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The Elim Evangelist

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 34

AUGUST 21, 1931

Twopence

SAVIOUR

From the "Daily Express," 1st August, 1931.

Revival in a London Street

FOURSQUARE CHURCH WITH TIP-UP SEATS

Messenger girls carrying parcels, City workers, men, women and children—all waved their Bibles in the air outside a floodlit church at Notting Hill Gate last night.

The Foursquare Gospel revivalists were adding another church to their fold by re-opening Kensington Temple for worship after its rebuilding.

Hours before the ceremony, people had gathered from all parts of London, and the ground in front of the temple was packed with more than a thousand people.

THANKSGIVING SERVICE

A short service of thanksgiving was conducted by Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance, standing in the doorway. The assembled people sang hymn after hymn, punctuating each with "Hallelujah!" and "Glory!" and waving their Bibles, handbags, and hymn sheets in the air.

Short addresses by the Principal and other speakers were made against a continuous under-current of exclamations. Passages read from the Bible were repeated by the crowd word for word.

Then the congregation moved inside, sitting and standing in the passages of a church which had tip-up seats and emergency exits, and in which the singing was led by a piano, a violin, and a cornet.

Those who were left outside gathered round two lamp-posts singing in unison with those inside.

COMING KING

"I will come again."

John XIV. 3.

HEALER

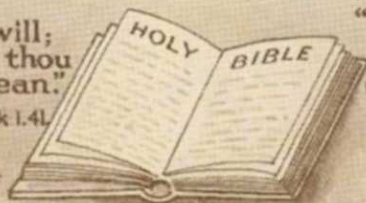
"I am come that they might have life."

John X. 10.

BAPTISER

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII.

August 21, 1931

No. 34

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Principal George Jeffreys and Revival Party

continue their Revival & Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(beside Victoria Station)

SHEFFIELD

Sundays 3 and 6.30.

Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

WATCH THESE DATES

BLACKPOOL. Still proceeding. In the Tent, Waterloo Road (near station and Circus). Revival and Healing Campaign, conducted by Evangelists P. H. Hulbert, P. Le Tissier and C. Johnson. Week-nights (except Fridays) 7.30, Wednesday afternoons 3, Sundays 3 and 6.30.

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

KINGSTON-ON-THAMES. August 30. Elim Tabernacle, St. James's Road. Visit of the London Crusader Choir.

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

NEWPORT, Isle of Wight. Still proceeding. Revival and Healing Campaign by Pastor A. Longley.

NOTTINGHAM. September 27. The City Temple. Special visit of the London Crusader Choir.

WORTHING. Opening of new Elim Tabernacle by Principal George Jeffreys. Watch this page for date.

This space is reserved for local announcements

Book Saturday, Sept. 12th, for the Great Foursquare Demonstration at the **CRYSTAL PALACE, London**

conducted by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS

11 a.m. Healing Service. 3 p.m. Baptismal Service. 6.30 p.m. Communion Service

If the weather is favourable the Baptismal Service will be held in the grounds.
Special singing by Elim Crusader Choir for half an hour before afternoon and evening meetings.

Every possible accommodation provided. Refreshments. Car Parks. Cloak Rooms.

Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 12th September. Those who do not secure their tickets in advance will only be admitted on payment of the usual Saturday charge of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. Crusaders and Instrumentalists may obtain tickets of admission at the reduced price of 6d. from local Crusader Secretaries or from National Crusader Headquarters.

LONDONERS.—Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm Publications and Supplies, Elm Bible College Cor-



respondence School, Elm Crusader Movement, Elm Foursquare Cadets, Elm Foursquare Foreign Missions, and the Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 34

AUGUST 21, 1931

Fridays, Twopence

Kensington Temple

Opened in the Royal Borough. Principal George Jeffreys Officiates.

By ALBERT EDSOR

FRIDAY, July 31st, was a red-letter day for hundreds of our West End Foursquare Gospellers. They, with others from various parts, came to attend the opening service of another of Elm's acquisitions. Formerly known as Horbury Church, this beautiful edifice is now designated the Kensington Temple, situated right in the West End of London. The service, which was conducted by Principal George Jeffreys, our beloved leader, was timed to commence at 7.30 p.m., but hours before that time the crowds began to gather until there was

A LONG QUEUE

around the building numbering something like fifteen hundred happy, smiling, and enthusiastic folk waiting to get in for the opening service. The gates leading into the grounds in front of the Temple were thrown open, and they poured in and stood there in solid mass. Those that were unable to get into the grounds remained standing around outside. Amidst tremendous enthusiasm the Principal appeared on the steps leading up to the front entrance, and conducted an open-air service before throwing open the doors. Chorus after chorus was sung with true revival fervour until the neighbourhood resounded with the praises of God. As the words rang out, one realised by the heartiness of the song and the look on the faces that those present meant every word they were singing. The West End could not fail to know that a happy crowd was in its midst that night, for the strains of sacred song went far and wide. The Principal then read the twelfth chapter of Isaiah and each verse was repeated after him by the great crowd. A glorious testimony was indeed given to those passing continuously in 'bus and car, and on foot.

Then came the moment which the Foursquare Gospel people had looked forward to for months. The doors of the Temple were opened wide and they surged through them into the beautiful and spacious building, every part of it, ground floor, galleries, transepts, aisles, platform, pulpit—every available

space being occupied. Those who were unable to get in, stood in the vestibule at the back, and outside on the steps.

We should here say a little about the Temple itself. The new and larger galleries with the raised transepts, accommodative seating and everything about the place gives credit both to the architect and builder, for they have done their work well. The Temple in its solidity, its architectural beauty and its brightness magnificently characterises the Foursquare Gospel movement now in possession.

The enthusiasm and joy which had prevailed outside was intensified now as the people looked on the beautiful interior of the place in which they could henceforth come to worship the Lord.

After the singing of choruses and hymns Evangelist P. H. Hulbert led in prayer, and Evangelist J. McWhirter gave a splendid and spirited word from Exodus xv. 27, "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees and they encamped there by the waters." The Principal then passed on a powerful opening message, after which ten precious souls signified by the upraised hand that they desired to have the

EXPERIENCE OF SALVATION

which the hundreds present were already enjoying. Needless to say before leaving that night they too could sing with the rest, "Verily, verily, I say unto you, He that believeth on the Son 'tis true, Hath everlasting life." Thus God set His seal upon the opening service of the Kensington Temple.

Amid scenes of much enthusiasm the service was brought to a close, but not before the Principal had promised to return as soon as possible to conduct a revival campaign. The happy folk then left for their respective homes with a song of praise upon the heart and lip to God for the great things He had done.



Principal George Jeffreys officially opened this new Elim centre in the West End of London on Friday, July 31st. The Kensington Temple, as it is now called, suddenly came to life at the opening service, for the doors were besieged by enthusiastic Foursquare Gospellers hours before the announced time to commence. Inside the crowded congregation poured forth adoration, praise, and thanksgiving for their new and beautiful home. Hundreds testified to miracles of bodily healing and there were ten conversions at the first service. The taking over of this spacious building adds further testimony to the progress and solidity of the Elim Foursquare Gospel Alliance.

Meditations for Quiet Moments.

The Triumph of Trust

By Pastor E. C. W. BOULTON

Through faith . . . became . . . resistless in battle.—Hebrews xi 33, 34 (A. S. Way).

THESE warriors of God were trained in the school of faith. They were oftentimes heavily handicapped and overwhelmingly outnumbered, yet always triumphant. They possessed a dynamic which levelled legions to the dust of defeat, and swept swarming armies of opponents into humiliating flight. Theirs was the path of the conqueror—they marched from "victory unto victory"—none could withstand their

RESISTLESS FAITH.

The experience of these Old Testament victors finds its counterpart in the lives of those New Testament warriors of whom Paul writes in his second Corinthian Epistle "Thanks be unto God, which always causeth us to triumph in Christ." Or as another translation of the same passage runs, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ."

They believed God and so overcame. The secret of their strength was not in the subtlety of their strategy, nor in the prowess of their arms. "Not by might, nor by power" won they the victor's laurels.

