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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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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. XV., No. 28

JULY 13, 1934

Twopence

SAVIOUR

LATE NEWS.

Switzerland Gripped by Holy Ghost Revival

At the time of writing, the Swiss Campaigns are over and the Principal and Party are back again in this country after a most wonderful time of blessing. The testimony of all is that Switzerland is in the grip of a mighty Holy Ghost revival.

Beginning at Bienne, then moving on to Geneva, then on for brief visits to Berne, Basel and Zurich, the power of God swept over the congregations in every place until at the close of the last meeting over five thousand had decided for Christ and hundreds had been divinely healed by the Master's touch. The response to the appeal for decisions was overwhelming, as many as seven hundred and fifty deciding for Christ in one day.

The next issue of the "Evangel" will be a Special Swiss Number containing photographs of the campaigns and specially written reports of the meetings.

COMING KING

"I will come again."

John XIV. 3.



BAPTISER

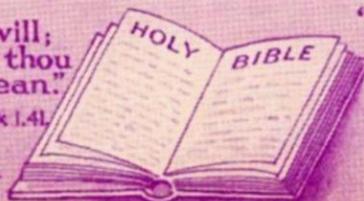
HEALER

"I am come that they might have life."

John X. 10.



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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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

Vol. XV. July 13, 1934 No. 28

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ELIM SUMMER HOLIDAY HOMES

ABERDEEN. 7, Queen's Gardens. Now open. Apply to Miss Wylie. Pastor P. N. Corry, Dean of the Elim Bible College, will hold a Bible School July 13—25.

ELIM CAMP, Waterhall Valley, Patcham, Near Brighton. All welcome June and July. Apply Mr. and Mrs. Vanstone. Boys' Camp July 28—Aug. 11. Girls' Camp Aug. 11—25.

EASTBOURNE. Aug. 3—Sept. 7. Mrs. Webster and Miss Ryde. Splendid house, near sea and Downs.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors. Within easy access of places of interest.

GLOSSOP. "Beth Rapha." Near Derbyshire dales and Yorkshire moors. Now open. Mrs. Titterton last week in July and during August. Applications to Mrs. Frederick.

HOVE. July 27—Aug. 31. Miss Volckman and Miss Ching. Fine house on sea front. Pastor J. Smith will be in residence and will give Bible readings.

SCARBOROUGH. The Queen of English watering places. Aug. 3—Sept. 14. Mrs. Saxon Walshaw and "Granny."

At these homes our Lord will come as Boaz of old and let fall "handfuls on purpose" for the hungry and tired. There will be all kinds of happy recreations, picnics and games.

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

For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4.

GREAT DAY AT THE Crystal Palace

AUGUST 18th

See Editorial page for particulars

Principal GEORGE JEFFREYS and his Revival Party at BANGOR, Co. Down

Elim Tabernacle, Southwell Road (recently enlarged). Thursday, July 12 to Thursday, July 26. Each week-night (except Saturday) at 8 o'clock. Sundays at 11.30, 3.30, and 7. Thursdays at 3.30.

August Conventions

BRIGHTON. Aug. 6. The Dome. Annual August Convention. 3 and 6.30. Speakers: Principal George Jeffreys and Revival Party.

GRIMSBY. Elim Hall, Tunnard Street. Particulars will follow.

HULL. City Temple, Hesse Road, corner of Madeley Road. Speakers include: Pastor E. C. W. Boulton.

LONDON. East Ham. Aug. 5, 6. Elim Tabernacle, Central Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include: Pastor W. J. Hilliard.

LONDON, Kensington. Aug. 5, 6. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include: Pastor W. J. Hilliard, and Mr. James F. Welsh, M.B.E., R.N.

MERTHYR. Aug. 4—7. Jerusalem Chapel, Court Street. Speakers include Pastor G. Saunders.

PLYMOUTH. Aug. 5—9. Elim Tabernacle, Rendle Street. Speakers include: Pastor W. G. Channon.

ROMSEY, Hants. Latimer Hall, Latimer Street. Particulars will follow.

SOUTHEND. Christian Tabernacle, Seaview Road (off Southchurch Avenue). Bank Holiday, August 6th at 3 and 7 p.m. Special speakers.

Foursquare Gospel Testimony

If you stand for the Bible from cover to cover, you are invited to join the Foursquare Gospel Testimony, and thus help to raise a standard in our land against higher critics, modernists, and all who seek to destroy the Word of God. Subscription, 1/6 per annum.

Full particulars from the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S.W.4.



BRIGHTON. July 15. Elim Tabernacle, Union Street. 11 and 6.30. Speaker: Pastor E. C. W. Boulton.

CATERHAM. Commencing June 17. Tent pitched in Park Road (off High Street). Revival and Healing Campaign by Pastor W. E. Smith.

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally each Saturday during July, 7.30 p.m. Conducted by Pastor W. G. Channon. Subject: "Prominent Characters in the Acts of the Apostles."

ELIM WOODLANDS. Open to visitors every Saturday afternoon. Tickets 1/-, obtainable from Elim Churches or at the door of the Woodlands.

PUTNEY. Every Monday. Evening Institute, Hotham Road. Foursquare Gospel services, 7.30 p.m. Pastor E. Dainton.

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. XV., No. 28

JULY 13, 1934

Fridays, Twopence

Foursquare Fires Spreading in Switzerland

Salvation and Healing Everywhere

By Pastor ROBERT TWEED

FAREWELL BIENNE! As we bade adieu to this place which has been the centre of the great Foursquare Gospel awakening, our hearts are somewhat sad at parting with our dear brothers and sisters in Christ whom we have learned to love. When we waved goodbye to those who had come to the station to see us off, tears were in many eyes, and one could not but think of the day when the Master will come to make up His jewels, for on that day we shall all be united never to part again. What a day it will be when the saints from every clime shall meet! Many will thank God on that day that Principal Jeffreys and his Revival Party ever visited Bienne. Taking a backward look at the things which I have witnessed during the last few weeks, I feel constrained to draw a comparison between the revival of religion which took place in the days of Hezekiah the King of Israel, and the one which has just taken place at Bienne. To an eye-witness many of the features which characterised the revival of Hezekiah in II Chronicles xxix, have been prominent in every place in Switzerland where the revival fires have broken out. In the days of Hezekiah there was a great need for a religious awakening. Such has been the case in Switzerland. The fallow ground needed to be ploughed up. A resident of the place said, "No Moody, Torrey, or Alexander has ever visited Bienne." A modern Hezekiah had to be raised who would fearlessly declare the whole council of God, and for this purpose Principal Jeffreys has been mightily used. In the early days of the Elim work many said it would burn out, but praise God such is not the case. God is pouring oil on

THE ELIM FIRES

and they are spreading all the more despite the efforts of man at the beginning to hinder their progress. In every religious awakening the people of God have been stirred to the depths of their being. Ministers of the gospel have been quickened to a more intense desire for spiritual things. Such has been the case here in Switzerland. At our last breaking of bread service in the great open air music hall, the Prin-

cipal laid hands on ministers from all parts of the country in order that they might be endued with power to carry on the work. This was a breaking of bread service which I shall never forget, there were twenty-seven nationalities represented, and as we joined hands the Principal spoke of the fact that we were "all one in Christ," class and racial distinctions were eliminated—Christ alone was seen. Big men stood there with the tears running down their cheeks, melted by the love of Christ. Never before have I realised to such an extent the magnetic power of that love. There we were drawn together into one great brotherhood, made possible by the blood-covenant of Christ's unspeakable love and which can never be broken. Another thing which characterised the revival of Hezekiah, was the opening of the closed doors. Under the hammer of the Word of God in the hand of His servant night after night, the bulwarks of unorthodox doctrines came crashing to the ground. The door of Justification was thrown wide open and

NEARLY THREE THOUSAND

precious souls signified their willingness to accept Christ as their Saviour. Another door thrown open for the burdened and oppressed was that of Divine Healing. Many who never knew that Christ could heal the mortal body, were led to trust in Him, and many testimonies to His healing power were given. Space will only allow the mention of two. One man who had been a cripple stepped out in front of the rostrum and told the people what great things God had done for him. I do not know what he said as I did not understand the language, but whatever it was it brought a great part of the vast congregation to their feet with acclamations of praise to the Great Physician. Another dear old woman who had suffered from paralysis in her left arm raised it above her head in the meeting, giving thanks to the Lord. I saw her a day or two later busy knitting. She was so delighted at being able to use her arm and hand that she held up the garment for myself and another minister who was with me to see what the Lord had done for her. Her face was beaming all

over with joy as she tried to talk to us, and no wonder, for the wonder-working Jesus had touched her. Thank God the door of Pentecost was also opened, and in the waiting meetings quite a number were baptised in the Holy Ghost. The power of God fell upon many in the public meetings as in Acts x 44, and they received the baptism in the Holy Spirit in the same old-fashioned way. The opening of the door of Christ's Second Advent set men and women thinking as never before regarding the

UNCERTAINTY OF THE FUTURE.

As the Principal in his masterful and dramatic way of handling the Sword of the Spirit depicted the translation of the saints, and the Battle of Armageddon, one could not help but feel that the end of the gospel age is imminent. The clash of armaments could be heard above the sonorous voice of the statesman in Peace Conferences vainly crying for peace. The tramp of armies making for the Valley of Megiddon was visualised in such a way that one could almost hear them on their onward march. Another remarkable feature of Hezekiah's revival was that it was accompanied with great joy and gladness. The joy awakened by true revival is inexplicable. In Bienne and in other places in Switzerland, the vaults of heaven have been ringing with the praises, and songs of angels through sinners repenting and turning to the Lord. It is said in the time of Hezekiah that "the song of the Lord began." It is a treat to hear both young and old singing the praises of the Lamb in this glorious Foursquare Movement. Even in the woods the songs of Zion can be heard. Sweet strains of music fill the corridors and rooms of the hotel where we are staying. Many of the maids had been to the meetings and decided for Christ, so there were songs in the kitchen. Two of the hotel proprietor's sons gave their hearts to Christ, and joined with the others in singing, "*O, welch Glück, da zu sem fur*

Jesus" ("I am glad I belong to Jesus"). Gratitude to God was not only manifested in song. The prayers and praises which preceded the ministry of the Word bore testimony to the fact that the people had

FULLY COMPREHENDED THE MESSAGE

which Principal Jeffreys had proclaimed to them. Thank God for the Foursquare Gospel message. It is gripping the multitudes, and the multitudes are gripping it. How it melts my heart when I think of the way in which God has led on the work from the little hall in Hunter Street, Belfast, until the largest buildings throughout the land have been packed to their utmost capacity, and precious souls have been extricated from the meshes of the enemy's net and made truly happy. My prayer is that God will keep His hand on this great movement and upon its leader, and that the outbreak of revival in Switzerland will be but an introduction to the establishing of Elim Foursquare Gospel Churches in all parts of the world. May every wholehearted Foursquare Gospeller join with us in prayer that this may come to pass.

