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# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 30

JULY 24, 1931

Twopence

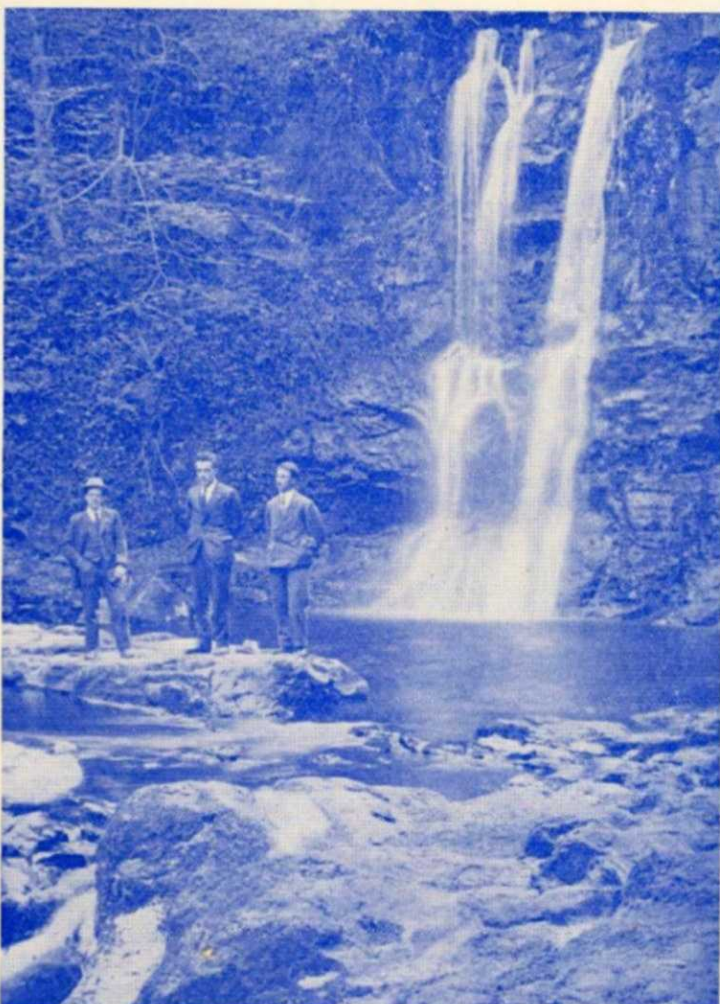


Photo by] IN THE GLENS OF ANTRIM, NORTHERN IRELAND! [W. Jack  
(Left to right, MR. CAREY DAVIS, MR. W. MARTIN, and PASTOR F. FARLOW.)



"I will;  
be thou  
clean."  
Mark 1.41.



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XI.

July 24, 1931

No. 30

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## NEWPORT, ISLE OF WIGHT

Now proceeding,

### REVIVAL & HEALING CAMPAIGN

conducted by

**PASTOR A. LONGLEY,**

IN THE TENT, FOOTBALL FIELD

(Medina Avenue Entrance)

### WATCH THESE DATES

**BOURNEMOUTH.** Aug. 2—3. The Tabernacle, Victoria Park Road, Winton. Convention Services. Sunday and Monday, 11, 3, and 6.30.

**ELIM WOODLANDS.** Every Saturday during the summer. Open to visitors from 3 to 9.30. Meeting at 6. Special speakers. Tickets at the door or from Elim Pastors.

**LONDON, Crystal Palace.** September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

**LONDON.** Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

## BLACKPOOL

### Principal George Jeffreys

will conduct the services in the

Revival Tent, Waterloo Road

August 1st, 2nd, and 3rd

Saturday, 7.30. Sunday, 11, 3 & 6.30. Monday, 3 & 6.30

Excursions from the principal railway stations. Parties of eight or more travelling together can travel at single fare for double journey. Visitors from Preston and East Lancs. should come by trains stopping at Waterloo Station (adjoining the tent ground) and not Talbot Road Station which is a 2d. tram ride from tent.

### THE KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate, London

Principal George Jeffreys will officiate at the opening service of this beautiful Elim Foursquare Gospel Church in the West End on Friday, July 31st, at 7.30 p.m.

The Opening Service will be followed by a Convention on August 2nd and 3rd (see below).

### ELIM TABERNACLE, WORTHING

Principal George Jeffreys will open the new Elim Tabernacle at Worthing in August.

## Revival & Healing Campaigns.

### BLACKPOOL

Now proceeding, conducted by

Evangelist P. H. Hulbert and the Revival Party  
IN THE TENT, WATERLOO ROAD

(near station and circus)

Week-nights at 7.30 (except Fridays), Wednesday afternoons at 3.  
Sundays at 5 and 6.30.

### ELIM SUMMER CONVENTIONS

**LONDON.** August 2 and 3. Kensington Temple, Kensington Park Road, Notting Hill Gate. Speakers include Pastors P. N. Corry, Len J. Jones and Wm. Barton. Sunday, 11, 3 and 6.30. Monday, 11, 3 and 6.30. Opening Service previous Friday by Principal George Jeffreys.

**BRIGHTON.** August 3 to 6. Monday in the Royal Dome. Tuesday to Thursday, in Elim Tabernacle, Union Street. Speakers include Pastors W. Barton, S. Gorman and Miss N. Kennedy. Convener, Pastor J. J. Morgan. Monday, 3 and 6.30. Tuesday to Thursday, 3 and 7.30.

**PLYMOUTH.** August 2 to 6. Elim Tabernacle, Rendle Street. Speakers include Pastor and Mrs. H. T. D. Stoneham and Pastor W. Field. Convener, Pastor J. Lees. Sunday, 11 and 6.30. Monday, 11, 3 and 7. Tuesday to Thursday, 7.30. Wednesday afternoon, 3.

**HULL.** August 2 to 9. Clowes' Chapel, Jarratt Street. Speakers include Pastors E. C. W. Boulton, R. J. Jones, J.P., and T. Tetchner. Convener, Pastor H. A. Court. Sundays, 11, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday, Thursday and Friday, 7.30

**GRIMSBY.** August 2 to 9. Elim Hall, Tunnard Street. Speakers include Pastor R. J. Jones, J.P., and Mrs. W. G. Channon. Convener, Pastor H. W. Greenway. Sundays, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday to Friday, 7.30. Thursday afternoon, 3.

**WESTCLIFF-ON-SEA.** August 2 and 3. "Everybody's Canvas Tabernacle," erected in London Road, Westcliff (within two minutes' walk of Chalkwell Park). Special Speakers, Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7.30, followed by three weeks' special evangelistic campaign by Pastor and Mrs. Charles J. E. Kingston.

**ROMSEY.** August 2 and 3. Latimer Hall, Latimer Street. Speakers include Pastors W. N. Brambleby, J. P. Goreham and R. Knight.

# 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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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, sobriety, faithfulness, and urgency.

Vol. XII., No. 30

JULY 24, 1931

Fridays, Twopence

## The Believer's Walk and Conduct

By A. G. WARD

WHEN Andrew Carnegie purchased Skibo Castle in Scotland, the question of the flag arose. He had grown fond of the Stars and Stripes—for beauty it is second to none in all the world—but he felt that to float the Stars and Stripes over Skibo Castle might not be so pleasing to the Scots, and so he used diplomacy. He had a flag made with the Stars and Stripes on one side and the Union Jack on the other.

I am not much of a diplomat. I am flying a flag, but it is the same on either side. Mine is

### THE PENTECOSTAL FLAG,

and you will find Pentecost on either side of it. Pentecost satisfies me. I do not mean the Pentecostal movement in its present condition satisfies, but Pentecost as an experience satisfies me.

The Epistle to the Ephesians is certainly a very wonderful epistle. In your study of it I take it for granted that you have discovered the first three chapters to be doctrinal, and the latter three chapters to be practical, so that equal emphasis is laid upon doctrine and practice. Some folk tell us it matters not what you do, so long as you know, while others take the opposite position and tell us that it doesn't matter what you know so long as you do. But I have discovered that there is an intimate and vital connection between knowledge and practice, between doctrine and conduct. By way of illustration I might say that these things stand in relation to one another as do foundation and superstructure. How foolish it would be to lay a foundation if you did not intend to build upon it! That is exactly the position that people take who tell us that it matters not what you do, so long as you know. But it would be equally foolish to try to hang a superstructure in mid-air without a foundation. Such is the policy of those who say the great thing is to do, and that it does not matter whether you know or not. Both positions are wrong. Doctrine and practice must go together.

For the present purpose, let us discuss the second of these factors—what the Apostle refers to elsewhere as our *conversation*, though he uses a term meaning conduct as well as speech. If our conduct

is to be what it should be, then we must walk, first of all, in love. To walk in love, one must of necessity live in love. That raises the question, Is it possible for us to live in love? I am not now defining "love", I am simply using the term. I believe with all my heart it is possible for us to live in love. Indeed, it is the home of the soul, and the soul will never feel at home, nor rightly understand the full content of the words, "Home sweet home," until he makes his home in the love of God.

That is a fine word that we have in the Gospel of John, xv, 9, which reads literally like this: "I love you as much as My Father loves Me. Make your home in My love." It is our privilege to make our home in the love of God, but we choose to make it elsewhere. We so often make it in our success, sometimes in our failures. Sometimes we make it in what the folk are saying about us, sometimes in one thing and sometimes in another, always feeling more or less restless until we settle down into the love of God, and when we make our home there we feel so happy, so satisfied.

But you ask me, "What is love?" I do not know. You would not expect me to define so big a word as "Love," would you? There are folk who often dismiss love as a sentiment, and by sentiment they mean something more ineffective than the coloured

### VAPOUR OF THE RAINBOW

Now while I cannot properly define this word *love*, owing to the fact that it is an indefinable word, I know that it is something more than mere sentiment. Jowett has given us this definition, which I like fairly well: "Love is a power as real in the spiritual realm as any of the forces which move in the realm of matter. It is an outgrowing, friendly, affectionately moving round about my life, hungering to serve me."

But you say, "That is not properly defining it." Of course not. Did I not tell you it is an indefinable word? But why trouble about that matter? There are many other things which we cannot define, and we accept them as fact. Nineteen years ago and

over, after we had waited patiently and prayerfully for the arrival of our firstborn, the nurse placed in my arms what she said was a bundle of life. I had never had such a sensation before, it was the greatest bundle that I ever had in my arms, for it was our firstborn, a fine, bouncing, baby boy, weighing nine or ten pounds. What was this? It was a bundle of life, which was part of myself and part of my wife, it was part of my father and part of my wife's father. It was part of my mother and part of my wife's mother, and so I might go on. In addition to all that, it was an entirely new bundle of life, a new personality different from any other personality that ever lived on the earth. Now I have not defined what I had in my arms. I could not define it because it was life,

### A BUNDLE OF LIFE

The years have come and gone, and the bundle of life has grown considerably. He is a bundle of life dedicated to God, but I cannot explain it. So I cannot explain love, but I am satisfied that this thing called love is a real ally that waits patiently to help us through life, and will prove to be a mighty, living force as real as any force in the world of matter, if we will but open our hearts to receive it.