We also, as followers of Christ, are called to soldiery. We must also grip the sword of service, and gird ourselves for the fray. 'Tis true we wrestle not against flesh and blood, but our enemies are none the less deadly, and the warfare none the less real. The weapons we wield are not carnal. We go clad in the Spirit's might, and armed with the sword of truth. C. H. Spurgeon once said that "the man who lives in the region of faith dwells in the realm of miracles." "Faith," he adds, "trades in marvels, and her merchandise is with wonders."

Faith will work the miracle
As we trust God's Oracle;
The victory of Calvary
Comes not through earthly strategy

What is there to hinder the twentieth-century warrior of Christ winning his way through all hell's opposing legions? Strong in the strength of the Eternal Spirit we may overthrow the adversary. The Cross is our answer to every thrust of Satan. We triumph in that precious blood victory of Calvary—in company with our Emmanuel we beat back the forces of darkness and disease—they are scattered before the battle-cry of an undimmed and undying faith in God. We draw our strength and courage from our all-sufficient and all-victorious Leader and Lord—it is the consciousness of

OUR UNION WITH HIM

that inspires us to enterprise and exploit. In Psalm forty-six we find a wonderful "therefore" that couples us on to the Almighty. The Psalmist opens

his anthem with the bracing reflection—"God is our refuge and strength, a very present help in trouble; therefore will we not fear." He surveys all the formidable host that are ranged in battle against them and then having measured the strength of these things, he can still sing his enheartening song of utmost confidence in Jehovah.

A survey of missionary history during the past one hundred and fifty years will provide us with many a striking example of heroic and triumphant faith. When we read of the early days of the Bechuana mission, for ten long years no gleam of light seemed to pierce the prevailing darkness. "The Batlaping had open ears only to what promised temporal gains, and were deaf to all spiritual invitation or warning." When the sorely-trying faith of the missionaries almost gave way, there was a holy woman in the mission who never faltered in her faith. She believed in the promise of the unchanging God, and she said "We may not live to see it, but, as surely as to-morrow's sun will rise, the awakening will come." When her friends at home would have counselled her to give up her forlorn hope and go to a promising field, and when someone wrote her from England, asking what could be sent her that would be of use—the sublime

ANSWER OF MARY MOFFAT

was "Send us a communion service, it will be wanted." What mighty faith in the midst of such hopeless conditions! Yet when that communion service arrived on the mission field, three years later, it was at once put into use, and no less than one hundred and twenty born-again converts sat down to the Lord's Table. Thus God always honours and rewards faith.

This is undoubtedly a faithless age, when men believe nothing deeply, profoundly. Faith is shallow and shifty. We have, sad to say, passed out beyond the old days when men were willing if needs be to shed their blood rather than sacrifice their faith. The splendid, the sublime thing about these people referred to in our text was their unstaggering confidence in the invisible God. And because of this they knew no defeat. Their faith makes them outstanding in the annals of the past, they are distinguished from the general character of the period in which they lived, their vision of God threw them out of alignment with the spirit of hollow ceremonialism which oftentimes surrounded them. They lived above the belittling spirit that whirled around them.

Says Archbishop Leighton, "God lays hold of us through our laying hold of Him." Thus God puts His

OMNIPOTENCE AT OUR COMMAND

for the accomplishment of His purpose, and for the overthrow of His enemies. He awakens within us such desperate desire that we become possessed by

a victorious vehemence, that takes the kingdom by force, that refuses denial, that cuts its way through to triumph.

On the grave of Dr. F. B. Meyer may be found these significant words, "Here lies a man who reckoned on God." What a magnificent witness to a life lived in and for God. Mazzini, the great Italian said, "Believe, and you will conquer." How true this is of those whose trust is in the living God. Somewhere else we read that "faith is not belief in spite of evidence, but life in scorn of consequence." Blessed Master, grant me grace to believe Thy Word in all its wondrous fulness, to take its promises in all their measureless meaning, and apply them to each and every need of mine! Make me

bold to claim the fulfilment of that which Thy love covenants! Constrain my thirsty spirit to plunge deeply into the infinite and exhaustless ocean of Thy grace! Clothe me with that mighty, quenchless, unconquerable faith, that levels the mountains of difficulty to a plain, and puts me in possession of all the magnificent territory of Canaan! Teach me to bring each truant thought under the sovereign sway of Thy blest Spirit

Thou art able, glorious Saviour!
O the rapture of the thought!
Shall we find it hard to trust Thee
Where all life with love is fraught?
Thou, whose love is never sleeping,
For the sweetness of Thy help,
Can we praise Thee as we ought?

The Precious Blood

By HENRY PROCTOR, F.R.S.L.

The blood is the life—Deuteronomy xii 23

THERE is no Biblical doctrine which is more fiercely combated to-day, even from the pulpit, than the doctrine of the Blood

This is an age of imperceptive materialism in spiritual things, and the truly spiritual man is so rare that the world counts him mad. But the objection of to-day to the doctrine of the Blood is the same as that offered to our blessed Master's own words by the Jews—"How can this Man give us His flesh to eat?"

Then, as now, the same answer applies "It is the Spirit that makes alive [quickeneth], the flesh profits nothing the words that I speak unto you, they are Spirit, and they are life" (John vi 63) "It is the Spirit that giveth life."

As long as we only understand it literally, it is death to us, for it is "the letter that killeth," but

WHEN WE BECOME SPIRITUAL,

and have the mind of Christ, faith in the Blood becomes a source of life to us, for "It is the Spirit that giveth life"

Of the real spiritual meaning of the cleansing Blood, we get a remarkable illustration in the cleansing of the leper, when our Lord came down from the mountain. It was the blood of Christ, the Lamb slain from the foundation of the world, which cleansed the leper, for in that touch of Jesus He communicated His own life to the leper, so that, as we learn from other Scriptures, "the flesh of one as good as dead" becomes as pure as "the flesh of a little child"

The significance of the touch of Jesus we learn from other parts of Holy Writ "Multitudes sought to touch Him, and as many as touched Him were made perfectly whole," for there went forth power from Him, and healed them all (Matt ix 20, 29, xiv 36, Mark v 27, vi 56, Luke vii 14, viii 47). Power went forth from Him because His body was a fountain of life, for "as the Father has life in Himself, in the same way even to the Son gave He to have life in Himself" (John v. 26, Rotherham). His sacred body being therefore charged with the very life of God, He quickened whom He would. And

if we eat His flesh and drink His blood, we have

THE SAME LIFE OF GOD

in us, for "He abideth in us, and we in Him" (John vi 54-56), and as He lived by means of the Father, so we live by means of Him, and as He was a fountain of life, so believers afterwards had in them a fountain of life springing up into life-age-abiding" (John iv 14, Greek and Rotherham)

To eat His flesh is to become a partaker in His death—"My body was broken for you", but to drink His blood is to become a partaker of His resurrection life. So the Blood is a synonym for life in its highest form. It is the very life of God cleansing and re-creating us

So the leper was cleansed and recreated through the blood of Christ, for the touch of Jesus communicated that Blood to him, and the flesh "of one dead" returned to him as the flesh of a little child (Num xii 12 and II Kings v 14). No one need therefore, make the cleansing Blood "a stone of stumbling," for the blood is the life, and though we are justified by His death we, are saved by His life. He is the vine, we are the branches, which are kept clean by the circulation through every part of the life-blood of the Vine.