~ ~ ~

Groanings which cannot be uttered are often prayers which cannot be refused

~ ~ ~

Some people are flushed with victory when they should be blushed with shame

~ ~ ~

Some people are never satisfied until they can find something that makes them dissatisfied with others

~ ~ ~

When a man has not faith in others it is quite evident that others have but little faith in him

"Behold He Cometh"

By Dr. A. J. GORDON (Thynne and Co.)

A MOST illuminating volume on a subject of vital importance to all believers, containing a timely message for these threatening days. Packed with convincing argument. A book that provokes thought, and tends to give tone to Christian experience. The author's name alone is sufficient guarantee of sound, scriptural, scholarly exposition. The reader will find no flights of fanciful exegesis such as some exponents of this truth indulge in. There is no attempt at doctrinal jugglery, but a frank examination of the subject from every angle. It breathes the spirit of conviction and consecration, at the same time giving a fearless challenge to the Christian Church of to-day, supplying another clarion call to prepare for the imminent advent of the long-promised Bridegroom. Written in noble style, with thought clothed in the choicest yet simplest language, it should appeal strongly to the Christian literator.

One revealing sentence in the very first chapter shows clearly the value which Dr. Gordon sets upon

(Reviewed by Pastor E. C. W. Boulton)

this much discussed and much misunderstood theme. He says, "The second coming of Christ is the crowning event of redemption."

Its graphic exposure of the Papal system makes it well worth perusal. Whilst all readers may not be in entire agreement with the writer's prophetic perspective and programme, yet it cannot fail to enthuse and inspire all who love and look for the appearing of the Lord.

It is evident that the writer is no professional controversialist, yet the whole book exhales a bracing dogmatism upon things of paramount importance. At the same time there is an admirable restraint upon certain debatable points of interpretation. We heartily commend the volume to our readers as calculated to promote a serious and sane attitude towards a truth which has suffered most at the hands of its friends.

Obtainable from the Elim Publishing Company, Ltd., Park Crescent, Clapham Park, London, S W 4, price 3/6 (by post 3/10)

“Lord, Teach us to Pray”

The prayer meeting has been well called the “pulse” of the Lord’s work. Find out what life there is in the prayer meeting, and you will have a wonderfully correct idea of what life there is among the saints in that quarter. If we want to know whereabouts we are

as a company of Christians, all that is needed is to ask the question, “Is the prayer meeting flourishing?” The prayer meeting, we know, is not “popular.” It never has been popular, and never will be, simply because there is so little about it to attract worldly-minded

believers. You will get saints to go almost anywhere, except to the prayer meeting. The great difficulty seems now to be to get believers to pray. If you are one given to secret prayer you will have all the greater desire to meet with your brethren for collective prayer. —W Shaw

Bible Study Helps

THE LAMB OF GOD

(John 1:29).

Introduced through context and John’s knowledge of Jesus as Saviour

- I. An awful Fact** (the sin of the world)
- 1 Its entry
 - 2 Its increase
 - 3 Its result

- II. A Wonderful Saviour** (the Lamb of God)
- 1 Typified in the Passover (Exod xii)
 - 2 Prophesied in Isaiah (Isaiah liii)
 - 3 Personified in Jesus—text, and the Cross

- III. A Glorious Relationship** (Lamb to sin). (He taketh it away)
- 1 According to the Word—abundant testimony
 - 2 According to reason—beyond explanation
 - 3 According to experience—many witnesses

IV. A Great Responsibility

- 1 Behold
- 2 Believe
- 3 Be saved

—C L N

THE BLESSING OF THE LORD MAKETH RICH

(Proverbs x. 22).

How to get the blessing

- I. By Trusting in the Lord** (Psa cxv 9-18)
- 1 O Israel, trust (v 9)
 - 2 O house of Aaron, trust (v 10)
 - 3 Ye that fear the Lord, trust (v 11)

- II Then, He Will Bless Us** (vv 12-14)

- III Then, We Are Blessed** (v 15)
- (See Num xxii 6, xxiii 19-23, Eph i 3)
- 1 By the Creator of all things (v 15)
 - 2 By the Possessor of all things (v 16)

- IV Then, We Will Bless the Lord** (v 18)
- The living dead (Eph ii 1, I Tim v 6), and the dead dead, praise not the Lord (v 17) —E J D

DEVOUT MOTHERS OF THE BIBLE.

- Sarah (Genesis xvi 6)
 Hannah (I Samuel i 22)
 Elizabeth (Luke i 41)
 Mary (Luke i 46)
 Eunice (II Timothy i 5)
 Abi (II Kings xviii 2)

Come Rolling In

FRANK TRUNDLER
Allegro con moto

ERNEST P GRAHAME.

SYM *f* *Maestoso*

VOICE *mf*

- 1 The sea of grace is rolling in, Re- viv-al sea soul sav-ing sea, Come,
- 2 The sea of love is roll-ing in, Soul melting sea, soul blending sea, Qui-
- 3 The sea of pow-er is roll-ing in, Tri-umphant pow-er the Spirit's pow-er, Come,
- 4 The sea of glo-ry rolls a-long, The shin-ing sea, trans-forming sea. Soon

PIANO *mf* *Marchato*

cleanse my soul from ev-ry sin, And make me pure and clean with in. Come
 sel-fish pools of sect and pride Will soon be lost in this great de- Come
 fill me with Thy Pen- te cost, En-a-bling me to win the lost. Come
 on some tide of love and grace We shall see Je-sus face to face, Come

roll - - - ing in. Come roll-ing in, come roll-ing in, Re-

Colla voce *mf* *Legato* *accel* *tempo*

Come Rolling In—continued

viv - al sea, re - viv - ing me, Come roll - - - - ing in, come

roll - - - ing in

1st time 2nd time D.C. to Sym

Full tone

Copyright

Bible Study Helps

THE GOSPEL STORY AS SEEN IN THE SEVEN PICTURES OF CHRIST

- 1 A living Jesus (in the Gospels)
- 2 A crucified Jesus (in the Gospels on the Cross)
- 3 A buried Jesus (in the Gospels in the tomb)
- 4 A risen Christ (our hope of eternal life—Rom iv 25)
- 5 An ascended Christ (our Head in heaven—Eph i 20-22)
- 6 A seated Christ (our High Priest—Heb x 12)
- 7 A coming Christ (our hope of glory—Tit ii 11-13)—M S M

CHRIST HIMSELF

- 1 Gave Himself for our sins (Gal ii 20)
- 2 Made Himself of no reputation (Phil ii 7)
- 3 He loved us and gave Himself for us (Gal ii 20)
- 4 Put away sin by the sacrifice of Himself (Heb ix 26)
- 5 Expounded the Scriptures concerning Himself (Luke xxiv 27-44)
- 6 Gave Himself a ransom for all (I Tim ii 6)
- 7 The Lord Himself shall descend from heaven with a shout (I Thess iv 16)—S S A

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

VI. "The Stones . . . Cry Out"

Part III—Abraham, his Life and Times

THE subject of this chapter is Abraham, or Abram as he was at first called, and we shall find much, among the records of the past, that will throw light upon his life and times. Dominating the town of Ur, which was his early home, must have stood the ziggurat, of which we read in the last chapter, and Abraham must often have climbed its grand stairways and gazed from its topmost stage upon the cultivated and beautiful plain stretched out below him. The houses which he would see built around the tower base were not unlike any modern eastern house, and from recent excavations it has been shown that Ur was no mean city.

It will be interesting to listen again to Mr Woolley as he describes the houses of Abraham's day. He says

"It was one of the oldest parts of the city, where for many hundreds of years houses had been built and fallen in decay, only to pile up a platform for fresh building, so that by 2000 B C it was a hill rising high above the plain. Now the slopes were cut into terraces and the houses of the time of Abraham stood on varying levels stepped down from the mound's summit to flat ground below. When they were destroyed, the uppermost might suffer severely, but those on the lower terraces were deeply

buried by the rubbish fallen from above and many were so well preserved that it was easy to picture them as having been deserted but yesterday instead of thirty-eight centuries ago.

IN ABRAHAM'S TIME

men lived in houses built with walls of burnt brick below, rising in mud brick above, plaster and white-wash hiding the change in material, two storeys high, and containing as many as thirteen or fourteen rooms round a central paved court which supplied light and air to the house. The streets were narrow, winding and unpaved, with on either side blank walls unbroken by any windows, streets such as one sees in any modern native town, impossible for wheeled traffic. Against one house a mounting-block showed that donkeys would be used for riding or for freight and the corners of the narrow lanes were carefully rounded off to prevent injury to goods or riders.

"Through the front door of a house one passed into a tiny lobby with a drain in its floor where the visitor might wash his hands or feet and from that into the central court. On one side rose the brick stairs leading to the upper floor and behind the stairs was a lavatory with its terra-cotta drain, then came the kitchen, distinguished by its fireplace and the stone grinders left on the ground. Though the walls stood in some places as much as ten feet high, there was no sign of ceiling-beams, so the ground floor

rooms must have been lofty, a great advantage in this hot climate . . . In the middle of each courtyard there was a drain to carry off water. . . . Occasionally we unearthed in the house ruins, some of the small clay figures . . . representing gods and their worshippers . . . They have a further interest in that they are the Teraphim,

THE HOUSEHOLD IMAGES

which Rachel stole from her father and Jacob buried under an oak in Shechem."* From this it will be seen that Abraham must have lived quite comfortably while in Ur, he was indeed a citizen of no mean city!