Then I notice further that if the believer's conduct is to be what it ought to be, he must walk in the light. What is light? I do not know. I might offer a definition that would partially satisfy some folk, but the person thinking beyond the ordinary individual would never be satisfied with any definition that I could give of light. Light is something that many folk dread. They seem afraid of it in the spiritual realm, and back away from it. Why be afraid of Pentecostal light? It is most foolish. Even though by walking in it, the light may discover to us many imperfections we were not conscious of before, if we but keep in mind that the light which shews us our imperfections will lead us into victory (if we walk in it), we will not be so afraid of the light. Light is a wonderful thing. It suggests the thought of warmth. Oh what warmth there is in the light that shines from heaven to-day! If some folk who feel they are almost on the verge of having a congestive chill, will walk in the light they will find life and warmth coming to them.

Then there is the thought of guidance in the word *light*. If you wish to be guided properly you must walk in

### THE LIGHT OF GOD.

I have found folk all over this country who are perplexed in the matter of Divine guidance, they find it difficult to know the will of the Lord, and frequently have confessed to me they felt they were out of God's will. They did something, thinking for the moment it was right, but later felt they had made a mistake. Is there nothing better than this for us? May we not know for a certainty that we are in the will of God? Is Divine guidance not promised to people? To be sure it is. We may know for a certainty that we are in His will if we walk in the light.

Walking in the light may mean of necessity a crucifixion of your fine parts, deeper than you have ever

dreamed of before. But after all, the big business of life is to develop character, is it not? Have you ever stopped to think that character is the only thing we shall be able to take with us when we leave this world? You may devote an entire lifetime to amassing wealth, but when life is ended you leave it all behind. You may spend a lifetime in seeking fame, but when life is ended you leave it all behind. If you develop character you will take it with you. So since a strong, Christian character can only be developed by walking in the light, let us welcome the light and walk in it, even though it may mean of necessity a deep interior crucifixion beyond that which we have ordinarily experienced.

I notice further that it will be necessary for the believer to walk circumspectly, if his conduct is to be what it should be. Eph v 15, 16, "See then that ye

### WALK CIRCUMSPECTLY,

not as fools but as wise, redeeming the time because the days are evil." May I read it just a little differently, not taking away the meaning, but giving you the literal rendering "Walk with scrupulous exactness, never relax your vigilance. Be careful where you put your feet, watch the next step." Some years ago, on many street cars, railway coaches and public buildings appeared these words, "Watch your step." I do not suppose those who were responsible for putting them in public places had in mind the placing of scripture before the eyes of the people, but that is exactly what they did, for this word here means "Watch your step," or changing it a little, "Give attention to details."

I have a splendid wife, she has been a great help to me in the past and has often made helpful suggestions. Frequently she has taken me aside and told me my faults, pointed out my weaknesses and suggested where I might improve. One day she told me I gave too much attention to details. It is true, that I give a great deal of attention to details, I always have. Some folk overlook what would cause me considerable concern. If I make an appointment to meet someone at half-past ten I want to be there at that time, not a minute later, if possible. If someone makes an appointment with me for four o'clock I will expect him at four. If something ought to be done to-day, I want it.

### DONE TO-DAY, NOT TO-MORROW.

This may be a very small matter, but life is made up of small things. Someone objected because Michael Angelo gave so much attention to trifles. He replied, "Trifles make perfection, and perfection is no trifle." Attention to details is one of the main factors which tend to success. It is the mortar that holds the bricks, the small nuts and the screws are indispensable in the machinery of the factory.

Bobby Beach performed some wonderful feats in his day, such as walking on a tight-rope over Niagara Falls, etc. But two or three years ago over in Australia, he slipped on an orange peel, and the result was that he had to have a limb amputated, from which amputation he died. If he had been watching his step perhaps he would be living to-day. Now how

many of you have ever fallen over a beer-barrel? None, of course. How many have ever slipped over a banana peel? A great many. The Devil has a banana skin awaiting you around the corner; you had better watch your step. Watch out, he has an orange peel just ahead. Give a little more attention to details. There is scarcely any likelihood that we shall fall over a beer-barrel, I do not anticipate any of you will go and and commit murder or become bank-bandits, but you may slip on a banana skin, if you are not careful. Watch the little things. Watch your conduct in the home. Be careful about maintaining family worship. Do not forget to bow your head at table and return thanks. Take your children aside, and give them the counsel and advice they need. Avoid desecration of the Sabbath day. Steer clear of gossip, tale-bearing, and slander. Keep away from all these things which in the beginning seem so small, but which may bring about disastrous results.

### WATCH YOUR STEP

Furthermore we must walk by faith. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight," and may I add, not by feeling nor by hearing, nor by reasoning—but by faith. I am not suggesting that this walk by faith is contrary to reason, but I am sure that often it is far above reason. Have you noticed that the foundation of everything has to be faith in God? Let me read from Jude "But ye, beloved, building up yourselves"—on your feeling? No. On what you hear? No. "Building up yourselves on your most holy faith." I have noticed that Paul seems especially concerned about this matter of faith. In I. Thessalonians iii 1, he says, "Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone and sent Timotheus, our brother, and minister of God to establish you and comfort you concerning your faith." And again, "For this cause, when I could no longer forbear, I sent to know your faith." "When Timotheus came from you to us and brought us good tidings of your faith." "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

What an important thing faith is! Now if our conduct is to be what it ought to be as believers, we must walk in faith. What a worry-killer faith is! Perhaps it is as natural as breathing for you to worry. Move over into the faith realm, and you will be rid of it. I believe that is

### THE ONLY REAL REMEDY,

but thank God, there is a remedy for this thing called worry which results in thousands of deaths each year. But the opposite is also true. While faith is a worry-killer, worry is a faith-killer, and so you must steer clear of worry because it will kill your faith. If your faith is destroyed your conduct will not be what it ought to be.

Shame on us for worrying as we do! The most sensible thing in all the world is to believe God. Then I observe that faith is a great joy-producer.

The word "joy" suggests the thought of *religious excitement*. You ask me if I believe in religious excitement. Yes, and no. There are different kinds of religious excitement. One kind I believe in and always encourage, but there are other kinds in which I do not believe, and always discourage. There is a religious excitement which is not so much the product of faith, or direct contact with God, as of imagination. Some folk have an experience built up largely on imagination, and the same is true of some assemblies. They have a great deal of religious excitement, and at times it produces the most beautiful sentiment, and gives the individual the desire to put into practice these ideas that are thus created, but that is about as far as it goes. But religious excitement which is the product of our contact with God, is to be encouraged. How are we to distinguish this from the

### RELIGIOUS EXCITEMENT

which is the product of imagination? Religious excitement originated by direct contact with God will always enlarge and exalt our conception of God's greatness, and will deepen our sense of dependence on Him. On the other hand, religious excitement created by the imagination, though it may fill us with devout and beautiful sentiment, though it may suggest lofty ideas of moral and spiritual perfection, and inspire a vehement and chivalrous desire to translate these ideas into conduct, will leave us with a new sense of our own greatness, rather than with a new sense of the greatness of God.

We are to walk honestly. Listen "And that ye study to be quiet." I take it that many of you are good students. Have you ever applied yourself to this study—"Study to be quiet?" What does it mean literally? "Be ambitious to be unambitious" in the world's abused meaning of "ambitious." "Do your own business." While there are a great many people, and some in Pentecost, who seem so eager to look after the other fellow's business, the Word says, "Attend to your own business. Work with your own hands."

A man over in Canada arose in a testimony meeting and said he had been saved, and as a result was delivered from the desire for work. He said he had never been very fond of work, but now he was entirely free from the desire! We are told by Paul to walk honestly toward them that are without. Now it means something for us as believers to walk honestly toward the people about us. Our business in this world, if I am not mistaken, is to set Jesus Christ off to advantage among the people, so

### TO REPRESENT HIM

that the world will get just as true a conception of Him as though He were here and they were looking at Him. May the Lord help us to consider the profession of religion a serious matter, and when we announce to the world that we are representatives of Jesus Christ, to devote ourselves entirely to the business of setting Him off to advantage, so that He may be made more glorious in their eyes.

Then we must walk consistently. Paul says in Ephesians iv 1, "I therefore, the prisoner of the

Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." I think these the most amazing words ever written by human pen. What is the vocation? We are called to be sons of God, called to represent Jesus Christ in this world, and we are called to walk worthy of that vocation. But then what about the future? Has the curtain never been pulled aside just a little? Have you never had a glimpse of the future and what it holds for you? There have been times when I have had just a little glimpse of what the future holds for me, but that little glimpse has made me feel more than once like flinging mortality aside, and coming immediately into the presence of my Lord that I might

### ENTER INTO THE REWARD

Never say no to God. There is a joy in always saying yes that is indescribable. If God's commands were grievous, there might be some excuse for our

sometimes saying no, but since they are not, since, as someone has said, "God's commands are always His enablings," once you form the habit of saying yes, it will never occur to you to say no again.

Years ago I settled it once and for ever that no matter what it might mean I would never say no to God, and when I said that, I ended my life of failure and defeat, and began one of victory which has continued up to the present moment. If the believer will walk in love, if he will walk in the light and circumspectly, if he will walk by faith, honestly and consistently and as God has commanded, it will be his privilege to walk through all eternity with Jesus. Think of walking with Him! I have appreciated the privilege of associating with some of God's saints here in this world. I have walked to and fro in different places with some rare Christians, but some of these days I shall see the King in His beauty. I shall behold my loving Lord, and walk with Him on the gold-paved streets of the New Jerusalem.

# Concise Comments & Interesting Items

**Things in Russia** are evidently not going so smoothly as the Soviet Government hoped. The following taken from the "Birmingham Daily Mail" of Monday, July 6th, speaks for itself. Under the captions, "Abandonment of Red Ideals. Stalin ridicules Equality of Incomes. Industrial Reform," the journal says "A vital change in the industrial methods of the Soviet was announced by Stalin, the Dictator, at a conference in Moscow of Russia's economic leaders reports of which were published in Russia yesterday.

"Stalin advocated higher pay for better work, ridiculed equality of incomes, urged the splitting-up of big trusts, announced his readiness to return from the five-day week to the seven-day week, and decided on the substitution of individual management for collective management—all, among other reforms, in the interests of the Five Year Plan."

"The Latter Rain Evangel" has a startling list of prophecies and their fulfilment in Palestine. It is rather lengthy for these columns, and yet it is so packed with interest that we give it.

"The amazing fulfilment of prophecy regarding the land of Palestine should thrill the hearts of all true Christians, and stir up the indifferent to know the portent of the deepening shadows that are gathering over the earth.