It will be noted in regard to leprosy that the Scriptures never speak of healing the leper, but always of cleansing, and its cleansing is the most striking object-lesson and type of cleansing from indwelling sin and natural corruption that could be given. Here it was instantaneous, for "immediately his leprosy was cleansed" (Matt viii 3), proving that from corruption as great as this, the blood of Christ can

CLEANSE IN A MOMENT,

though from head to foot there may be no soundness in us, but wounds and bruises and putrifying sores (Isaiah i. 6)

In common theology the death aspect of the Blood is often dwelt upon to the exclusion of the Life, but in the account of cleansing the leper (Lev xiv 6) both aspects are clearly brought out. The priest had

to take in two birds alive and clean, and to kill the one representing death over living water, and to let the living bird, representing the risen life, into the open firmament of heaven. The living water (Heb) as well as the blood, is used to signify the purifying aspect of our Lord's life—"he shall wash his clothes, and shall bathe his flesh in water." It is the laver or bath of regeneration "This is He that came by water and by blood." The great distinction between the water and the Blood is that the water is the type of the Holy Spirit, as explained in John

vii 37-39, of the rivers of living water, "This spake He of the Spirit," but the Blood points to the work of Christ, in both aspects, of His death and of His life (Heb. ix 17)

If we drink His blood, Christ Himself becomes our life (Col iii 7), and it is His life-blood permeating and pulsating through our whole being, which not only cleanses from all sin, but also imparts and sustains that more abundant life which enables us to abide in Him, and to "prolong His days" by walking "even as He walked."

The Old Rugged Cross

G B.

REV. GEO BENNARD

1. On a hill far a-way stood an old rugged cross, The em'b'em of
 2. O that old rug-ged cross, so de-spis'd by the world, Has a wondrous at-
 3. In the old rugged cross stain'd with blood so di-vine, A won-drous
 4. To the old rug ged cross I will ev-er be true, Its shame and ie-

suff'ring and shame, And I love that old cross where the dear-est and best
 taction for me, For the dear Lamb of God left His glo-ry a-bove,
 beauty I see, For 'twas on that old cross Je sus suf-fer'd and died,
 preach gladly bear, Then He'll call me some day to my home far a-way,

CHORUS
 For a world of lost sin-ners was slain.
 To hear it to dark Cal-va-ry
 To par-don and sanc-ti-fy me.
 Where His glo-ry for ev-er I'll share

} So I'll cherish the old rugged cross, the

cross, . . . Till my trophies at last I lay down; I will cling to the
 old rugged cross,

old rug-ged cross, . . . And ex change it some day for a crown.
 cross, the old rug ged cross,

Bible Study Helps

SOME REASONS WHY CHRIST DIED.

- 1 To glorify God (John xvii 4)
- 2 To bring in everlasting righteousness (Daniel ix 24)
- 3 To destroy Satan (Heb ii 14, John xii 31)
- 4 To draw all to Christ (either in salvation or judgment) (John xii 32)
- 5 To take away the sin of the world (John i 29)
- 6 To be a propitiation (Rom iii 25)
- 7 For His people's sins (Matt i 21, I. Cor xv 3)
- 8 To gather together in one all the children of God scattered abroad (John xi 52; Isaiah xli x 6)
- 9 To purify unto Himself a peculiar people zealous of good works (Titus ii 14)
- 10 To spoil principalities and powers (Col v 25)
- 11 He gave Himself for the Church (Eph v 25)
- 12 That we might have identity of life with Himself (I Thess v 10)
- 13 That He might be Lord both of the dead and the living (Rom xiv 9)
- 14 That believers might live unto Him (II Cor v 15)
- 15 That He might deliver the captives of fear (Heb ii 15)
- 16 To loose us from our sins and make us kings and priests unto God (Rev i 5, 6).
- 17 That believers might be "sanctified" (i.e., set apart) (Heb x 10)
- 18 That believers might be "perfected for ever" (Heb x 14)
- 19 That believers might be redeemed from the curse of the law (Gal iii 13)
- 20 That believers might receive "the adoption of sons" (Gal iv 5)
- 21 That believers might have everlasting life (John iii 16)
- 22 That believers "might live unto righteousness" (I Peter ii 24)
- 23 To bring us to God (I Peter iii 18)
- 24 That we might be made the righteousness of God in Him (II Cor v 21)
- 25 That repentance and remission of sins should be preached in His Name among all nations (Luke xxiv 46, 47)
- 26 That all believers might be made nigh to God (Eph i 13, cf., Exodus xxiv. 1 "Afar off")

Concise Comments & Interesting Items

Giving money to the Lord's work should exercise the hearts of all the Lord's people. Many believe in giving a tenth of their income. But a far more important consideration is that we give from the right motive. Then our giving will probably exceed one tenth. In the "Armour of Light," a suggestive incident is given.

It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said "Well, Andrew, I'll give five pounds, seeing it's you."

"No," said Mr Fuller, "I can take nothing for this cause, seeing it's me"—and handed the money back.

The man felt reproved, but in a moment he said "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ."

Facts about China and missionary work are strikingly set out by J. Rutherford Spence in the "Pentecostal Testimony." Here is a challenging extract.

"And every year brings its toll of those who lay down their lives. Last year twenty-six missionaries were killed. Misses Nettleton and Harrison, after a long captivity, were brutally murdered by bandits, and that fine old warrior, Rev. Pike of the China Inland Mission was last seen with his hands tied behind his back, preaching the Gospel to his captors. His phrase, 'What the world needs is not the Christ in books, but the Christ in boots,' has been quoted in many places.

And the fight is still on. While talking with one of the older Pentecostal missionaries of another province, he said, "Ah, Brother Spence, we are getting a new type of missionary these days. We need labourers, and we are getting ladies and gentlemen!"

The tremendous gold export to France from England is making people ask why

France wants gold. We wonder if this paragraph taken from "Glad Tidings," has anything to do with it.

Italy is not the only country which is making preparations, but France is also preparing herself for what she believes is soon going to happen. Running 200 miles along her eastern frontier, from Switzerland to Luxemburg, France is erecting a line of modern forts. These forts are less than a mile apart, hidden in the scenery, to make them practically invisible. Armed with machine guns, they form a line of defence capable of sweeping, with destructive fire, the whole length of 200 miles.

Prime Minister Tardieu demanded that there be a continuous interest of the French Navy until 1937 to give her absolute "parity" with Italy in the Mediterranean. His programme would give France the largest submarine fleet in the world. Great Britain and the United States would have to indulge in an extra billion dollars' worth of naval shipbuilding, in order to safeguard themselves against the French.

Warnings against spiritism, or so-called spiritualism, are constantly needed. Here is a fresh one.

Before the writer was born again, he accepted an invitation on one occasion to go to a spiritualistic seance, and after the seance had a long chat with the medium. The medium said to him, "I used to be a good Baptist, but when I became a spiritualist the first thing that had to go was the doctrine of the Atonement." That was an illuminating confession—that when anyone apostatizes to spiritualism the first thing he has to throw away is the atoning blood of Christ! The statement of this medium is confirmed by the writing of many spiritualists. Sir Arthur Conan Doyle in his book on Spiritualism, entitled, "The Vital Way," deprecates the human

race's "losing itself in vain dreams of vicarious sacrifices and imaginary falls," rejecting alike the Cross of Calvary and that which made the Cross necessary. In another spiritualist publication, "Medium and Day-break," it is written, "The blasphemous doctrine of atonement at one sweep (will) have to move out of the way."

What filling station do you attend on Sundays? This is suggested by the following taken from the "Gospel Message."

"The old-time quiet Sunday is a thing of the past. A few years ago in most of the small towns of this country, a sense of Sabbath quiet prevailed. Church bells broke pleasantly on the silence, calling people to worship, and vehicles on the streets were for the most part conveying worshippers to and from the churches. Men ceased their accustomed work, and those who sought pleasure did so in an unostentatious way that did not disturb others who wanted quietude and rest.

"Now the first day of the week is for some lines of business the busiest day of the week. The small town has discovered that thousands of people go out for motor-riding on Sunday. Filling stations by the dozen have sprung up in these small towns, which do a thriving business on Sunday, not just to help the unfortunate motorist who runs out of gas and oil but because there is a chance to make money out of him. Those who were once regular attenders at church are now occupied all day at their filling stations—not as a matter of mercy for unfortunate motorists, for the motive is mercenary—watching to make money on the Lord's Day set apart for worship. The religious interest of these people is at low ebb. They have put money before God. They cannot serve both God and mammon, so they have chosen to serve mammon.