There is an interesting legend, given in the Talmud, concerning the birth of Abraham. It is said that on the night in which he was born, his father Terah was entertaining certain counsellors and astrologers of the king Nimrod. As these were leaving his door they observed one star which swallowed up four others in each quarter of the heavens and from this they inferred that a child had that night been born who should rule over all the world. They resolved to counsel Nimrod that he should seek out the child, pay to its parents any recompense they asked and immediately slay it. Terah ridiculed this proposal, saying that it was like offering a mule a whole houseful of barley if it would first allow you to cut off its head. Hereupon the counsellors guessed his secret, and it was only by hiding the child and declaring that it was dead that Terah could save his son.

When Abraham grew up, so continues this legend, he became curious to know which was the supreme god of the many idols Terah had and when the largest was pointed out to him he wished to offer sacrifice to it. When the idol made no motion to consume the cake of finest flour which he had baked for it, Abraham was persuaded that these gods were false and in his father's absence he set fire to them. On Terah's return he angrily asked who had

BURNED THE IMAGES.

Abraham said that the largest idol had burned the others but Terah replied this was impossible as an inanimate thing could not do this. So he discovered his own folly in worshipping false gods and was rebuked by his son. Whether these legends are true or not, they give us a sidelight on the days in which Abraham lived.

Later Terah, according to Josephus because he hated Chaldea after his son Haran had died there, together with his family left Ur for Haran which lay to the far north-west of Ur. Haran was like an outpost of the empire and its temple was dedicated to the same deity as was that of Ur, namely to Nannar, the Moon-god. Terah would therefore find himself more at home there than in any other city in the world. Josephus also states that Abraham had to leave Ur on account of the persecution which his reproof of its idolatry had aroused, from Acts vi. 3 we know, however, that God appeared to him while still in Ur and called him to leave that idolatrous city. After the death of his father Terah, Abraham received another call from God to go forth into the land of Canaan but even here he was not beyond the influence of

Babylonia for in his day its rulers claimed also to be the rulers of Canaan (Gen. xiv 4, 5). It was not therefore to a strange and unexplored country that Abraham had migrated, the land of his adoption would be full of Babylonian traders and probably officials as well, while from time to time he must have heard around him the language of his birthplace. Thus was he able to take part in the

SOCIAL LIFE OF CANAAN

and indeed he was not unlike an Englishman of today who emigrates to a British colony, for in Canaan he was still in touch with the civilisation of Babylonia.

An interesting discovery of Mr. Pinches some few years ago was that of the name of Ab-ramu, or Abram, found in Babylonian contract-tablets of the age of Khammurabi (or Amraphel), king of Shinar (Gen. xiv 1). The names of Ya'qub-ilu, or Jacob-el, and Yasup-ilu, or Joseph-el, have also been found, the "el" termination being the Hebrew for God. We can see, therefore, that the names of the Patriarchs were definitely in use amongst the population living in Babylonia in the time of Abraham.

Called to a migratory condition of life Abraham, while in Canaan, dwelled in a tent as we can see from Genesis xiii 18, and it will prove helpful if we glance for a moment at these Eastern "houses of hair." At first it is probable that tents were made from the skins of animals and a trace of this earlier custom is seen in the covering of the Tabernacle in the wilderness with rams' skins dyed red. Later, however, tents were made out of a strong coarse sack-cloth of woven goats' hair, naturally black or of camels' hair dyed all black or striped. We remember that the Bride, in the Song of Solomon, says that she is "black, but comely . . . as the tents of Kedar" (chap. 1:5). This tent cloth is quite waterproof and possesses the property of

ABSORBING THE SUN'S RAYS

to a remarkable extent. However, the patriarchs chose, where possible, the shade of the trees and we know that Abraham pitched his tent under the tree at Mamre (Gen. xviii 4). In shape, these tents were mostly oblong, supported by a number of poles or "pillars" and divided into two compartments. The smaller of these was closely curtained off all round and was reserved for the women members of the family, the main part, or men's section, was always open down one side and was used for the reception of visitors. It was usually furnished, amongst the well-to-do, with carpets, cushions and the camels' huge and heavily upholstered pack saddles, lying on the ground doing service as seats. It was upon one of these that Rachel naturally sat, when seeking to hide the household gods she had stolen from her father (Gen. xxxi 34).

In their private, curtained part of the tent, the women would be able to hear what was spoken in the reception "room," or men's part, and often by peeping over the dividing curtain they would be able to get a view of the visitor. Thus Sarah, although unseen herself, would be able to hear the announcement that she would, in course of time, have a son (Gen. xviii. 9, 10).

* "Ur of the Chaldees," by C. L. Woolley

In the setting up of these

"HOUSES OF HAIR,"

CORDS OR ROPES were used which were attached to the edge of the hair-cloth, these cords were then looped over a tent peg which was driven into the ground. The larger the tent so the longer the cords and the stronger the pegs required to keep it in position. Thus God invites His people to enlarge the place of their tent and lengthen the cords thereof for His blessing should surely increase and they would thus need a larger house to contain it all' (Isaiah liv 2) An ancient illustration of "My cup's full and running over" To give a very beautiful picture of the security of those who trust in Christ, He is likened to a nail (or tent peg) fastened in a sure place (Isaiah xxii. 23) If the reader has ever pitched a tent he will realise the necessity for a "sure place" for the peg; otherwise the wind will blow the tent down. Thank God, the tabernacle of life, upheld by Him, can withstand all the stormy blasts however they may blow!

As already said, the Eastern tent was divided into two sections—the completely curtained part being for the use of the women of the family. Into this part no strange man was admitted, and did one enter, the insult was immediately avenged by either the husband, or other near relative, slaying the intruder. In the much misunderstood story of Jael and Sisera we see an illustration of this unwritten law.

Among the nomad tribes of Palestine the rites of hospitality are held peculiarly

SACRED AND INVIOLEABLE.

Base would that wretch be accounted who, having entertained a stranger in a tent, afterwards took his life while sleeping. In the story given us in Judges iv 17-22, however, we see Sisera fleeing from Barak and seeking a place of concealment. In his flight he came upon the tent of Heber and as the men's section of the tent was open and exposed to the view of all who passed by, this would be useless for his purpose. Only in the women's private apartment would he find security and accordingly it was here that he hid himself. Instances have occurred and are recorded amongst the Arab bedouin of a defeated warrior hiding himself in the woman's apartment, but such a breach of Eastern etiquette has always been followed by sentence of death. Thus the insult offered to Jael, from the point of view of a bedouin woman, was such that to avenge her honour either her husband or brother would have been bound to take Sisera's life. As it was she simply acted as executioner and thus herself became the avenger.

But to return to the story of Abraham. In Genesis xiv we read of the battle between the four Babylonian kings headed by Chedorlaomer, and the five Canaanitish kings under the leadership of the king of Sodom. The record infers that there had been a previous campaign in which the power of Elam was successful and for twelve years the conquered kings sent their yearly tribute, in the thirteenth they rebelled and in the fourteenth came the reckoning. Defeated by

THE BABYLONIAN CONFEDERACY

their cities were sacked and Lot, Abraham's nephew

at that time resident in Sodom, was taken captive. Would that Lot had taken warning and, upon his deliverance later by Abraham, severed for ever his connection with that wicked city. He might have saved himself much heart-burning and loss!

It used to be the contention of the critic that the names of these kings were only Hebrew inventions and that it was impossible at this early date, for the power of Mesopotamia to have been felt as far away as Canaan. Now, however, the critic is discreetly silent for there have been recovered fragments of old-world history in which the Biblical story has been verified even to the very names of the kings engaged in this battle. Indeed, Eri-aku of Larsa (or Amoch of Ellasar) gives his father, Kudur-Nankhundi, the title of "Father" or governor of the land of the Amorites, which was the Babylonian name for Canaan. Thus again the stones are crying out the truth of the divine record!

Hearing of his nephew's misfortune, Abraham hastened to his rescue and overtaking the enemy at night time, he was able to surprise them and to recover Lot and the other captives, together with their goods, on his return he was met by Melchisedec, king of Salem.

By the discovery of the Tel-el-Amarna tablets, much that throws light on this Old Testament character has been revealed. Several of the most interesting of these baked clay letters were written to Pharaoh Amenophis IV by Ebed-Tob,

KING OF JERUSALEM.

"Not only is the name of Uru-salim, or Jerusalem, the only one in use, the city itself is already one of the most important fortresses of Canaan. Now Ebed-Tob declares time after time that he is not an Egyptian governor, but a tributary ally and vassal of the Pharaoh and that he had received his royal power, not by inheritance from his father and mother, but through the arm (or oracle) of the 'mighty king'. As the 'mighty king' is distinguished from the 'great king' of Egypt, we must see in him the most high God of Melchisedec."*

Ebed-Tob therefore owed his royal dignity to his god and was indeed a priest as well as king. His throne had not descended to him by inheritance, so far as his kingly office is concerned, he is, like Melchisedec, without father and without mother. Further, Uru-Salim means the "city of Salm," the God of Peace and there is no doubt that here was maintained the knowledge and, in the midst of idolatry, the worship of the true God. This will explain why Abraham gave tithes to Melchisedec upon his return in peace from an expedition in which he had overthrown the invaders of Canaan. Again, therefore, we see the spade proving and illustrating passages that but recently were held to be mere inventions concocted by some Jewish scribe of a later period.

* "Patriarchal Palestine," by Rev. A. H. Sayce

ANONYMOUS GIFTS

Work in General Croydon (Thank-offering), 2/6
Foreign Missionary Fund Reading Friend (designated), 10/-,
Leeds (E.W.), 10/-, Nottingham (per Mr Stormont), 10/-,
Clapham Friends (designated), £1

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor J SMITH

Sunday, July 15th. Acts xxiv 1-16

"A conscience void of offence toward God, and toward men (verse 16)

The real secret of happiness lies in the conscience, that wonderful witness for right and truth, which God has implanted within us. It may be seared, shut up within its narrow confines and the door barred and sealed with determination of purpose not to listen to its warning voice. But after you have had your fling, after you have sown your wild oats, when you have spent all, then it will come forth in spite of bars and seals with a trumpet voice which you cannot stifle, and with a flaming torch which you cannot extinguish. It will show you your pathway, it will read in your ears your sentence of condemnation, and it will not be shut up nor bribed into silence. But oh when you are on the side of God, of truth, of right, Conscience will meet you with garlands, with voice of cornet and sackbut, and with commendations from the King of kings, from the laws of the realm and from the citizens of the earth.