"Joel ii 23 says of the last days, 'He will cause to come down for you the rain, the former rain and the latter rain.' The land of Palestine which for centuries has lain desolate under the heel of the Turk, is being watered from heaven, and the barren wastes have given way to fertile plains.

"Isaiah xxxv 6, 7 says, 'In the wilderness shall waters break out and streams in the desert. In the habitation of dragons shall be grass.' All wild

animals have left Palestine, and grass is springing up everywhere. On March 2nd, 1927, the Jews celebrated for the first time in centuries, the overflowing of the Pools of Solomon, which contain more than six hundred million gallons of water.

"Isaiah xxxv 8 says, 'A highway shall be there and a way, and it shall be called, The Way of Holiness.' Today, on the railroad from Joppa, the engine steams up to Jerusalem over a road which the Arabs call, "Tek el Kods," a name coinciding with the Hebrew 'Derach Hadokeh,'—The Way of Holiness. Could anything be more significant?"

"The tremendous wealth of the Dead Sea almost staggers our imaginations. Dr Thos H Norton, editor of 'Chemicals,' states that a 'modest estimate' is £253,400,000,000, more than all the realised wealth of the world. A concession to exploit these resources has recently been granted to Imperial Chemical Industries, Ltd, London, England, of which a Jew, the late Lord Melchett, was the head.

"Ezekiel xvii 11, "But the mry places thereof and the marshes shall not be healed they shall be given to salt." The engineer, M Hiorth, proposes that large salt works shall be erected near the southern shores of the Dead Sea, which are the places where the 'marshes' are found. How wonderful!—What of the Night?"

**The Pope** and Mussolini are still battling together. A despatch from Rome says

"The breach between the Vatican and the Italian Government has been appreciably widened by the issue of the Pope's encyclical letter on the Fascist repression of the Catholic Youth organisations.

"Resentment has also been caused

by the fact that the document was sent secretly to Paris and London without the previous knowledge of the Italian Government. In political circles it is stated the Italian Government regards this "aggressive attitude" with fierce bitterness, and may result in increased firmness in action against the Holy See.

"The issue of the Encyclical is regarded as certain to cause all negotiations to be suspended between the two States."

### Large use for Little Things

"I was thirsty, and ye gave Me drink" (Matt xxv 35).

Little things come daily, hourly within reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely. Moreover, fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence. In proportion as self-love and self-confidence are weakened and our will bowed to that of God, so will hindrances disappear, the internal troubles and contest which harassed the soul vanish, and it will be filled with peace and tranquility.

"He that believeth shall not make haste" (Isaiah xxviii 16). God never lays upon His children the yoke of feverish intensity—that is the Devil's yoke. God's yoke is easy and His burden is light—it is a yoke of restful intensity, without fever and without haste, though often with travail of soul, as in intercession. See I Thess iii 10, Gal iv 19, Col iv 12.

Meditations for Quiet Moments.

# The Piercing Word

By Pastor E. C. W. BOULTON

*God's Word pierces the deepest recesses of our nature, it analyses the very emotions of the inmost heart—Hebrews iv 12, A. S. Way*

**L**IKE a holy X-ray the Divine Word lays bare the things that are hidden from the naked eye. And it is in the secret places of the life that so often the enemy to spiritual power lurks. Like some unseen pest, his presence is only realised by the weakened and withered aspect of the experience. Friends fail to discover, and would-be physicians to diagnose the symptoms of the malady that attacks the soul. Only the all-searching rays of revelation can penetrate to the depths of the being and locate the insidious trouble.

Some hidden defilement, some covert impurity that dims

### THE LIGHT OF TESTIMONY,

that chills the passion for souls, that deadens the love for prayer, and brings the whole life into belittling bondage to unworthy ambitions, some cherished idol that holds the life in sweet but costly enthrallment—such are the causes

In the history of India, we are informed that Mahmoud, the conqueror of a large part of India hundreds of years ago, made a practice of destroying all the idols in the cities which he captured. Among other great cities to which he laid siege was that of Guzurat. Here he gained entrance to the most magnificent shrine of the Brahmans, which contained a huge idol, no less than fifteen feet high. This he commanded to be demolished. The Brahmans threw themselves at the feet of Mahmoud, and cried "Great Mahmoud, spare our god, for the fortunes of this city depend upon him."

Ransom vast of gold they offer, pearls of price and jewels rare,  
Purchase of their idol's safety, this their dearest will he spare?  
And there wanted not who counselled, that he should his hand withhold,  
Should that single image suffer, and accept the proffered gold.

But the great chieftain refused to be seduced from his purpose by the proffered wealth, and himself struck with his battle-axe, the first blow at the heathen god. The idol was discovered to be hollow, and within its bosom were buried thousands of precious gems, which flowed forth from the shattered image, as it fell beneath the blows of its destroyers—

From its shattered side revealing pearls and diamonds, showers  
of gold,  
More than all that proffered ransom, more than all a hundred-fold

Is it not thus with those who allow the sceptre of secret self-gratification to hold them in its power?

### THE SWORD OF THE LORD

is ready utterly to destroy the unholy thing whatever it may be, and out of this full and unlimited surrender shall issue spiritual wealth that will make the soul rich beyond all its dreams and desires

What a comfort to know that this unveler of uncleanness is applied, not to condemn, but to cleanse—it discovers that which it proposes to destroy—it tears the covering from the festering wound, at the same time supplying the Divine balsam. It hauls the soul to the tribunal of truth, but only to provide a means of justification for the guilt-laden life.

Deep are the incisions which God's Word makes, cutting away the proud and perverse flesh which stands in His way. We wriggle and writhe in the attempt to escape from the searching scrutiny of that all-pervasive and penetrative Word. That Word which never seeks our hurt, but always our help and our healing.

His eyes with piercing tenderness,  
See through the fast-closed door,  
Then love unveils the inner shrine,  
Unlocks the secret store

Literally rendered, the next verse (Heb iv 13) runs, "All things are stripped and stunned." "The figure is that of an athlete in the Coliseum, who has fought his best in the arena, and has at length fallen at the feet of his adversary, disarmed and broken down in helplessness. He is stripped and stunned—disarmed and disabled, and can only lie at the feet of his adversary, and throw up his arms for mercy."

This gives us a vivid picture of the revelation made by the Word of God when it pierces

### THE DEEPEST RECESSES

of our nature, and analyses the emotions. We find that what we thought were good, the motives that we thought so pure, have been revealed as unworthy—the unclean things scamper in hasty retreat from the light as it streams into the life.

And so even the emotional life must be subject to the analysis of Scripture—the imaginations and affections of the heart must undergo the severe examination of that gauge of motivity. In this kingdom purity must prevail—the fire of that revelation must burn until all the dross of base desire is consumed, and all those subtle, secret, inner workings of the mind are swept clear and clean of that which would defile the temple of the life. The deep recesses must be purged, and the soul-throne occupied by God alone.

And what a need for the emotional life to be subjected to the searching and cleansing scrutiny of Divine truth. How easily in this realm havoc can be wrought and balance be lost. Emotions must be brought into subjection to the Word of God, and not allowed to run riot in the life. We need to know whose is the hand that quickens the pulse of emotion, and stirs it into restless activity—that sets the fire of feeling alight until the whole life is enveloped in its flame. Whither is



**THIS VOLCANIC FORCE**

taking me? Is it lifting me Godward? Am I being drawn or driven? We dare not let the control of life come under the tyranny of mere emotion. If our barque is left to the caprice of ecstatic feelings we may find ourselves in dangerous waters. S. D. Gordon, speaking of the emotional nature, wisely points out that "it should not be repressed, and should not be dominant." He continues, "Yet to either one of those extremes does the pendulum usually swing."

We may, like Jonah of old, in our endeavour to escape the Divine command, take ship for some Tarshish, but as in the case of the prophet, we shall discover that the inspired Word will pursue our fugitive soul, until, smitten by the Sword of the Lord, we shall seek refuge in obedience to the will of God.

The Holy Spirit desires and designs to assume the presidency of our thought-life—that part of the being where so much real power may be generated for efficient ministry, and from which a constant stream of worship may flow Godward and Christward. "Bringing every thought into captivity to the obedience of Christ." The thought-realm may harbour many a treacherous thing which

ultimately leads to the soul's undoing. Many a rebellion has arisen here, through thought-gate have come trooping desires which

**BETRAYED THE BELIEVER**

into dishonouring disobedience. But led by the Holy Ghost, our thoughts shall be lifted to the mount of vision, and brought to the plane of victory.

Jeremiah reminds us that the Word of God is "as a hammer that breaketh the rock in pieces." It shatters the stubborn resistance of the flesh, breaking down the bulwarks erected by false and foolish pride. Oh, when shall we learn that it is vain to resist the Lord? When shall we recognise and acknowledge our helplessness and nothingness? When shall we allow the Holy Spirit Himself to put an utter end to our struggles? How blessed to be slain by the vision of the All-Glorious One, and thus for ever to be stripped of that hindering self-sufficiency that so often mars the ministry!

Search me, O Lord,  
And sin reveal  
Let not the heart that loves Thee  
One thing conceal

Unconscious may be the wrong,  
Unknown to all beside,  
Purge every blemish till  
Fair is Thy Bride

**A GOD-GIVEN DREAM**

**T**HE Rev John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream thought that a being approached him and gave him a very beautiful ring, and put it upon his finger, and said to him, "As long as you wear that ring you will be prospered, if you lose that ring you will be ruined." In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream, and told John Newton he would

plunge into the sea and bring the ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I will keep it for you, lest you lose it again." John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air.

John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the One who plunged in and restored that gem, keeping it for him, was Christ. That dream makes one of the most wonderful chapters in the life of that most wonderful man.

**Children's Bible Educator**

**We are giving a prize every month for the best answers.**

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd, Park Crescent, Clapham Park, S W 4.

**BIBLE SYLLABLES PROBLEM.** This week we have a little problem on John 1:1-14. This portion of Scripture includes an account of the creation of the world by Christ the Living Word, of Christ's birth as a man, and of His spiritual birth into every heart that believes on Him, all being stated mystically, and compressed into these fourteen verses—the greatest thoughts of God in the simplest language of man. The questions below illustrate this literary marvel.

John 1:1-14 contains 230 words, more than 200 of them being words of only one syllable. Read the passage through, and say—

(1) How many words of two syllables you can find (any word occurring twice or more count as one word only)

- (2) How many words of three syllables are there?  
(3) How many words of four syllables?  
(4) How many whole verses have no words of more than two syllables each?

(Do not give the words or verse numbers in your answer the answer to each question is a number only.)