Children's Bible Educator

We are giving a prize every month for the best answers

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

BIBLE ACROSTIC The rectangle of small squares below represents nine words, eight of which have seven letters each, reading horizontally, and the ninth being a word of eight letters as a central perpendicular, reading downwards in the starred spaces.

Write out the nine words on your post card, in capitals to form the rectangle.

CLUES

- | | | | | |
|---|-------|------|---|--|
| 1 | □□□□* | □□□□ | 1 | What no man can give for his sins (Matt xviii 25) |
| 2 | □□□□* | □□□□ | 2 | Name of Gideon's clan (Judges vi 34) |
| 3 | □□□□* | □□□□ | 3 | Described Mary's communion with Christ (Luke x 42) |
| 4 | □□□□* | □□□□ | 4 | Jesus' home province (Matt ii 22) |
| 5 | □□□□* | □□□□ | 5 | A friend of God (II Chron xx 7) |
| 6 | □□□□* | □□□□ | 6 | Trees in Zechariah's vision (Zech i 8) |
| 7 | □□□□* | □□□□ | 7 | Mystery Name of God (Exodus vi 3) |
| 8 | □□□□* | □□□□ | | |

- 8 What faith and doctrine do (I Timothy iv 6)
 9 (Perpendicular) An office of the Lord Jesus (I Tim ii 5)
Solutions must arrive by first post Monday, August 24th.

SOLUTION TO EVIDENCE CHARADE, AUGUST 7th

Answer: The Radio, the Talkies, the Gramophone

Exceeding great and precious promises
 —II Peter i 4

The promises of God scattered throughout the Bible are like the stars in the firmament, if it were always day, we should not know that the sky is so full of them, but when night approaches, they begin to shine. When the night of affliction overtakes the child of heaven, the promises of God are seen to shine forth one after another in the firmament of His Word.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 23rd Mark ix 1-13

"And be set at nought" (verse 12)

One of the greatest contrasts of eternity has been the difference between man's treatment of Christ and God's treatment of Him. Man has set Him at nought. Man despised and rejected Him. Man said, "We will not have this man to reign over us." Man put Him in a grave hoping that He would stay there. But God's actions were entirely different. God clothed Him in the Holy Ghost, God transfigured Him with light, God through Him worked mighty miracles and signs, God broke the silence of the heavens and twice declared, "This is My beloved Son." God raised Him from the dead, God has highly exalted Him far above all principalties and powers and given Him to be a Prince and a Saviour. God has done many more mighty things for His Son, and to every one of them we cry, "Amen."

Monday, August 24th Mark ix 14-32

"All the people when they beheld Him were greatly amazed" (verse 15)

Why were they amazed? Was it because some of the transfiguring light of the mountain side still lingered? Was there still a robe of glory clothing His person with heavenly light? Were the multitudes privileged to see a little of the eternal weight of glory which belonged and still belongs to the Son of God? We beheld His glory, said John. Did the multitudes also behold it? We cannot be sure, but this we know—some day we shall be amazed with an ecstatic amazement, for we shall see the One that the world set at nought, clothed with honour and majesty, and shining with such an effulgence of light that even the blaze of the sun will be completely eclipsed.

Tuesday, August 25th Mark ix 33-50

"Have peace one with another" (verse 50)

They had been disputing with each other. Do not dispute, said the Lord, have peace one with another. Disputes grieve the heart of Christ. Peace brings Him joy. Yet disputes still arise. Sometimes over trivial things, sometimes over important matters. The Lord does not wish us to be at peace with others at the expense of righteousness. But if it is at all possible we are to live at peace with all men, and certainly with our brethren in Christ. A little patience, a little effort to understand the position of another, a little less confidence in ourselves, a little more weight given to the opinions of others and many a dark cloud of dispute will vanish, and leave only the shining light of united hearts.

Meditations by PERCY G PARKER

Wednesday, Aug 26th. Mark x 13-22

"That He should touch them" (verse 13)

Christ's touch was a miraculous one. It was creative and re-creative. Life and healing and blessing were in that touch. No wonder fond parents brought their children that He might touch them. Surely it is not wrong that God should continue that touch through those those who are Christ's earthly representatives. Laying hands on the sick and laying on hands for blessing may become a purely formal action, with no results whatever. But should we not expect that men who follow the footsteps of Christ and are specially called by God for leadership and evangelistic work will, in measure, have the same power? Scripture makes it clear that God never intended this power of blessing through a sanctified touch to cease. It still obtains to-day. A sanctified touch must be given by sanctified men.

Thursday, August 27th. Mark x 23-34

"How hard it is for them that trust in riches to enter into the kingdom of God" (verse 25)

When people have formed the habit of trusting in riches it is very difficult for them to form the habit of trusting in God. When people have learned to seek to get everything through money it is not easy to begin a life of trust whereby everything is obtained through God. All through life matters arise which claim our trust. Sometimes we are tempted to trust in health, sometimes in business success, sometimes in faithful friends, then, perhaps, in prosperous national circumstances, then in the success of grown-up sons and daughters, and so on. Riches, health, success, friends are not in themselves wrong. They are frequently the direct gifts of God. But when we begin to trust in them then we are relying upon a platform which has no girders.

Friday, August 28th. Mark x 35-52

"Master, we would that Thou shouldst do for us whatsoever we shall desire" (verse 35)

What a natural prayer! And yet what a dangerous one! Supposing the Lord should do for us whatsoever we desire what a tragic experience we should enter into. Our present and our future would be marred. We should be asking for things that would satisfy our natural appetites but shrivel the soul. He granted their request, but sent leanness into their souls—such would be the result with us. No, we must not examine ourselves and then ask for what we think we need. We must ask the Lord to examine us, and give to us what He sees we need. Our vision is so limited that we know not what

to pray for as we ought, but the Holy Ghost is willing to make intercessions within us according to the will of God.

Saturday, August 29th. Mark xi 1-18

"The Lord hath need of him" (verse 3)

Happy animal! But to him there could be no intelligent appreciation of the Lord's need of him. He did the Lord's bidding but without being able to rejoice over it. But the Lord has need of us and we are able to appreciate it all. How happy we are to be privileged to be needed by the Lord. He wants us. He wants us to be used for Him day by day. He has need of us as we serve behind the counter. He has need of us as we plan for the wants of a hungry family. He has need of us as we stand before the boys and girls in the day school. He has need of us to express His love and beauty in the midst of a world that sees very little of it. The world does not read the Bible, but reads us.

Our Lord a Poet

Our Lord most probably spoke not in Greek, but in Aramaic, the language of the Hebrew common people—"the poor," to whom the Gospel was preached. Professor Burney has discovered that if we translate our Lord's sayings from the Greek of the New Testament into Aramaic, they obey the laws of Hebrew poetry.

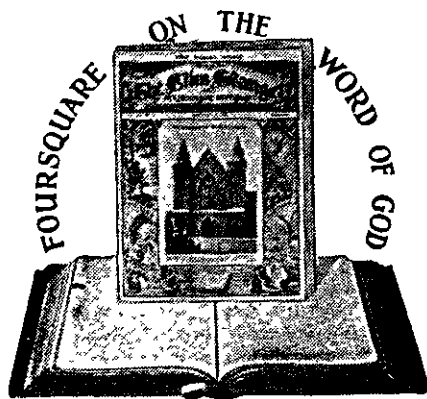
"The Lord's Prayer," for example, becomes a hymn in two four-beat tristichs. He shows that when the Lord's prayer is translated into Aramaic, it has not only the rhythm of poetry, but also the rhyme as well. Then he goes on to show that this is true of many other of our Lord's utterances. The Sermon on the Mount, the commission to the disciples, some of the parables, and His last discourse given to the Apostle John. All of these in Aramaic obey the laws of Hebrew poetry! It is impossible to resist the conclusion that we have our Lord's very words as He shaped them in a form which the numbness of His disciples could easily memorise.

This is a truly remarkable discovery, and one which once more awakens the question of verbal inspiration.

