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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 25

JUNE 23, 1933

Twopence

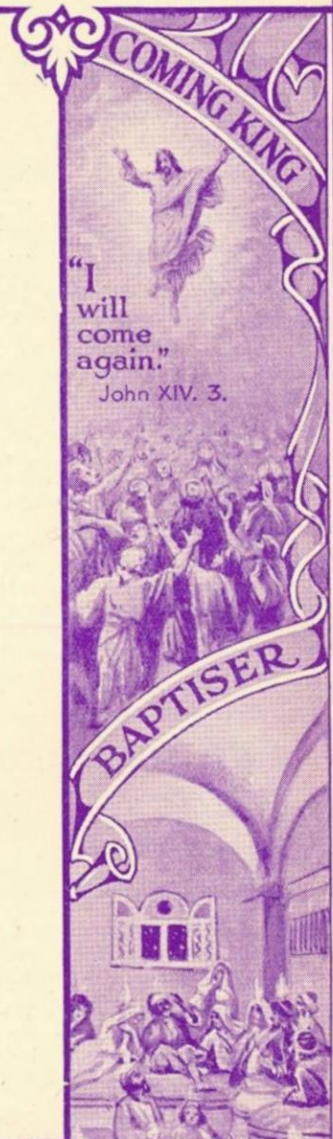


"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

## OUR BUSINESS

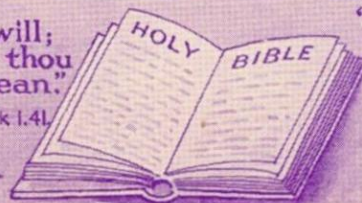
WE are not store-rooms, but  
channels,  
We are not cisterns, but springs :  
Passing our benefits onward,  
Fitting our blessings with wings ;  
Letting the water flow outward  
To spread o'er the desert forlorn ;  
Sharing our bread with our brothers,  
Our comfort with those who mourn.



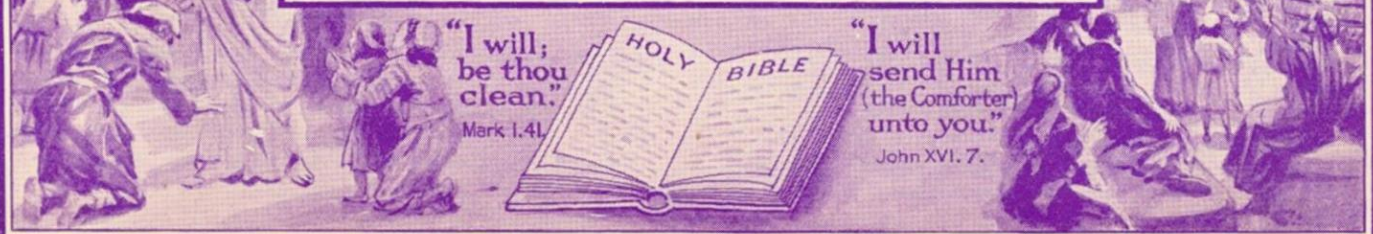
"I  
will  
come  
again."

John XIV. 3.

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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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. XIV.

June 23, 1933

No. 25

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## ELIM SUMMER HOLIDAY HOMES

**BRIGHTON.** Elim Guest House, 45, Sussex Square, has been re-opened for the season. Its attractions are well-known. Reduced terms June and July. Apply to Miss Wylie at above address.

**ELIM CAMP, Brighton Downs.** Open during June and July to visitors of all ages. Comfortable bungalow with twelve bedrooms, as well as other commodious buildings. In beautiful surroundings. 25/- per week inclusive. Apply Camp Superintendent, 30, Clarence Road, Clapham Park, S.W.4.

**ELIM WOODLANDS.** The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the Bible College Lectures. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP.** Now open. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire.

**HOVE.** July 28th to September 8th. Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

**SOUTHPORT.** Opening July 28. Elim Holiday Home in the North. Applications to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Dear Friend, If you stand for  
**THE BIBLE** from Cover to Cover  
**JOIN**  
the  
**FOURSQUARE GOSPEL**  
**TESTIMONY**

and thus help to raise a standard in our land against the  
**HIGHER CRITICS, MODERNISTS,**  
and all who seek to destroy the Word of God

*For full particulars, write to the Secretary, Foursquare Gospel Testimony,  
20, Clarence Road, Clapham Park, London, S.W.4*

## REMEMBER!

September 2nd at the Crystal Palace

### WATCH THESE DATES

**ABERYSTWYTH.** Elim Mission Hall, Guild Room, Portland Road. Foursquare meetings. Pastor D. W. Evans.

**BRAINTREE.** Commenced June 11. Braintree and Bocking Institute. Revival Campaign by Pastor J. Woodhead and Mr. H. Jeffrey.

**COLCHESTER.** June 11—25. In Tent, pitched in Magdalen Street. Foursquare Gospel Campaign by Pastor R. D. Bradley.

**GLOSSOP.** July 1. Elim Tabernacle, Ellison Street. Elim Crusader Demonstration and Rally.

**KENSINGTON.** Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

## SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

**July 1-15. GLOSSOP.** Beth-Rapha.

**July 15-29. CLAPHAM PARK.** Elim Woodlands.

**Aug. 12-26. HOVE.** Elim Holiday Home.

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 25

JUNE 23, 1933

Fridays, Twopence

## Revival Scenes at Eastbourne

Visit of Principal Jeffreys and Party.

By Pastor E. O. STEWARD

“**P**ENTECOSTAL fire is falling.” One was reminded of this old chorus when the Principal referred to the assemblies he had recently visited, as “bonfires all along the south coast.”

Yes, praise God! Pentecostal fires—and in the case of Eastbourne, a veritable beacon, blazing forth in

out, whilst some looked to see but a few charred embers as the result. But there were those in whose heart the fire was kindled, who just delighted in the warmth—the health-giving, enlightening glow—and rejoiced to find that the nearer to the fire they came, the closer did they get to Christ Himself, for He was verily in the midst, and the brightness which shone forth, was truly the glory of His Person.

From the hall on the Pier, the Revival Party moved to a huge tent on the outskirts of the town. The fire went with them! but there came a seeming disaster, for the elements seemed to be against them. The tent was wrecked by a storm. Was this the end? Many said it was. But no! for almost immediately the fire blazed forth in another part of the town; this time in an even larger place. For Eastbourne's largest public hall, the Devonshire Park, was taken, and became not only filled with people, but with the power of God also.

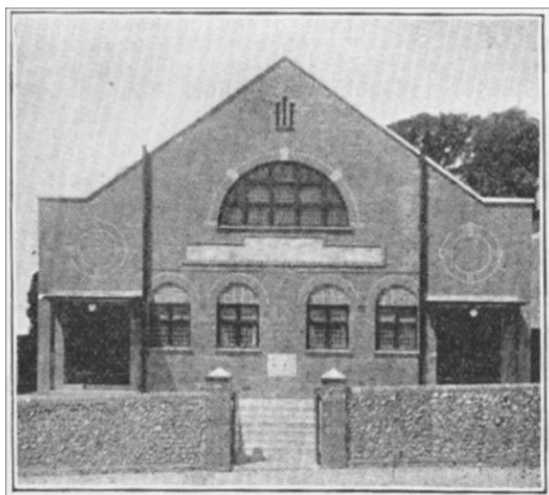
The Revival Party then moved on; returning on December 20th of the same year for the Principal to lay the foundation stone of the beautiful Tabernacle, in Hartfield Road, wherein since its completion, under the successive ministry of several Pastors, the fire has continued falling and burning, filling the place with a veritable glory cloud, and spreading therefrom to many a one-time benighted home in the neighbourhood.

Truly, the retrospective survey brings before us much glory. The future outlook is such as to inspire us all. But, praise Him, He has not only been with us, and will be with us, but He is with us.

How we felt His power as the Principal ministered under the anointing of the Holy Ghost during the four services of his recent visit! How the people praised our Lord as they realised He was in the midst! and how the fire burned! Praise God, in some hearts the Divine flame was kindled for the first time. Twenty-nine accepted Christ, and in other hearts there was a re-kindling. The glory of the risen Lord filled the place, and as His power to heal was evinced, that glory was

### REFLECTED IN THE FACE

of almost every person in that congregation, which was literally packed into every available space in the



**Elim Tabernacle, Eastbourne,**  
the beautiful building erected following the Revival Campaign by the Principal and Revival Party in 1928.

bright testimony to the fact that the fire which fell, first in the Public Hall on the Town Pier during the revival campaign in 1928, was truly “from above,” for it burns brightly unto this day, and unto the glory of our wonderful Saviour.

It was in June, 1928, that the Principal with his Revival Party commenced his campaign in Eastbourne.

### THE FIRE FELL!

Many souls were saved! Bodies were healed! Christians baptised with the Holy Ghost—and as the brightness of that fire shone forth, many said it was dangerous to touch, for fire burns. Others declared that it was a fire which would very quickly burn

Tabernacle. As thirty people stood as a testimony to the fact that He who healed them during the campaign of 1928 had kept them healed, a pæan of gratitude ascended to the Divine Physician.

Then as the Crusaders sang, "Living for Jesus," a deep sense of His worthiness stole over us, and we are sure that covenants were renewed, and many "living sacrifices" were laid at His feet.

Yes indeed! Pentecostal fire! So intense, so per-

vading, so enveloping, that we felt lost in the glory of it as we sang—

O Jesus, Lord and Saviour, I give myself to Thee,  
For Thou in Thine atonement, didst give Thyself for me.  
I own no other master, my heart shall be Thy throne;  
Myself I give, henceforth to live, oh, Christ, for Thee alone.

"Bonfires all along the south coast." Methinks I hear other Elim Foursquare churches say, "And elsewhere, too." Praise God for such a heaven-sent conflagration! May it spread afar even until the coming of our Lord.

## A RELIGION OF EMOTION

### Principal Jeffreys at Foursquare Gospel Services

Scenes of remarkable religious fervour were witnessed at the Elim Foursquare Gospel Tabernacle, Hartfield Road, on Saturday and Sunday, when services were addressed by the founder of the Foursquare Church, Principal George Jeffreys.

At all of the services many of the worshippers testified to having been healed of physical ailments through the power of prayer, and on Sunday afternoon Principal Jeffreys prayed personally with and for more than fifty sufferers.

The emotional character of the Foursquare services was manifested more fully than ever during the founder's visit, and the Tabernacle was packed to the doors on each occasion. It was a week-end of praise and prayer. The hearty singing of many popular choruses was a feature of the services, about all of which there was a revivalist atmosphere which had the congregations in its grip from the opening chorus to the final blessing.

On Saturday evening a large audience welcomed Principal Jeffreys, who, after prayer and hymns, addressed the meeting, taking as his theme the phrase, "Breathe on me the breath of God."

On Sunday afternoon there was an amazing scene, when fifty-six worshippers, suffering from various ailments, left their seats in the building and went up to Principal Jeffreys, who prayed for God's healing grace upon them and exhorted them to have faith in His power to make them well. While the file of health-seekers passed in front of the Principal, the congregation joined in prayer for them.

