of Thy righteous
ever.—Psalm cxix. 160.*

that he is dealing with an established fact of science. With these two points settled, then he would be eligible to discuss the mistakes of the Bible.

The Bible and scientific terms. Fourth, in approaching the Bible, the investigator must not expect to find nature described with the terminology of science. It is well understood that a man may speak accurately on a scientific subject even though he may not employ the technical language of science. There are several reasons why the Bible avoids such terminology. For one thing, scientific terms are constantly changing. Some become obsolete; others are being coined to describe and designate the new discoveries. The Bible, as a revelation from God, had to come to man at some point in human history. If it had adopted the scientific terminology of any particular age in the past, it would have been out of date within a short period of time. If it had been given in the

LANGUAGE OF THE FINAL SCIENCE—

assuming, of course, that God knows His own world—no one would be able to understand it, not even the most learned scientists.

Furthermore, even we ourselves, and also the greatest scientists of the age, are not accustomed to using the language and strict terminology of science in speaking of nature. All of us constantly speak of the sun as "rising" and "setting," when every schoolboy knows that the sun does nothing of the kind, but that the revolution of the earth upon its axis only makes the sun appear to "rise" and "set." Why then should we find fault with the Bible for using such language? It is unquestionably a great mercy for most of us that God does not use scientific phraseology in His Word. Let the reader consider this specimen taken from a daily newspaper: A young surgeon, recently out of school, was called to testify in an assault case. Under oath he stated that he found the injured plaintiff "suffering from a severe contusion of the integuments under the left orbit, with great extravasation of blood and ecchymosis in the surrounding cellular tissues, which were in a state of tumidity." The twelve "good men and true" on the jury, having heard the testimony, concluded that the plaintiff must have been nearly killed, and they were about to render a verdict in his favour when the counsel for the defence, who also

was somewhat acquainted with medical terminology, pointed out that the learned savant had given a description of what ordinarily is called a "black eye"! Now, if we wish to be scientifically exact in our description, we should remember that a "black eye" is not black, but blue or indigo. Nevertheless, everybody knows precisely what we mean when we speak of a "black eye." And, after all, the real purpose of language is to convey intelligible knowledge. When it fails to do this, it is useless.

The Bible was not written especially for any select group of intellectuals, but for the common people, the careworn, struggling, suffering millions of the race who have had little opportunity to master scientific terms and keep abreast of the times. In the main, therefore, when the Bible speaks of nature, it uses the language of appearance. Such language is understood by all men, the wise and the ignorant, in all places, and in all ages. A mention of the "sun rising" is understood perfectly by both the African savage and Dr. Einstein. It is one of the marks of Biblical inspiration that when God desired to give His supreme revelation in the New Testament writings, He spoke not in the language of the intelligentsia, but in the *koine*, the Greek of the common man of the streets.

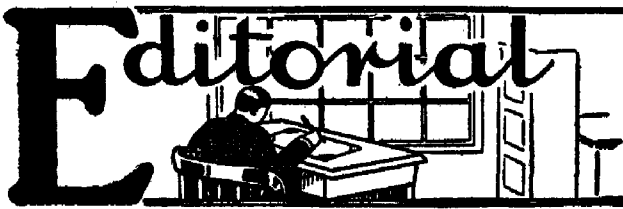
The Christian view of the Bible and science. As to the relation of the Bible and science, the following statements represent in general the position that

THE CHRISTIAN THINKER

must hold (1) The Bible was not written primarily to teach us the natural sciences, but rather to reveal God's plan and work in saving sinners. (2) It is a fact, however, that the Bible touches upon many matters which fall within the domain of those sciences; and for this reason it is folly to postulate an absolute separation between the two. (3) The Bible, when patiently studied and fairly interpreted, will be found to contain none of the absurdities so common to other ancient literature, but on the contrary displays many striking harmonies with the established facts of science. It is the main purpose of this article to point out a few of the harmonies.

The science of plant life. The Old Testament mentions over two hundred specimens of plant life, ranging from the stately cedar of Lebanon down to the little vine that clings to the wall; yet it contains none of the erroneous notions found in other contemporaneous writings.

Genesis i. 11 contains an interesting reference. Speaking of the botanical world, it suggests the following threefold division of plant life: "Grass, the
(continued on page 380).



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

The Lord is at Hand!

Ye know not what hour your Lord doth come.
—Matthew xxiv. 42-51.

THEN let me always live as though my Lord were at the gate! Let me arrange my affairs on the assumption that the next to lift the latch will be the King. When I am out with my friend, walking and talking, let me assume that just round the corner I may meet the Lord.

And so let me practise meeting Him! Said a mother to me one day concerning her long-absent boy: "I lay a place for him at every meal! His seat is always ready!" May I not do this for my Lord? May I not make a place for Him in all my affairs—my choices, my pleasures, my times of business, my season of rest? He may come just now; let His place be ready!

If He delay I must not become careless. If He give me further liberty, I must not take liberties with it. Here is the golden principle—ever to live, ever to think, ever to work as though the Lord had already arrived. For indeed He has, and when the veil is rent I shall find Him at my side.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A husband and father, ill in hospital, that he may be made whole in spirit, soul and body. Also for one who has lost all faith in God, that he may find the blessedness of the full gospel.
—E.M.W.

A sister who has got out of the Lord's will, that she may be led back to God.—J.N.

A brother and his wife, that God may deliver completely for His glory.

A young man who is terribly depressed with nerve trouble, that he may be healed and find suitable employment. Also for an elderly lady that she may have the assurance of sins forgiven.