But the New Testament was given to the world in Greek. We have been told that this is because it is a language of such beauty and of such marvellous power of expressing clear thought. But is it not also a wonderful revelation of God's forbearance, and His amazing and abounding love? For did the Jews—God's chosen people—suffer at the hands of any nation as they suffered from the Greek?

"Of all races, and they were many hostile to Israel," says one, "none was a more deadly foe than the Greek. None was a more relentless persecutor. None was, by its luxury, by its culture, and by its critical acumen, a more seductive foe to the morals and faith of Judaism."

Yet God graciously took the language of the Greek to be the great means of bringing the Gentile world to the light of the Gospel of Christ.



EDITORIAL



The Palace Call.

THERE is a well-known and beautiful hymn which says

Out of the ivory palaces
Into a world of woe,
Only His great eternal love
Made my Saviour go

This reminds us that out of the eternal Palace the Lord Jesus came for our sakes. Now on September 12th we are going into the earthly Crystal Palace for His sake. It is well that we should meet with Him and praise Him in one of the most beautiful and spacious palaces in the world. It will be for us a foretaste of the Greater Palace call. Into that Palace whence He came out we shall at last enter. Meanwhile we rejoice at the opportunity of linking the heavenly Palace of the past and future with the earthly palace of the present.

Christian Growth.

ARE we growing in Christian character?

Dr Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he himself was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase.

Foursquare Gospel at Blackpool

Principal George Jeffreys' Brief Visit

OUR readers will rejoice to hear of great blessing in the Foursquare Gospel Tent at Blackpool. Evangelist P H Hulbert with the Revival Party have been conducting the services since the commencement and God has manifestly put His seal upon their labours. Hundreds of souls have been saved, bodies healed, and a deep, lasting foundation laid for a permanent centre for the Foursquare Gospel in the town. In response to the appeals by the many who had taken rooms in Blackpool specially for the Campaign, the Principal conducted the August Bank Holiday week-end services. Frank Allen, the boy preacher, followed on throughout the week, and Evangelists Hulbert, Le Tissier and Johnson are now carrying on. The following is from the LYTHAM TIMES of 7th August —

“Principal Jeffreys' theme is the Foursquare Gospel, i.e., Jesus the Saviour, Healer, Baptiser, and Coming King. He not only teaches healing but practises it in his meetings. Hundreds, on Monday, testified to cures in answer to prayer under Mr Jeffreys' ministry in other parts of the country. A number of local people were among those who claimed benefit from the administrations of Mr. Jeffreys and his Evangelists. The greatest emphasis, however, is not laid on the healing aspect of Principal Jeffreys' preaching. He says that the conversion of the soul is the greatest miracle. In this respect the mission has been very successful. It is stated there have been conversions at every service since the tent was erected, and that there have been three hundred conversions registered.

“Principal Jeffreys' manner of address is not of the hectic type that characterises some revivalists. He is an expositor of the first order. Rarely does he muster the reserves of his deep passionate nature, but when he does it is with a tremendousness that grips his audience and holds them spellbound. Like all born leaders there is a great simplicity about his personality that is the very expression of sincerity.

The marquee was crowded inside, and sides had to be taken down to allow the overflow to join in the service.

“Principal Jeffreys intends to return to Blackpool for a longer period later, until then a party of his Evangelists from his Bible College in London will carry on the services. This week the boy preacher, Master Frank Allen, is the speaker.”

Sleep-Walking.

THE importance of the exhortation of Scripture, “Let us not sleep, as do others,” can never be over-emphasised in these days, when apostasy is in evidence all around us. The following story told by W M Mackay is illustrative of this fact.

“A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped out into the street and so strong was the somnambulist's trance that still he slept. He passed along the street and out into the open country, and still he slept. Not till his

naked feet touched a little stream that crossed his path did he awaken to the darkness of the night and the strange, unfamiliar scene.

“There are souls like that! They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of their night and the strange, unfamiliar scenes of eternity and judgment.”

It is better not to try dehorning a ram in the midst of the flock, but to get him in a corner where he can't trample on the lambs.

What makes heaven above is that there is but one will there.

The Abundant Life

By TRENA M STACLE

I am come that they might have life, and that they might have it more abundantly—John x 10.

THESE are the words of Jesus. He says, "I am come." What for, Jesus? Why didst Thou leave Thy kingly throne in glory where Thou didst count it not robbery to be equal with the Father? where the glorious, spotless, sinless angels were Thy servants and might vie with one another to do Thee homage, and where the glory of heaven centred round Thy sacred head? Why, Thou Son of God, Creator of all things, and without whom nothing was made, didst Thou lay aside Thy kingly crown, Thy royal robes, the place of exquisite bliss, "the bosom of the Father," and come to this world to be "despised and rejected of men," spit upon, beaten with

THE CRUEL THINGS

of the Roman scourge and at last crucified upon the cruel Roman cross? Why, oh why, Jesus, didst Thou come to such a life of suffering? And He answers, "That they might have life." That who might have life? It surely must have been some who had loved and suffered much for Thee? No, ah no! But for a lost and rebellious world which had sold itself to Satan and to death, eternal death.

"That they might have life!" Oh how we cherish and cling to the physical life! Even the Devil knows that, for he said, "All that a man hath will he give for his life" (Job ii 4). Man sold himself to death and everlasting despair for naught, but oh what a price it took to redeem him, buy him back to life and the life more abundant. Adam fell, but Jesus brings to fallen man a more abundant life, that we may be strong enough to live and "serve Him without fear in holiness and righteousness before Him all the days of our life" (Luke i 75).

As the Western-bound traveller speeds over the Alleghenies, his watchful gaze can hardly fail to note the gleaming surface of a little artificial lake whose azure-tinted waters mirroring the skies above, add much to the beauty of the scenery. This lakelet embosomed in the depths of the mountain is the reservoir which furnishes water to a busy neighbouring city, and is fed by

A MOUNTAIN STREAM

of modest supply. In the time of a drought the in-filling stream dwindled to a tiny thread, the waters of the reservoir sank to their lowest limit and all the ills of a protracted water famine, with its constant menace to health and home, beset the city. The most rigid economy is then urged by the authorities, the water is cut off, save for a few hours per day, and the scant supply of precious fluid is carefully husbanded against emergencies. Less than a hundred miles from this city lies a smaller one, nestling also among the mountains. In its very centre bursts forth a natural fountain of unlimited abundance and marvellous beauty. In the same summer of

DISASTROUS DROUGHT

this famous fountain without abating one jot of its

wondrous flow, or sinking one inch below the lip of its encircling embankment, furnished the thirsty city with fullest supply. And then still outflowing over its waste-weir, a sparkling, leaping stream of unstinted copiousness, earning right royally the privilege not only of refreshing with its waters, but of christening with its own name the city of "The Beautiful Fountain." Now the larger city had water, but the smaller one had water *more abundantly*. The scanty rivulet that trickled into the reservoir was barely enough to save from keen thirst, but the living, bubbling fountain pouring out its wealth of water in prodigal flow for its native town had left still enough to slake the thirst of a city many times the size of its greater neighbour.

We see people whose physical life is at such a low ebb, existence is a burden, emaciated, pale, no beauty, no activity. Others are abounding in health that bursts forth through the sparkling eye, the rosy cheek, the elastic step, the robust physique. One has life, the other has it *more abundantly*. One must force himself to move about, the other finds it a pleasure to do so. One class is no comfort to themselves or anybody else, the other is an inspiration to everyone who beholds them. So in

THE CHRISTIAN LIFE,

many have life only as the trickling stream, hardly enough to keep them alive, and never any bubbling over to refresh another.

If they speak of the Christian life at all it is only to tell of their trials and temptations. They have no joy, little if any faith, no happiness. What is the trouble? Just life enough to be miserable but not enough to enjoy it. Just life enough to see the truth but not enough to walk in it. They believe in the abundant life, the Baptism of the Holy Ghost, but they want it to come their way. They pray, but have not enough life to pray through to victory. "Prayer is the Christian's vital breath," but they scarcely breathe enough to keep alive.