**Solutions should arrive first post Monday, July 27th**

**SOLUTION TO SVASTIKA PUZZLE, JULY 10th.**

**Correct answers were received from.**  
G DEAD Geoffrey Beech, Ina Campbell, Ian Campbell, Stella Cliff, Freda Chadd, Daniel Crick, O E Joan Emms, A Green, Robert Gregson, Ethel O L Hanks, Rosie Hanks, George Hasler, Joan DELIVER G E Hill, Mary Hurst, Grace R Jones, Daphne H E Keyho, Dorothy Langlois, Barbara Mappin, PAST D Eric Meneer, Madge Nelson, Mary Noble, Nancy Wainman, D Wills, Mabel Young

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, July 26th.** Rom xiii 1-14

"Rulers are not a terror to good works, but to the evil" (verse 3)

This is a general principle of scriptural truth. Its modification and qualification are found elsewhere. Many general principles have exceptions. But the principle and the exceptions are not always found in the same place. It is true that we are to be subject to the higher powers but Acts iv 19 20 shews the exception. The higher powers should administer the will of God. When they go contrary to that will then we are to say with Peter and John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." When rulers do prove a terror to good works, we are to resist them. But we are not to join revolutionary parties for the overthrow of rulers. When God permits the overthrow of one ruler and the uplifting of another, we are to obey to the fullest extent that we conscientiously can.

**Monday, July 27th.** Rom xiv 1-12

"As I live, saith the Lord, every knee shall bow to Me" (verse 11)

A bowed knee does not necessarily mean a bowed heart. Beings in earth, heaven and hell will all bow to the Lord, some because they love to do so, some because they have to do so. A rod of iron rule will bend men if the rule of love is not sufficient to win them.

We can praise God because love has won us. We gladly bow the knee to God. In bowing the knee to Him we rise into the realm of perfect blessedness. We are created to enjoy God. When we fail to enjoy Him then the purpose for which we were created is foiled. The more perfectly we enjoy God the more perfectly will body, soul and spirit blend in Him.

**Tuesday, July 28th.** Rom xiv 13-23

"Let us therefore follow after the things which make for peace" (verse 19)

Our motto is not "Peace at any price" but "Peace at any price as long as that price is within the realm of the will of God." To yield on some points may bring peace for the present, but it may lead to greater disturbance in the future. We are only to insist upon our own way when we are satisfied that our way is God's way. A safe rule to go upon is this, if you have not been placed by God in a position of control and authority then yield to the utmost to those around you, but when you are conscious that God has put you in authority then exercise it tactfully but firmly for His glory. For instance, in somebody else's home you would say

## Meditations by PERCY G PARKER.

nothing concerning failures on the part of the children, but in your own home you would rigidly forbid them

**Wednesday, July 29th.** Rom xv 1-16

"Even Christ pleased not himself" (verse 3)

Yet from another angle He always pleased Himself. In pleasing God His Father, He found His supreme joy. Therefore in pleasing God He pleased Himself. He did not please His natural appetites and feelings. God has given us a nature that shrinks from pain. We have a nature that can feel pain, yet at the same time shrinks from it. For special redemptive purposes Christ's human nature had to suffer pain. It was in the plan of the triune God for the redemption of the race. Our Lord naturally would have rejected suffering. But He was one in the harmony of the Trinity in the plan of redemption. Therefore He pleased not Himself. Yet He did please Himself! For in pleasing His Father He pleased Himself. Happy are we when we are so anxious to please God that we find our pleasure in doing that which brings us no natural pleasure.

**Thursday, July 30th.** Rom xv 17-33

"I have therefore whereof I may glory in those things which pertain to God" (verse 17)

We have many things about which we can glory. But they are the things which pertain to God. We can talk, yea, we can wax eloquent, not about what we have done, but about what God has done. He has done all things well. He saved us well, He healed us well, He baptised us well, He leads us well, yes, He does all things well. In these things we will glory. Home-life becomes different when we let Him control. Things that fretted us, and always seemed to be going wrong, now go right because He is in control. Now we do not say, "If I want a thing I can never find it, but we say, 'Why, it seems that what I want is always to hand.' We don't say, 'It always rains when I want to go out, but we say, 'God leads me to go out just when the weather's suitable."

**Friday, July 31st** Rom xvi 17-27

"Now to Him" (verse 25)

Paul had been speaking about many things and many persons. He had spoken about Timothy and Lucius, Jason and Sosipater, Tertius and Gaius, Erastus and Quartus, but suddenly he sweeps them all aside and says, "Now to Him." Paul loved to get back to God. He did not overlook others, but it was God who really filled his thought and vision. "Now to Him" that's

it. Always get back to the Lord. Business with its rush comes upon us. Friends with their news visit us. Children with their needs occupy us. School duties, and home duties, shop duties and office duties engage our thought and demand our energies. But how glad we are when we can leave all these things and gladly say, "Now to Him."

**Saturday, August 1st.** Mark 1 1-13

"John was clothed with camel's hair" (verse 6)

Was that all? No, he was also clothed with the Spirit. The roughest covering of earth and the finest drapery of heaven! The finest clothes can never take the place of the clothing with the Holy Ghost. Fine furs are a poor substitute for Heaven's fire. She is only a poor woman. Her clothes have been patched and stitched again and again. She always keeps handy a little tube of mend-a-tear. Her garments were not new when she first had them. She's worn them for six years. She's poorly clad, say the crowd. But look—look with arched eyes, and behold, she is clothed with the Holy Ghost. Such clothing cannot be bought. It is the gift of God's love.

## God's care for His own

"The Lord gave him (Joseph) favour in the sight of the keeper of the prison" (Gen xxxix 21)

The respectability of Mr Bunyan's character, and the propriety of conduct, while in prison at Bedford, appear to have operated very powerfully on the mind of the gaoler, who shewed him much kindness, in permitting him to go out and visit his friends occasionally, and once to take a journey to London. It is stated that some of his persecutors in London, knowing that he was often out of prison, sent an officer to fall with the gaoler on the subject, and, in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep, he therefore acquainted his wife that, though the gaoler had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the gaoler blamed him for coming in at such an unseasonable hour.

Early in the morning the messenger came, and interrogating the gaoler, said, "Are all the prisoners safe?"

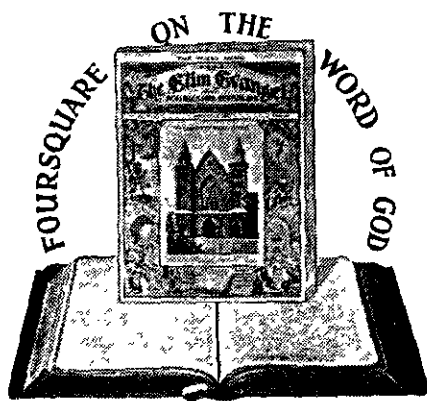
Yes "

"Is Bunyan safe?"

Yes "

"Let me see him "

He was called, and appeared, and all was well. After the messenger was gone, the gaoler, addressing Mr Bunyan said, "Well, you may go in and out again just when you think proper, for you know when to return better than I can tell you."



## EDITORIAL

### Dying in Vain.

In the centre of Birmingham stands an imposing Hall of Memory. It is a memorial of those who died for their country in the Great War, 1914-1918. The visitor is challenged by a question facing him upon the wall. It is this, "Shall they have suffered and died in vain?" It is a challenge to us to live a noble life because they died a noble death. How it reminds us of the Lord Jesus. Did He die in vain? Looking at the lives of many it would seem that He did. The things for which He died seem to have little influence upon the busy crowds around us. They go on their way, godless and sinful. With others a form of godliness is simply a cloak covering the hidden errors of the life. Yes, it does seem that Christ has died in vain. Yet there are other glimpses of life that save us from this despairing thought. Go into the great Graham Street meeting in Birmingham, listen to massed hundreds of mangled young and old life singing their praises to Christ. See the love of the heart revealing itself in the glow on the face. To them the Name of the Lord Jesus is the supreme Name,

Sweetest Name on mortal tongue,  
Sweetest note in seraph's song,  
Sweetest carol ever sung,  
Jesus, blessed Jesus

We stand in the midst of the crowds of Birmingham. We look and listen, and we are almost forced to say, "Yes, He died in vain."

We stand in the midst of the crowds of Graham Street, and gladly we're constrained to say, "No, He did not die in vain."

### The Rest of Faith.

THE greater our faith the greater our exhibition of the Christ life God asks of us faith—He does the rest. True faith does not struggle, it rests. There is a form of so-called faith which is simply the uncontrolled energy of the natural life. The following beautiful lines which we came across recently aptly express our thought.

O Lord, give me the grace to be  
Content with what Thou givest me!  
No' more than that for we rejoice  
In all Thou sendest—'tis Thy choice  
My human knowledge cannot tell  
Trials from blessing, hence I shall  
With childlike faith hold up my hand,  
And ask Thee, God, but not demand

### The Pre-Eminence.

"THAT in all things He might have the pre-eminence." What a striking thought this is. The Lord Jesus in His voluntary humility went down to the lowest depths in order to redeem us. In the body of His flesh He humbled Himself unto the death of the Cross. But—because He humbled Himself God has exalted Him far above all. He who went so low—lower than the angels, lower than fallen man—has been exalted high, higher than the angels in His glorified humanity, so that the Name of Jesus is highest in heaven and earth. His exalted position demands worship. He is exalted above all that He might receive the homage of all, both angels and men. To the true child of God there is no music like the name of Jesus—the all-powerful Name.

## Some Time at Eve

*The following poem by L. C. Hardy was put into Principal George Jeffreys' hand soon after officiating at the funeral of his beloved Henderson. In his mind the poem was immediately linked with his faithful departed friend. It so vividly portrayed Pastor Henderson's peaceful passing over that the Principal requested it to be inserted in the Elm Evangel for the benefit of our readers.*

Some time at eve when the tide is low,  
I shall slip my mooring and sail away,  
With no response to the friendly hail  
Of kindred craft in the busy bay  
In the silent hush of the twilight pale,  
When the night stoops down to embrace the day,  
And the voices call in the water's flow—  
Sometime at eve when the tide is low,  
I shall slip my mooring and sail away

Through the purpling shadows that darkly trail  
O'er the ebbing tide of the unknown sea,  
I shall fare me away, with a dip of sail,  
And a ripple of waters to tell the tale  
Of a lonely voyager, sailing away  
To the mystic isles where at anchor lay  
The crafts of those who have sailed before  
O'er the unknown sea to the unseen shore

A few who have watched me sail away  
Will miss my craft from the busy bay,  
Some friendly barks that were anchored near,  
Some loving souls that my heart held dear,  
In silent sorrow will drop a tear—  
But I shall have peacefully furled my sail  
In moorings sheltered from storm or gale,  
And greeted the friends who have sailed before  
O'er the unknown sea to the unseen shore

# Why I Believe in Verbal Inspiration

A Sermon by Pastor J ROBINSON (*Elim Tabernacle, Portsmouth*)

*All scripture is given by inspiration of God—II Timothy iii 16*

**M**ODERN criticism is held by many to have destroyed for ever belief in the literal accuracy of Scripture. But many of us know to our cost that to lose faith in the Word of God is a fatal thing. The thinking of civilised man in this part of the world is so interwoven with Scripture teaching, that a life lived in disregard of the Word can only end in disaster. I personally know nothing so terrible as the feeling of utter hopelessness and bewilderment which overwhelmed me when I had lost my faith in Scripture. These lines may be read by one in like state. I pray that God will bless this attempt to set forth plain reasons for believing in the verbal inspiration of Holy Writ.