An invalid, that she may be made perfectly whole. Also for a woman suffering from leg trouble.—B.K.I.O.

A brother suffering with skin trouble, that the Lord may give full deliverance.—A.S.B.

*"Watchman
What of the Night?"*

CELLULOID SERVICES.

Hugh Redwood, in the "News Chronicle" (18th May, 1937), draws attention to a bold venture on the part of the Cinema Christian Council, who propose having three Sunday afternoon services, the whole of which will be "talkie" with a "sermon" in the form of the film version of "The Passing of the Third Floor Back." Upon this he comments: "One of the commonest objections to religious services is that they lack reality; such an objection is hardly going to be met by making them more artificial."

Since God is Spirit, they that worship Him must do so in spirit and in truth, and we fail to see how it will be possible to do this with an impersonal voice from a "talkie" screen leading our devotions. Mankind are becoming more and more the slaves of the machines they have created and soon, it seems, they will be praying to the order of the flickering celluloid.

MAN-WORSHIP.

"All that dwell on the earth shall worship the beast" (Rev. xiii. 8).

Comments "The Dawn" upon the extreme nationalism of some states to-day:

"The notorious example was the Fourth Empire at its climax. Says a Roman historian: 'Every stage of life, both men and women, every rank and condition, rendered the Emperor divine honours.'"

Emperor-worship, however, has never left the world, and modern dictatorships are heading straight for the same goal. For them the pooled citizenship—that is, the State—becomes God; and therefore the leader, as the visible embodiment of the nation, is to be worshipped.

Says Signor Mussolini, "Our formula is this: Everything in the State, nothing outside the State, nothing against the State." Again, "Multitudes desert the churches where from generation to generation they betook themselves to pray to God—that monstrous product of human ignorance." Can anything more clearly point the way to a worship of the State rather than God?

But similar blasphemies are being encouraged elsewhere.

Alvis Spaniol, leader of the Nazis in the Saar, said: "Hitler is a new, a greater and a more powerful Jesus Christ." (The "Pentecostal Evangel" quoting "New York Post.")

Dr. Kerri, chairman of the Prussian Diet, said: "Adolf Hitler is the real Holy Ghost." While "Welt des Kaufmanns," a trade paper, said, "The creator of mankind appeared 2,000 years ago in the form of Christ. To-day God reveals Himself to the German people again in the form of Hitler."

In this semi-worship of State leaders there is more than a hint of self-worship and the very temptation which confronted the first man, "Ye shall be as gods" (Gen. iii. 5). Because the State leader is great therefore they are great and the collective self-worship crystallizes around one representative figure.

BIBLE FOR SALE.

One of the world's rarest books, a copy of the first printed Bible, is shortly to be sold by auction. It is known as the Gutenberg Bible, after the printer, and a census has revealed the existence of about forty-five copies. Previous copies have sold for about £3,000 each.

The multiplication of Bibles, which the art of printing made possible, assisted in the progress of the evangelical revival known as the Reformation, and every revival since then has been through a re-statement of Bible truths.

The Bibles on our own shelves are of more value to us than the total monetary price of every Gutenberg copy. Britain must again become the "land of the Book" if the forces of materialism, atheism, and indifferentism are to be defeated.

Seventy-three Baptised with the Holy Ghost

Principal Convenes Whitsuntide Convention

By Pastor LESLIE NEWSHAM

A TRULY great Convention, the keynotes of which were Pentecost and Prophecy, was convened by Principal George Jeffreys in the beautiful Kensington Temple, London.

The meetings commenced on Whit-Sunday morning with a hallowed time around the Lord's Table, after which the sick and needy were ministered to in an atmosphere charged with God's power. In the evening, after ministering the Word, the Principal conducted an inspiring baptismal service, when he baptised, amongst others, three young men—a converted Jew, a converted Roman Catholic, and a converted Christian Scientist, the latter testifying most beautifully in a sacred solo to the reality of his conversion.

In spite of the London 'bus strike which prevented many from attending these services, there were good congregations at each service, and those who were able to make their way to the Temple were certainly well rewarded. Each meeting was followed by a time of prayer for the sick and also for those seeking a real Pentecostal experience. During the five days' meetings no less than seventy-three were filled with the Holy Ghost with signs following, and God's mighty power was present to heal.

The saints were richly blessed through the ministry of the Word given by Pastor H. W. Fardell, dear "Grannie" Walshaw, and Mrs. Saxon Walshaw, by Pastor H. Rodwell's description of the World Revival Crusade's caravan work in the needy country districts, and also as Pastor R. Mercer each night from Whit-Monday to Thursday convincingly opened up the Scriptures to show the wonderful fulfilment of prophecy in a new light, proving the faithfulness of God to His people. It was evident that those present were being well fed when one looked around the congregation and saw paper and pencil in use during this series of able Bible studies.

A point we are apt to overlook is that at Pentecost nearly 2,000 years ago, in Jerusalem, not only were the saints blessed, but the outcome was an ingathering of souls. The Holy Ghost wind was not merely rejoiced in, but sails were spread to the breeze so that 3,000 souls were saved. In this respect this twentieth century convention in London was also a real Pentecost, for not only were the saints blessed, but precious souls were saved. On one occasion after a

morning meeting, the Principal could be seen earnestly pointing an old lady, who must have been over seventy, to the way of life from the grand old Book, and by way of contrast, on another occasion, he was seen leading a young lad of about fourteen years of age to Christ. He is never happier than when leading souls to Calvary, whether in ones or in hundreds, and one is rejoiced to know that after all these years the supreme passion in the heart of our Principal is that souls should be saved.