We live in an age of backsliding. To-day, profession; to-morrow back with the world. Why so easily overcome of evil? Lack of spiritual life. Like the little rivulet, subject to circumstances. If in a revival meeting there is a big downpour, they get a little life and start again, but when the meeting is over they are fainting by the wayside. No wonder God says in Jeremiah xv 6, "I am weary with repenting."

Jesus came to give us such an abundant life that we never need to fail or bring

REPROACH UPON HIS CAUSE.

It is no fault of His if we faint or falter, there is no lack in His storehouse.

The trouble is many have not gone deep enough. The beautiful fountain sprang from such a depth in the rock of its mountain home that no drought could affect it, while the little brook, though it

bubbled and sparkled and made quite a little noise, was nevertheless dependent upon surface conditions. Let us go "deeper yet, deeper yet" into the fountain of His blood and His love, deep enough to reach the more abundant life that never fails.

God says in Jeremiah xiv 10, "They love to wander, they have not refrained their feet" "Love to wander," that is the secret of so much backsliding. They never get deep enough to realise the awfulness of sin, haven't even a real Bible conviction. Then He adds, "When they fast, I will not hear their cry, and when they offer burnt offering and an oblation, I will not accept them but I will consume them by the sword, and by the famine, and by the pestilence." God is weary with this playing religion, and is causing all these things to come upon the world because of sin.

In Revelation iii 16 God says, "I know thy works, that thou art neither cold nor hot. I would thou wert either cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." From this we gather there are what God calls "hot" Christians, "cold" church members, and some

NEITHER COLD NOR HOT.

They are on the fence. If some wealthy or influential person does not believe in the Baptism of the Holy Ghost, they will not do so. They profess salvation but deny the power, making fun of those who have it. They have a name to live, but only life enough to roll themselves as stumbling-blocks in the way of others.

I knew a young convert aflame with the "life more abundant." He had a father-in-law who was lukewarm, and constantly nagged him about his abundant life. Once when the father-in-law asked him, "What is the Christian's worst trial?" he replied, "Lukewarm professors." I believe he told the truth. Lukewarm professors do not believe God's Word. When you quote Scripture to them they say, "I do not believe that it means that." That was the cause of Eve's fall! The Devil comes subtly and tells one that God does not mean what He says. Some believe it because they want to do so. God says, "Dress in modest apparel" (I Tim ii 9) but the Devil says, "God doesn't care what one wears," and people believe it. Why? Because of their pride—their modesty is gone. The Devil does not come to people with fire and brimstone to get them to fall, but with a red-cheeked apple, short skirts, no sleeves and low neck. "Lukewarm"—whom He will spew out of His mouth. And no wonder, when He has paid such a Price for a clean

PURE AND ABUNDANT LIFE!

The Word says, "With joy shall ye draw water out of the wells of salvation" (Isaiah xli 3). Water symbolises salvation, and it is joy to know we can have salvation in any degree. But it is rather hard work to draw water. That is the Old Testament experience, but Jesus said, "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him

a well of water, springing up into everlasting life" (John iv 14). A regular artesian well within, springing up. No more drawing. Never goes dry. A Christian with that kind of an experience will overflow to others. But an artesian well can be capped and the little stream that flows therefrom shut off. Some have the well of water within, but keep it capped by a man-fearing spirit, or pride. Take off the cap and let it overflow in blessing to others.

But God has something better yet for us. In John vii 38, 39 Jesus says, "He that believeth on Me out of his innermost being shall flow rivers of living waters." A river cannot be capped, and here is an experience of "rivers" (plural) to be had by merely believing on Christ. Believe that He is the Son of God, the Saviour of the world, believe that His Word is true, that

HE MEANS WHAT HE SAYS.

And when these mighty rivers of faith, hope, love, like the Mississippi, the Amazon and the Congo, begin to flow from our inner being, we shall begin to realise the meaning of the "life more abundant." Oh, this great, and mighty love that He puts into our hearts! Like a mighty fire it melts us until we have no will but His, and His will is sweeter than all else, until faith springs up and flows out like a river without any effort. And faith brings hope that never fails.

Just think of people living "at this pool dying rate" with such an inflow and outflow of life! Eternal life, bought and paid for by the precious blood of Jesus Christ, and we can have it by believing it is so. Why, oh why will people live so far from their glorious privilege, be so lean and poor, when riches eternal are theirs?

What peace, joy, happiness and contentment this "life more abundant" brings! Sorrow comes to those who possess it, but

IT CANNOT ROB THEM

of their peace. Dark grow the days but then faith abounds more and more. Heavily fall affliction's blows, for many are the afflictions of the righteous, but like the oil well which under the blow of the explosive gives forth a more abundant flow, because of the very shattering of the rocky reservoir, they are enabled to pour out an ever-increasing and enriching volume of blessing upon those about them. An unceasing stream of prayer flows from their hearts. Praise leaps instinctively and artlessly from their lips as glad song bursts from the soaring skylark. Trust has become a second nature, joy is its natural outcome, and ceaseless service springs not from the bondage of duty, but as the gracious response of love.

We gratefully acknowledge the following anonymous gifts: For spreading the Gospel, £5 10s 0d, for World Crusade, 10/- (Armagh), for Foreign Missionary Work, 5/- (Plymouth), 10/- designated (Brighton Crusader).

The Model Christian

Talk No. II.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

IN our first talk together we considered the commencement of the Christian life. Now we are to consider its continuation. We emphasised the fact that we cannot live the Christian life until we have received it.

A quotation from Dr Cuyler will quicken our thought, and form a basis for this second talk. He said:

Too many new converts sit down contented with the fact that they are converted. Born into the kingdom, they are satisfied to remain babies or dwarfs. To make a profession seems to be about the beginning and the end of their religion. They have no spiritual ambition to get beyond their alphabet, and the Church of Christ gains very little more than their useless, uncreditable names on her muster rolls.

THE NEW TESTAMENT

makes frequent reference to Christians who fail to go forward in the Christian life. The book of Hebrews is very clear. It says

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat (Heb v 12)

Then follows the exhortation at the beginning of the next chapter. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Especially notice those four small words, *Let us go on*. One writer has selected these words as a title for a book concerning the Christian journey. It is a very suitable title. "Let us go on"—yes, that is what we must do. We must not stand still, we must go on. One hymn beautifully puts the thought—

Onward, ever onward,
Journeying o'er the road
Worn by saints before us,
Journeying on to God,
Leaving all behind us,
May we hasten on,
Backward never looking
Till the prize is won

But now arises the question, Unto what are we to go on?

WHAT IS OUR AIM TO BE?

What are we to seek that we have not already in our possession?

The truth can be simply summed up by saying that we are to go on

- (a) Unto *sanctification*
- (b) Unto *power*

1st *We are to go on unto sanctification*

But is not every Christian sanctified? Yes. How then are we to go on to sanctification? The explanation is in the fact that there are different forms of sanctification. Many Christian people misunderstand each other, and join opposite sects because they do not see that similar words may be used to describe various aspects of the same truth. For in-

stance, there are several forms of sanctification. There is

- (a) Positional sanctification
- (b) Practical sanctification
- (c) Progressive sanctification
- (d) Perfect sanctification

I do not wish to deal with this subject in detail now, as that is done in a booklet of mine entitled *Sanctification*, which can be obtained from the publishers of the *Elim Evangel*, but we can briefly outline the truths thus—

The word *sanctification* carries the thought of separation unto God. It means "to hallow" or "make holy". The scriptural meaning is therefore "to set apart unto God". Anything or any person that is set apart for God is sanctified.

Positional sanctification

The expression "positional sanctification" is not used in Scripture, but it is clearly implied—

A man is justified [or counted righteous] by faith without the deeds of the law (Rom iii 28)

It is one God which shall justify [or count righteous] the circumcision by faith, and uncircumcision through faith (Rom iii 30)

Therefore being justified [counted righteous] by faith we have peace with God through our Lord Jesus Christ (Rom v 1)

WE ARE COUNTED RIGHTEOUS

or perfect in Christ. Yet until our human nature is perfected, we are not completely perfect. We have a perfect standing before God because of our faith in a perfect Christ, but our state is not perfect, for our human nature has not reached perfection. There is a difference between standing and state, between position and condition. The moment we trust in Christ as our Saviour we legally have in the sight of God a perfect standing and position.