Half an hour before the evening service was due to begin the Tabernacle was practically full, and after every seat had been taken many latecomers had to stand during the whole of the service, which began in the usual Foursquare style with the singing of choruses. These were conducted by Pastor R. E. Darragh, who accompanies Principal Jeffreys on his tours. Prayer was offered by Evangelist Allen, and following a duet, "I decided not to worry," the local Crusaders—the young people of the church—sang "Living for Jesus."

The emotional fervour had by this time reached a remarkable height, and hymn sheets were waved in the air at the end of the choruses.

"How many can testify that through the help of prayer they have been healed of illness?" asked Principal Jeffreys.

"One by one the hands went up—twenty, thirty, forty, fifty.

"Hallelujah," came the immediate response, as the congregation burst into singing another revivalist chorus.

Principal Jeffreys asserted that the Bible contained prophecies of events happening in these days and added, "I believe we are nearing the Second Advent, when Christ will come for His own."

The service concluded with further scenes of an emotional character, many in the congregation answering Principal Jeffreys' appeal to "decide for Him."—"Eastbourne Gazette," May 31st, 1933.

## Principal and Party at Hastings

### Revival Fire still Burning.

**B**ILLS announcing that Principal George Jeffreys and the Revival Party would be in Hastings on Tuesday, May 30th, brought to many happy memories of August, 1927, when the whole place was stirred at the tent campaign that was held here. Many had found Christ at those meetings. Many a sufferer had felt the gracious touch of Christ the Healer in those days, and life had opened out afresh for them. Since those days a steady work has been carried on, testifying to the truth of the Foursquare Gospel. Through good report and ill, the testimony has been maintained. So it was with expectant hearts that many made their way to the Central Hall, Bank Buildings, on Tuesday afternoon and evening of the long-looked-for day, May 30th. At 3.30, nearly 500 were assembled to welcome Principal Jeffreys, Mr. Darragh, always in his right place when leading the singing, succeeded in getting the song part of the meeting going greatly. "I love Jesus, Hallelujah," was the glad testimony which we all gave voice to in song. How good to know amid all the changes of

By Pastor ALGERNON COFFIN

this ever-changing world, that "Jesus is my great unchanging Friend," and to have the opportunity to express this in

### UNRESTRAINED SONG.

Many gathered were praying that they might receive healing from the Great Physician. Anticipating this, the message was one dealing with some of the things that hinder the Lord's healing. Before ministering to the sick, the Principal asked how many had received a touch of healing at any of the Campaign meetings, and at once fifty-seven rose to their feet to acknowledge their indebtedness to their Lord for having healed them. It was a fine answer to the sceptic. Praise God! At six o'clock the hall was getting well filled for the meeting due to begin at 7.30, shewing that the old enthusiasm was still burning in many hearts. We were delighted to see many strangers, shewing that the efforts made to interest outside friends had not been fruitless. Real Foursquare singing gave inspiration to the meeting. How

good to see people casting off restraint, and giving voice to the praises of God!

### THE MINISTRY OF THE WORD

led our thoughts to asking for the Holy Spirit, with our Lord's blessed assurance that we receive what we ask for. Again the sick were prayed with, and we believe we shall hear glad testimonies telling how the Lord's power was indeed present to heal. These wonderful days in which we live afford to all who are willing to pay the price of going all the way with the Lord the opportunity of experiencing a glad over-coming life in the power of the Spirit, where the living Head of the Church still demonstrates His mighty power to save, and to heal, and to baptise in the Spirit. Christ is so soon coming again, that we

must exhort each other daily while it is called to-day, and so strengthen one another's hands in the Lord until He come. With happy hearts we separated, rejoicing that with all the blessing we had received, there were some sixteen who had indicated their decision to live for Christ henceforth. The saints at Hastings will follow with their prayers the work of the Revival Party, as they continue their visitation of the churches.

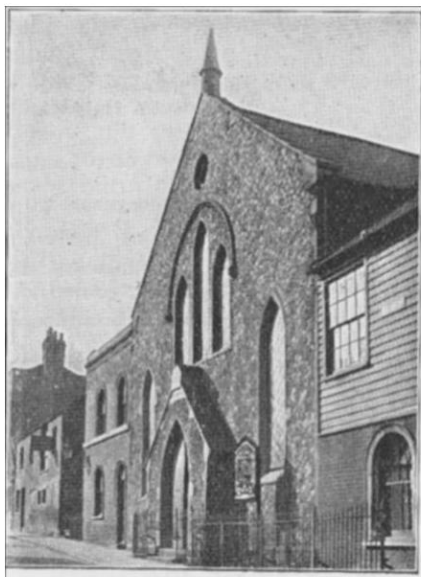
Our Tabernacle, which has been enlarged, is situated right in the centre of the town, and the landmark for any seeking the assembly is the Memorial Clock Tower, just by our hall. We are looking to see many friends this summer, who are spending their holiday at this south coast "sun-spot." We invite you in the Name of our Lord.

## The Principal ends his South Coast Tour in Triumph at Rochester.

By Pastor LEMUEL MORRIS

**S**CENES of revival fervour and unbounded enthusiasm characterised the meeting at the Elim Tabernacle, Rochester, on the occasion of the much-looked-for visit of our beloved Principal and his Revival Party. This meeting being the last of the series of meetings arranged for the tour, expectation

ran that the good wine would be kept till the last. Needless to say, we were not disappointed. Long before the doors were opened, an expectant crowd of people queued up outside the church, patiently waiting the time when the doors would be thrown open. Some had come very long distances in order to be present at the meeting. Though living in an age of rank materialism, with chaos and strife



Elim Tabernacle, Rochester

the scene of the closing meetings of the richly blessed South Coast Tour.

everywhere, and in every realm, this crowd of happy Foursquare fundamentalists could be heard singing a chorus, with an exhortation to "rejoice evermore and pray without ceasing," and this in a district that is hard hit by the present industrial depression.

The singing ceases. "What's happened?" Lo! the Principal and his party of indefatigable co-workers arrive. Hats up, every face bears a smile—a "royal welcome."

The doors are now opened, soon the building is filled to its very utmost. The meeting begins under the masterly leadership of Mr. Darragh, together with the musician touch of Mr. Edsor. The hall soon resounds with the enthusiastic singing of a redeemed people.

Now comes a new chorus from Mr. Edsor, himself the composer. We are invited to

### JOIN IN THE SINGING.

Mr. Darragh leads us in a seraphic manner; this along with his contagious smile, which serves as an inspiration to all, brings us to rapturous heights of ecstasy and holy mirth, a "making melody" unto the Lord.

Emotion, says the critical observer? Yes! but it is a holy, sanctified emotion that gives locomotion to the cause of Christ.

After another hymn is sung, we are invited to sing a chorus, one that expressed the feelings and desire of every redeemed one present, namely, "I love Jesus, Hallelujah." The Principal and Mr. Darragh now sing a verse to it. How they sang, and the effect it had on the congregation is best expressed in the words of Luke xxiv. 15, "Jesus Himself drew near."

Waves of liquid glory swept over our souls as Evangelist F. Allen led us to the throne of grace, and invoked the Divine blessing upon the service. We now realise how wondrously the Lord has answered his prayer and ours.

The Crusaders are now invited to sing a piece entitled, "Living for Jesus." How they sang. These young Crusaders, vibrant with life and youthful energy, are a convincing testimony to the fact that true Christianity is not "played out." On the contrary, it was an indisputable proof that it is being "played in," and that in power and victory in the lives of these young men and women of present-day "Foursquareism."

The Principal, inspired no doubt by their singing, begins his address. A breathless silence could almost be felt. "Jehovah-shammah," the Lord was there. The message was delivered in the Principal's usual

forceful and challenging manner. The Lord Jesus Christ was exalted as the all-sufficient Saviour for spirit, soul and body. Truly, the preaching of the Word was in the demonstration of the Spirit and power. Throughout, it was a torrent of eloquence, persuasion and appeal. With trenchant tones and unquestionable authority, the Principal exposed the fallacy of many present-day "beliefs." The Cross of our Lord and His second advent were brought to the forefront as the only solution for a world full of sin, sorrow and disease. What joy, what a gladsome scene. The Principal now appeals for

### SOULS TO VOW ALLEGIANCE

to the Man of Calvary, who is soon to return in glory. "Praise the Lord! There's one I see, two, three—" and so the number increases until eighteen hands are raised by men and women, young and old, signifying their acceptance of Christ as Saviour. Hallelujah!

The scene now changes. The congregation are invited to sing a well-known "children's hymn," whilst the Principal dedicates to the Lord wcc David Morris. With loving words of counsel and prayer for God's blessing on the lad, the Principal again displays his burning passion for the lost, by illustrating the fact of what the world will be like after Jesus has come for His own. The Principal then ministered to the sick folk. Truly, the power and presence of the Lord was there to heal. Bodies that were diseased soon vibrated with new life as the result of the healing touch of Jesus the Nazarene.

One local lady afterwards testified with joy that she had been healed of a stiff arm. She had been unable to raise her arm for sixteen years, but now she could do so with freedom. This was evident by the way she threw her arm up, and also with the giving of hearty handshakes with the people. The hallelujahs of the people filled the air as the result of this Divine manifestation.

At the Principal's request, over thirty people stood to their feet, as a testimony of having been healed by the touch of the Pierced Hand. Glory!

What joy it must have given our God-honoured leader to hear many of the people exclaim, "I was saved and healed when you were here six years ago." Pessimistic prophets then declared that after the Principal's departure from the city nothing would remain, the movement would die a natural death. Their darling dreams and hopes have been squashed. The work here is still under the smile of heaven, carried on by a band of dauntless men and women, who are determined to press the battle even to the enemy's gates, in sure hope of a mighty victory.

The Principal's visit has left an indelible impression upon our hearts. The preciousness of our Lord has been realised in a deeper way than ever before. May the blessing of God rest upon Elim and its indefatigable leader, with his Revival Party.

With mixed feelings of joy and sadness, we bade Godspeed to our beloved leader, thanking God out of full hearts that ever such a man has been raised to rouse the nations and bring them back to God.

## With Him!

Alone with Jesus in the dark,  
With Him in vale, on hill;  
Where'er the place, 'tis sweet to be  
Within His perfect will.

It may be with Him on the street,  
Or in a prison cell;  
It may be on the raging sea—  
Yet with Him all is well.

It may be with Him 'mid the crowd,  
Or on a desert road;  
Whate'er the burden, cross or care,  
He carries every load.

It may be with Him 'neath the weight  
Of sorrow, grief and pain;  
With Him, on eagles' wings we soar,  
Where loss is changed to gain.

It may be with Him thro' the strife  
Of Satan's bitter rage;  
Yet with Him in our every need  
His pow'rs we may engage.

It may be with Him 'mid the scorn  
Of feigned friends, or foes;  
Yet in His presence we can be  
Assured that all He knows.

It may be with Him face to face  
With envy's cruel sword;  
Yet e'er it strikes our bleeding heart,  
It pierces our dear Lord.

Alone with Jesus, though pursued  
By anger, hate, or death;  
So near and dear to Him are we,  
We breathe His very breath.

So though we oft may-be alone,  
It is with Him alone;  
And if we suffer with Him now,  
Some time we'll share His throne.

—Mabel Glenn Haldeman.

### ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:  
The Work in General: Newark ("Evangel" reader), 5/-,  
Richmond (E.M.Z.F.), £5.