So ended this special series of meetings, but we shall long treasure the blessing of the ministered Word, and many will look back with grateful hearts to this hallowed time spent in the Lord's presence, for souls were saved, bodies healed, and saints baptised in the Holy Ghost. Truly a *great* Convention!



Kensington Temple, London

Interesting Scientific Accuracies in the Bible

(Continued from page 377)

herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." The word translated "grass" is the Hebrew *deshe*, which, according to Ellicott, refers to "a mere greenness, without visible seed or stalk, such as to this day may be seen on

THE SURFACE OF THE ROCKS."

This threefold division bears a striking similarity to the divisions proposed in one of the most widely used books on botany :

The distribution of fossils through rocks of different ages indicates, for example, that the earliest plants were comparatively simple water-inhabiting forms. In the later ages appeared pteridophytes, the primitive seed plants, forms more or less similar to our present-day gymnosperms; and finally the angiosperms. ("Textbook of General Botany," by Smith, Overton, Gilbert, Denniston, Bryan, Allen, page 484).

Comparing the two accounts, we have, first, plants which are simply "green," the seed not being evident; second, plants in which the seed is prominent and exposed; and finally, the forms "bearing fruit" with enclosed seeds.

Some time ago while browsing through a volume of the *Encyclopædia Britannica* (14th edition), I became interested in the article on Bacteriology written by Dr. Paine of the London Imperial College of Science and Technology. I found a number of things that I already knew, for example, that bacteria are most numerous in the air of cities and towns, and very much reduced in the air of country districts. But I also found something new, namely, that "in forest areas the presence of bacteria in the atmosphere is usually hard to demonstrate," the reason being that "the leaves of trees seem to act as efficient bacterial filters" (Vol. II. p. 905). Reading the statement, I thought of two things: First, I reflected that our desire for vacations in the forested regions is

BASED ON A SOUND INSTINCT;

and second, I recalled a well-known passage in Revelation where John writes of the "tree of life" in the Holy City, declaring that "the leaves of the tree were for the healing of the nations" (xxii. 2). The question as to whether this "tree" is literal or only symbolical does not affect the argument. Even if it is symbolical, we might well ask the unbeliever how it happens that John seized upon a symbol which is so accurate even from a scientific standpoint?

The science of animal life. In the field of the science of animal life we again find the Bible discussing and describing many forms of life without indulging in the wild and absurd ideas which possessed many even of the learned in past ages. Uninformed sceptics often accuse the Bible of trading in superstition because it mentions the "unicorn" (Job xxxix. 9-12). The Hebrew word is *reem*, and translators of the Authorised Version, with a limited knowledge of the fauna of Bible lands, turned evidently for help to the Septuagint which translates it by the Greek word *monokeros* meaning "one-horned." Thus the entirely fabulous "unicorn" was introduced into our

English Version. The American Revised Version rightly translates the word "wild ox." There is no etymological warrant for the assumption that it was a one-horned animal. Furthermore, had the translators of 1611 paid strict attention to the simple statement in Deuteronomy xxxiii. 17, they could not have

MADE THE BLUNDER.

It reads: "His horns are like the horns of *reem*"; and "*reem*" is singular, not plural. Little as they knew about animals, the translators should have known that if the *reem* had a plurality of horns, he could not be a unicorn! Thus the Bible not only did not make the error, but actually said enough to guard its translators against the error which they made. (Evidently feeling the inconsistency of their rendering, the translators made a plural out of *reem*, thus hiding the inconsistency from the English reader.)

The science of astronomy. To the ancients the stars were countable, and they were estimated variously in the neighbourhood of a thousand. Even the wisest of early observers seems never to have guessed at the incalculable number revealed by the telescopes of modern science. But Genesis xv. 5 certainly suggests this very thing in the words with which Jehovah assured Abraham as to the number of his posterity: "Look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be." The same idea is intimated in Isaiah xl. 25, 26. Certainly it would not be any infinite exhibition of power to name a thousand stars!

It is also well known that the ancient speculators had their theories of how the earth was supported. Some put it on adamant pillars; others had it on the back of an immense tortoise which rested on a coiled serpent. Still others thought huge elephants upheld it. The myth of the giant Atlas was once in good standing. How did the Bible writers

AVOID THESE ABSURDITIES?

This restraint in itself would be a most remarkable accomplishment. But Job actually describes the exact situation, using, of course, the language of appearance, when he says, "He . . . hangeth the earth upon nothing" (xxvi. 7).

The science of meteorology. We understand quite well to-day why it is that the constant flowing of the rivers into the sea does not finally concentrate all the water there. But it was not always understood. Consider now the acute observation of the writer of Ecclesiastes: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (i. 7). Nothing could be more accurate. Solomon, however, does not tell us how the rivers get back to the place from whence they came. But Job will tell you that: "Behold, God is great, and we know Him not; the number of His years is unsearchable. For He draweth up the drops of water, which distil in rain from His vapour, which the skies pour down" (xxxvi. 26, 28, R.V.). About the only fault that any scientist could find with this statement is that God is made the author of the

whole process, which is heresy to a certain school of thought. The Bible writers, however, saw no reason to keep their theology and their science in separate, air-tight compartments.

The science of physics. Doubtless the most

INTERESTING PHENOMENON

in the field of physics is light. Very early we find the Greeks speculating as to its nature, but they were more interested in the metaphysical aspect than in experimentation. From Hero of Alexandria to Michelson of Chicago, the phenomena have been investigated, with the result that, however various the hypotheses may be, it is now certain that light is a form of energy which comes within the general theory of radiation. No energy, no light. Thus the logical order is first, energy; second, light.