Monday, July 16th Acts xxiv 17-27

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled" (verse 25)

"He Reasoned" "Come now, and let us reason together, saith the Lord" God is so reasonable, man is so unreasonable. The gospel is so reasonable, the way of the world is so unreasonable. And surely to treat the God of love, and goodness and truth as men do to-day is most unreasonable. "Of Righteousness" "Righteousness exalteth a nation, but sin is a reproach to any people" God's examination on the day of judgment will not be in mathematics, nor in Greek or Latin, but in righteousness. "Of Temperance" The world is drunken with love of supremacy, love of money, of pleasure, of lust, but what a temperance movement is the gospel. "Of Judgment to Come" No wonder Felix trembled at this prospect, he feared it. Oh, the dreadful past of which conscience reminded him, and the more fearful future which Paul pictured. But then here was Jesus Substitute, Justifier, Advocate and Lord Able to save to the uttermost.

Tuesday, July 17th, Acts xxv 1-12

"I appeal unto Cæsar" (verse 11)

I wonder if Paul when he first resolved to go to Jerusalem, and also to Rome, actually know how he would get there and that he would have the opportunity of testifying before governors and kings for Christ's sake. How wonderful are the ways of the Lord! We may wonder how God was in all this. Why was as this great apostle condemned

to spend so much of his time in prison when he could have been preaching to thousands? But God was thinking of us, and in the prison cell God was using Paul to speak to thousands of millions by means of his pen. Why was John Bunyan shut up in Bedford Gaol? If there had been no Bedford Gaol for Bunyan there might have been no "Pilgrim's Progress" for the world.

Wednesday, July 18th. Acts xxv 13-27

"For it seemeth to me unreasonable to send a prisoner, and not witness to signify the crimes laid against him" (verse 27)

It took a chief captain, two Roman governors, and a king with their counsellors and witnesses to try and frame a charge against this man. And one of the governors and the king came very near getting into the same category as the prisoner before the close of the case, when they concluded "this man might have been set at liberty," and yet all the while the whole multitude of the Jews were crying out that he ought not to live any longer. What a picture of the attitude of this world toward Christ and His followers without reason, without justice, without truth on their side, yet "Away with Him," is still their cry. Surely this is prima facie evidence that Satan must have them under his sway.

Thursday, July 19th. Acts xxvi 1-18

Paul's commission (verse 18)

1 "To open their eyes" "The god of this world hath blinded the minds of them which believe not" What a calling to be able to give them sight! 2 "To turn them from darkness to light" Oh, to be condemned to eternal darkness. Jesus said "I am the light of the world, he that followeth Me shall not walk in darkness" 3 "And from the power of Satan unto God" What a calamity to be in the power of Satan. "He openeth not the house of his prisoners" 4 "That they may receive forgiveness of sins" "The blood of Jesus Christ His Son cleanseth us from all sin" What a relief to know that you are absolved from that load of guilt. 5 "And inheritance among them which are sanctified by faith that is in Me" What an inheritance far greater than Cæsar's and for eternity.

Friday, July 20th. Acts xxvi 19-32

"Almost thou persuadest me to be a Christian" (verse 28)

It is worthy of note that this chapter is reckoned to be the finest piece of oratory in the Bible. The manner of address to the king, the well defined, yet simple way in which evidence follows

upon evidence, the clear logic, and the inevitable conclusion of the whole matter forces from the king's lips this remarkable confession. Festus was agitated, he was gripped in his conscience, and in trying to fling off responsibility came out hotly. What far reaching results would have been accomplished for Christianity if Agrippa had allowed himself to be altogether persuaded.

Almost persuaded now to believe,
Almost persuaded Christ to receive!
Almost cannot avail,
Almost is but to fail,
Sad, sad, that bitter wail—
Almost,—but lost!

Saturday, July 21st. Acts xxvii 1-17

Paul admonished them" (verse 9)

What a picture of poor, weak, short-sighted man who will not be advised by the One who rules the heavens and the earth. Why not stay in the haven of rest where there is safety until the storm is past. But, no, they will venture out on the high seas again. A soft breeze from the south, everything looks fine, but God knows what is coming—then the tempestuous shock of Euroclydon. Now it is not a question of choosing your course, but it is being driven by the tempest. God's haven of rest may not be so comfortable to the flesh, but it is safe, but how the soft winds of temptation lure you out on to the high seas, then temptation becomes a driving force, and soon you are caught, while conscience lashes you like mountain waves, and so you are driven. But even now be admonished, listen to the voice of God. There is still some hope that you may be saved.

Are you careless about the second advent of Christ? Alas many are! They live like the men of Sodom and the men of Noah's day. They eat and drink, and plant and build, and marry and are given in marriage, and behave as if Christ were never going to return. If you are such a one, I say to you this day. Take care.—*Bishop Ryle*

Aaron, leaving the altar of sacrifice, went into the Holy Place and returned thence and blessed the people. In this we see the very figure of the Redeemer's second coming, "to those that look for Him." His glory will thus appear when it is the evening of the world's day, and that glory investing the person of the Son of Man, the Lamb of God, will give the last and most indubitable proof that He is well pleasing to the Father. What a shout of ecstasy will burst from His people then!—*Andrew Bonar*

ALL flesh returns to its original nature at death. This fixed law was unbroken until the miraculous resurrection of the crucified Lord. His was the only body that defied the laws of nature, in death as in life.

The Psalmist foretold that the body of Christ would not see corruption. On the day of Pentecost Peter proclaimed the news of the fulfilment of that prophecy.

The sinless body of the Saviour was whipped with cruel lashes, pierced with nails, pricked with countless thorns, drained of all its blood and expired upon a cross, was the same, that three days later rose again, thus robbing death of its prey for the first time, and defeating the strong Roman guard that was appointed to protect it from expected interference.

The incorruptible body, flesh and bones, of our glorified Lord is the only one that was exempt from decay. At death, the house of clay, both of saint and sinner has a common dissolution. The body putrifies, the real self, the soul continues its endless existence in a different world.

The body and soul of the saint shall be united at the resurrection of the just, a millennium of years later the body and soul of the remainder shall be gathered at the second resurrection.

Dust thou art, to dust returneth,
Was not spoken of the soul

An afflicted but overcoming saint said "I know that

MY REDEEMER LIVETH,

and though after my skin worms destroy this body yet in my flesh shall I see God."

The doctrine of soul sleep finds no support in Holy Writ. The words of the Preacher (Eccles. ix. 5, 10). "The dead know not any thing. . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," are advanced to prove the theory that there is a cessation of activity, consciousness and even of existence when the unbribed hand of death intercepts and causes lifelong friendships to cease.

The book of Ecclesiastes is a famous hunting ground for atheists, here they find much material upon which to construct their godless philosophy. Many teachers of unsavoury doctrines resort thither to find texts in order to label their unscriptural dogmas.

Some of the Preacher's statements are at variance with the tenor of New Testament teaching.

1 "For there is no remembrance of a wise man more than of a fool for ever" (ii. 16).

2 "They [men and beasts] have all one breath, so that a man hath no pre-eminence over a beast" (iii. 19)

3 "Be not righteous overmuch" (vii. 16)

4 "Be not overmuch wicked" (vii. 17)

5 "All things come alike to all, there is one event to the righteous and to the wicked" (ix. 2)

6 "But the dead know not anything, neither have they any more a reward, for the memory of them is forgotten" (ix. 5)

IMMOR

By Pastor

These are a few of the maxims which are contrary to apostolic teaching. "Thus saith the Lord" is never once mentioned in the book. It is a true

REVELATION OF MAN'S VIEWS

with limited knowledge of the divine plan, and is put in the same category as the three supposed comforters of Job.

The testimony of our Lord supported by the apostle who had a brief trip to Paradise and that of the imprisoned seer of Patmos supplies such an abundance of evidence to the fact of the soul's immortality, that it is sufficient to swamp the illusory teaching which leads to more glaring examples of false doctrines.

That souls are awake and active after death is clearly taught in the New Testament. The characters, Dives and Lazarus, a parable, falsely so called, bears testimony to continued existence. Christians are enjoined to fear not them which kill the body, but rather fear Him which is able to destroy both body and soul in hell.

I. The activity of souls is illustrated by the light our Lord gave when dealing with the crafty problem of the scheming Sadducees. A woman who had seven husbands on earth whose wife would she be at the resurrection?

"The children of this world marry, but the children of God in the next do not marry," was His response. The deniers of any resurrection had their question more than answered, in giving them to understand that God was not the God of the "dead" but of the "living." Moses, hundreds of years after the decease of the progenitors of Israel, had an interview with Jehovah. The Lord God described Himself as the God of Abraham, of Isaac and of Jacob. Jesus in His exposition on the burning bush taught the Sadducees that those great patriarchs were in conscious fellowship with God in the regions of the blessed, although their earthly remains, years ago were dissolved. Death divided the

FATHER OF THE FAITHFUL

and his two sons from their extensive and numberless family, but not from their eternal God. Hence we are taught that all men live unto Him, for God is not the God of the dead but of the living. "Whosoever liveth and believeth in Me shall never die." Christ brought immortality to light through the gospel. The departed ones are alive, immortal, they shall not die any more.

II. Again, that the souls after death are not only consciously active but that their knowledge of the divine plans is quickened and increased is exhibited by the scene on the Mount of Transfiguration. Moses and Elijah when on this planet only very faintly

LIFE

CAVOY

grasped in vague outline the coming of the Messiah, and the work which was appointed Him to do. When the Lord met them on the mount their knowledge seemed to have increased tremendously for they came to discuss a subject with Him which was too deep for the leading apostles.