Foreign Missionary Fund: Torquay (designated), £1,  
Hastings (per A.C.C.), 10/-; Carlisle ("Evangel" reader), £4

## Children's Bible Educator

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

### PILGRIM POSERS.

1. In Genesis i. 26 why did God say US and OUR, instead of ME and MY, in the words, "Let US make man in OUR image"? (cf. I. John v. 7).

2. Man's being consists of a spirit, a soul, and a body (I. Thess. v. 23). If God then be a Trinity, what is man, if thus made in God's likeness?

**Solutions should arrive by first post Monday, June 26th.**

**SOLUTION OF SCRIPTURE JUMBLE, JUNE 9th.**

**Answer I. Peter i. 3.**

**Correct solutions were received from:** Eric Birks; Joan Bradford; Gladys Clark; Myfanwy Crockett; Vera Dawe; Irene Dennison; James Dougan; Henry Feasey; Ella Foote; John C. Forster; Amy V. Gale; Walter Gardiner; Joyce Gummer; Dily V. Hale; David Hanna; Davina Hutchinson; William Lindsay; No Name; Robin Page; Francis H. Painter; Patty Rogers; Betsy Sargeant; Winnie Stares; Kezia Sheldon; Dorothy E. Stone; Philip E. Stormont; Wilfred Walker; Dennis Wilkinson; Alfred Yardley.

# Stones Crying Out

By FRANCES R. STEPHENS

*I tell you that, if these should hold their peace, the stones would immediately cry out.*—Luke xix. 40.

**T**HESE words spoken by the Lord Jesus seem to imply that under certain circumstances stones would be used to give glory to God, when men were silent.

In our day God is taking hold of stones, and other weak, voiceless instruments, and using them as a means by which the truth and accuracy of the Scriptures are maintained, confounding by them the machinations of the learned, overturning their theories, putting to silence the booming guns of modernism, agnosticism, and destructive criticism of the Scriptures, using as weapons of defence, foolish things, weak things, base things, things which are despised, and things which are not, to bring to naught things that are. For instance, faith in the historical accuracy of the Bible has been protected by a few

## MASON'S MARKS

which have been discovered at the south-eastern angle of the city walls of Jerusalem. The Palestine Exploration Fund sunk a shaft to find the depth of the wall foundation. They had to dig eighty feet below the surface in order to reach the rock. Incidentally, on one of the foundation stones, they discovered something like an inscription. They examined the red painted marks, and recognised them as Phœnician characters. They proved to be marks made by Phœnician masons.

How did they get there? What had the Phœnicians to do with Jerusalem? They lived right away in the north of Syria! The difficulty is solved by the light of Scripture: "And the king [Solomon] commanded, and they hewed great stones . . . to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them" (I. Kings v. 17, 18). Hiram was king of Tyre; his builders helped in the making of that very wall: hence those Phœnician marks.

It is interesting to know that upon the exploration of some ruins in Phœnicia, the very same kind of marks were found.

So a few strange markings on a stone buried eighty feet underground cry to all who will hear: "The Bible is historically true!"

## THE RUINS OF CAPERNAUM.

It is impossible to describe the desolate waste which was once so favoured a spot. Christ had foretold the doom of this city: "And thou, Capernaum, which art exalted to heaven, shall be brought down to hell." Let us examine some of the ruins.

Here are obviously the ruins of the Jewish synagogue, for on one of the large stones is chiselled a pot of manna. To judge by the broken columns and stones, there must have been something very remarkable about this synagogue. It must have been somewhat un-Jewish in appearance, as it had many of the features of a heathen temple. Jews being most careful not to copy the style of Gentile buildings, it is

passing strange that they should have made an exception in this case.

Again the Bible comes to our aid, for therein we learn that the Jews did not build that synagogue at all. It was built for them by a Gentile nobleman, for they say to the Lord, "He loveth our nation, and hath built us a synagogue." The Jews out of respect to their generous patron would overlook the question of style and appearance.

In this case ruins are used, and in the midst of the desolation they lift up the voice crying, "The Bible is historically true!"

## THE SILOAM INSCRIPTION.

The ancient Pool of Siloam is connected by a long subterranean passage with a wonderful spring of water, which the Bible calls Gihon, known now as "The Virgin's Fountain." It is the one great spring of water in all that wide mountain top called Judæa.

When Sennacherib came against Jerusalem, Hezekiah very wisely decided to stop up the waters of the fountains which were outside the city, namely, Gihon and the adjacent fountains, so that the invaders should have no water, and instead, to bring the overflow from Gihon right into the city, which would be crowded with refugees, and be in the greatest need of water. But is this historical fact? And if so how was such a colossal task accomplished?

One day some boys from one of the mission schools in Jerusalem were bathing in the pool. One penetrated into the subterranean passage for fun, slipped, and fell into the water. As he was picking himself up, he noticed some characters graven on the rock of the tunnel. Herr Schick, a well-known antiquarian, was told of the discovery. Upon examination it was found to be an inscription in the purest Biblical Hebrew—in fact the Hebrew of Isaiah's time, giving a description of the boring of the tunnel, which was to carry living water from Gihon to the Pool of Siloam, the great reservoir which Hezekiah had prepared. From it we learn that the workmen had made the tunnel just as our railway tunnels are made to-day, they began boring at both ends, and met in the middle. "And the rest of the acts of Hezekiah . . . how he made a pool and a conduit" (II. Kings xx. 20).

This ancient inscription, hid in the darkness of an old disused tunnel, and discovered by accident, helps to swell the great chorus, "The Bible is historically true!"

## RECORD OF TIGLATH PILESER II.

It is interesting to know that the characters of the ancient Assyrian languages, like the hieroglyphics of ancient Egypt, had become a dead language. Now it has been brought to life in very much the same manner as the hieroglyphics of Egypt were first unravelled—by means of an obelisk written in more than one language, containing the names of two kings,



and so the foundation of the language was re-discovered.

Some priceless Assyrian relics of a past age have been found by the explorer, Sir Henry Layard. His excavations on such a gigantic scale that he was able to restore and reconstruct (on paper of course) the great palace of the Assyrian monarch.

One of the great halls of this palace was the library. Here were found thousands of clay books in the shape of tablets or cylinders. On pieces of soft clay the cuneiform or arrow-shaped characters were impressed with an iron instrument, and then baked or dried in the sun. The writing thus became indelible, and these books are as durable as the giant monuments of Egypt.

In one of these books which scholars had learned to decipher was found the history of one of the Assyrian kings mentioned in the Bible, whose name was Tiglath Pileser. He describes many of his wars and conquests—how he attacked Israel, and took the northern tribes captive; also how he came to the help of Ahaz, king of Judah, against Pekah, king of Israel, and Rezin, of Damascus. He recounts how he took Damascus, killed Rezin, and punished Pekah. He also says that many kings and princes were his vassals, and came to pay their respects to him at Damascus, amongst them being Ahaz, king of Judah.

Now read II. Kings xvi. 5-9, and you have the Bible version of the whole event. Every word of which is confirmed by this old Assyrian tablet which lay buried under the earth for centuries, and which, now coming to the light of day, lifts up its voice and confirms the historical accuracy of the Word of God.

Sceptics had been proclaiming for years that the early pages of Scripture must be discredited, since they dealt with the infancy of the world's history, when people were very uncivilised and ignorant, and could neither read nor write. The libraries of clay books in Assyria give the lie to the sceptic, for from them we learn that the ancient nations were highly civilised, with well-developed laws and governments, and a good educational system. Among the rest, many school books have been found, dealing with subjects which are taught in our schools to-day.

#### SENNACHERIB AND HEZEKIAH.

The last inscription is one in which the great and haughty Assyrian monarch Sennacherib describes his wars. He tells us how he attacked Hezekiah, king of Judah, took many fenced cities, and carried away 200,150 people. He then besieged Jerusalem, and says, "Hezekiah I shut in Jerusalem, his capital city, like a bird in a cage." Yet he nowhere says that he took Jerusalem. What a curious omission for the vainglorious Sennacherib to make, who boasts of every paltry victory gained. Surely he would mention the taking of Jerusalem! But the whole narrative seems to end most abruptly. What explanation can be given? The Bible again comes to our help. We read in II. Kings xix., that soon after the blasphemous letter sent to Hezekiah, no less than 185,000 Assyrians who were besieging Jerusalem were slain, and the rest quickly returned. Sennacherib omits to mention this. It is just what all oriental monarchs

did. They made the most of their victories, but passed over the defeats in dead silence. His silence however, is just as convincing as words. For he does not say that he took Jerusalem; he gives up the siege without stating any reason, and never attacks Jerusalem again.

Another wonderful irony of fate! The great Sennacherib who blasphemes the God of Israel and says, "Let not the God in whom thou trustest deceive thee," has after a lapse of twenty-five centuries to rise from the grave of the past, and give us his unwilling testimony to the truth of God's Word. Surely the wrath of man shall praise Thee! If God be for us, who can be against us?

#### GOD'S WEAPONS.

In combat with the enemy, it will be noticed how God gains signal victories through the weak and despised, weapons such as would be deemed ignoble by mighty warriors of the world. The enemy on the other hand comes to battle in full fighting strength; all his powerful weapons are used; all resources are commandeered; there is no weak spot in his armour. Even supposing he is going to use one man, he must be a ten-foot giant, with a coat of mail, greaves of brass, a helmet of brass, and a huge spear, which no ordinary man could lift. He must surely have been a spectacle to strike terror to any heart.

God does not bring out an army against him: a boy with a pebble is good enough for the abusive Goliath. He wears no armour, only a soft coat of sheepskin; on his head a cotton cloth kept in place by a cord of goat's hair; in his hand what the giant refers to as two sticks; a sling of goat's hair is hung from his girdle; and, alas for Goliath, in a bag attached to his girdle are those fateful five smooth stones.

This is more than Goliath bargained for, it almost looks as though the Israelites are taking him as a great joke. In a towering rage he hurls insults and abuse at David and his God. David retaliates by hurling at him the Name of the God of Israel, plus a pebble, and the God of the armies of Israel backs the pebble, and down falls Goliath to the ground as lifeless as the stone which felled him.

"So let all thine enemies perish, O Lord. But let them that love Thee be as the sun when he goeth forth in his might."

#### The Great Moment

Quite suddenly—it may be as I tread the busy street,  
Strong to endure life's stress and strain, its every  
call to meet,

That through the roar of traffic, a trumpet, silvery  
clear,  
Shall stir my startled senses and proclaim His coming  
near.

Quite suddenly—it may be as I lie in dreamless sleep,  
God's gift to many a sorrowing heart, with no more  
tears to weep—

A call shall break my slumber and a Voice sound in  
my ear;  
Rise up, My love, and come away; behold, the  
Bridegroom's here!

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

**Sunday, June 25th.** Jer. x. 1-13.

"Who would not fear Thee, O King of nations?" (verse 7).