The first three verses of Genesis, written 3,500 years ago, accurately reproduce this very order. The first verse describes the original creation of the universe. The first part of the second verse describes a catastrophe, caused doubtless by judgment, whereby "the earth was [became] waste and void; and darkness was upon the face of the deep" (R.V.). Into this chaos came the Spirit of God and, we are told, "moved upon the face of the waters." The verb is *rachaph*, which is once used to describe the "fluttering" of an eagle's wings (Deut. xxxii. 11), and once of the "shaking" of a human body in grief (Jer. xxiii. 9). Probably no Hebrew word could better express what we call today "oscillation." Thus energy is divinely introduced into the darkness, and immediately following we read the words: "And God said, Let there be light: and there was light."

In an

UNSCIENTIFIC AGE,

or even in our own age, we might expect to find in such a description that light would be immediately introduced into the darkness. But Moses, far in advance of his day, puts the divine "oscillation" between the darkness and the light, making the order: (1) Darkness, (2) Energy, (3) Light, upon which it would be difficult to improve even in our day of scientific enlightenment.

The science of geology. In the field of geology probably the most violent criticism of the Bible is to the effect that it teaches a flat earth. Now the truth of the matter is that not only does the Bible not teach a flat earth, but that it also actually teaches certain things which cannot possibly be reconciled with any view except that of a round earth. Isaiah xl. 22 alone should have made the critics cautious in their strictures: "It is He that sitteth upon the circle of the earth," says the prophet of God. A circle is round, not flat, as everybody knows.

But the most remarkable teaching on this point comes in Matthew xxiv. 27, 40, and Luke xvii. 34. A round earth which revolves produces the phenomena of day and night in different places at the same instant.

Of course, our Lord knew all about the shape of the earth. He made it. Certainly He did not come to teach men the facts of geology, but when He speaks His words will be found in accord with such facts.

The science of colouring. Perhaps this should be called an art, but it is an art which rests upon a

scientific basis. Artists and critics have not always been agreed as to

THE TRUE BASIS OF COLOURING,

but Ruskin, whose opinions on the subject are worthy of attention, named the following colours: "Blue, purple, and scarlet, with white and gold," and spoke of them as "the fixed base of all colouring with the workmen of every age, and the invariable base of all beautiful missal-painting" (*Modern Painters*).

Now in Exodus xxviii. 2 Moses was instructed of God to make "holy garments for Aaron thy brother for glory and for beauty," and in verse 5 the very colours to be used are divinely selected. They were "gold, and blue, and purple, and scarlet, and fine linen."

Certainly I do not think that God commanded these particular colours to be used merely to show that He was acquainted with what Ruskin called the "fixed base" of colouring. The garments of the high priest were intended to speak typically of our blessed Lord. The "gold" speaks of the infinite value of His person; He is the eternal Son. The "blue" is the colour of heaven; the "second man is the Lord from heaven." "Purple" is the colour of royalty; He is "the King of kings." The "scarlet" speaks of His poured-out blood by which we were redeemed. The "fine linen" (white) tells of His spotless purity "as of a lamb without blemish and without spot."

Take away even one of these colours, and the "sacred chord" of colour is broken in an awful sense. Only such a Christ as the Christ of the Bible could be the perfect Saviour of the world, the eternal Son of the Father, King of the ages, perfect in righteousness, coming down from heaven to pour out His own blood for sinners. Let us thank God for the gold, and the blue, and the purple, and the scarlet, and the fine linen, with which antitypically the divine Artist wrought His masterpiece of redemption for a lost world.

LAKELAND CHORUSES

Reviewed by Pastor W. G. HATHAWAY

I HAVE just finished piloting through the press a new chorus book entitled *Lakeland Choruses*, published by the Victory Press.

The author and composer, Mr. Abel Bateman, an inhabitant of that delightful part of England, the Lake District, certainly has a gift in this respect and the choruses contained in the book are of such a character that they are bound to become popular, and retain their popularity. Sound, sane, scriptural and, last but not least, musical, these choruses have a clear ring that makes you want to sing them again and again. They grip you.

To all who are actively engaged in gospel work, this book will be a valuable asset as also it will be to those who work among the young people. The music and themes are infectious and you cannot help liking them. The book is well worth its price.

Lakeland Choruses, published by the Victory Press, Park Crescent, Clapham, S.W.4, may be obtained at 6d. (by post 7d.).

CONTENDING FOR THE FAITH

Widespread Proofs of Divine Power and Blessing—Convention Joys.

INSPIRING CONVENTION GATHERINGS.

Holy Ghost Ministry.

Letchworth (Pastor H. Burton-Haynes). The customary Whitsuntide Convention at the Garden City has run its course, but the results live on in the hearts and lives of men and women.

A week of prayer preceded the Convention, at which the special speakers were Pastors P. N. Corry, Jack Moore, Misses Barbour and Warburton Booth.

The Saturday prayer meeting ushered in the convention, when Pastor Moore's theme was, "God—the Possession of His People." Whit-Sunday, dear to the hearts of Pentecostal believers, proved to be a day full of praise to God. Pastor Corry's message in the morning concerned the Holy Spirit as Advocate, pleading the cause of Christ in the world through the believer. In the evening both Pastors Corry and Moore preached.