First let us be clear as to terms. The word *inspiration* means "in-breathing".

By the *inspiration of Scripture* we mean that God so guided and controlled the writers of the various books, that they wrote only that which was true and right. By *verbal inspiration* we mean that not only was the general sense of the message inspired, but that the writers were actually guided as to their various modes of expression and choice of words. If "verbal inspiration" be true, it is a very wonderful fact, and a very great miracle. Is it true?

Let us take first the general fact of Inspiration. There are two great arguments to prove that the Bible is very different to any other book because God controlled the writing of it. One is the *deductive argument*. Any candid reader will admit that the Bible contains most wonderful teaching. Was ever such lofty and spiritual poetry written as is contained in the Book of Psalms? The majesty of Psalm xxiv, the peace of Psalm xxi, the agony of Psalm li, the awe of Psalm xc—these things are unequalled in literature. Again, the world's greatest non-Biblical teachers have never given a solution of man's problems comparable to that of the New Testament Epistles. Homely James, practical Peter, philosophical Paul, have written for us greater things than they knew. And what shall we say of the Gospels, and the mighty Son of God therein portrayed? Reverently we say that He is in every sense unique.

Now by a simple process of reasoning we may determine the real Author to have been God. Bad men could not have written the Bible. Such teaching is beyond them in every way besides, they would not write to their own condemnation! Did good men write it? Well, the Book often claims to

express the commands of God "Thus saith the Lord," "And God said"—such phrases are of frequent occurrence. Would good men say that God inspired it, if they knew all the time that He did no such thing? Surely in that case they would no longer be *good men*! But perhaps angels wrote it? This cannot be. Scripture never speaks of angels doing such things. Indeed, they are specifically called "ministering spirits," and are sent forth as messengers only. Most decidedly we may say that *devils* never wrote it. Then if neither bad men, good men, angels or devils inspired the writing of it only one other Author is possible—God Himself! Hence this is one reason why I believe Scripture to be inspired.

The second reason is the *argument from result*. A bad book corrupts the mind. A good book benefits the mind. But a Divine book benefits the soul! Who can describe the wondrous power of this Book? Time and time again the Word alone has opened doors where preachers were rigidly excluded. Any missionary journal confirms this. And the power of the Book is not only seen in foreign lands. The wonderful work of such evangelical bodies as we see in this land to-day is only possible through the power of the Word of God. There is not another book in the world with the circulation and influence of Holy Scripture. Some of the world's great books are fine and noble. But they owe most of their choicest thought to the influence of Scripture. Only an inspired



PASTOR J. ROBINSON.

Book could be so powerful.

But now, having arrived so far, I must of necessity go on to prove that the Bible is *verbally* inspired. If the Scripture is not literally accurate, I am afraid it is useless to me, for who shall tell me which parts are right, and which are wrong? Can I depend on every word of Scripture? Unhesitatingly I say, Yes! Let me clear a point here. There is no *absolutely* accurate translation in the world, for some of the expressions peculiar to Hebrew or Greek cannot be properly translated. So when I say that I believe the whole Bible to be literally accurate, I mean the Bible as God gave it in the original tongues.

But the differences are only on minor points, and not one of them affects essential doctrine. The Revised Version and the Authorised Version, used together, will give almost complete accuracy. And any honest version is accurate enough to lead a soul into real knowledge of the things of God, which,



after all, is the important matter. This includes not only conversion, but the whole of the believer's subsequent progress in the knowledge of Christ.

Can I prove my belief in verbal inspiration to be reasonable? I think I can. I prove it, first of all, by the *very nature of God*. We believe God inspired the Bible. He is a God of perfection, and all His ways are perfect. Therefore His revelation in Scripture must be perfect truth. And a literal accuracy of expression would make this possible.

Secondly, I prove it by *its consistency with God's purpose*. If God has indeed revealed Himself, the revelation is for all men. Then all men must be able to understand it. If I need the assistance of a scholar at every few words, to tell me what it really means, then God's purpose is defeated. But this can only be avoided by a careful choice of the very words used—that is,

#### VERBAL INSPIRATION

A third reason for trusting the Bible is *its precision*. How many words would you need in order to describe creation, and to explain just who the Lord Jesus was? If you will turn to John 1:1, 2, you will find all this described in twenty-three words! "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him." It is amazing to think of the great doctrines thus described, and it is genuine miracle to combine such accuracy with such brevity. In such a scripture as this, every word has its importance. How necessary, then, that God should watch over the men who were to write of

such great matters, and how necessary that every word be carefully chosen!

My last reason for believing in verbal inspiration is *the fact of prophecy*. Hundreds of things are described in Scripture long before they took place. Three or four hundred years is a period of time far beyond our power to forecast. Yet many scriptures concerning the Lord were spoken and written four hundred years before His birth, some seven hundred years, and a few even

#### TWELVE HUNDRED YEARS BEFORE!

And there is such marvellous accuracy of detail in these prophecies. A notable instance is the fifty-third chapter of Isaiah. Such foretelling absolutely demands literally accurate wording, and is surely one of the greatest proofs of verbal inspiration.

Oh, blessed be the Lord God for His wonderful gift to us! But in closing, let me remind you that a gift may be rendered useless by the negligence of the recipient. A God-breathed Book is only of use to a God-enlightened man. You cannot read a foreign book if you have no knowledge of the language in which it is written. You cannot read the Holy Spirit's Book, unless the Holy Spirit Himself teach you. Two steps are necessary. Firstly, John 3:7, "Ye must be born again." Secondly, James 1:5, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." O may every one of us enter into deeper knowledge of the things of God, until the glad day dawn when we shall see Him face to face!

## How the Dog Trainer was Won

### A True Story

IT was Sunday morning, bright but bitterly cold, and hundreds of men and women were streaming out of the various churches, when presently I turned aside out of the crowd into a byway and across a bit of waste land, hoping to get a chance of inviting some Sabbath-breaker to attend the house of God.

Alone, with not a soul near him, stood a great burly fellow training a couple of dogs. He stood six feet high, and his features were coarse and brutal—a man whom it seemed almost dangerous to approach. But I was not to be daunted. I felt

#### GOD HAD TO SPEAK

to that Sabbath-breaker through me. No ordinary methods would arrest that man.

As I approached him I meditated on what to say, and then stood quite still, looking at the fine, well-trained dogs.

The man turned abruptly, and asked angrily, "What do you want?"

"Want?" I said. "I was just thinking what a pity it is you cannot take those dogs to hell with you."

The man laughed scornfully.

"Hell! hell! Do you think I am such an antiquated idiot as to believe in that exploded notion?"

"Dear me!" I replied. "Please give me credit for a little more intelligence. What? I think you, a Sabbath-breaker, training dogs for betting purposes on a Sunday, believe in a Bible truth? Not a bit of it! You may have heard about hell, but you would not be training dogs on this Sabbath morning if you truly believed in it! What a fine dog that white one is!" purposely changing the subject, seeing a storm brewing.

The man stared, slightly taken aback.

"And, pray, what do you know about dogs, woman?"

"It is a fine dog," I said emphatically, "and it has wonderful eyes."

Another rude stare.

"Well, you are a queer sort of woman! What are you driving at?"

"I am driving at giving you one of these little cards of

#### INVITATION TO MY BIBLE CLASS

for men, if you will kindly forgive my intrusiveness."

"I thought as much. I hate churches and Bible classes, and the lot of insipid, prating teachers and preachers."

"I know you do, but we don't hate you. What is the matter with the other dog, it looks a bit sick?"

" Bless my heart alive ! This bothering Bible class woman notices everything. It is sick if you must know "

" I feared so, but if you could leave your sick dog, would you mind coming for an hour this afternoon? That is the church—you see the spire Thank you for taking the card Good morning "

And away I went across the fields to my home. But the dog-trainer stood gazing after my retreating form. " Pon my word, he said to himself, that woman knows how to attack a fellow, and if she can quick and sharp notice dogs like that, she ain't a bad sort What a lark if, for once in a lifetime, I turned up at the spire-place this afternoon! "

I had heard his words and went home to pray—to plead with importunity, that the poor, miserable dog-trainer might be

#### LED TO THE CLASS

that afternoon, and be spoken to by God Himself. It was not I who knew how to attack that rough, degraded man. It was God, and God only. Man's tact or cleverness fails utterly permanently to bless devil-possessed humanity, but a God-given word, tender or daring, as the case may be, subdues and takes many a captive.

" John," I said to the man who generally seated all strangers who came to the class, " if a stranger, a big fellow six feet high, turns up this afternoon, be kind to him, but don't make too much fuss. Put him half-a-dozen seats back. " John smiled, nodded, and fully understood.

There was a splendid muster of men that afternoon—over three hundred—and they were singing heartily one of their favourite hymns when the stranger entered the building, the chorus being

We're marching to Zion,  
Beautiful, beautiful Zion,  
We're marching upward to Zion,  
The beautiful city of God

Poor fellow! it was a great ordeal for him, for the side door by which all the class entered faced the audience, and he certainly attracted attention with his jockey-looking coat of some check material. He had twisted a huge, bright, yellow silk handkerchief round his throat. I saw him in a moment, but took no notice, not giving even a greeting smile. With clumsy tread he followed John, who put him in

#### JUST THE RIGHT PLACE

" Stop, men," I said, " some of you are singing this hymn with your lips only, for you are not marching to Zion at all but with your faces the other way about. Will those of you please sit down who are not marching Zionward, and let those remain standing who are, and sing to the glory of God the last verse and chorus "

After a moment's silence the beautiful organ struck the keynote, and the men standing sang heartily, reverently, with their faces uplifted—

Then let our songs abound,  
And every tear be dry,  
We're marching through Immanuel's ground,  
To fairer worlds on high

The Holy Spirit of God worked mightily in the class that afternoon, fulfilling the word, " Not by might, nor by power, but by My Spirit, saith the Lord of Hosts " The message given was from II. Corinthians v. 10, 11. As a rule I shook each man by the hand as he went out, saying some kindly word, but Bill Smith, the dog-trainer, tried to evade me by getting behind some big brother. However, I was accustomed to that sort of thing, and was not easily evaded. He dreaded lest I might speak to him about his soul. No, I could tell by his face that

#### THE TIME WAS NOT THEN

" Ah, my friend, so pleased to see you. Please shake hands with me. How is the sick dog? "

" Worse " (very gruffly)

" Indeed! May I run in and see the wife to-morrow evening? "

" Please yourself " (still more gruffly)

He went out, but not before I had given a sensible brother a look which meant, " Follow that man, and say a kindly word " (Excuse the word " sensible," but there are indiscreet brethren—not that even the sensible are always acceptable.)