What was the topic that engaged them? Was it the exquisite beauties of heaven, the wonders of the angelic land, the eternal throne, the happy, unblemished throng and the obedient numberless host? No. What then was the subject? They spoke of Christ's decease which He should accomplish at Jerusalem. They knew He had to die, where He was to die, how and why He was to die. The death of

THE INCORRUPTIBLE EMMANUEL

was a thought which would have startled them when on earth, yet it now became the sole conversation of these two saints of the Old Testament. The apostles tried to dissuade Him from going to Jerusalem, Peter tried to defend Him from the deceived crowd by the use of a sword, Pilate endeavoured to release Him, and evade the work of condemnation, but these two mountain-top visitors knew much better. They saw things from a divine and true angle. Rather than viewing the degraded cross and the ignoble death as a disastrous defeat, an eternal stigma, as the disciples and all the Jews did, they gloried in it. The finishing of a plan, the crowning completion of a life work, planned in the council chamber of eternity was their chief theme.

The glorious conversation of promoted souls in Paradise is one of atonement. Reconciliation, for even the chief of sinners, through the life's blood of Him who tasted death for every man. "Unto Him that loved us and washed us from our sins in His own blood," are the words of a chorus sung by the glorified saints.

"Christ died for me" is not only the password into heaven, it is the subject of mutual discourse in that glorious land. The righteous souls are in better company, have a better knowledge of the priceless and unique sacrifice. "They spake of His decease which He should accomplish."

III. Furthermore, the light and joy of immortality made some of the first century believers yearn to depart from earth and soar into the

PRESENCE OF THE LORD.

Death to the saints was not described as a dark valley, a cold damp prison, nor a poisonous sting.

O Death, where is thy sting?
O Grave, where is thy victory?

"Thanks be unto God which giveth us the victory through our Lord Jesus Christ!" Many a widow

sits in melancholy desolation, bearing a grudge against God because her life's partner has been removed. Thousands of parents go through life heart-broken and dispirited, for their firstborn, the sunshine of the home, the one that bound them closely together, was taken from them by the hand of death. The sad demeanour of many mourners implies that God has been unnecessarily harsh and has dealt unkindly with them. The Scriptures are able to give such a tonic, an inspiration, a blessed joy.

Brighter, fairer far than living
With no trace of woe or pain
Robed in everlasting beauty
We shall see them once again

Paul was for ever homesick after beholding the mansions prepared by the Lord for all His followers. Read of the deep longings for his promotion to that radiant home above; the only thing that made him patient and willing to wait God's time was his usefulness in the Church and in the world. We too, groan in this tabernacle, being burdened, we desire to leave this tenement of clay and inhabit our house from heaven. We have a cheerful confidence and we anticipate with greater delight being "banished from the body and going

HOME TO THE LORD"

(Weymouth)

O life, not death, for which we part,
More life and fuller, that I want

Rather than pine after the dead and wish them back, it was Paul's ambition to join them, confident that on leaving the body he would be present with the Lord.

Whilst Christian in *Pilgrim's Progress* was on his journey to the Celestial City he was confronted with divers trials, sore temptations, grave and painful battles intermixed with abounding fears, but when the river was crossed "Rest, sweet rest" was his delectable portion. "Blessed are the dead which die in the Lord, . . . they may rest from their labours and their works do follow them."

To the Christian, death is only the servant who swings wide the gates of heaven that he may have an abundant entrance to the presence of the King.

St Francis of Assisi at the age of forty-four was called home after a life of voluntary self-renunciation and effective service. As the end drew near, with outstretched arms he expressed with exultant joy "Welcome, Sister Death." The body sleeps in the dust, but the soul sings in the glory.

The whole family of God, some in heaven, others on earth, are waiting for the great day of reunion.

Reunion of soul and body; of saint with saint of Church triumphant and Church militant. Together they will for ever adore their Lord, who, through the new birth, made them members of the deathless family of faith. What a blessed day.



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

Grace.

PERHAPS there is no word in the whole of the New Testament with so much music in it as this. It carries us right up to the very heart of God. It is the key that unlocks to us the kingdom of heaven. It is the divine answer to human need, the unmerited bounty of the Father to a bankrupt creation; the outstretched hand of the Saviour-Shepherd in redeeming quest of a prodigal world. Only those who have been adrift upon the merciless sea of dereliction can drink deeply, eternally of this fount. "Grace there is my every debt to pay" is the melody of the love-ravished heart. Fathomless in its depths, boundless in its scope, measureless in its fulness, this grace comes to us through the nail-pierced Nazarene.

COME TO THE GREAT

Foursquare Rally

at the

Crystal Palace

(LONDON)

Saturday, 18th August

Opening Prayer Meeting at 10.15 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys, meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Special Singing by various Choirs, Lectures on the Bible, Archæology, Second Advent of Christ, Palestine Customs, etc., to be concluded by

ONE GREAT UNITED MEETING

at 7.0 p.m., in the Centre Transept
at which Principal

George Jeffreys

will minister the Word

Further particulars will be announced next week

BOOK THE DATE NOW!

Whispers from Within the Veil.

The Challenge of the Present

By Pastor E. C. W. Boulton

"To-day"—Hebrews iii 13

"Love hath taught me to obey
All His precepts, and to say,
Not to-morrow, but to-day"

YESTERDAY holds a thousand fragrant memories, whilst to-morrow is brimful of alluring prospect. In fact it would appear that a perfect rivalry exists 'twixt the twain, each vying with the other for supremacy. At times I am a futurist, and then anon a muse. Sometimes I foolishly try to build my palace of dreams on the mount of the morrow, and then again I find myself betrayed into a futile attempt to retrace the inter-space of years, and drink afresh of the fount of some pleasure of the past. But I would learn that past, present and future, are not in competition—they are complementary—they form a wonderful trinity in the plan and purpose of God. And so it would be folly to throw away the inspirations that come through the portals of the past, or despise the holy aspirations that reach me from the oncoming years, yet wisdom bids me not indulge too freely in the nectar which such contemplation offers.

O Thou who seest the end and the beginning, show me the potentialities of the present. Let not the glamour of to-morrow blind me to the responsibilities of to-day. The present seems so limited, its boundaries so small, whilst the future appears so boundless. But do Thou cause me to see that *now* is the time to wield the sceptre of power, *now* is the moment to exercise my priestly ministry. Show me that there is precious fruit to be gathered to-day, that there are golden harvests to be reaped ere the sun sets. Teach me that Thou art the God of the present—the Everlasting Now—the Eternal I Am.

O Master Divine, let me take this day from Thy hand in all its sweet fragrance and freshness, unsoiled and unspoil. Make it a day of vision and venture, of enduement and enterprise, of realisation and response. Enable me to accept all the rich challenge of this day. Show me that there are loads to be lifted, sorrows to be shared, bleeding feet to be bathed, stains to be cleansed, and wrecked souls to be rescued. In consecration to the call of to-day I may lay up imperishable treasure for "the morning without clouds", I may add substantially to my moral capital, and find myself rich in spiritual wealth beyond my highest dreams.

Save me in the hour of weakness lest I sacrifice the kingdom of the present for a mess of pottage. I would give Thee all that Thou dost ask in full and glad surrender, that this day may be clothed and crowned with unfading glory, that throughout its moments Thy heart may be gladdened, and Thy name glorified. Help me to remember that I am

"Loved in the past of yesterday,
And all along the future way,
And in the present of to-day—
For ever loved"

Foursquare Revivalism in Switzerland

Principal Jeffreys in the Great Reformation Hall

"Peace Pilgrims" at Geneva

By Pastor W G CHANNON

LIKE all heaven-sent revival movements the birth of Elim in the North of Ireland some nineteen years ago provoked the critics to don all kinds of prophetic mantles! Down the avenues of memory we hear afresh their predictions "A nine-days' wonder—a bubble that will quickly burst" But the years have rolled on and so also has the Foursquare Gospel Movement like some mighty river widening and deepening in its increasing momentum, to the wonder and amazement of its most destructive critics. It is now sweeping through the towns and cities of beautiful Switzerland bringing salvation and healing to thousands of souls.

It was with mingled feelings of joy and sorrow we took our departure from Bienne. Enshrined in our memory it must ever linger as a scene of heavenly visitation. We had beheld the work of the Great Emancipator. Over two thousand three hundred had made known their desire to close in with His offers of eternal life.

Surely we shall not receive the censure of anyone if we confess to a feeling of sorrow as we gazed into their dear earnest faces for the last time! Your feelings would have been similar. Let us pray that they might not be caught in the eddying currents which always surge around the new-born soul.

Farewell Bienne! For you we make the apostolic invocation as we "commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all

THEM WHICH ARE SANCTIFIED "

And now Geneva—the city to which of recent years many peace pilgrims have wended their way. We are neither pessimists nor alarmists, for it must be evident to us all by the electrified atmosphere of suspense which hangs over the nations that the dream of the most sanguine idealist has not yet passed into the realm of the actual. On the Continent as in England the very air about us seems to carry those secret pulsations which warn us of coming storm. On Monday last a company of Foursquare peace pilgrims stole quietly and unobtrusively into the city, followed by further reinforcements from London on the evening of the next day. Let it be understood however that despite their unostentatious entrance Geneva by to-day knows they are there, for it has witnessed the terrific impact of the real upon the ideal. The very hall in which Foursquare Revival services are being conducted—Salle de la Réformation (The Reformation Hall)—a magnificent auditorium accommodating on its spacious ground floor and tiers some two thousand five hundred persons, was for about ten years the rendezvous where the Assembly of the League of Nations met for its deliberations.

Is it mere coincidence that once again the message of peace is being proclaimed within its walls? Crowds are flocking to the services. No, they are not a mere mob of sensation seekers, neither are they victims of mass psychology! Here damaged lives are being brought to the foot of the Cross. Bruised and broken bodies are being healed. The very first service witnessed over one hundred casting themselves into the Crystal Fount, and at the moment

OVER TWELVE HUNDRED

have professed conversion. On the stiff, steep mountain-side of life they have found a cool bower and a refreshing spring. Many others have realised in their frail bodies the throbbings of immortal life. The masses have learned that religion need not walk on stilts. They have discovered that there is such a thing as holy mirth which is not to be regarded as irreverence or as incompatible with sincere piety. They are hearing the old-time gospel proclaimed in old-time power. There is not a tinge of ascetic severity in Principal Jeffreys' message. Nevertheless, he faithfully proclaims the truth. At one moment he thunders forth rebuke, the next his words are as soft and refreshing as the summer breeze.