Whit-Monday, a recognised holiday, was a "holy-day" in very deed for those who spent it apart with Him. The first message of the day by the Dean concerned the three spirits that God has not given us, i.e., the spirit of bondage, the spirit of worldliness and the spirit of fear. The Missionary Rally took place in the afternoon, when Pastor Moore—himself a prospective missionary to India—emphasised the great responsibility of Christians to send the Good News to those in darkness, and this already missionary-hearted Church received even

greater impetus to "Go forward." The day spent with God proved unspeakably helpful and profitable—as were the remaining days of the convention. One meeting at which there was special blessing was the Sisterhood meeting on the Wednesday afternoon; Miss Warburton Booth was the speaker, and her message on "Believing Prayer" stirred to the depths the hearts of those who were privileged to listen. The same evening Miss Warburton Booth and Miss Barbour each gave a message at the Crusader Rally, the subjects being "Revival" and "Building and the Need of Co-operation."

Just as our Sovereign, who so recently has been presented to his people, and has been accepted of them, so a Greater than he has again been presented to His people, has been enthroned anew in the hearts of the sons of men—and He has been acknowledged truly as their "Undoubted King."

JOYFUL AND FRUITFUL.

Convention Services.

Blandford (Mr. J. F. Wadman). On Whit-Sunday the Church was privileged to have a visit from Pastor and Mrs. Pike of Doncaster. The Lord richly owned and blessed the Word through His servant. In the evening gathering one soul yielded to Christ—thus the divine seal was set upon the day's services. On Whit-Monday the first Elim Convention was held, this being the first since the work began. The speakers ministered

in the power of the Holy Ghost, leading God's people face to face with spiritual realities. The Lord hath indeed done great things whereof we are glad.

THE OUTPOURED SPIRIT.

United Witness for God.

Swansea (Pastor T. E. Francis). The past twelve months' work gives cause for much praise to God. The Lord has been moving in various ways. The Word of God has been faithfully proclaimed, the regular Thursday evening Bible studies being a source of real blessing to the saints. Souls are continually being won for Christ, and the Holy Spirit has been poured out upon many of the young men and women of the Church.

On Coronation Day a great effort of witness was made; banners were carried through the main streets of the town, and down to the sands where a large open air was held, saints from surrounding churches assembling to join in this effort. The evening indoor service—addressed by Pastor F. Shadlock and Miss A. Kennedy—proved a real Pentecostal time in the presence of the Lord.

(Continued on page 384)



Pastor
T. E. Francis.



INTERIOR OF ELIM TABERNACLE, LETCHWORTH

Thanksgiving

Not because Thou givest me
Life from care and sorrow free
Do I thank Thee Lord, to-day;
But because in life's dark hour,
Thou hast given peace and power
To sustain me on the way.

Not for gift of wealth or fame
Do I praise Thy kingly name,
Kneeling now with grateful heart;
But for home, for friends, and
health,
Greater gifts than fame or wealth,
Blessing of my life a part.

Not because the earth is bright
With a wealth of joy and light
Do I thank Thee, Lord Divine;
But because in Home above
Life eternal speaks Thy love
And the hope of heaven is mine.

—Kate Louise Wheeler.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

GLOSSOP

ELIM CAMP TONIC

By A CAMPER

LIBERTY! GLORIOUS LIBERTY! Exhilarating freedom, away from business ties and the conventionalities of city life! To escape from the prison of smoke and dust, alarm clocks, clatter of street traffic, ringing of telephone bells, the maddening chatter of typewriters, incessant buzzing of factory machinery, hurry and bustle of modern life, speed and more speed, dazzling light, constant nervous tension and such a long list of etceteras! And now a hurried tea, if there is time for it, and then off to the meeting. Here we do find an hour in God's house of no little peace and joy sublime. Bless the Lord!

Little wonder then that we Crusaders prick up our ears and open our eyes wider when Camp time is mentioned. We immediately indulge in a vision of boundless liberty and unrestrained enjoyment in the midst of God's green country or open seaside. We see blue skies full of invigorating and life-giving sunshine. It is a picture of relaxa-

tion for body and soul and spirit. It is one of freedom, glorious freedom from all of life's cares.

Last year, the writer was able to climb one of those beautiful Derbyshire hills, and on reaching the summit was able to drink in the fine panoramic view of the surrounding countryside. Simply dressed in loose holiday clothing and standing there with face towards the warm breezes blowing at the top, I lifted both my arms towards the heavens. Then looking up at the fleecy clouds and stretching every limb I breathed in deeply of that life-giving air. All earth-bonds were gone. Like a liberated bird I sang for joy and my song was a song of praise and gratitude to the Giver of all I beheld and enjoyed. Nature itself breathed

(Continued in next column)

CRUSADER CAMPS

ENGLAND

Glossop (amidst the Derbyshire Hills). Commencing July 31st to August 14th. Special Crusader fortnight with full programme each day. Write to Pastor A. S. Gaunt, Beth Rapha, Spire Hollin, Glossop, Derbyshire, for full particulars.

SCOTLAND

Johnshaven (Kincardineshire Coast). Commencing 17th to 31st July. Every facility for ideal holiday. The camp is directed by Pastor John Hill, to whom application should be sent at 140, Hammerfield Avenue, Aberdeen.

LATE NEWS.