Practical sanctification

At conversion we also enter into an experience of actual or practical holiness or sanctification. At conversion we lose the satanic nature, retaining our human nature, and receive a new nature, the Divine or Christ nature. The new nature or spirit of Christ which we receive is absolutely perfect, and as far as this new nature goes we are *actually* sanctified. Before conversion we consisted of the old nature born of Satan, and the old human nature born of the first Adam. At conversion we lose the old nature born of Satan, and afterwards we consist of the human nature (ideally under the control of the last Adam, Christ) and the perfect new nature of Christ. (This subject is discussed in more detail in the booklet, *How many births are there in Scripture?*)

Progressive sanctification

Progressive sanctification is not the result of our new nature becoming more and more perfect, but is the outcome of

OUR WILLS BEING SURRENDERED

more and more fully to Christ, which results in our human nature becoming more and more Christlike. The actions of our human nature may fluctuate, but the actions of the new Christ nature never fluctuate. The world (the godless forces around us), the flesh (the appetites within us) and the Devil (the evil person above us) may cause us to yield to sin and backslide in heart, but the reading of the Bible, the listening to godly preachers, the exercise of prayer, and so forth, cause us to yield the human nature more and more unto God, and so we grow in righteousness and are increasingly yielded to God. Or, in other words, progressive sanctification is taking place in our lives.

Perfect sanctification.

Perfect and practical sanctification should be our aim down here. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23). God has set complete perfection before us as a goal, here and now. We are to seek to bring our state up to our standing, our condition up to our position. No doubt, only One has ever exhibited perfection here—the Lord Jesus Himself, and He did not attain to perfection, but

RETAINED PERFECTION,

a thing which the first Adam failed to do. But it is good for us to understand that the ideal is before us for our attainment, even down here. There certainly will come a time when the ideal is realised. That time is set forth in Philippians iii 21.

For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

To summarise —

(1) We are *positionally sanctified* at conversion, through the blood-reconciling work of Jesus Christ.

(2) We are *practically sanctified* at conversion by the removal of the old satanic (not human) nature, and the giving of a new, perfect Christ nature.

(3) We are *progressively sanctified* by the ministry of the Holy Spirit through gifted men and the Word of God and prayer, whereby our human nature is brought more and more into uniformity with Jesus Christ.

(4) We are *perfectly sanctified* at death or translation, when we become like Christ.

There is a difference between practical sanctification and power for service.

PRACTICAL SANCTIFICATION

is the outcome of the *fulness of the Spirit of Christ*,

power in service is the outcome of the *fulness of the Holy Spirit*. Clear thinking and statement has frequently been confused because of the failure to distinguish between the Spirit of Christ and the Holy Spirit.

(1) Sanctification is the fulness of the Spirit of Christ.

(2) Power is the result of the fulness of the Holy Spirit.

The Spirit of Christ is a Person. None other than Christ Himself. Not the human personality of Christ which the Son of God took to Himself at His incarnation, but the eternal nature or Spirit of the Son of God which He possesses from eternity to eternity. God is Spirit. Thus the Son of God was eternally Spirit. It is this eternal Spirit of the Son of God which is given us in measure at conversion. Think of the following passage.

But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father. Wherefore thou art no more a servant, but a son (Gal iv 4-7).

A Christian is doubly a son of God. He is

ADOPTED A SON,

and then immediately born again, and so born a son.

This cannot take place in the natural. An adopted son cannot be truly born unto the family. But what is impossible to man is possible to God. On the ground of the work of Christ, repentant man is adopted into the family of God—or, in other words, receives the son-place. Then immediately afterwards he is born a son—for God sends forth the Spirit of His Son into our hearts whereby we cry, Abba, Father. It is this sending forth into our hearts of the Spirit of Christ which constitutes the new birth or regeneration. The Father is the source of the sending forth of the Spirit of Christ, the Holy Ghost is the Agent in the implanting within us of the Spirit of Christ, and Christ Himself gladly rejoices in the act of being sent forth into the heart of the repentant sinner. Thus we may say that we are born again by the Father—by the Holy Ghost—by the Son. The triune God is responsible for

THE NEW BIRTH

But the supply of the Spirit of Christ is by measure. We may receive the Spirit of Christ without receiving the fulness of the Spirit of Christ. Paul realised that the measure of the supply of the Spirit of Christ might vary.

In Philippians i 19, he says: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

In Ephesians iv 11-13 it is stated that the exercise of spiritual gifts is designed to bring us "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Both these Scriptures shew that there may be a measure of the fulness of Christ, and also a fulness of the measure of Christ. The greater our fulness

of the measure of Christ the more are we practically sanctified. It is this fulness of Christ that we need. It is this which is set before us as a goal. Some Christians have this fulness in a very marked degree immediately after conversion. But frequently it is largely lost by allowing the human nature to assert itself. The true place of the human nature is under the control of the nature of Christ. If this were perfectly exhibited, then perfection of life would be revealed. To be like the Lord Jesus Christ we must be so filled with His Spirit that He will control our human nature. Our human nature will not be obliterated, but it will gladly be yielding to the sway of Christ. To put it in the words of the apostle, "I live, yet not I, but Christ liveth in me."

In our next talk we shall be detailing the life of sanctification. Meanwhile the following lines may help us to remember exactly what sanctification is

SANCTIFICATION.

I yield myself to Christ I am forgiv'n,
His precious blood applied, admits to heav'n,
God sees me in His Son—like Him I am,
To me He count's the merits of the Lamb

This sanctifying cometh first to me,
Not what I am, not what I ought to be,
But Christ, and Christ alone, enwraps me round,
In Him, not me, my righteousness is found

By faith I'm justified, the law is met,
No fault in Christ has been discovered yet
In Him I safely hide me and am still,
No accusation can with terror fill

But is this all that sanctifieth me?
If so, how miserable I'd always be
Imputed righteousness is blessed fact,
Imparted righteousness a further act

I give myself to Christ, the loving Lord,
He gives Himself to me—the living Word
Takes up His dwelling in my hungry heart,
The Spirit of the Son God doth impart

Henceforth His nature truly I possess,
That nature cannot sin, whate'er the stress,
Like Him it is—and perfect it remains,
Its lustre never marred by earthly stains

Gone, too, the Devil's nature which I had,
It made me sin, it almost drove me mad
No longer must I sin, for that has gone,
'Twas crucified with Christ, God's only Son

Another nature still I have within,
It need not, but it may, lead me to sin,
This human nature I must daily scan,
Or else my life will miss God's gracious plan

Once Satan ruled this human heart of mine
And evil passions round my life would twine,
Now Christ should rule, and school it day by day
Like Him 'twould be, if always 'neath His sway

This is, however, where I sometimes err,
My human nature lacks sufficient care,
O for triumphant faith within my soul,
For then the Lord would dominate the whole

But day by day the written Word is read,
And more and more unto myself I'm dead,
Progressively within my hungry soul,
There comes a greater, sweeter Christ-control

The more His nature ruleth over mine,
The less in daily failure I repine,
Progressive sanctifying bringeth me,
A fuller, greater likeness, Lord, to Thee

Some day the processes will all be done,
My body, soul and spirit like God's Son,
O may that wondrous day soon brightly dawn,
And give the Church her final Easter morn

The "C.P." Orchestra

INSTRUMENTALISTS—PLEASE NOTE.

Will all instrumentalists who are desirous of playing in the Orchestra at the Crystal Palace meetings on September 12th next, kindly read the following—

All instrumentalists will be required to purchase a Choir Ticket, price 6d each. This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats. Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea unitedly at a stated time in a specially reserved room, price 1/- per ticket. Tickets of admission and tea tickets for instrumentalists may be obtained from local Crusader Secretaries. The music of the special choir-pieces may also be obtained from local Crusader branches.