Dull, petrified conventionalism finds no place in these services. Our hearts are thrilled as we hear our well-known choruses sung so sweetly and fervently in the French tongue. These foreign-speaking people rightly interpret Mr Darragh's movements as he leads in holy song, and Mr Edsor so manipulates the ivory keys of the beautiful piano that the hall is filled with its dulcet enchantments.

When reporting the Bienne services I made mention of the fact of Christ's glorious adaptability. The same truth is in evidence here. True it is that His followers would have localised Him, but through death all localisms have dropped from Him. He has become

THE WORLD'S MAN—

an available Christ in every time and place. All nations can rightly claim Him as their own. Jesus shall reign! That day is not far distant. Geneva—known the world over for the accuracy of her time-piece—is required to adjust herself by the time shown on the divine clock. This is the hour of her visitation. The midnight hour flies on apace. May she seek God while it is yet time. May true peace be established within her gates.

The Principal and his pilgrims of peace have heard further Macedonian calls, so in a few short days God's message of life and love will be carried to three more Swiss cities—Berne (the capital), Zurich and Basle, and all *en route* for dear old England.

Welcome News of Widespread Revival

Inspiring and Instructive Ministry—Ever Enlarging Borders

GREAT BAPTISMAL SERVICE.

Nearly one hundred immersions

Cardiff (Pastor J R Moore) Owing to inclement weather the annual Sunday school treat was held in the minor hall of the City Temple. In the afternoon games were held in Sophia Gardens, opposite the City Temple, where the children had a very enjoyable time. Following tea, prizes were distributed to the winners, and although the children were not able to go to the field, which is kindly lent every year, it can be said that they had a very enjoyable and happy time.



**Pastor
J. R. Moore.**

A great baptismal service was recently held in the City Temple, where nearly one hundred candidates obeyed the command of our Lord Jesus Christ by going through the waters. The Temple was packed to overflowing, and very many people were turned away. It was a wonderful service, where the Spirit of God was truly manifested.

Pastor Moore gave forth the message on Water Baptism, with the result that many souls were saved. At the close of the service Pastor Moore inquired if any more wished to be baptised at the next baptismal service and many people responded to the invitation.

On a recent Sunday afternoon the Sunday school celebrated its third anniversary. The children gave the gospel in song, recitation and Bible reading. Pastor Moore gave a short address which was not only amusing, but very interesting, and I am sure will not be forgotten.

In the evening the gospel service was followed by a reception of new members, this in turn being followed by the breaking of bread service, when God's people drew closer to their risen Lord and Saviour.

Since the erection of the new Temple many wonderful times have been experienced, souls have been saved, Church membership has increased, and the Lord has indeed blessed in a marvellous way.

ILLUSTRATED TALKS.

Inspiring anniversary services

Exeter (Pastor J Tetchner) Times of spiritual refreshment are being enjoyed by the Church here. The gospel services and the prayer meetings are well attended, and the presence of the Lord manifest. Great interest is being shown in the Thursday evening addresses, illustrated by a large chart, dealing with

Christ in John's Gospel. The Sunday school anniversary proved a most helpful time, the children's items being greatly appreciated. The Pastor gave an illustrative talk on Bells. On the Monday evening the children gave another interesting and instructive programme of song and recitation, thus closing a week-end of much blessing.

FIRST ANNIVERSARY.

Outpoured Blessing.

Kingston (Mr MacNiven) Pastor Gaunt's ministry which had proved so edifying, has recently terminated at Kingston to the regret of every believer. He had endeared himself to all by his faithful presentation of truth, by his pastoral care and oversight, and by the gracious Spirit of Christ he manifested. The prayers of the Lord's people follow him in his new sphere of labour. Mr MacNiven, however, has very ably and faithfully filled the breach, and under his leadership the assembly is progressing in grace and in the knowledge of God. On a recent Sunday, the Sunday school celebrated their first anniversary service. The special singing and the various items rendered by the children, together with the Spirit-anointed messages of the Pastor and Superintendent resulted in souls being won for Christ.

A very happy and enjoyable day was recently spent by the Sunday scholars at the seaside on the occasion of their annual outing.

The children with their lusty singing made the roads, streets and towns en route resound with Foursquare Gospel choruses, and the adults that accompanied them came to the conclusion that Elm boys and girls know how and what to sing.

The Lord continues to pour His blessings upon every branch of the work for which we lift up our hearts to God in praise and gratitude.

A Group of Kingston Sunday School Children



STEADY PROGRESS

Decisions for Christ

Leicester (Pastor J Naylor) The work at the Elm Hall, New Walk, is making steady but sure progress. Pastor Naylor (who recently commenced his ministry here) has already seen the hand of God at work in the salvation of souls. As a result of one of his addresses, which took the form of the question "Who are the happiest people in Leicester?" one brother surrendered himself to Christ. A backslider came back to the Lord at the close of an open air meeting. Last Sunday a divine healing service was held when a number of the congregation were prayed for and anointed, after which an open air meeting was held in the Market Place, when a gathering of about two hundred and fifty men and women listened to the Word being preached. The saints are looking forward to great blessing in the future.

PRESSING ON TO HIGHER THINGS

Increasing congregations.

Ealing (Mr G Hillman) "We press toward the mark," Pastor J Robinson has recently left us for Hornsey. Before leaving he expressed his thanks to the officers and members for their loyalty during his ministry. Evangelist G Hillman, who has been appointed his successor, has already proved himself worthy, his discourses have been characterised by a sincere desire to lead the people into closer contact with God through His Holy Spirit and to fit the members for greater service for their Lord and Saviour. To these appeals there has been a ready response. Three souls have decided for Christ. There is also a marked increase in the attendance at all the services. The Crusaders are rallying around their new leader splendidly.

The desire of the Church is to press on to greater and more glorious things, leaving results to Him who knoweth all things, and who makes no mistakes.

REVIVAL MAINTAINED.**Powerful ministry**

Birmingham (Pastor W Barton) Revival continues at the Tabernacle, Graham Street Birmingham. Each week as Pastor Barton preaches the Word sinners wend their way to Calvary and find pardon through the atoning blood of the Lamb. Happy fellowship exists among the saints for the love of God is shed abroad by the Spirit. Tuesday evening Bible studies are eagerly looked forward

**Pastor W. Barton.**

to The Holy Spirit broods over the meeting as the Pastor breaks the Bread of life small enough for all to understand, and hungry souls are fed upon the finest of the wheat. After a powerful address upon The Mediator, believers were led to rejoice in a High Priest who always intercedes Jesus as Prophet, Priest and King

never fails all who trust Him.

The Lord is present to heal at all times, notes of praise, and testimonies are constantly heard in our midst. Disease vanishes and pain-racked bodies are restored to health through the prayer of faith.

We are continually feasting, yet we cannot exhaust God. The pentecostal showers fall upon waiting hearts filling and baptising them according to Acts 11:4.

An incentive to holiness are the constant reminders of the coming of the Lord. Pastor Barton has commenced a series of studies along this line of thought. The King of Kings, the first subject, has given saints a hunger for more and we believe our expectation shall not be cut off. Mrs Barton's faithful expounding of the Scriptures encourages to a closer walk with God, and the presence of the Master revives and refreshes weary pilgrims, giving strength to endure all things. Recently a week of fellowship with Mr Francis of Swansea proved a time of rich blessing. Our brother spoke about the Judgments of God and as a result the believers present desire more earnestly to do all to the glory of God.

To God be the glory
Great things He hath done

LONDON CRUSADER CHOIR.**Special services.**

Rochester (Pastor J Kelly) The Church at Rochester has recently been favoured with a visit from the London Crusader Choir, when heart-moving and melting testimonies were given, and the message of salvation was rendered in song.

Under the ministry of Pastor Kelly, the saints at the Elim Tabernacle, Rochester, are experiencing fresh revelation from the Word of God. Each service is richer than the previous one in its life-giving and illuminating power.

The Thursday night Bible studies are most edifying, the new life which is in Christ Jesus grows sweeter, fuller, deeper as the days go by. On a recent Sunday evening the Pastor gave an exposition of the Foursquare Gospel, not a new evangel, but the old, old story of redeeming love in its entirety. The manifestation of the power of God to hear and answer prayer is drawing a greater number to the prayer and divine healing meetings. There is indeed a sound of abundance of rain!

EDIFYING BIBLE STUDIES.**Signs of growth.**

New Malden (Mr E Ball) The preaching of the Word at New Malden is being blessed with signs following. The signs are those of revival among the people of God assembling here, who are proving the truth of the saying, that "Example is better than precept."

Mr Ball, during the three months of his ministry in Malden, has shown by his devotion and energy, that salvation is not so much a matter of services as service. The working party, led by the Pastor, on Friday evenings has transformed the appearance of the hall, both inside and out, making it look much more attractive. On Wednesday evenings a mass attack is made on the neighbourhood by the Crusaders with "Elim Evangelists," together with an invitation to attend the meetings. The prayer meeting on Tuesday evenings is being well attended, and as this has often been described as the pulse of the Church, the pulse appears to be in very good condition, but we hope will be better still. The Bible studies on Thursday evenings, which have taken the form of a series of talks by the Pastor on "Dispensational Truth," (which are being continued) have proved both interesting and helpful. The saints at New Malden are being fed and edified, and prayer is going up for the Lord to pour the spirit of conviction upon the neighbourhood that precious souls shall be won for the Master. We rejoice in the knowledge that two dear ones have recently decided

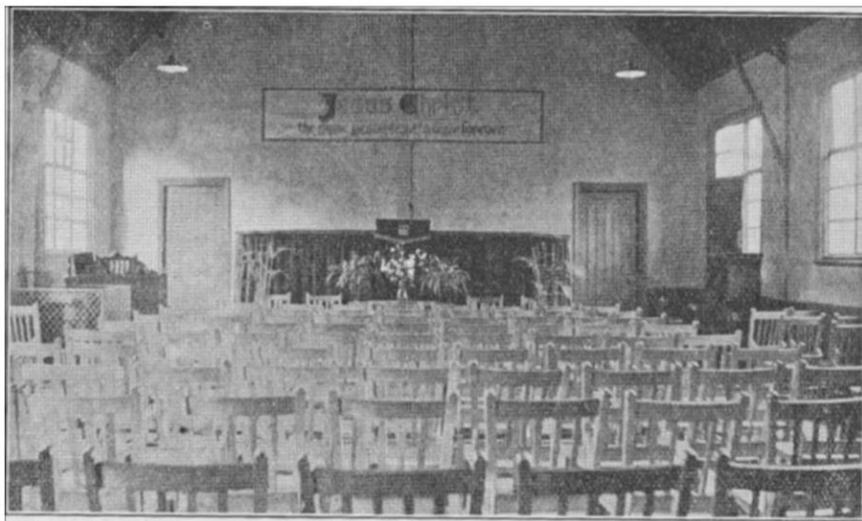
for the Lord, and we believe we are on the verge of greater things.