THE SOUTH COAST CAMP

Crusaders please note! we have booked a beautiful house at Eastbourne (exclusive for Crusaders) from July 30th to August 14th to take the place this year of the Brighton Crusader Camp. The house stands amidst splendid surroundings, with ample accommodation for recreation, games, etc. There are facilities for an excellent holiday. Already bookings are coming in, so don't delay. Write the Crusader Camp Secretary. It is expected camp officers will again include Mr. and Mrs. J. D. Craig, Pastor and Mrs. Douglas B. Gray, and Evangelist David Vanstone. Write us NOW without delay, and ask for further particulars.

back a tune! "Amen." What peace! What joy! What harmony!

Other campers joined me, their cheeks all aglow with colour and health. Together we kneeled on the brow of that hill under those bright clouds and blue sky and enjoyed chorus singing in the presence of the Lord. The prayer meeting that we had in those surroundings seemed almost to catch us up into the glory of heaven itself.

The joys of Camp are "better felt than told." How can I describe them? We had the best of food and plenty of it. A good thing too, as meal times found us with alarming appetites. Morning physical jerks were great fun and toned us up for the day. We began to find out where our muscles were situated. After breakfast we had morning prayers and Bible readings. Those blessed times of fellowship with God remain fresh in my memory to this day. Rambles were arranged

(Continued on next page)

GLOUCESTER.

"You have a real, live Church here, and can't they sing." "What a fine crowd of young people."

These are a few of the many remarks overheard by visitors to our Gloucester Foursquare Gospel Church. God is blessing, and we are growing, and it is not a mushroom growth coming up overnight, but steadily building up, and upon the solid rock Christ Jesus.

One of the latest developments is the growth of a string band amongst the Crusaders. They are proving a real help, not only in playing, but everyone is a willing worker, and ready to take any active part in the Church.

LEFT:

Gloucester String Band
(Pastor & Mrs. H. HAITH)



through the most beautiful country. We had some lovely talks on things that matter on these walks. The conversations throughout were of the beneficial kind and more often than not were on spiritual things. Questions were asked and many of our difficulties were solved and new light received on many subjects as we talked about Jesus by the wayside. We also had many games on the camp grounds. At night time we would sometimes have a Camp

fire and sit around it for supper and for testimony and singing and prayer. Crusaders were there from different parts of England and Scotland and Wales and Ireland, and the testimonies were most helpful and encouraging to us all. What great meetings, too, we had in the local Elim Church! We were asked to take part and how often the glory of the Lord came upon us!

I sat down with the intention of writing a much more vivid account

of my Camp experiences, but words are such small things with which to express one's gratitude to God. Camp time is here again, and (D.V.) I mean to be there. I hear that great things are planned for this year, and that there are good times ahead. Listen! Elim Camps are a gathering of God's children, all washed in the blood of the Lamb, and that's the secret of joys we have there. It's a tonic for body, soul, and spirit.

CONTENDING FOR THE FAITH (continued from page 382)

PROSPERITY AND PROGRESS.

The Divine Physician at Work.

Birmingham (Pastor S. Gorman). Blessings in copious showers continue to fall on the meetings held in the Graham Street Tabernacle, under the faithful ministry of Pastor Gorman. The Lord is doing business in the same old way, for week by week souls are being saved, as many as eight and nine at the gospel services. Many and varied are the requests for prayer for sick bodies, and the Divine Physician meets the need as seen by the notes of praise constantly received. "O that men would praise the Lord for His goodness!"



Pastor S. Gorman.

A source of great delight is the Saturday evening rally, when the ministers of the district, with numbers of their flock meet together in true Foursquare style, all are one in Christ.

Recently a baptismal service was conducted on a Sunday evening, when ten sisters and eight brothers followed their Lord through the waters of baptism. This being the second baptismal service since Pastor Gorman came in February, making a total of forty candidates. The power of the Holy Spirit brooded over the whole gathering, and souls were saved as a result. After each candidate testified to salvation Mrs. Gorman read out a promise and Evangelist Kent assisted in the actual immersion of the candidates.

The Church is happy to report an increase in numbers, as twenty-two new members were received into fellowship after the breaking of bread on the first Sunday in this month.

God is blessing every section of the work in this part of His vineyard.

NEW BUILDING ACQUIRED.

Decisions for Christ.

York (Pastor W. G. Hawkins). The Church at York is rejoicing in the acquisition of new premises which has been made possible through the loving sacrifice of the members.

The recent visit of Evangelist J. J. Norris resulted in much blessing, and souls were saved under his ministry. Wonderful times have been experienced at the Thursday evening special Bible studies given by Pastor Hawkins from the Book of Hosea. At the close of a recent Sunday evening service three souls decided for Christ. The open air meetings conducted by the Crusaders are now in full swing; it is hoped that many may be drawn to the Church through these gatherings.

WELSH WHITSUNTIDE CONVENTION.

Speakers: Pastors T. E. Francis, S. J. Cooper, F. Shadlock, W. G. Attwood; Evangelist J. Molnes and Miss A. Kennedy. Convener: Pastor J. Dyke.

The variety of ministry at the Whitsuntide Convention yielded real blessing. Messages upon the vital themes of Christian experience were faithfully de-

livered. There was the stirring evangelical appeal and the call to the life triumphant in Christ. It was indeed a joy to be present at such gatherings. The eagerness of the Lord's children was manifest in the shining faces of the worshippers. Though the convention is over yet the blessing remains to stimulate and encourage God's people in their life and service for Christ.

FOURSQUARE GOSPEL CONVENTION AT SCUNTHORPE.

Speakers: Pastors W. J. Hilliard, H. O. Bale, W. B. Kelly and F. J. Slemming. Convener: Evangelist E. Dainton.