Let us pray! Lord, as the King of nations we should fear Thee. Thy greatness is enough to make us tremble in Thy presence. But Thou Thyself hast removed the fear. Thou art not only the King of nations, but Thou art the Father of all who believe in Thy Son. Thou hast brought us into Thy heavenly family through the blood of Thy dear Son. We cannot fear, for we are now not subjects, but sons. Thy grace is such a proof of Thy love that fear has been cast out. We live in Thy presence as those who have not only been welcomed into the family, but born into it. Thou art more than my King—Thou art my Father! Thou hast given me a place in Thine immediate presence. Others may fear Thee, but I will not. I will seek to remember that perfect love casteth out fear.

**Monday, June 26th.** Jer. xvii. 5-14.

"Cursed be the man that trusteth in man, and maketh flesh his arm" (verse 5).

Forbid it Lord, that we should turn aside from Thee to man. We have trusted in Thee. Grant that we may continue to trust. When we are tempted to rely upon men, then remind us that man is weak, insufficient, subject to death. But Thou art the Lord who liveth for ever. Thou art strong, sufficient, eternal. Save us from falling. Save us from being attracted by the bluster of man. Man's words are empty words. The great words of man melt before circumstances as the ice melts before the sun. But Thy words fail not. That which Thou dost promise Thou art able to perform. We will trust Thee, yea, we will trust Thee this day. If Thou art for me no matter if ten thousand are against me. I will trust and not be afraid.

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

"Thus saith the Lord unto me, Go and stand in the gate of the children of the people" (verse 19).

It is not easy to stand in the prominent place for God, especially when one has to utter words of rebuke. The prominent places are not so difficult when one can utter smooth and pleasing words. But the pride of man does not like rebuke. Man wants to be left alone. He wants to do what he likes with his own motor car every Sunday. He wants to please himself whether he goes to church or to Blackpool or Brighton. Man will listen while you tell him of a golden age in store for him, but he rebels if

you declare that the wicked shall be turned into hell and all those who forget God. Even self-satisfied church attenders do not like to hear about judgment, sin, and hell. Compliments are more welcome than condemnation. But be brave when God asks you to stand in the prominent place and warn men, then do it. For it is only thus that you discharge your part in the spiritual warfare.

**Wednesday, June 28th.** Jer. xviii. 1-17.

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

God has got a plan for marred lives. Is it to smash them and scatter them? Oh, no! It is to make them over again. Bless God! The life that has been marred can be re-made. Failure can become fruitfulness. Wasted years can be forgiven and wiped out. Loss can become gain. Despair can become victory. The cast-offs of the world can become saints of God. The bird with the broken pinion may never soar so high again, but history triumphantly denies that tragic fact in the spiritual realm. Peter was worse than a bird with a broken pinion when he cursed and lied. But did the Lord smash him? Oh, no! Peter opened the kingdom of heaven to 3000 repentant men and women on the day of Pentecost. He soared far higher than he had been before. Do not mope. Do not be cast down. Look off from your poor broken life to the One who can make all things new—triumphantly *ne v.*

**Thursday, June 29th.** Jer. xxiii. 1-8.

"I will gather the remnant of My flock" (verse 3).

God is the Good Shepherd. A scattered flock leaves Him dissatisfied. Israel is a scattered flock—but she is to be regathered. The Church is a scattered flock—but she will be safely gathered into the heavenly fold. Wandering sheep leave God restless. He is always seeking to bring the wanderers home. We are H's under-shepherds. He desires our help. What can we do to-day to bring some wanderer home? That man who comes to your door with the groceries may be one of the wandering sheep. Have you ever told him the Good Shepherd is after him? That surly, sullen girl who forbids you to speak to her about Christ may be one of the scattered flock. Do not say anyone is hopeless. See if to-day you can help in the regathering of the remnant of the Lord's flock.

**Friday, June 30th.** Jer. xxiii. 23-32.

"I am against the prophets, saith the Lord, that use their tongues, and say, He saith" (verse 31).

False prophecy is an abomination to the Lord. Do not let us speak in the name of the Lord unless we are sure we have His message. If we are doubtful of our own thought and message, it is better to fall back on the written Word of God. That can never fail. But if God's words are indeed in our tongue, then let us speak. The world wants truth. There is far too much edging and bluff in political circles. Truth is the need of to-day. We can have it. The Word of God is truth. Let us proclaim His Word. It will be thus that men and women will be constrained to turn from the paltry promises of men and depend instead upon the Word of the living God. Speak to someone in the name of the Lord to-day. Messages delivered on the doorstep have sent forth their harvests into eternity.

**Saturday, July 1st.** Jer. xxiv. 1-10.

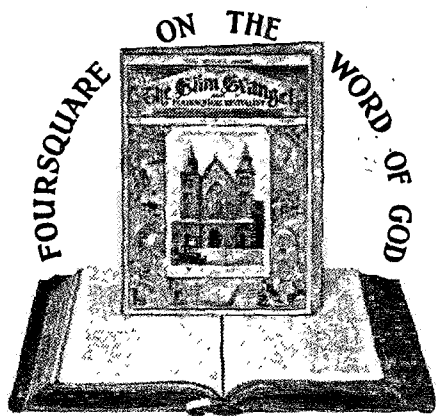
"One basket had very good figs" (verse 2).

Jeremiah prophesies of a time when the good shall be very good and the bad very bad. Some people shrink at being thought very good—they likewise shrink at the thought of being very bad. They prefer to pass in the world's crowd without being seen. They do not wish to be thought of as sinners, neither do they wish to be marked out as saints. But in Daniel we are told concerning the end-time that many shall be purified and made white and tried; but the wicked shall do wickedly. So that at the end-time some are to be very good and some very bad. It is far better to be very good than very bad. There are ideally no degrees in saintliness. A saint should be very good. He should be like Christ. He should be beautiful in word, thought, and action. Never mind the cheap sneer of the world against goodness: go in for the very finest and purest that God has to give.

## Living the Way we Pray

I knelt to pray when day was done,  
And prayed: "O Lord, bless every one;  
Lift from each saddened heart the pain,  
And let the sick be well again."  
And then I woke another day  
And carelessly went on my way.  
The whole day long I did not try  
To wipe a tear from any eye;  
I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.  
Yet once again, when day was done,  
I prayed: "O Lord, bless every one."  
But, as I prayed, into my ear  
There came a voice that whispered clear:  
"Pause, hypocrite, before you pray;  
Whom have you tried to bless to-day?  
God's sweetest blessings always go  
By hands that serve Him here below."  
And then I hid my face and cried,  
"Forgive me, God, for I have lied;  
Let me but live another day  
And I will live the way I pray."

—Author Unknown.



## EDITORIAL

### Unanswered Prayer.

THE problems of unanswered prayer are many. Yet a careful study of Scripture will usually reveal the reason for the withholding. The other day we were reminded of this when facing the problem of unanswered pennies. We had put two pennies in the automatic ticket-machine on the Underground Railway. Our ticket should have been forthcoming. But there was no ticket. One of the pennies came back—but no ticket. We tried another penny. It came back—but still no ticket. What had happened? We went to the clerk and told him that we could get no response—no ticket. He thereupon opened the machine. "Look," he said, "that is the reason." One of the pennies was damaged! And even the machine refused to respond to an imperfect request. God is far wiser than any machine. Wisdom and love are precisely balanced in Him. If a machine will reject an imperfect request, how much more will God. "If I regard iniquity in my heart, the Lord will not hear me." If our requests are not answered there is something wrong with the request. Either our life is harbouring wickedness or we are asking for something which our finite wisdom judges to be good for us, but which the infinite wisdom of God knows is not for the best.

### Doing the Impossible.

WE do not know the things that it is possible for our weak lives to do for God until we are filled with the Holy Spirit. When the fulness of the Personality of the Holy Spirit dwells in us, and works in and through our personality, then we shall be enabled to work for God in a way that previously we considered impossible.

Dr. J. H. Jowett once related that when visiting a cemetery in the New England states, he saw the tombstone of a nurse who had lived and died in devoted service to God and her patients. On the stone these words were cut: "She hath done what she could not."

### Echoes from the Sanctuary.

## IN THE HAND OF GOD

By Pastor E. C. W. BOULTON

*My times are in Thy hand.*—Psalm xxxi. 15.

THEN there is nothing fortuitous in the God-possessed life. I am not the victim of a malicious chance, tossed hither and thither upon the waves of fortune or fate. God has the disposal of my days—the ordering of the years. Even in the ebb and flow of events He is sovereign. All is part of a gracious though measureless plan.

It is true that there seems a strange capriciousness about many of the circumstances of life, yet if my vision was but more penetrative, I should discover that all things are making for ultimate harmony. Even the things that seems to clash, I shall find have a way of intermingling in sweetest agreement.

"All in perfect union brought,  
Every link which God hath wrought  
In the chains of loving thought."

It is in the divinest moments of life that I discern a glorious mosaic in the fragmentary episodes of experience. I learn that life is being inlaid with Love's precious and costly stones. There is a marvellous interlacing of joy and sorrow—a wonderful interweaving of loss and gain—a precious intermingling of pleasure and pain. But when my outlook is merely local, I miss the rich spiritual design—I fail to see the beautiful pattern which is being woven by the hand of God. I view the work from the earth side, and consequently see naught but the tangled threads of the unfinished.

"God nothing does or suffers to be done  
But thou wouldest do thyself, couldest thou but see  
The end of all events as well as He."

"My times are in Thy hand," in the sense of their varied formation. The overshadowed valleys—the precipitous and perilous mountain passes—the burning desert sands—the bleak and barren stretches—the flower-strewn and sunlit ways—the fragrant dew-laden glades—all of which form a part, and a necessary part of life's pilgrimage. For a "little while" I may walk the veiled path, seeing "through a glass darkly," but dimly apprehending that for which I have been apprehended by the Hand Divine, and anon I shall catch the meaning of the mystery.

Let me not forget the blessed fact that Thou settest the bounds of my life. Thou hast ordained the orbit in which my being is to revolve. I may plunge into the far country of my own foolish desires, but I cannot escape Thy love or evade Thy will. Fear may make me fugitive, but Thy far-reaching grace shall overtake me. I may build my temple of ambition, and offer upon the altar thereof the incense of self-adulation, but Thou wilt cause the gourd of self to wither in a night, and in the morning I shall be found at Thy feet, broken and prostrated by the vision of Thy beauty.

In life's morning, when all things are fresh with the sweet dew of hope, and experience is full of holy exhilaration, and the flame of healthy passion glows upon the altar within; "my times are in Thy hand,"

**Next Week—Special Whitsuntide Reports**

# The Importance of Unity

A Sermon by Pastor W. G. HAWKINS (*Elim Hall, Ilford*)

**W**ITHOUT controversy great is the mystery of godliness," wrote the Apostle. It is eternal, unchanging, omnipresent, majestic, glorious in power, yet withal overruling in its almighty love.

In the beginning—God. The greatest argument, the grandest statement, the most glorious theology, is seen in that one word—God, *Elohim*. As we probe into this we discover that all the glory of the Godhead is involved. The distinct characteristics of three Persons, with all the feelings and power of each, are revealed in this one statement, and a flame of Divine inspiration is expressed in that one Word, God. Unity? yes, here we have the unity of God the Father, Son, and Holy Ghost. We speak of the Triune God, but use what term you will, you must agree that the Trinity is the most glorious unity ever known.

The number *one* in Scripture is the numeral of unity. In a very vivid way the Scripture brings this before us in type and shadow.