INSPIRING GATHERINGS.**Earnest effort to win souls.**

Birmingham, Lodge Road (Evangelist G Dunk) Through the faithful ministry of Evangelist G Dunk the blessing of God is being made manifest in our midst. On Sunday mornings the breaking of bread service, which is preceded by a prayer meeting at ten o'clock, is a time when the power of God is made manifest in a very real way. On Monday evenings a devotional service is held at which the saints are led into green pastures, and inspired with a desire for a closer walk with our precious Lord and Master. On Wednesday evenings the Bible readings are proving to be a source of blessing and instruction to all. The open-air band is faithfully proclaiming the gospel in the district, every Friday evening, and on the Sunday evenings after the gospel service. Much work is also being done by individual Crusaders, who, armed with tracts and "Evangelists," go from door to door. Many are the opportunities given in this way to lead some soul to Jesus.

FRUITFUL MISSION.**Opening of new branch**

Ringsend Ringsend Mission Hall, situated amongst the Dechamet Mountains, near Moneyslane, County Down, has been the birthplace of many souls during a recent mission conducted by Miss Linton. At the commencement there was much opposition, but as the Word went forth barriers were broken down, hearts were melted, numbers increased and many found the Saviour. Good work was done amongst the children as well, meetings being held for them once a week and a little choir formed which rendered excellent service right through the mission. A convention was held at the close of the mission when the saints from neighbouring Elim assemblies joined the Ringsend people in a time of praise and feasting on the

**Interior of Elim Hall, New Malden.**

Word of God. The hall was full for all the services and much blessing was experienced as the Word was faithfully ministered by Pastors Douglas, Cooper, Francis and Urch. Sisters from Lurgan and Lisburn rendered items in song which were greatly appreciated.

The meetings on Sunday were taken by Pastor Jones and Francis when again the Word was faithfully ministered, bringing much blessing. Regular Elim meetings are now to be carried on in this hall, so that another assembly can be added to the increasing number of Elim assemblies in Ulster.

CHILDREN TO THE FRONT.

Helpful Services

Portsmouth (Pastor S. Gorman) Christ, the Children's Friend, was the theme of

the meetings held to mark the sixth anniversary of the Elim Sunday School at Portsmouth. It was most inspiring to listen to the efforts of the scholars, and this was especially blessed because of the knowledge that so many of the scholars have a clear testimony to their acceptance of Christ as Saviour. One item especially worthy of mention in the afternoon service was the song of the seven tiniest scholars who sang of Christ's power to keep. Maybe they did not understand a great deal about what they were singing, but the congregation, which delightedly joined in the chorus "All through the week my Saviour has been watching over me," understood. A rather humorous, but definite, address by Pastor Chuter, of Ryde, was greatly appreciated.

It was the Building of the Gospel Clock, a demonstration by the children on Monday evening, which attracted the largest crowd. The clock, when built, stood about six feet high, and was a working model. As each part, wheels, hands, face, etc., was added, the youthful clockmakers quoted suitable texts of scripture, and recited and sang. Very powerful was the appeal to those present who were unsaved, an appeal which reached its climax in a final solo, "Where will you spend eternity?" Souls are seeking Christ in the gospel services and testimonies to the healing power of the Lord are also being given. Under the ministry of Pastor and Mrs. Gorman the saints are being blessed by God. There are signs that God is moving in every department of the work.

Carnations kept fresh by Prayer

By Pastor P. N. CORRY

DURING the recent Easter Convention at Croydon, the flower stands on either side of the platform were a sight for gardeners, for they were decorated with two glorious bunches of prize carnations beautifully arranged. They were the firstfruits of one of our brother's gardens brought to grace the memory of the day on which Christ the "firstfruits" rose from the dead. But there was a story behind the gift of those carnations and I think all should enjoy it and praise the Lord.

Early last summer this brother, whose trade is carnation growing, while performing an act of Christian charity was away from home when the heat wave came along, with the result that the carnations (nearly 2,000 of them) that were intended for exhibition at the Royal Show at Derby started flowering about three weeks too soon and it looked as though there would be no blooms left for exhibition.

When the carnations were picked for packing many hundreds of them were in full bloom and there did not seem to be the slightest possibility of them lasting through the week of the show. Humanly speaking the case was hopeless. Prayer was made, however, both at Elm Woodlands and at the Croydon Elm church for this brother and sister and for the blooms, because so much depended upon their success and we knew that our Lord who is the Creator of flowers could also hold them back so that they would outlast the show. Travelling through the coolest hours of the night (any heat would normally have finished the majority of them) they arrived at Derby and the carnations when unpacked looked rather questionable. They had, however, been commended to God and we believed that God would keep them alive in order that the necessary business of taking orders might be concluded.

After twelve hours of decorating and arranging in a very hot tent, the exhibit was completed, but the flowers looked anything but fresh and the dear folk sought their beds wondering what their blooms would look like the following day.

The morning of the opening of the show dawned and the carnations had revived marvellously so that every vase on the stand was perfectly fresh and when

judged they were awarded a gold medal and first prize. The wonder of what the Lord had done was not completed yet, however, because on the second day, owing to the great heat of the tent, nearly all other exhibits had succumbed and exhibitors had to renew the blooms on their stands. Not only so but all other border carnations on exhibition were dead, with the exception of those on this stand, and in spite of the humid atmosphere of the tent which became worse each day until a great thunderstorm on the Friday (the last day of the show), yet those blooms remained in almost perfect condition right up to the close of the show. The carnations picked on Saturday in South London lasted until the following Friday under the most adverse conditions and within an hour of the show closing they were dead. Many people at the show and since have heard the story of the carnations that were kept fresh by prayer, and it seems only right that you should know of it too.

GOD'S ANSWER TO PRAYER

By W. H. HEBDIGE

"And so we went toward Rome" (Acts xxviii 14-16). "I must see Rome," said Paul. This was his great ambition, to evangelise Rome. What plans he made to get there, how he prayed to God to remove all hindrances and send him there! As he prayed we can guess the visions that thronged through his mind of what, with God's help, he would do when he arrived. God answered Paul's prayer—he went to Rome, bound and a prisoner! Yet bound he did more for his Master than many a one who is free.

It is so often like that with us. We have ambitions, we have visions of being free to do great things for God, we chafe at the home duties, or the workshop bench which ties us down, but it may well be, that if we have the will we may be of more use just where we are than if we were free to follow our own choice. Because everyone of God's people is, I believe, placed where God sees He may be of greatest service to Him. Though the way is hard and sometimes dull, we can still work for the Master, though bound, and trusting, leave the results of our labours to Him.



THE ELIM CRUSADER MOVEMENT OF THE BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

NOTES ON THE Switzerland Campaigns

by Pastor JAMES McWHIRTER
(of Principal George Jeffreys' Revival Party)

The going had been hard during the last eight days. There had been twenty meetings, between two and three hours each. Of course it had been worth while for over twelve hundred decisions had been registered for Christ and many re-



Pastor J. McWhirter.

ceived the healing touch while a large number had been filled with the Holy Spirit. But we are not all spirit yet. So a joy ride between two meetings was a treat. To some of the party it was a horror ride. One said "The driver is mad." Another, "If this fellow was in England he would be in gaol all his life!"

The road to Interlaken is world-famous for its hairpin bends skirting menacing mountain cliffs and hugging the narrow passes of lake sides. A mistake of one foot would be disastrous. But "all is well that ends well" and we are happy to be alive to tell the tale. The first call of interest was beautiful Berne. The city is Foursquare at heart. The Parliament Buildings in the centre of the city have four magnificent pictures in stained glass that symbolise the leading industries. Some of the most sacred memories of the Protestant Reformation are associated with the city. When the reformers were hounded out of the other European countries they found a refuge in Berne. You remember it was there that Tyndale with his translation of the Bible arrived, worn out by his pursuing persecutors. But to the immortal honour of the state of Berne it gave him official

protection. The chief sight of the day was the waterfalls in the range of Alps above Interlaken. This is one of the premier resorts of royalty and millionaires. We cannot compare the falls with Niagara. They belong to a different variety. The melted snow on the glacier makes a course in the hill and is precipitated with terrific speed down the dizzy heights that are enveloped in clouds to the visible reaches of granite and rock formation where the water has cut its way through the soft material. Tunnelled through the mountain is a hydraulic lift passage from the top of which are paths leading to different points where the falls can be seen to advantage on its tumultuous course. The thundering noise of the water is accentuated by the echo in the deeps of the mountain. At one place the course is illuminated by red electric lights making a lurid purple red effect. One of the party in a burst of admiration cried "Where is the artist that could paint this, or the orator that could describe it?" The answer came instantly to mind. Dante has done both in his "Inferno." And we would not be surprised if he told us in heaven that it was here he got the inspiration for the seventh circle of the "Inferno." On reflection the feeling of immensity was the greatest sensation that we registered. Viewing the Eternal Alps from the everlasting hills everything else looked pathetically small and insignificant. Our subconscious response in this vein of thought brought into consciousness the chorus, "Bring me higher up the mountain into fellowship with Thee." Yes, that is it, we said to our soul in higher altitudes. His presence would be so real and the vision of His greatness so tremendous that the petty grovelling littleness of life would shrink into relative nothingness.