" Shut up," said Bill when spoken to, " I've had enough from her. My word! What a woman to say something to each one, and to remember that dog of mine! "

" That is just her. Will you come again next Sunday? "

" Won't promise," and he strode away.

Of course, I pleased myself by knocking at his cottage door the very next night. Prayer and work go together.

" Come in," said a gentle voice. " Excuse my not getting up, this baby is just out of the bath. "

What a picture the clean, tidy room was! Before a bright fire in the grate the sick dog, wrapped in a bit of old blanket, lay on the hearth-rug, being occasionally patted by two sweet little children in their white night garments. The table, with the clean cloth, was neatly laid for supper, while the woman was rather hurriedly getting the baby boy ready for bed. What a face! poor mother! filled with

#### INDESCRIBABLE SORROW,

thin, worn, but a refinement about it which intimated that she had seen better days.

" Go on with your work," I said, " I will take this low chair, and have a look at the dear children. "

" Bill likes them in bed when he comes home," she said. " Are you the lady who spoke to him about the dogs? "

" Yes, and because I am interested in him I wanted to know you also. Is the dog better? "

" No. It is dying. You are kind to come; but I never go out among people. I live entirely for my three children. "

" I am afraid your example is not the best for them if you never go among people," I said.

" Why? "

" Because they are old enough—two at least—to be taken to the house of God. "

Bill won't hear of their going, nor will he let me either "

" You went in the bygone days." I said, tenderly, and with a compassion that the woman felt as she sat there

" Yes, how did you know that? "

" I guessed that it was so, and there is something in your sad face which suggests to me that you

#### ONCE LOVED BETTER THINGS

—perhaps you loved the Lord in those days? "

" Don't, don't! I cannot bear it," brushing away a tear which trickled down her cheek " Mother died a year ago, a little more, perhaps, and when she went everything of that sort went My children are everything to me now," kissing Bob, whose chubby arms were round her neck " Please do not talk to me any more Here comes Bill," as the big man burst as it were, into the room

" Oh, you're here, are you? I thought as much Take those children to bed, Edith, and move that bath out of the road Poor old Chopsticks," addressing the sick dog, and stroking its silky hair " Worse, are you? " Then, turning to me, he said, " It will be a dead loss of £100 a year if that dog dies "

" Indeed! It may be a gain of ten times that," I said quietly, rising to go, for I felt he rather resented my being there

" What? How do you make that out? Another such sentence as that one you spoke on the waste ground yesterday "

The wife and children had gone and the man stood warming his hands over the fire

" Yes, the dog, beautiful as he is, may be a curse to your life, and God may be taking him away from you to try and save you from destruction "

Rubbish! Out and out cant You are altogether wrong this time "

" No, Bill Smith," I said, looking straight at the man's fierce, haughty face " Do not be angry with me You know as well as I do that your life is wrong, and that God wants to put it right

#### I AM PRAYING FOR YOU,

and I don't mean to give you up I will say good-night now May I shake hands with your wife before I go? "

" Edith, come down, and say good-night "

The woman came immediately trembling like a leaf She had heard the conversation

" I am so glad to have seen you," I said " Won't you come to our church next Sunday morning and bring the children with you? "

" No," thundered Bill, " my word is law! "

" God's Word is of far more importance than yours, Bill Smith, and those lovely children have precious souls, and it is a shame for them not to be taught to keep the Lord's Day holy Go down into the darkness yourself, if you will, but let the poor little ones have a chance of going up into the light."

The man frowned, and turned to the sick dog, while the tired, frightened wife opened and closed the cottage door.

I went out into the cold, snowy streets, not one whit discouraged Looking up to the stars, I said " Lord, I have asked Thee for the soul of Bill Smith Disappoint me not "

The man was at the class the following Sunday afternoon, and in the evening he and his wife and two eldest children sat in the church in one of the gallery pews

#### A MIRACLE!

Yes, a miracle of God's love and power Praise His holy name!

Chopsticks, the sick dog, had died during the week, and had been buried out of sight, but the man had neither cursed nor sworn at his ill-luck, as some would call it God had dealt with him—broken him down The night he buried poor Chopsticks he went alone in the darkness on the waste ground, where God had first met him that sunny Sunday morning. There he stood, with his arms folded, looking upwards for some little time, and then he bent his knees on the cold earth, and a cry of sweetest music to the angels burst from his lips on the midnight air " God, be merciful to me, a sinner," while the strong man wept penitential tears of deepest sorrow So late, only heaven heard the cry But, oh, the wonderful change in the man as he went home to his tired wife sitting up waiting for him

She saw something had happened directly he had entered the room

" Wife, Edith, come here, my dear " He drew her to him, took the white, drawn face between his hands and kissed it, the

#### FIRST TIME FOR SEVEN LONG YEARS.

" I'm a changed man, Edith I am going to follow God But, oh, what a cruel, selfish husband I have been to you! Can you forgive it all, little woman, and love me still? "

She hid her face in his breast and just twined her arms round his neck Poor, broken-hearted thing! the joy was almost too much for her But he understood, and standing thus, the two began the new life together with God

All this was told to me after the class,—when he had stayed behind to tell me the glad news himself and to let me know the dog was dead—and, something more " And I've sent the other away too, teacher, in case the temptation might be too severe to bet on him at any time My old sister has him, and she is a Christian "

" Well, that is good news," I said " Praise God, my heart is full of gladness! And you believe Christ can satisfy? "

" More than satisfy The trouble will be to do enough for Him with the fag end of my life How can I thank you enough, teacher? "

" By being faithful unto death, and winning the crown of life "

Yes, the conversion of the dog-trainer was a real one It lasted

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He who once sat in the boat of a Bethsaida fisherman is now sitting " on the right hand of the Majesty on high "

# The Cost and the Reward

O give me the old-time religion,  
Oh, give me the joy I can know,  
I believe in the old-time religion,  
As our fathers received long ago

"I'D like to know, Jennie, why you sing that song so much, and what you mean by the old-time religion. Isn't religion the same as it used to be?"

Mrs Bush was sitting on the verandah, near where Jennie, the house-girl, was hanging out clothes and singing lustily. It had been only a few months that Jennie had been in the Bush home, but the place now seemed different, even

## THE ATMOSPHERE WAS CHANGED

Always bright and cheerful, singing from early morn till night, she seemed to drive away every cloud which made its appearance.

Jennie stopped and looked at Mrs Bush with a smile. "Why, yes, Mrs Bush, real religion is the same as it used to be, but that which most folks get these days isn't the old-time, it's a new-time which the majority of people take to more."

"What do you mean, Jennie?"

"I mean that the new-time religion doesn't cost much, and it is worth about as much as it costs."

"Cost much? Why, mine didn't cost me anything, Jennie."

"Well, mine did," said the girl, the tears coming into her eyes, but smiling in spite of them, "it cost me what most people count very dear."

"Tell me about it," said Mrs Bush, laying down her sewing.

"I was seventeen, just out of high school, and was getting ready to enter college that autumn. During the summer

## AN EVANGELIST CAME

and held a tent meeting in the town. Quite a few were converted, and I was among the number. He preached the old-time religion, and it appealed to me. I had seen so much sham that I was tired of it all, and had become quite indifferent toward religion. The evangelist dwelt much upon the cost and the result, if the price was paid. The joy that some of the workers had in their faces made me hungry. The evangelist spoke also about 'peace which passeth all understanding,' and 'the rivers of pleasure.'"

"I was unhappy. We had had much trouble, too, over many things in our senior class that year. There was one girl, the leader in scholarship, who was very poor. All of the class were in very comfortable circumstances, except Mary. Because of their means, many social features and little trips were planned, this, of course, would cost not a little, to say nothing of the clothes. At first, these things were planned, not thinking of Mary's circumstances. Some of the class were very considerate, wanting to keep within her reach, even though many things had to be given up. The rest were quite unkind, and some even cruel

"Mary manifested such a beautiful spirit that it turned most of us on her side. When the evangelist came and preached the way he did, I knew that Mary had

## JUST WHAT HE PREACHED ABOUT,

and I wanted it. Mary and I had become fast friends in spite of the difference of our means.

"One night I went forward with many others, and I found that all the evangelist had said was true. I knew my sins to be forgiven, and that I was right with God. What peace—and the rivers of pleasure! Oh, Mrs Bush, they are running to-day!" and the tears of joy ran down Jennie's face.

Mrs Bush sat with rapt attention, listening to the story of the girl. She had never seen anything like the scene before her, and she felt there was a sacredness about the silence which she dare not disturb. Presently Jennie dried her eyes, and a more serious expression came over her face.

"The days which followed were full of happiness. Then there came a change. My eighteenth birthday came in July. Mother and father wanted to have an elaborate supper, and later in the evening a dance

## I OBJECTED TO THEIR PLANS

for the first time in my life. I was the only child, and we three had loved one another dearly. They were very much surprised, and tried very hard to persuade me. I was firm, for I knew I never could enjoy that kind of pleasure again. At first, father and mother didn't know what to do. When they found that coaxing and persuading had no effect, father became angry. He gave me the first harsh words I had ever known from him. I can see the proud, stern look on his face now. 'Jennie,' he said, 'if your religion has come between us, to make us this trouble, and you disregard our wish, you will have to give it up.'

"'I can't, father,' was all I could say.

"He turned white, and mother stood trembling, not knowing what to do. 'Then you will have to go,' he said, and such a hard look came into his face.

"I was dazed for a moment, for I knew my father meant what he said. Soon a quiet peace stole over me, and these words came to me, 'I will not forget thee, nor leave thee, I am thy Redeemer; I will care for thee.' Father turned and left the room, and was soon on the way to his office. Mother and I stood facing each other. 'Oh! Jennie,' she said, as she threw her

## ARMS AROUND MY NECK,

and shook with uncontrollable sobs, why did you do this?"

"It will come out all right, mother, for God will see to that, and now, goodbye, for I am going over to Mary's.' I kissed her and left the house."

A groan escaped Mrs Bush as she put her hand out to take one of Jennie's, and the tears ran down her cheeks. "What did you do then?" she said in a whisper, trying hard to control herself.



"I was somewhat bewildered for a few days I did not go home again, for I knew what it would mean to mother I heard of a lady in a near-by town who wanted a companion, so I went to see her and offered my services She accepted me, and gave me splendid wages She died the following summer, and I began teaching in the autumn Just before school was out, I read of your offer, and I decided I'd like a change, that I would go into the country, work hard with my hands, and rest my brain, for I expect to enter college this autumn"

"What about your mother?" asked Mrs Bush

"I have written mother every week since I have been away Father has not allowed her to answer, but Mary has kept me informed about her"

"Does it pay, Jennie?" asked Mrs Bush, looking searchingly into the girl's face

"What? My religion? Oh, Mrs Bush?"