God's purpose is a harmony. What would the world be without it? "No man liveth unto himself," the Scripture declares, and the whole world testifies to this. We are the servants of one another. Our food is grown, produced for us by others. The co-operation of shearers, weavers, cutters, and tailors provides raiment for us. All the forces of human trade, forethought and power contribute to the unity of the world.

You will remember that the Lord in the early days said, "It is not good for man to be alone," and thus in His grace God gave Eve to be a helpmeet to Adam. Leaving the deeper meaning of this, let us note that after all it is not good for man to be alone in the natural. We see the result of people's lives becoming absorbed in self. It is a terrible tragedy, for selfishness develops a mean, shrivelled soul, with no altruistic aim, object, or desire. Life becomes a mere existence, the grave the welcome termination of all.

Thus we understand, from observation and from Scripture testimony, that the purpose of God from the creation was that a unity should be evident. Of what use to paint if there be no one to admire, or what use to plant if there be none to eat, or to enjoy the beauty of the garden?

The Word of God itself provides another example of unity, containing as it does 66 books, compiled by over 30 writers, arranged in two divisions, covering thousands of years of history, unfolding and explaining the greatest and most important things. Yet in no degree is there any clash or discord. By the power of the living God is shewn the perfect unity of men whom God inspired for His own purpose,

The Fall brought the first discord in the history of this world. It was a discord between God and man caused by the power of the Devil. Sin intervened, and brought in its train

## DARKNESS AND CHAOS,

snapping the cord of life and introducing death; just as we snap the stem of the flower, thus severing it from its root and ending the life of such handiwork of God. Yes, it was confusion at its worst. But God now in prophecy, in type, and shadow, made clear His intention of restoring unity in the world.

We note that when Israel were commanded of the Lord to depart from Egypt, they were to slay a lamb without blemish, each for his family. This must have meant that thousands of lambs would be slain; yet, when giving the command to Moses, these were the words God used, "The whole assembly shall kill it." Here we see in type the purpose of God—there were many units, many lambs, many people, yet it was *one sacrifice*, shewing that God was to give one offering that should be for all. "By the obedience of One shall many be made righteous."

There were twelve tribes, yet God only commands one Tabernacle to be erected, one altar to suffice for all, one way of approach, one high priest to represent them before the Lord. The unity of worship, the unity of approach, is thus made clear. That God was mindful of all, is proved by the command concerning the names of the different tribes, which were to be placed on the shoulder pieces and the breastplate of the high priest. When the representatives of the tribes brought their gifts, each of the gifts were mentioned in detail, shewing that God recognized each one. Yet they were all identical. This clearly shews the unity of the acceptance. The apostle Paul in his Epistles clearly shews us one union we have, a union of necessity, for he says, "In Adam we all die." But he shews us the greater unity: "In Christ shall all be made alive."

When Christ came the angels sang of unity—"peace on earth, good will toward men." In the Lord Jesus we have a wonderful unity. Let us consider from His own statements

## HIS UNITY WITH GOD

the Father: "He that hath seen Me hath seen the Father"; "I and My Father are One." Yet at His baptism in Jordan we see the Trinity distinctly: the Father in the voice from heaven; the Son in the river Jordan; the Holy Spirit in the descending Dove. A mystery of unity! explain it if you can.

Yet again in the person of our Lord we have another striking unity. I refer to the unity of the Divine and the human natures. Divine: yes, in His works and ways. Rebuking the forces of Nature yet Himself weeping in human feeling. Calling upon the dead to rise, yet falling in agony in Gethsemane. Divine, that He might pay the awful price of redemption; yet human, that He might die. "Holy, harmless, un-



Pastor  
W. G. Hawkins.

defiled," is the testimony of Hebrews to Him; yet He was made a curse for the sin of the world. Identified in a unity of love for sinners: "Greater love hath no man than this, that a man lay down his life for his friends." This unity of Christ with the sinner is shewn us in type, where we see the priest, with hands laid upon the sacrifice, confessing his sins over him. The hands laid upon the offering shew us the identification of the sinner with the sacrifice.

The Cross brings into unity with God a world which had been plunged in darkness through sin. Again it brought a blessed unity between Jew and Gentile, for the Scripture hath "concluded all under sin," and in Romans i. 16 we see that "the gospel is the power of God unto salvataion, . . . to the Jew first and also to the Greek." The rending of the Temple veil declared that God would have no more division. It made into one the Holiest place, the place of atonement, and the holy place, the place of worship, shewing in

#### THE COVENANT OF GRACE

the free way of access into God's immediate presence. Upon the foundation of the Church many types of the Old Testament were fulfilled.

The bar which locked together the boards of the Tabernacle erected in the wilderness, gives us a picture of the unity of believers. Going as it did through the centre of the boards, it also shews us that this unity was to be of the heart.

Does not Pentecost also teach unity? God was bringing back in a measure the blessing lost at Babel. "We do hear them speak in our own tongues," said the assembled crowd.

The direct outcome of the Spirit of the Lord being outpoured was gladness and singleness of heart, they went breaking bread from house to house. There can be no confusion when the Spirit of God reigns. The people had all things in common.

The relationship of believers is wonderful, for by the Redemption of our blessed Lord we have been made sons of the living God—closer this than any earthly tie. Rich and poor, black and white, young and old, all brought into the family of God.

The Lord was concerned that this should be realised in His disciples, and in the 17th chapter of John He intercedes with His Father that they should be one even as They were.

The Christian Church is a body in unity. The eye cannot dispense with the hand, neither can the foot ignore the eye. We are all one in the Body of Christ.

"One Lord, one faith, one baptism," the Scripture declares. Glorious union, the union of believers. But there is a greater yet—the unity of the saints with God. When a person is born again he becomes a partaker of the Divine nature, in other words the Spirit of Christ unites with his spirit. "Not I, but Christ that dwelleth in me," said Paul, referring to this unity.

The Lord referred to the same blessed truth when He said, "He that believeth on Me . . . out of him shall flow rivers of living water." Truly, thus to know Christ is to be connected with the limitless supply, and as His representatives we have to be

carriers to the whole world. Sever the connections, disconnect the joints, and the flow will cease.

Unity! yes, unity with all the redeemed, but, better still, unity with our blessed Lord, who has made us kings and priests unto God. Well may we rejoice at the

#### AMAZING GRACE OF OUR GOD.

In days of old, God walked with Adam in the garden, and communed with him. Now because of Jesus He walks with us, and the communion is sweet. "No condemnation now have I: Jesus and all in Him is mine." Our hearts are knit to His with a great love. He loves us and we love him. There can be no discord, for perfect love casteth out fear.

John takes us to the telescope of faith, and there with rapture of soul, we see the preparation for the union that shall be for eternity. The tables are laid, the feast is prepared, a garment of white, a mansion of glory, angel choirs adorned and trained. The gardens beautiful in their splendour, the fountains flowing, but, grander than all, is One with dignified and kingly bearing, whom angels bow to worship. The rainbow of glory surrounds His throne, millions fall before Him. It is our blessed Redeemer.

But why this preparation? It is for the most wonderful unity yet known. When the signal is given—from the grave, from the seas, the four corners of the earth, they will come at His call—mothers, sons, daughters, friends, all united through Him who is their Saviour. While this union will be blessed, greater still is the unity of Christ and His blood-washed saints. May we ever praise Him who has by His own blood brought unity between the sinner and his God.

## Thirteen Methodist Parsons

Thirteen Methodist parsons away back in 1752 (among them the Wesley brothers, John and Charles) signed a covenant which every modern minister might well hang on his study wall or paste in his hat. The solemn agreement was as follows:

"It is agreed by us whose names are underwritten:

1. That we will not listen to or willingly inquire after any ill concerning each other,
2. That if we do hear any ill of each other, we will not be forward to believe it.
3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned.
4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever.
5. That we will not mention it, after we have done this, to any other person.
6. That we will not make any exception to any of these rules, unless we think ourselves absolutely obliged in conference so to do."

Such a policy, if faithfully carried out by ministers and church workers alike, would eliminate most of the strife that dishonours the Name of the Lord and His Church to-day.

# The Ways of God

*He made known His ways unto Moses, His acts unto the children of Israel.—Psalm ciii. 7.*

**T**HERE is a very clear distinguishable difference between the acts of God and the ways of God. He made known His ways unto Moses. He made known His acts unto the children of Israel. We read in the Scriptures, "As high as the heavens are above the earth, so high are My ways above your ways." We read again, "His ways are in the deep waters," and again, "His ways are past finding out." The natural mind cannot fathom the ways of God. The natural man may behold the acts of God, but cannot fathom His ways. To understand the ways of God requires a revelation.

## YOUNG CONVERTS

know little about the ways of God. They may know something about the acts of God, but the ways of God are not found out in a month or a year. It takes patience and perseverance, and trials and discipline in the school of the Holy Ghost, in order to understand God's ways. God's ways are in the deep waters, not shallow. People who paddle around in the shallows know little of the ways of God. When Moses found the Hebrew contending with the Egyptian, and slew the Egyptian and buried him in the sand, that demonstrated Moses at his best. The best that he could do was to kill an Egyptian and bury him in the sand. Our best for God amounts to little, but God's best in and for us amounts to a great deal. Moses was called at the time he slew the Egyptian, but had no preparation for that call. It is one thing to have a call, and it is another thing to be disciplined in the Holy Ghost's school in order to be prepared for the call. Moses was called to deliver the children of Israel. When he came back next day, after slaying the Egyptian, he found two contending again, and he went to separate them, and one said to him, "Wilt thou kill me as thou didst the Egyptian yesterday." At this saying Moses fled. We read that Moses thought that they should know that he was called to deliver Israel, but they knew it not. Plenty of people like Moses think that their call is so definite that everybody else should know it, but they know it not. They have never surmised even that such people have a call.

The Lord took Moses unto the back side of the mountain and disciplined him for forty years. When He brought him up to the burning bush, there he realised that the place whereon he stood was holy ground, and he must take off his shoes. As we follow him step by step in the will of God, now we see a marvellous difference in the man. He is not now at his best for God, but God's best is in him. He throws down his rod and the rod becomes a serpent. He picks it up and it becomes a rod again. The magicians try to duplicate it, but Moses' rod swallows up the rods of the magicians. He stretches out his rod and the Red Sea divides. The children of Israel walk over dry-shod. We find the Israelites on the banks of deliverance. They are on redemption ground. They sing redemption songs; they eat heavenly food;

they have clothing that never wears out. The horse and his rider, with all the host of the Egyptian army are drowned in the depths of the sea. What a difference! We first behold Moses at his best, slaying an Egyptian, burying him in the sand, fleeing for his life. Now we see him as a prince and a ruler, simply stretching out his rod and changing the destiny of a nation, in a moment's time. Triumphant, glorious, power to spare, with enemies drowned in the depths of the sea.