Expectations ran high for the first Elim Convention at Scunthorpe. God did not disappoint His people, for from the commencement to the close there was wonderful blessing. The Tabernacle proved all too small to accommodate the people who came, and therefore the large Y.M.C.A. Hall was secured for the Whit-Monday meetings.

The ministry of the Word proved most inspiring, each speaker bringing a message from the Lord. It was a time of feasting and fellowship which will long be remembered by all who were privileged to be present.

**HAPPY
CONVENTION
GROWD
AT
SCUNTHORPE**



GENERAL WILLIAM BOOTH (continued from p. 372)

his marriage certificate as a dissenting minister. The contrast between them was unusually striking, says her son Bramwell. She was slightly built, extremely gentle and refined in appearance; he was tall, awk-

wardly built and black-bearded and fierce. With pardonable pride, he adds, her whole body suggested a fine instrument carefully fashioned for some great purpose. His words were prophetic.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.

Bognor.—Holidays are jollidays with Mr. and Mrs. Hollyman! Few vacancies July, last three weeks August; right on sea front. Terms from 50/-. "Canonbury." Telephone 1029. Tariff gladly sent. C347

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone Southbourne 2039. C314

Bournemouth.—5, Beech Avenue, Fisherman's Walk. Board-residence, comfortable Christian guest house; three minutes sea; separate tables; personal supervision; midday dinner; moderate; recommended. Stamp. Misses Green and Blackmore. C319

Bournemouth.—Board-residence, apartments, bed and breakfast; bath, indoor sanitation; good cooking; electric light, garage; near buses and assembly. Crusaders specially catered for; every comfort. Mrs. Sims, 86, Avon Road. C325

Bournemouth.—Board-residence, homely, comfortable; good food; 5 minutes' pier, sea, 2 minutes' bus; all conveniences. Miller, 24, Walpole Road, Boscombe. C341

* **Brighton.**—Board-residence from 35/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C349

Brighton.—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, full board if required; Christian home, Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C352

Brighton.—Bed and breakfast 18/6 per week each; central; Valley Gardens opposite the level; near sea and tabernacle; pleasant outlook; Foursquare. Stamp. "Shalom," 89, Ditchling Road. C352

Cornwall.—Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C241

* **Cornwall.**—Penzance.—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penare Road. C275

Christian Workers' Holiday Home (Devon).—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244

* **Eastbourne.**—Board-residence or bed and breakfast, every home comfort, convenience; close to bus; terms moderate; recommended by Elim Pastors; Foursquare member. Mrs. Lee, "Astaire Villa," Astaire Avenue. C333

* **Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elm Woodlands, 36, Clarence Road, Clapham Park, London, S.W.4.

* **Elim Rest House.**—Adjoining Elm Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

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

* **Guernsey, C.I.**—Sunny board-residence, home comforts, good catering; near sea front and buses; terms moderate. Mrs. T. C. Parrott, "Fairhaven," Coutanchez, St. Sampson's. C310

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 38, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C235

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C231

Morecambe.—Comfortable, homely apartments; satisfaction guaranteed; board optional; garage, garden; healthiest part of Morecambe; moderate terms; highly recommended. Vacancies from now onward. Mrs. Raw, 55, Brentlea Crescent, Heysham Road. C334

Old Colwyn.—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269

Old Colwyn.—Quiet, comfortable Christian home; bed and breakfast (other meals optional). Would let furnished; 2 minutes' sea and bus route; terms moderate. Mrs. Wynn Jones, "Shalom," Marius Road. C335

Old Colwyn.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelge Road. C345

St. Leonards-on-Sea.—Bed-sitting room, bed and breakfast; other meals arranged; Christian fellowship and home comforts; terms moderate (late Egremont Place). Miss Harman, 229, Hollington Old Lane. C326

* **Scarborough.**—Genial, homely accommodation; Christian fellowship in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C311

* **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road; select position, 2 minutes from cliffs; quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe, Tel. 230. C297

* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C291

* **Southend-on-Sea.**—Bed and breakfast, or board-residence; terms moderate; near assembly, sea and station. Miss Job, "Bethany," 212, Victoria Road, Southend-on-Sea (East). C336

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. C287

* **Swansea.**—Comfortable, homely accommodation, all conveniences; with or without board; moderate terms; 3 minutes sea; Foursquare. Mrs. Lascom, 8, Bryn Road, Brynamill. C348

Ventnor, I.O.W.—Spend your holidays at Ventnor. Lovely scenery, sea and country; home from home; board-residence 35/-, bed and breakfast 21/-. Book now: June, July, August. Mrs. L. Hunt, "Fairlight," Mitchell Avenue. C337

* **Westcliff-on-Sea.**—Comfortable, homely board-residence; happy fellowship; three doors from sea front, one minute station. Miss Colliver, 7, Seaford Road. C346

Worthing.—Highly recommended board-residence; minute sea front and bus; separate tables, excellent food; terms 2 guineas. L. Furze, 63, Ham Road. C353

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

London.—2 nice rooms to let unfurnished in a lady's flat, with every convenience, on ground floor; small garden; suitable for married couple out all day. 42a, Hambalt Road, Clapham Common. C344

Pentecostal lady offers 4 unfurnished rooms; quiet house, electricity, gas, garden; close to post office, shops, conveyances; no children; 23/- weekly. "Stella," 13, Dumont Road, Stoke Newington, N.16. C339

SITUATIONS VACANT

Comfortable situation vacant; suitable for widow in need of Christian home; all duties; two in family; free to attend Foursquare meetings. Full particulars given on application to 15, Newbridge Road, Small Heath, Birmingham. C351

Required, cooks, kitchenmaids, housemaid-waitresses, porters, for private hotels. Apply, Mrs. Brading, "Dimbola," Freshwater Bay, Isle of Wight. C350

PROFESSIONAL.