#### IF YOU ONLY KNEW

how much it pays! I couldn't give it up—no, not if it meant the same thing again!"

"But how about your parents?"

"Oh, the Lord will bring that out all right. They're going to be brought in, too I'm expecting a letter any day My religion cost me my parents, and my reward shall be my parents, I know Yes, I'm expecting a letter any day, and I feel that it will be here soon"

Just then Mr Bush came round the house "A letter, Jennie"

Jennie took it, and recognised the handwriting of her father at once "Ah, I knew it would come." Hastily she tore it open, while Mrs Bush stood waiting almost breathlessly for the contents Jennie glanced at the short note, then read aloud

"Dear Jennie,—Your Father is ours, and your religion is ours, come home, and let us enjoy them together Lovingly, Father"

Jennie took Mrs Bush's hand in hers and pressed it "Oh," she said, the happy tears running down her cheeks again, "It has paid! It has paid!"

## Jesus, I Come

WILLIAM T SLEEPER

GEORGE C STEBBINS

1 Out of my bond-age, sorrow and night, Je-sus, I come, Je-sus, I come,  
2 Out of my shameful failure and loss, Je-sus, I come, Je-sus, I come,  
3 Out of un-rest and ar-ro-gant pride, Je-sus, I come, Je-sus, I come,  
4 Out of the fear and dread of the tomb, Je-sus, I come, Je-sus, I come,

In-to Thy free-dom, glad-ness and light, Je-sus, I come to Thee,  
In-to the glo-ri-ous gain of Thy cross, Je-sus, I come to Thee,  
In-to Thy bless-ed will to a-bide, Je-sus, I come to Thee,  
In-to the joy and light of my home, Je-sus, I come to Thee,

Out of my sick-ness in-to Thy health, Out of my want and in-to Thy wealth,  
Out of earth's sorrows in-to Thy balm, Out of life's sorrows and in-to Thy calm,  
Out of my-self to dwell in Thy love, Out of de-spair in-to raptures above,  
Out of the depths of ru-in un-told In-to the peace of Thy shel-tering fold,

Out of my sin and in-to Thy self, Je-sus, I come to Thee  
Out of dis-tress to ju-bi-lant psalm, Je-sus, I come to Thee  
Up-ward for aye on wings like a dove, Je-sus, I come to Thee.  
Ev-er Thy glo-ri-ous face to be-hold, Je-sus, I come to Thee.

## Bible Study Helps

### JESUS AS SAVIOUR AND KING

#### I. His Saving Name

"Thou shalt call His Name Jesus" Jesus means "Saviour" He saves us from

- 1 Sin (Matt 1:21)
- 2 Self (Gal 1:2)
- 3 This present evil world (Gal 1:4)

#### II His Wonderful Character.

- 1 Great in His origin (Isaiah ix 6)
- 2 Great in His love (I John iv 10)
- 3 Great in His power (Luke 1:37)

#### III. His Glorious Prospect

- 1 He shall have a throne (Luke 1:32, cf Jer xxiii 5, Psalm cxxxii 11, Rev xxii 16)
- 2 He shall reign over the house of Jacob (Luke 1:33, cf Daniel vii 13, 14)
- 3 His kingdom shall have no end (Luke 1:33, cf Rev xi 15, I Tim vi 14-16).

### GREAT THINGS OF GOD.

- 1 The great gift (II Cor ix 15)
- 2 The grace of God (Eph 1:7)
- 3 The "joy unspeakable and full of glory" (I Peter 1:8)
- 4 The "love that passeth knowledge" (Eph 1:19)
- 5 The "peace of God which passeth all understanding" (Phil 4:7)
- 6 The promises of God, "exceeding great and precious" (II Peter 1:4)

### THE CUP OF SALVATION

- 1 God prepared it at infinite cost (John iii 16, I Peter 1:24)
- 2 It is offered to all (Rev xxii 17, Isaiah lv 1)
- 3 It is to be received as a gift (Rom vi 23, John 1:12, Eph 1:8)
- 4 It is inexhaustible (Isaiah xii 3)
- 5 It is an overflowing cup (Psalm xxxv 5, John vii 37, 38)
- 6 It is satisfying (John iv 14, Psalm cxviii 9)
- 7 We reject it to our eternal loss (Heb ii 3, John iii 36)



By Pastor P N CORRY

Sunday, August 2nd 1931.

READING: Luke xvi. 14-31

## THE RICH MAN AND LAZARUS

**MEMORY TEXT.** "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation"—II Corinthians vi. 2.

### TEACHER'S NOTES.

It would be better to begin the reading from verse 14 of Luke xvi., and not from verse 19, because verses 14-18 form an introduction to the story of the rich man and Lazarus. The Pharisees were deriding the Lord and His followers, and in reply the Lord tells them that though they sought to justify themselves before men, yet God knew their hearts, and that which is highly esteemed among men is an abomination in the sight of God. It was true the Law could not fail, but that Law did not excuse its own breach, as did their teaching regarding divorce. The account of the rich man and the poor man shows how earthly values change, here we see how things stand in the sight of God, and not before men.

### Dives and Lazarus in Life (verses 19-21)

The rich man possessed great wealth, but lived selfishly. The dress described, "purple and fine linen," was the finest and the most costly that money could buy. Not only so, but Dives fared sumptuously every day. His wealth, his dress, and his feasts were utterly selfish, as is borne out by his treatment of the poor man that lay at his gate. Though the beggar desired crumbs, we do not read that even this desire was satisfied. Self was the rich man's god, no thought for others or for those in need moved him.

The very name of the poor man, Lazarus, which means, "God is my helper," is suggestive. His diseased body, covered with loathsome sores and left to the dogs, was not considered for a moment by the selfish rich man. Many have thought that the dogs licking the sores of this man was to be understood as an alleviation of his condition, but such is not the case. Dogs, to the Jew were considered unclean animals, and in an eastern land they would not help to cure any disease, but only aggravate the sores, and make all men loathe the sufferer more than ever. The rich man had not a thought for God or for his fellows, the poor man could only mutely witness through his name that "God is my He'per," for there was no one else who took the slightest notice. So it was before men.

### Dives and Lazarus in Death

The beggar died. We do not read, as in the case of the rich man, that he was

buried, and knowing the East a little, one would be surprised if the same dogs that licked his sores did not dispose of his body also—it would not be the first corpse by any means that these Eastern scavengers have disposed of (II Kings ix 33-37). The phrase used, "He was carried by the angels into Abraham's bosom," meant, according to the teaching of the Jews, that he was received into bliss—"Abraham's bosom" meant Paradise. Though no notice was taken of his death down here, a royal welcome awaited him, but the rich man who had made no preparation for any life beyond the grave and whose burial was probably of the most lavish nature, was in a vastly different category. The New Testament and the Old make it perfectly clear that Hades or Sheol, the place of disembodied spirits before judgment, consisted of two divisions or compartments, the one of consolation, the other of torment. So here in this statement of Christ's the finality of man's eternal condition, the impossibility of any alteration after death, are all firmly stated.

Lazarus was comforted not because he had suffered in the world, neither was the rich man tormented because he had been rich in this world. But Lazarus received there the comfort which had been refused him on earth, and for which he trusted in God, while the man who had made riches and self his god, and had refused even crumbs to the most needy, now received the just reward for his un pitying, selfish, godless life. A life spent in selfishness, without God and without any regard for others, places itself on the wrong side of the great gulf fixed. In life he refused to listen to Moses and the prophets, refused to listen to the claims of those who lay at his gate—so in death there was no reversal of the results of his life.

Many have thought that the rich man's anxiety for his five brethren was a sign of a desire for their spiritual well-being. I have even heard one call him "a missionary in Hades." But I suggest that selfishness, and a desire to escape from their presence, were the motives prompting the request. Notice that the rich man did not ask that his brethren might be converted, but that they might not come to this place of torment. The elder brother of the Jewish family was considered the head of the house after the death of the parents, and as such, responsibility for their attitude to the Law and the prophets and to life would be his. Having failed not only in his own attitude towards God's Word, he has also failed to his brothers because of his example. Hell to him will become many times more bitter should they ever come there, and I suggest that it was with this base motive to escape from the effects of his example upon those nearest and dearest to him, that his request was

made for Lazarus to be sent. Many people say glibly, "I don't mind where I go—to heaven or hell, I've got friends in both places." There are no friends in hell. There is no escape from the results of leading others to neglect or reject the salvation of God, and this must be one of the bitterest curses of the punishment for sin. Think of the man who has led others into sin or drunkenness or immorality, meeting his so-called friends in Hell, and you will then understand why the rich man did not desire his brethren to come into the place of torment.

The urgency of passing into the Kingdom is something that should be stressed. The Gospel is preached and every man presseth into the Kingdom, said the Lord (verse 16), and that entrance must be obtained NOW. The day of mercy and grace is now, and with such plain statements from the lips of the Lord Jesus, it is for us to make sure that we have passed from death unto life before it is too late.

## The Unique Christ

Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported Him.

His crucifixion was the crime of crimes but on God's side, no lower price than His infinite agony could have made possible our redemption. When He died, few men mourned but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honoured Him, sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His Gospel. He wrote no book, built no church had no monetary backing. After nineteen hundred years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only Regenerator of the human race.

Was it merely the son of Joseph and Mary who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming "My Lord and my God!"



## FOLDED FLOCKS IN FAMILY FELLOWSHIP



New Members Received—Backsliders Return—Bible Study Blessings

### JESUS IN THE MIDST.

**Islington** (Pastor W. G. Hathaway) The Word of God preached so faithfully at Elim Tabernacle, Fowler Road, week after week is bearing fruit, precious souls are finding their way to Calvary and being washed in the blood of the Lamb. The faithful band of open-air workers is lifting high the blood-stained banner in spite of all opposition. Much blessing has been received through the singing of the Crusaders on Sunday evenings. On a recent Sunday evening a brother (who is not Foursquare) was heard to say, "One thing about you Foursquare people, you do know how to sing. It was great to hear you all singing, 'Rolled away'."

### FRESH CONVERTS.

**Leicester** (Pastor J. C. Kennedy) In five weeks there have been seventeen converts at the New Walk Hall, and one has received the Baptism in the Holy Ghost. In answer to prayer there is an increase in numbers at all the meetings. The assembly is looking for a great revival in Leicester.

### NEW MEMBERS.

**Ballysillan** (Mr. H. Benson) Following a very successful mission conducted by Miss M. Linton in the Tabernacle, a service was recently arranged for the purpose of receiving in new members.

Pastor J. Smith presided, and after delivering a very inspiring and instructive address on "The Marriage Feast," the right hand of fellowship was extended to each of the thirty-four new members.

The presence of the Lord was very real throughout the service.