Moses has learned the ways of God in the school of discipline, just where you and I will learn them. The children of Israel, who knew little about the ways of God, when they saw the acts of God in dividing the Red Sea and leading them over dry-shod, and beheld the Egyptian army drowned in the depths of the sea, they were on the

## MOUNTAIN-TOP EXPERIENCE,

but we find them going three days' journey into the wilderness. They found bitter water, and could not drink it, and began to murmur. Moses, who knew the ways of God, got a branch and put it in the bitter water, which became sweet. Then they had another time of rejoicing. When Moses, who knew the ways of God, was taken up into the mountain to receive God's oracles, the people murmured again and said, "As for this Moses, we know not what has become of him." They had no patience nor perseverance. They just knew the acts of God. They rejoiced in God's acts, but did not know God's ways. Moses knew God's ways. He could keep steady and calm in the midst of turmoil, and the way out of every difficulty for him was the way that led in the path of obedience and in the will of God.

Christian people to-day are little in advance of the Israelites in this respect. The great majority of them are occupied with God's acts, but know little of God's ways. When the church is going through a time of blessing, inspiration, and revival, they are on the mountain top; but when the crisis comes in a church, as it generally does in every church, these same people are very little help. In fact, they are generally the biggest hindrances in tiding the crisis over, and if it were not for those that know something of the ways of God, and remain steady and calm in times like this, the whole work would be destroyed. Those who are really pillars in the Temple of God, and know God's ways, are at their best in a time like this. They pull steadily and calmly, and go forward with a fortitude in God that is marvellous and glorious. Their fortitude is not in what they see with the natural eye; their faith is not based on the acts of God, but on His promises and an intelligent understanding of His Word, and by a vision they see the purpose of God. In times of victory and blessing their rejoicing is modest and calm.

## IN TIMES OF ADVERSITY

and turmoil, they are still calm and walk by faith. We need to know the ways of God as individuals.

We need to know the ways of God in our ministry. We need to know the ways of God in the church. The ways of God are in deep waters. The ways of God are high above our ways. The ways of God are past finding out with the natural mind. He that is spiritual judgeth all things, yea, the deep things of God. The Holy Spirit comes into our life to bring Divine efficiency. It makes no difference what our calling or vocation in life may be, whether pastor, evangelist, or teacher, or just one of the laity, the Holy Spirit is imparted to us to bring efficiency in our life and ministry. Not everyone is called to a public ministry. Some are called to private devotion and intercessory prayer. With such the Holy Spirit is there to impart efficiency, to give us travail of soul and intercession that reaches heaven and brings the answer. Those who are thus called may be much more developed, and may know the ways of God in that capacity to a greater extent than even the minister who is developed, and knows the ways of God in ministering the Word.

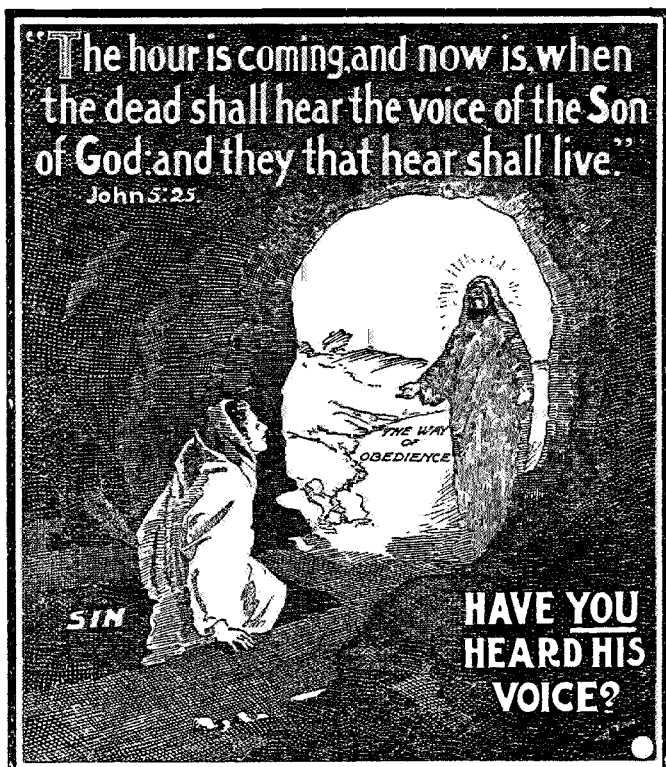
To pastors and those who are called to be leaders of the people, the Holy Spirit is in them to bring efficiency in leadership; to give them the word of wisdom to speak to the people; to give them meat in due season to feed the people; to give them discernment of spirit to know the things that are right and wrong; to give them faith to bring to pass in the midst of the people the things that God wants to do. We learn the ways of God by experience.

Shallow people are constantly occupied with

#### THE ACTS OF GOD.

When definite work is being accomplished, people being healed or saved or filled with the Holy Spirit, they are on the mountain top. They think the acts of God are wonderful; but whenever the church is subjected to a trial in the will of God, as every church will be, just as are individuals, you will find these shallow people of very little help. Whenever they cannot behold the acts of God, they are at sea, as it were. They will look around and begin to grumble. They will say, why there is nothing doing here any more. People are not getting saved. People are not being healed as they used to be. What is the matter?

Oh, there is nothing the matter. God has just got us in the school of the Holy Ghost and He wants to teach us a few things that we don't know. He can't very well teach us these things in the midst of a revival, so He thinks so much of us that He stops the revival in order to teach His people. He is more concerned about a work in us than he is concerned about a work through us. Shallow people are occupied with the work through them. Deep people in God are occupied with the work in them. There can be no practical or permanent advancement without personal holiness. Personal holiness is a first requisite. Everything else will fall in line if we have this.



"YOU HATH HE QUICKENED, WHO WERE DEAD IN TRESPASSES AND SINS!"

## God's Keeping

THERE was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water, he prayed to God for rain. So rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree; and after prayer, the south wind blew upon his olive tree, and—it died.

Some little while after, the hermit visited a brother

hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it needed water I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed, and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I."

# "Soul-Sleep" Disproved

By B. Z. CAMPBELL

**T**O the natural man, who judges from appearances, *sheol* seems to mean no more than the grave, the end and total cessation of the activities of life and of life itself. Indeed, many contend for this, and are leading multitudes blindly into an eternal hell. Therefore it behoves us who know the truth to send out a warning, for God's Word will not return void. He will honour it.

*Sheol* is the Hebrew and *hades* the Greek word for the place of departed souls and spirits. This may be seen by one comparison, Psalm xvi. 10 with Acts ii. 31, where the word *hell* found in both places is *sheol* in the one and *hades* in the other instance, in the original. Peter is proving

## THE RESURRECTION OF CHRIST

from this prophecy, and from other scriptures as well as this we know that our Lord was in the place of departed souls and spirits, while His body was being guarded in the tomb (I. Pet. iii. 18-20; Eph. iv. 9, 10).

When we understand the meaning of the words *sheol* and *hades*, and the way the Holy Spirit uses them in the Scriptures, it is clear that they never mean the grave. *Hades* means the unseen world, the place of departed souls and spirits, and *sheol*, the world of the departed as a subterranean retreat, including its accessories and inmates. As we study the use of these words in Scripture and see the living inmates fully conscious of their surroundings, with full use of their senses as to speech, touch, and understanding, it would be foolish to try to harmonize this with the grave.

*Sheol* appears sixty-five times in the Old Testament, and in the Authorized Version is translated "hell" thirty-one times, "grave" thirty-one, and "pit" three times. But in the Hebrew the word is *sheol* every time, the place of departed souls and spirits, and should never be made to read grave. *Hades* appears eleven times in the New Testament, and is translated "hell" ten times and "grave" once. But it is *hades* every time in the Greek, and never means the grave.

## THE HOLY SPIRIT

never confuses terms. When we examine the Word of God in connection with these words we find that the Holy Spirit never confuses terms, but makes a great distinction between *sheol* and the grave.

One example here will show how man robs the Divine Author of intelligent expression by rendering *sheol* as "grave." In Genesis xxxvii. 35 Jacob is quoted as saying, "I will go down into the *grave* unto my son." What a foolish statement, when we know that Jacob believed his son had been torn and devoured by an evil beast (v. 33), and therefore could not possibly be in the grave! But the Divine Author did not make this mistake, for the word rendered "grave" is *sheol* in the Hebrew, and Jacob well knew that if his son had been devoured by an evil beast his soul would be in *sheol*, and when he, Jacob, would die, he would also go to *sheol* where his son

was. Therefore the Divine Author had Jacob to say, "I will go down into *Sheol* unto my son."

When the Divine Author speaks of the souls of the departed, *sheol* is always used, but when He speaks of the body of the departed, He uses *qeber*, the word for "grave," in the Hebrew, and *mnay-mah* or *mnay-mi-on* in the Greek, which means "grave," tomb, or burying-place. *Qeber* appears sixty-four times in the Old Testament, and is translated "grave" thirty-four times, "sepulchre" twenty-six, and "burying place" four times.

Now when we use these words as interchangeable terms, we break

## THE HARMONY OF THE WORD

of God and support the soul-sleeping theory, which contends that hell and the grave are the same place, and that body and soul go there together.

Let us see how exact the Holy Spirit is in using the words *sheol* and *qeber*.

*Sheol*, in all seventy-six times, is never in the plural. *Qeber*, used sixty-four times, is in the plural twenty-nine.

*Sheol* is never located on the face of the earth.

*Qeber* is located on the face of the earth thirty-two times.

Scripture never speaks of an individual *Sheol*.

We read of an individual's *qeber* forty-four times.

We never read of the body being put into *Sheol*.

The body is put into *qeber* thirty-three times by man.

We never read of man digging or making a *sheol*.

We read of man digging or making a *qeber* six times.

We never read of man touching *Sheol*.

We read of man touching *qeber* five times.

Surely there is distinction here which should not be taken lightly!

Further if we examine the language used in connection with *Sheol* and *qeber*, we find that

## SHEOL NEVER MEANS THE GRAVE.

In II. Chronicles xvi. 14, *qeber* is used. It is in the plural, the body is put into it by man, and it is located in the city of David. It was Asa's. He made it and of course touched it.

In Genesis i. 5, Jacob speaks of his own *qeber* which he had digged in Canaan. How foolish this would sound if we would render *qeber* "hell" (*Sheol*). Jacob never owned or digged a hell (*Sheol*) nor is hell (*Sheol*) located in Canaan.

But if we can translate *Sheol* "grave," we can just as well translate *qeber* "hell," for if they mean the same place then there is no difference.

We now submit a few texts where *sheol* is used, and which alone should be sufficient answer to the soul-damning heresy of soul-sleep.

In Luke xvi. 19-31 we read of a conversation being carried on between Abraham, whose body had been buried in the cave of Machpelah, and the rich man



whose body had been buried several hundred years later (seeing he had Moses and the prophets). Our Lord gives us this account Himself, and in other Scriptures He makes it clear that He is not speaking of dead men but living (Mark xii. 26, 27), although their bodies had long since corrupted in the grave.

In Isaiah xiv. 9, 10 we also read of conversation in Sheol where the inhabitants are stirred up to meet the king of Babylon. In this passage it is the lost spirits in Sheol who are speaking, and they taunt him with becoming weak as themselves. In verses 18-20 they boast that while their bodies repose in the grave (*qeber*), he has not that honour. There is evident distinction made here between soul and body. The bodies are in *qeber*, but the souls and spirits are in Sheol, alive and conscious.

#### ANOTHER CONVERSATION

is in Ezekiel xxxii. 21, and as we notice the different nations there (Sheol) in verses 22, 24, 26, 29, 30, it is impossible to suppose that this took place in the grave. All these distant nations were not together in the grave.