Probationer wanted at once, to learn elementary nursing, and care of babies; reliable Christian appreciated. £24, rising to £30 p.a. Harley Nursing Home, 30, Avenue Road, Southall, Middx. Telephone: SOU 1442. C351

BUSINESS FOR SALE.

Well-known seaside Pentecostal holiday home to be sold as a business, including house. Takings last year nearly £300. Rare offer. Apply Box 459, "Elim Evangel" Office. C340

MISCELLANEOUS

Summer Tour.—Egypt, Palestine and Syria, with cruise in the Mediterranean, visiting Smyrna, Constantinople and Athens. 7,500 miles. Cost £48. August 16th—September 10th. Conducted throughout by Rev. L. T. Pearson, B.A. Full particulars (3d.) from "Carmel," Meopham, Kent. C343

Mission Tent, to seat 200 or 400, desired by Pastor D. H. Ruddock, of Burslem Elim Church, for use on a site where a new Elim Church is now being built. Apply, Elim Church, Waterloo Road, Burslem. C342

Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. Phone 1029. C240

BIRTH

Elliott.—On April 14th, to Mr. and Mrs. Elliott, of South Croydon, the gift of a son, Peter Bruce.

MARRIAGES

Stokes & Withall.—On May 15th, at the Elim Tabernacle, Croydon, by Pastor J. N. Corry; Victor J. N. Stokes to May Kathleen Withall.

Butler & Housen.—On May 15th, at the Elim Tabernacle, Croydon, by Pastor J. N. Corry; Leonard Butler to Lydia Housen.

WITH CHRIST

King.—On May 27th, Mrs. Flora Helen King, aged 77, member of Elim Church, Portsmouth. Funeral conducted by Pastor J. Smith.

Norwood.—On May 18th, Mrs. Norwood, of Elim Church, Brighton. Funeral conducted by Pastor L. Newsham.

HYMN BOOKS

SUITABLE FOR GOSPEL SOLOISTS, DUETTISTS, ETC.

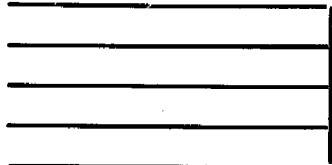
New Gems of Song. Paper covers, 2/6 (by post 2/10). Cloth boards, 3/6 (by post 3/10).

Campaign Hymn Book. Paper covers, 2/6 (by post 2/10). Cloth boards, 3/6 (by post 3/10).

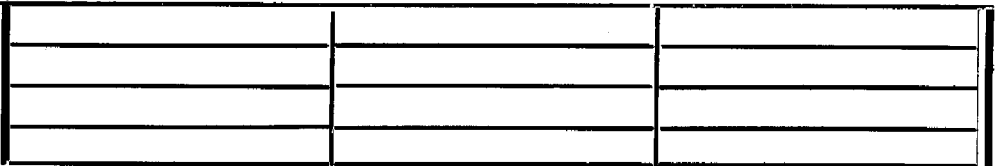
New Songs of Pentecost, No. 3. Paper covers only. 1/4 (by post 1/6).

Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4.

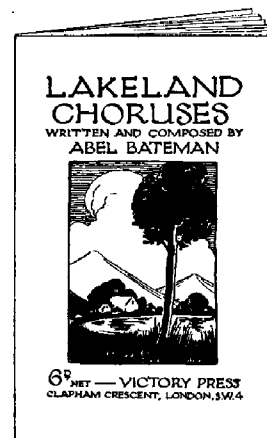
THIRTY



New Gospel Choruses



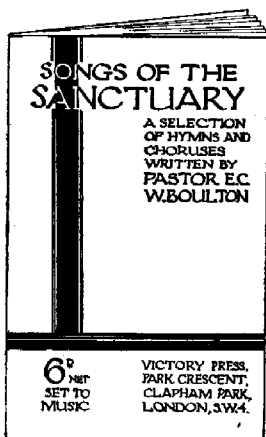
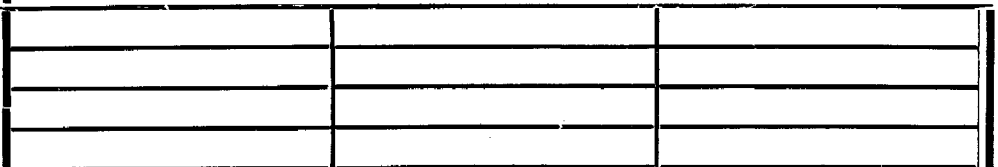
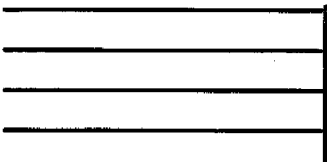
Written and composed by Abel Bateman. This collection of choruses is entirely new, and will be a valuable asset to all engaged in gospel work. "The music and themes are infectious and you cannot help liking them." "They grip you." "Lakeland Choruses" only costs 6d. (by post 7d.) Words and music.



6d. net.

(by post 7d.)

Send for your copy while the first edition lasts.



This is a beautiful selection of devotional hymns and choruses written by Pastor E. C. W. Boulton, with musical settings, etc., etc.

Price 6d. (by post 7d.)

Special offer of these two books for 1/- post free.

ELIM PUBLISHING COMPANY, LIMITED,
PARK CRESCENT, CLAPHAM, LONDON, S.W.4.