A "Wunderbarer" Day Sunday, 10th June

By Pastor GOWAN BISHOP

7:30 a.m. We are awake. As we dress we hear chorus singing—some were evidently up before we were. The hotel seems filled with life. Everybody's Foursquare!

9 a.m. Breakfast over. We are making our way to the morning meeting—we see crowds—we hear crowds. We are in for a good time.

9:30 a.m. Over 1,000 people are singing the popular Foursquare melody, "I am glad I belong to Jesus." First the French-Swiss sing, then the German-Swiss, now the English. Then the Principal cries "Everybody!"—and away we all go, "I am glad."

10 a.m. Pastor James McWhirter has given out his text "Let us go on to perfection"—he is giving forth great truths. Listen "any moral weakness can be a worldling." Again

"but it takes real manhood plus the grace of God to be a Christian."

10:45 a.m. Principal is speaking. He is depicting Calvary. Hearts are moved—we have forgotten that we are in a foreign land. We are members of the International Bond of Brotherhood. Calvary has gripped our hearts and we feel like singing, "Golgatha ist der ort, wo das heil ich gefundn" ("Calvary is the place"). Principal is nearly through—he knows in this international breaking of bread service there are sinners present, so we hear these words "Come to Christ," "Take Him now," "Thank God 113 have accepted the Saviour." "If you are glad souls have been saved say 'Hallelujah!'"—a mighty sound comes from the 1,000-odd voices. Did you hear it in England? I am sure they heard it in heaven.

11:30 a.m. We are going to break bread—all is still. I notice a movement in the roof: what is it? Birds? No! Why it's young men, four of them, fine-looking fellows (should be Crusaders. Maybe they are in their way). They must have climbed thirty feet to see the Principal and listen to the message. But why are they descending, the service isn't over? Why do these men move, are they tired? No. The interpreters have said the emblems are coming round. They have come down to partake of the Lord's Supper—in remembrance of something that happened over 1,900 years ago.

11:45 a.m. The English party are singing "When I survey" (makes us think we are at home breaking bread in our churches). Softly we sing "O Jesus Lord and Saviour." Ninety per cent of the vast congregation cannot understand the language but they have captured the spirit—many are weeping.

12 noon. It is lunch time. I imagine the Swiss gong sounding in the empty hotel (all the people are at the service), but the service is going on (I think Principal has forgotten about lunch), everybody is so happy. "The Living Word is feeding us." Well did we sing a few moments ago—



Pastor G. Bishop.

"Bread of heaven,
Feed us now and evermore"

12:30 p.m. Back in hotel half an hour late for lunch. I wonder what the proprietor is thinking. Why it has dawned upon some of us that "is just three (Continued on page 448)

A "WUNDERBARER" DAY (continued)

hours since the service started—seems only a few moments. I can imagine Crusaders saying "How do you feel after a three-hour service?" My answer is "Fine thanks," and I believe everybody else would say "Amen."

1 p.m. I am eating my soup. I ask a German-Swiss Evangelist how he enjoyed the service (he thought I wanted the salt!) At last by a series of signs he understands, his face beams, he cries "Sehr gut" ("Very good") "Wunderbare" ("Wonderful") Yes! he is right, it was "Wunderbare," and still is, for it is continuing in our hearts.

2 p.m. Off to the afternoon service. We are on the Funiculaire—and on the road to blessing as well.

2:20 p.m. We commence our few minutes' walk along the streets of Bienne. We meet some Foursquare folk going home. What's happened? (I am not risking asking them—haven't forgotten my sad experience at lunch time.) Have they been turned away? We shall see.

2:30 p.m. We arrive. Yes, they were turned away. The great church holding 2,000 is packed. It's going to be a job to get in. "I am glad I have my clerical collar on," mutters one of our party. Yes, he's right, they are very useful to get

through a crowd like this. They see us come they let us pass.

3 p.m. We are seated on the pulpit steps. Principal is preaching. All are listening intently as the Word is delivered. The truths which we heard in our first Elm days are being declared in old-time power.

3:20 p.m. Principal has uttered words familiar to all Foursquare Gospellers, "Bow your heads." How many will accept Christ this afternoon? There's one—two—five—twenty—fifty—ninety—hundred—(more in the minor hall, says someone)—still they come—until at last well over one hundred have accepted the Saviour.

3:30. Crowds are coming from all parts of the church to the platform. What has happened? The Principal has invited the sick to be prayed with. What crowds! "The power of God is here," utters the Principal. Four hundred have been prayed for, and still they come, here's the last. Over 850 have had hands laid on them in the Master's name!

5:30 p.m. Back in hotel for dinner. Quite a few of the folk are absent—they are missing dinner. Very wise, too. The meeting starts at 7:30, but if you would be on the right side of the church at that

time take the advice of those that missed dinner. Start early.

7:30 p.m. The church is packed—crowds turned away. We sing "I love Jesus" in all the languages we know (and some we don't know). German and French-Swiss don't seem to be sure of the tune. Mr. Darragh has set them at ease. "Sing any tune" and away we fire, making a joyful noise.

8 p.m. The English party have just sung "I ain't a-gonna grieve." Now we are shaking hands with at least two people.

8:15 p.m. Principal has commenced his message on the Second Advent. Under the anointing of the Holy Spirit he appeals to all classes to enlist for Christ.

8:45 p.m. The appeal has just finished. Over fifty have accepted the invitation to "enlist for Jesus."

9 p.m. The service is closing. Seems hard to close, but Father Time has gone on, and so we sing the International Chorus to close.

11 p.m. Back in the place we were at 7 a.m. We think over the day. Yes! It has been a Wunderbarer day. We repeat with thanks the words of the scripture "The Lord has done great things for us, whereof we are glad."

Saved in a Blacksmith's Shop

EVERY door was closed against the gospel of Christ. The Devil seemed determined that his slaves in that dark parish should not hear the glad tidings of full and free salvation. The only available place was a blacksmith's shop, after the day's work was over. So it was transformed into a meeting-place each evening, and seated with planks. Horses were shod and farm implements repaired during the day, and at night, sinners heard the joyful message of God's salvation, and passed from death to life. The sound of this very quickly

spread abroad, large crowds gathered there and great work was done for eternity.

Out of pure curiosity, I walked down to the blacksmith's shop one night to see the strange proceedings there. I got a seat close by the large bellows, and thought I would escape unnoticed. The preacher had scarcely begun his discourse when I perceived someone had told him all about me. He described my career, and even my secret life, as if he had got a minute description of it. I was angry at first, but, as he went on, I saw it was impossible anyone could have told him some of the things, as no one knew them but myself—and God. Yes, that forced itself upon me. God knew my secret life. I trembled at the thought. And then I must meet Him, sooner or later. I vowed I would never enter that blacksmith's shop again, but when the hour came I was there. Somehow, I could not stay away. I know now it was because God had hold of me, by His Word and Spirit. I was deeply awakened, but how to be saved I knew not. I had heard of people being converted, but laughed at it. Now, I wished from my heart, I could be saved. A young farmer spoke to me at the close, one night. Sitting down by my side, he read John v 24 several times. I was afraid to say I believed, lest it might be a sham, but I think I wanted to feel I had got the new life, before believing in Christ. "Believing and having go together," said the young farmer. "God says it—surely that's enough." "Yes, it is enough," I said, and, believing God, I was saved.

Reader, you may know that you are saved as you read this. Pause and think what it means. Salvation is in Christ, the knowledge and assurance of it comes through believing God's Word. Christ makes the believing sinner safe, the Word makes him sure. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 John v 13)



"GOD SAYS IT—SURELY THAT'S ENOUGH"

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EASTBOURNE.—Elim Foursquare Members recommend Miss Nicholls, 61 & 63, Fric Road; bed-breakfast, teas if required; comfortable, homely; terms moderate; near sea, town, station; vacancies from August 18th. B1743

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MISCELLANEOUS.

CAN Pastor recommend Pentecostal French lady wishing to visit London, or study English in educated London family? Full particulars to correspondent, Box 331, "Elim Evangel" Office. B1750

BIRTH.

SMITH.—On June 3rd, to Mr. & Mrs. J. Smith, of Rochester, the gift of a daughter, June Grace.

MARRIAGES.

CUE; PARSONS.—On June 16th, at Elim Tabernacle, Star Hill, Rochester; by Pastor J. Kelly; Edward James Cue to Doris Ellen Parsons.

SHEPPARD; BEAL.—On June 9th, at Sheffield, by Pastor A. S. Gault; Frederick Sheppard to Alice Beal. Both Elim Crusaders.

WITH CHRIST.

DEANE.—On June 23rd, Mr. W. H. Deane, aged 48, suddenly; member of Carlisle Assembly. Funeral conducted by Pastor H. T. D. Stoneham. B1749

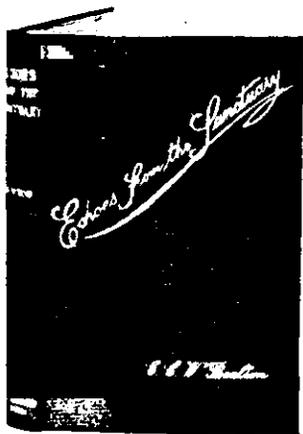
EMERSON.—Mrs. Sarah Jane Emerson, member of Elim Church, Grimsby. Passed away June 18th, aged 56. Funeral conducted by Pastor A. S. Thorne.

GARDINER.—Mrs. L. A. Gardiner, aged 78, mother of Mrs. Harwood, Brighton Church. Passed away June 14th. Funeral conducted by Pastor J. Smith.

MORRISON.—Margaret, aged 17, Elim Crusader, Greenock. Passed away June 16th. Funeral conducted by Pastor W. Greenway.

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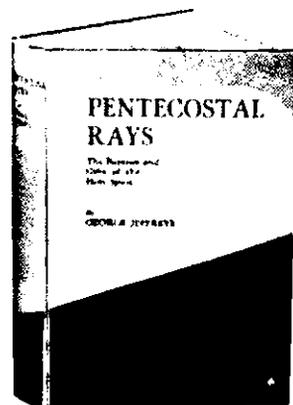
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