The Scriptures also speak of the soul in connection with Sheol (Psa. xlix. 15; lxxxix. 48; lxxxvi. 13; xvi. 10; Prov. xxiii. 14), but the soul is never linked with the grave. The soul of our Lord was in Sheol (Psalm xvi. 10 with Acts ii. 31) while His body was in the sepulchre (*qeber*), for that is the word used, in Isaiah liii. 9.

If, as believers in soul-sleep assert, the body and soul die and go together to the grave, is it not remarkable that the word *nephesh*, translated soul, life, in the 700 times it is used in the Old Testament, never speaks of the soul going to the grave (*qeber*)? But we have abundant proof that the soul and spirit go to Sheol at the death of the body.

#### FIRE IN SHEOL.

We also read of fire in Sheol (Deut. xxxii. 22; Song of Sol. viii. 6; Luke xvi. 22-24). This language is never used in connection with *qeber*, the grave.

In Jude 6, 7, we read of those who are suffering the punishment of eternal fire. Peter tells us that these angels that sinned are in Tartarus, the lowest abyss of Hades (II. Peter ii. 4), and we infer from this passage in Jude, that the Sodomites are in the same place.

Some two thousand years before Jude wrote, the Sodomites were burned up root and branch (as to their bodies), and now Jude writes in the present tense, that they are suffering in eternal fire. And our Lord speaks of a time, still future, when they will be brought into the judgment (Matt. xi. 24). This does not look like soul-sleep! See also Matthew xiii. 30, 40-42, 47-50; xxv. 41, 46. Here we read of the wailing and gnashing of teeth as the wicked are gathered and cast into the furnace of fire, and everlasting punishment.

In the parable of the tares, it is the Devil who is getting his own children into the kingdom, but in the parable of the net it is doubtless the professed servants of the Lord who are making professors out of those who never were born again. And this is

contended for in this way as being the proper and scriptural thing to do by some from whom better things might be expected!

But the point we wish to make here is that we have looked at several passages of Scripture, all more or less matter-of-fact statements, asserting the fact of fire in Sheol.

#### DEATH AND SHEOL LINKED.

It may be well to note that death and Sheol are linked together thirty-three times in the Scriptures. This is important, as it makes distinction between the outward and the inward man (II. Cor. iv. 16).

As David by the Spirit says, "What man is he that liveth and shall not see death, that shall deliver his soul from the power of Sheol?" (or the hand of Sheol, Psalm lxxxix. 48). This refers to physical death when body and soul are separated. Death takes the body, and Sheol, the soul and spirit, or the inward man (see also II. Sam. xxii. 6; Psalm vi. 5; xviii. 5; lv. 15; Isaiah xxviii. 15, 18).

We also read of the sorrows and pains of Sheol (II. Sam. xxii. 6; Psalm cxvi. 3). All such statements, if given in connection with the grave, would be without force or meaning.

Furthermore, if we allow that soul and body go to the same place, the grave, what are we going to do with the teaching that we are absent from the body and present with the Lord (II. Cor. v. 8)? And if soul and spirit are in the grave with the body, how is God going to bring them with Him when He comes to raise the body (I. Thess. iv. 14-16)?

The Word of God cannot be made to harmonise with such teaching. Scripture teaches that the souls and spirits of both saved and lost went to Sheol before the resurrection of our Lord (Luke xvi. 22-25), and the lost were in torment while

#### THE SAVED WERE COMFORTED.

The two compartments of Sheol are clearly seen (Luke xvi. 26, with Psalm lxxxvi. 13).

The reason the Old Testament saints went to Sheol was because their sins were not yet put away (Heb. x. 1-4). But the blood of Christ did put away sin (Heb. ix. 26), and the spirits of these just men now made perfect (Heb. xii. 23) could enter into the very presence of God. And we see our Lord delivering them (Eph. iv. 8-10; Zech. ix. 11).

Their bodies still remain in the earth (Acts ii. 29; Heb. xi. 39, 40).

At the death and resurrection of Christ we see Paradise, which was the compartment of the saved in Sheol, removed to heaven (II. Cor. xii. 1-4). And now when a saint dies, he is at once absent from the body and present with the Lord, which is far better (II. Cor. v. 8; Phil. i. 23).

The bodies of saints will corrupt in the earth until our Lord comes bringing their souls and spirits with Him, to be reunited with their bodies, which will be raised incorruptible, and the bodies of living saints will be changed in a moment and fashioned like unto His glorious body (I. Thess. iv. 13-18; I. Cor. xv. 51-54; Phil. iii. 20, 21; I. John iii. 2).

**CONDITION OF THE LOST.**

The bodies of the lost will continue to corrupt in the grave, while their souls and spirits are in torment in Sheol, until the judgment of the Great White Throne (John v. 29; Rev. xx. 5, 11-15). Then all the wicked will be raised, judged, and cast into the lake of fire, which is the second death.

Our Lord in describing this speaks of the whole body being cast into hell-fire (Matt. v. 29, 30; Mark ix. 43-48). The Greek word for "hell-fire" here

is *gehenna*, and means the final abode and place of eternal torment.

Their bodies are not raised incorruptible, but are seen still to contain the worm, a part of the mortal body.

Thus our Lord describes the awful penalty of rejecting Him. How shall we escape? (Acts xvi. 31; Hebrews ii. 3).

Let us hold fast to sound doctrine.—*Sel.*

# The End of the Road

LIZZIE DEARMOND.

ELTON M. ROTH.

1. When I come to the end of the long, long road, The shadows will  
 2. Look-ing back o'er the years that were hard and drear, The hand of the  
 3. When I come to the end of the long, long road, And tri- als will

flee a - way, And I'll stand in the glo- ri- ous light of God,  
 will flee a - way.  
 Christ I'll see; While my heart will go forth with a song of praise,  
 the Christ I'll see;  
 all be past, I shall look in the face of my dear- est Friend,  
 will all be past,

**CHORUS.**  
 Where dwelleth e - ter - nal day. . . . } When I come to the end, the  
 Be - cause of His love for me . . . . } When I come to the  
 Safe home in His heav'n at last. . . . }

end of the road, To the land of e - ter - ni - ty, When I  
 To the land of e - ter - ni - ty

*rit.*  
 come to the end of life's long road, The face of my Lord I'll see.

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# Bible Study Helps

## THE POWER OF THE HOLY SPIRIT NEEDED.

"And Elisha said, I pray thee, let a double portion of thy spirit be upon me" (I. Kings ii. 9).

Introduction: The fact that God calls men for His service. Illustration: God called Elisha through Elijah (I. Kings xix. 19-21)

### I. Elisha's Call.

1. Elisha's mantle cast upon him.
  - (a) His response.
  - (b) His request.
  - (c) His sacrifice (all bridges burned).

### II. Elisha's Devotion.

1. Ministers to Elijah (I. Kings xix. 21; II. Kings iv. 11).
2. Visits the school of the prophets with Elijah.
3. Goes all the way with Elijah.
  - (a) Gilgal—starting place, means death to self.
  - (b) Bethel—a place of worship, meeting God.
  - (c) Jericho—a position of worldly advantage, overcome by faith.
  - (d) Jordan—symbolic of separation (Rom. vi. 6).

### III. Elisha's Reward.

1. His prayer answered—he saw the translation.
  2. The gift of power conditioned on the ascension of Christ (Acts i. 8, 9).
  3. The gift of power depending on the descent of the Holy Spirit (Elijah's mantle).
- Conclusion: God has provided for the fullness and power of the Spirit for service, if we follow on to know the Lord.

## THREE GREAT POWERS OF LIFE.

I. Thought. II. Speech. III. Action. We are prone to sin in three ways: We err in thought, in word, and in deed. Christ can redeem, and claim these faculties.

1. He claims our thought. "Consider Him" (Heb. xii. 2). "What think ye of Christ?" (Matt. xxii. 42).
2. He claims our words. "Confess Him." (Mat. x. 32; Rom. x. 9; Phil. ii. 11). "Whom say ye that I am?" (Matt. xvi. 15).
3. He claims our acts. "Crown Him." (John xx. 28). "What shall I do then with Jesus?" (Matt. xxvii. 22).

## STEPS IN MAN'S FALL.

(Genesis iii.).

1. Temptation.
2. Transgression.
3. Tribulation.

# Concise Comments & Interesting Items

**The Economic World Conference**, commenced on June 12th, is a very important gathering. The representatives of sixty-six nations are assembled in London. They will represent about two thousand million people. They are to discuss the business of the world and how to rectify the present serious depression. The Conference is meeting in South Kensington, at the new Geological Museum on Exhibition Road. Its discussions are expected to continue until Christmas. Here is an interesting question: Will the Conference cause men and women to say, "Peace, peace"? Will the discussions and agreements arising cause the world to believe that a new era of world prosperity has been arranged? We shall remember that at the end-time men and women will be crying, "Peace, peace," when there is no peace.

"**Talking to the world**" is the title given to a very interesting item in "The Christian Herald." Faraday House, in Queen Victoria Street, London, has been described as "the switchboard of the world." In the world there are 34,000,000 telephones. From Faraday House it is possible to speak to 32,000,000 of them. The whole world can now be reached by phone with the exception of Japan and China.

**The urgency of prayer** is impressed upon us by the fact that a season of continuous prayer has been arranged from Monday, June 12th, until Friday, June 16th, at the Central Buildings, Westminster. Dr. Harold Morton in sending out the appeal says:

"We seem to see the beginning of the fulfilment of our Lord's words, 'On the earth distress of nations, in perplexity for the roaring of the sea and the billows.' . . . For the first time in mankind's known history we have come face to face with a campaign 'against all that is called God or that is worshipped.' Moreover, the nations of the earth are gathering together to see if by any means human life can be restored to prosperity and assured peace—and in some minds the sinister thought obtrudes that they gather with the enemy in the midst. One great world problem which has got to be settled is the problem of machinery, whether for production or destruction.

All over the Empire problems and dangers call for prayer. In the Homeland the position makes true believers tremble. Sacerdotalism, with ever-increasing boldness, challenges our Protestant faith. Even worse and darker is the fact that inside the Church of God Jesus Christ our Lord is being charged with error and Bible authority is declared to be a

thing that has tottered and gone. . . . It is in the strong belief that about all these things God is saying: 'Yet will I be inquired of,' that we have arranged this Week of Prayer."

**Captain R. M. Stephens** has had practical proof of the fact that the Jews are seeking to return to Palestine. His tourist party fell in with a large crowd of German Jews who were bound for Palestine under a three months' permit. Their main object was to visit Palestine with a view to permanent settlement there when they are allowed to do so.

It is reported that during 1932 the world spent on armaments no less than £880,000,000. A lot of money will be saved during the Millennium!

God's thoughts are not our thoughts, and the quicker we drop ours and take His, the better it will be for us. The way of the world is not the way of Christ. "Then said Jesus unto His disciples, If any man come after Me, let him deny himself, and take up his cross, and follow Me."

## DEATH'S MASTER



"I AM READY TO DIE AT ANY MOMENT!"

**A** CHRISTIAN woman was dying. She was attended by a nurse of another religion, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. R— to-day?" inquired my friend.