### REVIVAL BY PRAYER

**Croydon** (Pastor J. R. Moore) On a recent Sunday evening it rejoiced all hearts to see eight souls accepting the Lord as their own personal Saviour at Elim Tabernacle, Stanley Road. He is faithful that promised, and in response to the pleadings of His children, God is moving in Croydon in a mighty way. The revival fires still burn brightly and souls continue to be saved week by week.

The saints here were recently privileged to enjoy the ministry of Pastor J. E. Goreham from Wimbledon for a fortnight during the absence of Pastor Moore, when God honoured the preaching of the Word with souls at both Gospel services.

Open-air meetings are still being held in several parts of the town when many stop and listen to the good news of the Saviour who can set the captive free, and these have been the means of bringing many along to the meetings.

### STEADY PROGRESS

**Barking** (Pastor L. C. Quest) The assembly at the Elim Hall, Ripple Road, is indeed in a flourishing condition by the preached Word and the praises of our Lord. Each Sunday night at the Gospel service for some time past, souls have been saved. They are coming in by the twos and the threes, Hallelujah! Backsliders also are coming back to the Lord, and there's a shout of victory in the camp. Glory to God.



Pastor L. C. Quest

On Thursday evenings the Bible studies have been of a special character. In the studies of the life of our Lord, week after week, the members have been seeing things about Him from new aspects, and the church is being knit together in Him.

In the open-air meetings the Word is going forth with mighty power. Many have inquired the way of salvation. In every department of the work there are evidences of a forward march.

Hudson Taylor's  
Evangelism



"**L**OVE your enemies" Hudson Taylor, dressed in Chinese costume, while waiting for a boatman to take him across the river, stood on a jetty. Presently a richly dressed Chinaman came, and also stood waiting. When the boat drew near, this man, not seeing that Mr. Taylor was a foreigner, struck him on the head and knocked him over into the mud. Mr. Taylor said the feeling came to him to smite the man, but God immediately stopped him.

When the boat came up, the Chinaman looked at Mr. Taylor and recognised him as a foreigner. He could hardly believe it, and said, "What you a foreigner, and did not strike me back when I struck you like that?" Mr. Taylor said "This boat is mine. Come in, and I will take you where you want to go."

On the way out, Mr. Taylor poured into that Chinaman's ears the message of salvation. He left the man with tears running down his face. Such is the power of the Gospel of Christ. So after the resurrection of the Lord Jesus and His ascension into heaven, Peter charged the multitude with the death of Christ (Acts ii 23) and yet pointed out that mercy was to be obtained by repentance. "Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins" (Acts ii 38).

# Classified Advertisements

## REVISED RATES.

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

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

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

### BOARD-RESIDENCE, ETC.

#### Holiday Apartments, etc.

**ABERYSTWYTH.**—Apartments or bed and breakfast (Elim Foursquare Home). Write for particulars to Mrs. D. W. Evans, 6, Northgate Street, Aberystwyth. Please send stamped addressed envelope for reply. B739

**BOURNEMOUTH.**—Apartments or board-residence. Good locality; easy access to all parts. Well recommended. Foursquare fellowship; assembly near; buses pass the door. Mrs. Dinham, Lynton, 87, Richmond Park Road, Bournemouth. B763

**BRIDLINGTON, Yorks;** bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

**BRIGHTON.**—Elim Guest House. Board-residence in comfortable Foursquare home. Beautiful view of sea and downs. 2 minutes' walk to beach. Moderate terms. Superintendent, 45, Sussex Square, Brighton.

**BRIGHTON.**—Tea Rooms, close West Pier. Teas a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B743

**CHRISTIAN WORKERS' HOLIDAY HOME (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B633

**GLACTON-ON-SEA.**—"Restormel." Penfold Road, superior board-residence, 7 doors from sea, one minute band, pier and shops; June 2 gns., July and September 2½ gns., August 3 gns. Miss Andrews. Phone 69. B728

**EASTBOURNE.** Board-residence or apartments, 2 minutes sea; easy distance Tabernacle. Full board 45/-. children under fourteen, half price. Mrs. Weeks, Oak Villa, 4, Desmond Road. (Foursquare.) B766

**ELIM HOLIDAY HOMES.**—See advert.

**EXETER, Devon.**—Comfortable apartments with or without board, terms moderate. Near assembly. 14, Oxford Road, St. James, Exeter. B761

**HASTINGS.**—Comfortable bed-sitting room, bed and breakfast 21/-. Separate bed if required—5 minutes sea and assembly. No vacancy August week. The Occupier, 16, Braybrooke Terrace, Hastings. B774

**HASTINGS.**—Board-residence, comfortable, homely; select neighbourhood. Good food and beds, 35/- each; bed and breakfast, 21/-. Mrs. Barnes, 10, Quarry Terrace. B752

**HERNE BAY.**—Very homely, inexpensive holiday apartments or board residence, quiet locality only 3 minutes from sea, near assembly, vacant for September. Particulars Pastor and Mrs. Horton, 3, Minster Drive. B772

**HOLIDAYS IN SWITZERLAND.**—Comfortable board residence near lake and mountains. Homely, quiet, lovely scenery, Christian fellowship, excursions, etc. Terms 35/-. Apply to Pastor Siefert, Bethanie, Gland Geneva, Switzerland. B771

**HOVE, Brighton.**—Board-residence, quiet, comfortable, homely; few minutes sea. 42/- weekly, or 35/- each for two sharing full-size bed. Mrs. Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. B688

**HOVE.**—Comfortable board residence. Quiet, homely; convenient for sea, shops, buses, £2 weekly, or from 30/- each shared room; bed and breakfast only from 21/-. C., 44, Portland Road, Hove. B770

**LONDON—HORNSEY.**—Christian home, 3 minutes from assembly. Large room re-decorated, electric light, bath; suit friends. Full board 25/-, or board optional. With gas cooker. Pastor recommends. Mrs. Madgwick, 510, Hornsey Road, N.10. B776

**LONDON.**—Christian home, superior accommodation, bed and breakfast, 4/-. Mrs. Robinson, 14, Westbourne Square, Hyde Park, W.2. B781

**LYNTON, N. DEVON.**—Board-Residence. Vacancies last week only August, whole of September. Reduced terms to party sharing. All home comforts. Near Hall, central. Apply Mrs. G. Hughes, Blunsdon House. B779

**LEIGH-ON-SEA.**—Apartments, bed and breakfast, £1 per week; full board if desired. Mrs. Cutmore (Foursquare), Bethany, St. Clements Drive. B784

**NORTH WALES** for bracing holidays, 3 minutes sea, 6 minutes assembly. Lovely walks, drives, picnics, mountains; bathing from house; home comforts. Terms moderate. Miss Treadwell, Grange, Wynnstey Road, Old Colwyn. B675

**SHANKLIN.**—"Thornbury," Temperance Boarding House, very select and quiet position, 2 minutes from cliffs, lift and Keats Green. Stamp for tariff. Telephone 230. B768

**SCARBOROUGH** for holidays and blessing. Fellowship at the Foursquare Gospel Church, Murray Street. Apply Mrs. Tetchner, 3, Murray Street. B780

**SOUTHEND-ON-SEA.**—Comfortable homely apartments; bed-sitting room, or bed and breakfast. Within easy reach of sea. Terms moderate. Mrs. Wilson, 192, South Avenue. B767

**WESTCLIFF, Southend-on-Sea.**—Apartments, bed and breakfast, other meals by arrangement, terms strictly moderate; Foursquare. Apply, 213, North Road, Westcliff. B786

**WEYMOUTH.**—Comfortable apartments for ladies, or bed and breakfast. Well situated; every convenience. Miss Reg, 10, Kings Road, Radipole. B759

### HOUSES, FLATS, ETC.

#### To Let and Wanted.

**MALVERN.**—Furnished house to let for month or more, to quiet family; comfortable; good aspect; near buses, 6 rooms; quiet avenue. Apply Mrs. Nesbit, Heathfield, Worcester Road, Malvern. B762

**NEWTOWN, MONTGOM.**—A furnished house to let, for long or short period, in lovely part of Wales, near town. Christians. Particulars from Mrs. James, Pengelli, Newtown, Montgomeryshire. B787

**WANTED** a house or self-contained flat, in good part of Tottenham district, 2 or 3 rooms, separate kitchenette and bath. Rent about 20/-, by September 6th. Apply Box 183. B788

### SITUATIONS VACANT.

**BOSCOMBE-HANTS.**—Wanted spare-time agents. Men or women. Unique opportunity to fill in spare hours, and to help the family exchequer. "Sacra" Co., 607a, Christchurch Road, Boscombe, Hants. B777

### MISCELLANEOUS.

**ENGLEFIELD GREEN.**—Advertiser is seeking a sectional hall or building to commence a Foursquare Gospel work in a village. Price must be moderate—to seat 60 to 100 people. Write particulars to W., Box 182. B773

**ORGAN.**—2 manual pipe organ with pedals, 9 speaking stops, 2 couplers, over 400 pipes. Recently removed from Elim Tabernacle, Clapham. £60, or near offer. Apply J. C. Newland, 50, Stradella Road, S.E.23.

### BIRTHS.

**STONEHAM.**—On July 1st, to Pastor and Mrs. H. T. D. Stoneham, a son, Herbert Ernest Clinton.

**BREWER.**—On May 13th, to Mr. and Mrs. Brewer, of Springbourne, Bournemouth, a son, Philip John.

### PUBLICATIONS.

**JOYFUL MELODIES**, a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

**ANYONE CAN PLAY** hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Fuller. Highly recommended by "Musical Opinion." 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4.

## ELIM HOLIDAY HOMES

**BLACKPOOL.** Opening July 25th. Apply to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

**RYDE (Isle of Wight).** Open July and August. House with woodland garden, 1 minute from Esplanade, within bus ride of Revival Tent. Apply Superintendent, Eastridge Court, Bellevue Road, Ryde.

**WORTHING.** Open July 29th to September 9th. On sea front and near assembly. Apply Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park.

**ELIM CAMP ON BRIGHTON DOWNS.** Open during July for visitors of all ages. Easy access by bus to sea front. New Bungalow now ready. Ideal for an informal and inexpensive holiday. Camps for boys and for girls during August. Apply Camp Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

**ELIM WOODLANDS.** The heart of Elim. Spacious house and 4 acres of charming grounds. Foursquare meetings and spiritual fellowship. Within easy reach of London sights. Apply to Miss Barbour, Superintendent.



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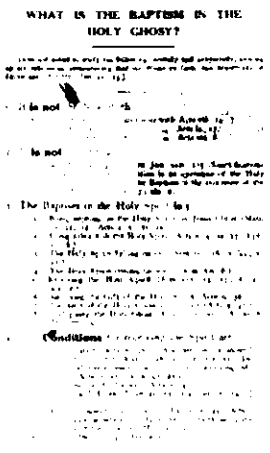
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