"She is very ill, sir," was the reply. The nurse then gave my friend the following details. "Last night she was seized with violent pain and I thought she was dying. I said to her, 'You are dying; shall I send for the clergyman to prepare you for death?'"

"'Oh, no,' she said; 'I want no minister, for I am ready to die at any moment!'"

"'But,' I said, 'are you not afraid to die?'"

"'No, indeed, not a bit,' she replied.

"'Tell me why you are not afraid to die, when you have not been prepared by your clergyman, nor received the rites of your church?' I said.

"'Because,' she replied, joyously, 'I belong to death's Master. I am a poor sinner saved by grace.'"

Dear reader, let me ask you, Do you belong to Christ—death's Master, —or to Satan, who had the power of death? You belong to either one or the other. You are a servant either of Christ or Satan. Be honest now, and answer to God as you read. Blessed be God, there is salvation and deliverance for you now, as you read; and you may be as calm and happy as that dying woman. How? By doing the best you can? No. By praying to God? No. By forming good resolutions? Impossible. By religious duties and exercises. Never. How then? By simply believing in the Lord Jesus Christ, the Son of God, who bore on the cross the judgment due to poor, lost, hell-deserving sinners; in other words, in Him who "was delivered for our offences, and was raised again for our justification." All has been done. Every claim has been met. Only believe, and God says you are free, and no longer a slave of Satan, but a servant of Christ—Satan's Destroyer—Death's Master.

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**BANGOR**, Ireland.—Board-residence, apartments, very central, three minutes to promenade, bathing, assembly hall, and railway station; very moderate terms. Apply Mrs. Gair, Erne House, Grays Hill. B1378

**BETH-RAPHA**, Glossop, Derbyshire.—Re-opening on May 16th Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine Healing and the Baptism of the Holy Spirit are specially invited. Moderate terms. Apply, Superintendent (above address)

**BOGNOR**.—"Holidays are Jolly days" with Mr. & Mrs. Hollyman, own bathing chalet on beach; Christian fellowship, liberal table, personal supervision. "Lion House," Nyetimber; Telephone Pagham 70. Exceptionally low terms offered. B1379

**BOURNEMOUTH** (near).—Homely apartments, bed and breakfast; close to shops and station, trains pass door for assembly and sea; Foursquare fellowship. Seabert, 21, Ashley Road, Branksome. B1386

**BOURNEMOUTH**.—Apartments, clean, comfortably furnished, bathroom, indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea; terms moderate "Vi-Cot," Pokesdown Hill. B1392

**CHRISTCHURCH**, Hants.—The Regal Cafe, lovely grounds, Crusaders catered for, apartments, board-residence, led and breakfast; two minutes assembly, car for hire, forest rides, comfort, moderate charges. Mrs. H. Ellmer, 17, High Street B1320

**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. Open from May to September. Summer Bible School, July 16th—Sept 10th Subject The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

**DEVON**.—The Misses Treadwell & Fardon will be glad to receive a few paying guests, large garden, private hut on shore for picnics, bathing, etc., sunny and bracing "Ryacroft," Seaton. B1376

**EASTBOURNE**.—Board-residence, three minutes sea; terms July, August, September, 40/- adults, children under 14, 20/-; bed and breakfast 21/-; Foursquare. Mrs. D. L Weeks, "Oak Villa," 4, Desmond Road B1388

**FOLKESTONE**.—Comfortable rest and holiday home, facing sea, terms moderate. Mrs. Coombe, "Hebron," 23, Wear Bay Crescent. B1389

**HASTINGS**.—Large, comfortable bed-sitting rooms; bed and breakfast 21/-, home comfort, Christian fellowship; five minutes sea and assembly. Mrs Adams, 16, Braybrooke Terrace. B1393

**HASTINGS**.—Comfortable apartments, or board-residence; terms moderate; quietly situated. Mrs Eales, 13, Athelstan Road B1383

**HERNE BAY**.—Comfortable apartments, clean; cooking and attendance, quietly situated; bed and breakfast 25/- per week, or board-residence. Mrs. Turner, 3, Park Road B1384

**HOVE**.—Board-residence, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts, near sea; with or without board Mr Andrews, "Malmains," 37, Marmion Road B1331

**HOVE**.—Board-residence; quiet, comfortable and homely, few minutes sea 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove. Sussex B1313

**HOVE**, Sussex.—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops, moderate charges Mrs. Baker, 247, Portland Road B1314

**HOVE**.—Board-residence, own catering if preferred; home comforts, central position on the sea front, between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St Catherine's Terrace, Kingsway. B1366

**ISLE OF WIGHT**, Shanklin.—Recommended by Elim pastors and workers Mrs E Burrows "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1306

**LONDON**.—Superior accommodation, select district, near buses and tubes. bed and breakfast from 4/-; recommended by eminent pastors Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B1310

**LONDON**, 39, Holland Park Avenue, W.11. Lady thoroughly recommends most comfortable, quiet bed-sitting room with lounge; most excellent food and attention; ten minutes West End; close to Kensington Temple; Park 7858 B1375

**MARGATE**.—Board-residence, adjoining Promenade; bathing from house; terms May 30/-, June 35/-, July and August 40/-, September 35/- per week, recommended (stamp) Mrs. Green, Denmark House, 67, Rancorn Road B1330

**NORTH CORNWALL**.—Comfortable farm-house, homely, 14 miles from bus route of the North Cornwall coast; Foursquare preferred; 30/- weekly. Mrs. E. W. Hooper, "Blagdon," Jacobstow, Nr. Bude. B1371

**SCARBOROUGH**.—Ideal place for holiday; glorious combination of sea, country, and moorland, fellowship at Elim Church; special terms for 4 or more Crusaders; board optional Apply Mrs. Tetchner, 3, Murray Street. B1357

**SHANKLIN**.—Thornbury Boarding House quiet and restful; standing in large garden; ideal position, two minutes from lift, cliffs, Keats Green, and Chine; recommended by Christian workers Aop y Miss E Fyfe Telephone 230. B1485

**SEND** your holiday at Leigh-on-Sea; comfortable apartments, quiet, restful, Christian home; bed and breakfast 17/6, or board-residence, special terms parties Mrs. Cutmore, 17, St. Clement's Drive. B1355

**SWANSEA**.—Board-residence or holiday apartments, near the sea and parks; convenient to assembly, homely, Foursquare, moderate terms. Mrs. W. Protheroe, 8, Bryn Road. B1391

**WESTCLIFF**, Southend-on-Sea.—Comfortable apartments, or bed and breakfast, 20/- per week, or 15/- two sharing, full board on Sunday 2/6. Foursquare Mrs Green, 213, North Road B1373

**WESTCLIFF-ON-SEA**.—Comfortable, homely board-residence, from 2 gns. weekly, bed and breakfast from 3/6 per night, select neighbourhood, near sea and station. Mrs. E. Daniell, "Hazelmere," 33, Cranley Road. B1345

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**BOGNOR**.—Furnished house to let, June—September, four bed rooms, reception, kitchen, bathroom, small garden; near sea, shops; Christians desired, terms from 3 guineas. Fullest particulars.—Tilleray, "Epworth," 32, Kentwellworth Road. B1387

**CHRISTIAN** Lady offers half-house, unfurnished, four first-floor rooms, Japanese, gold, bijou, and kitchenette. Water, sink, range, electric, re-decorated. Two or three adults. Stella, 13, Dumont Road, Stoke Newington B1380

**HERNE BAY**.—To let, fully furnished sunshine flat (self-contained), consisting of one double bedroom and two single ones, dining-room, kitchen, etc., facing sea, near shops; terms moderate. Miss E. Ball, St. Valery, Marine Parade B1381

## SITUATION VACANT.

**LADY** living alone, would like another to join; comfortable home, downland surroundings; must be homely, middle aged, fond of outdoor life; Christian fellowship desired, near bus for Brighton Tabernacle Box 275, "Elim Evangel" Office B1382

## MISCELLANEOUS.

**DOUBLE ENGAGEMENT**.—Mr. & Mrs. A. J. Wood, 10, Burnt Ash Hill, Lee, would like their friends to know of the engagement of their daughter, Muriel, to Mr. E. T. Shepherd, and of their son, Cecil, to Miss Ida Green, all of Burnt Ash Hill Assembly B1390

## PROFESSIONAL.

**OLD COLWYN**, North Wales.—DELIGHTFUL FOR HOLIDAYS: For furnished houses, apartments, or houses for sale, write E Wynne Jones, House & Estate Agent, 2, Station Road, OLD COLWYN; mention "Elim Evangel" B1369

## MARRIAGES.

**DICKSEN**, BEATTIE.—On June 7th, at Kensington Temple, by Pastor W. L. Kemp; Robert Knox Dickson to Margaret Beattie.

**ROWE**, MONK.—On June 3rd, at Elim Tabernacle, Portsmouth, by Pastor W. Field; Maurice George William Rowe to Miriam Elizabeth Monk; both Elim Crusaders

**SAVAGE**, HATCHER.—On June 7th, at Elim Tabernacle, Springbourne, Bournemouth, by Pastor J. T. Bradley, Harold Leslie Randolph Savage to Freda Gwendoline Hatcher.

**WALKER**, KENDALL.—On June 5th, at Elim Hall, Grimsby, by Pastor J. Kelly; Philip John Walker to Edna May Kendall; both Elim Crusaders

## WITH CHRIST.

**FARROW**.—On May 21st, Mildred Jane Farrow, age 63, member of Westcliff assembly Funeral conducted by Pastor George Kingston

**WILLS**.—On May 21st, Percy Walter Wills, of Bournemouth, age 23 years. Funeral conducted by Pastor J. T. Bradley.

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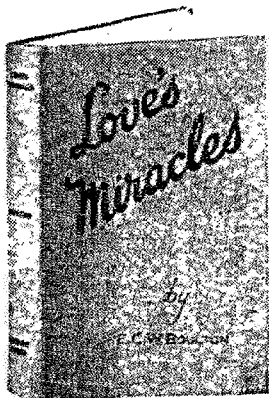
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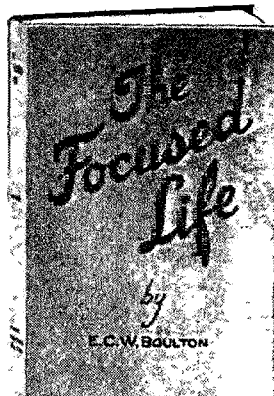
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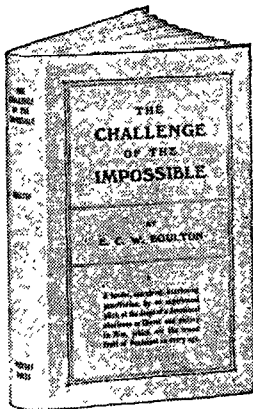
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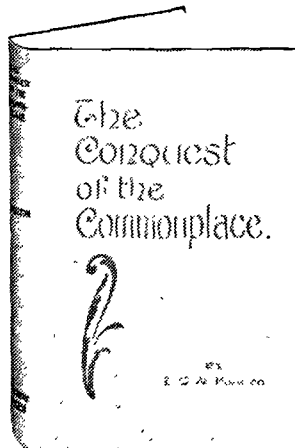


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