Instrumentalists who are unable to obtain tickets, etc., from local sources should write direct to the Musical Director, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, enclosing cash and stamped addressed envelope.

You are urged to purchase your tickets early

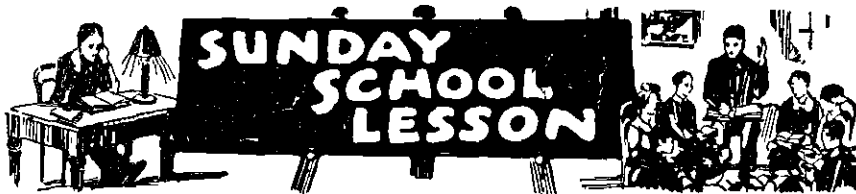
ALONE WITH GOD

MARK GUY PEARSE, in his excellent *Life of Elijah*, insists that silence and solitude are as needful to the soul as sleep is to the body. If we would do much for God, we must be much with God. In the lives of all the mighty men of God you will notice that they spent much time in secret communion with God, they waited upon God and renewed their strength.

Moses must go away to the desert for forty years that God may train and discipline him for the great work of leading Israel. David, the anointed, must fly as an outlaw in daily peril, that he may develop the hardy courage and brave trust that would fit him to be Judah's king. The Baptist must be in the solitude of the wilderness until the day of his shewing to Israel. Paul must tarry three years in Arabia, in silence, before he goes forth to proclaim the unsearchable riches of Christ. John must go away to rocky Patmos to behold the glory of the Lamb and

the vision of a new heaven and a new earth. Luther is hidden in the fortress of Wartburg, but was able while there to forge a mightier weapon and strike a deadlier blow for the truth than all else he ever said or did—for there he prepared his German New Testament. Bunyan lies in Bedford prison, with no sound but the lapping of the sluggish river against the stone walls, that his splendid dream be all unbroken, and that he may give the world the book which next to the Bible has done most to help men heavenward. For us, too, each one of us, in our smaller sphere and commoner toil, the same solitude is needful.

An old Lancashire woman was listening to the reasons that the neighbours were giving for their minister's success. They spoke of his gifts, of his style, of his manner. 'Nay,' said she, 'I tell you what it is. Yon man is very thick with the Almighty.'



By Pastor P N CORRY

Sunday, August 30th, 1931

Reading: Numbers xiii 26—xiv. 4.

REPORTS—GOOD OR BAD?

MEMORY TEXT "The word preached did not profit them, not being mixed with faith" (Heb iv 2)

TEACHER'S NOTES

Do not leave the preparation of your lesson until the last moment, and then think that reading the Sunday School Lesson in the "Evangel" will make up for deficiencies in your own study. As soon as you have completed one Sunday School Lesson begin on the next, so that throughout the week at odd moments you may be finding food for illustrations, etc., for the following Sunday.

In our lesson this week you will need to study many passages of Scripture, for only as you do so will you realize the awfulness of the unbelief of these pessimists that crippled Israel for forty years. In Hebrews xi we read that "by faith they passed through the Red Sea" and "by faith the walls of Jericho fell." There is no faith in the wilderness.

1 The Promise Exodus vi 6-8 and Lev xxvi 7. Get your class to find them, the "I will's," for themselves and tell you what they mean. The Lord promised not only deliverance from bondage but also that He would bring them into the land. It was the Land of Covenant Promise (Gen xiii 14, 15 and xv 14-16), theirs because their forefathers', and because of the faithfulness of God. They were not to obtain possession by their own power or their own sword, the Lord says it is to be His gift to them.

2 The Presence (Exodus xxiii 20-31, Deut vi 17-24) "I will's" tumble over one another, overlap one another, smother every doubt because the Presence was going before. The doubting spies only saw giants and city walls, Caleb and Joshua the Angel going ahead. The onward progress of Israel was not to be a fight but a march of triumph—following and keeping pace with the Angel of the Lord. He did the driving, they the chasing, His the fight, theirs the triumph, His the routing, theirs the shouting, and the other spirit that was Caleb's saw this and thought little of giants. The Angel of His presence (Isaiah lxiii 9) was going before in power, with fear, hornets and terror as His attendants, so that no man could stand before them (note the word "before thee" in Exodus xxiii).

3 The Provocation. In Deut i 19-22 the command was "Go up and possess the land," and the suggestion to send spies came not from Moses nor from the Lord, but from the children of Israel (verse 22), and as such was per-

mitted and allowed to stand. Their first step of failure was the desire to know what the land was like ahead, by what way they should go up and into what cities they should come. Their walk of faith ceased when the spies were selected, and failure began from that moment until on their return these spies discouraged their heart (verse 28), so that the majority report was accepted and they did not believe God (verse 32). The false brethren who had only eyes for danger, giants and walled cities prevailed, so that the people despised the pleasant land, believed not His word, murmured in their tents, and hearkened not to the voice of the Lord (Psalm cvi 24, 25). Hebrews iii 18 to iv 2 states the case fully, for five times we are informed that it was unbelief that kept them out of the land (iii 18, 19, iv 2, 6, 11), that made the Word fruitless, and that led to their fall.

4 In Hebrews iv this message of promise is called the gospel of rest (verse 2), the glad tidings into which some must enter (verse 6), and it is so now for the rest remaineth even unto this day (Heb iv 9). What kind of report are we giving of the promise of the Gospel? Are we just a believing minority, filled with another spirit and saying, "We be well able," or are we among the unbelieving, halting majority? Some have returned from Canaan land and can speak of nothing but the power of the enemy, the giants of lust, cities of defeat, lands of ceaseless striving, and viewing themselves and their power they cry, "We be not able." Sin is stronger, passion is bolder, and the giants of shame and bondage make us seem in our own sight as grasshoppers. Their cry is "We" and "I" until, through the discouraging report, we hear the wail of Romans vii saying, "Oh wretched man that I am!"

Thank God, there are others who, seeing the giants, behold them as nothing, viewing the cities know that their walls are only made to crumble. Theirs is the cry as was Caleb's, "We be well able." Theirs is the voice of confidence, not in themselves but in the Lord, for they have ceased from their own works and entered into the rest of His (Heb iv 10). It is no longer their effort, their righteousness, their sanctification, or their redemption. They have found Christ to be all in all, and their cry is, "I can do all things through Christ which strengtheneth me." Strongholds are pulled down, reasonings are cast in the dust, every high thing is brought low, and every thought is taken captive to the obedience of Christ (II Cor x 3-6).

APPEAL.

Have you entered into rest through the leadership of the Lord Jesus or are you

still striving and working to obtain it for yourself? That is not the way; you must come through the gate of faith having ceased from your own works, for it is not unto him that worketh but "unto him that worketh not and believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom iv 4, 5)

Preparing for the Miracle

"And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me"—John xi 41

That is a very strange and unusual order. Lazarus is still in the grave, and the thanksgiving precedes the miracle of resurrection. I thought that the thanksgiving would have risen when the great deed had been wrought, and Lazarus was restored to life again. But Jesus gives thanks for what He is about to receive. The gratitude breaks forth before the bounty has arrived, in the assurance that it is on the way. The song of victory is sung before the battle has been fought. It is the sower who is singing the song of harvest home. It is thanksgiving before the miracle!

Now if we ever observed this order in our spiritual life we seem to have largely lost it. Sometimes, but I am afraid very rarely, we gather for praise when the battle is over, and we are surrounded by

THE VISIBLE SPOILS.

We hold our thanksgiving service at the close of the campaign. We have counted our converts and are ready to sing. But who thinks of sounding the silver trumpet before the mission begins, and of gathering the congregation for praise before a single convert is penitently knocking at the door? Who thinks of announcing a victory-psalm when the crusaders are just starting out for the field? Where can we hear the grateful song for the answer which has not yet been received?

And after all, there is nothing strange, or forced, or unreasonable in the Master's order. Praise is really the most vital preparatory ministry to the working of the miracle. Miracles of all kinds are wrought by spiritual power. Spiritual power is always proportioned to our faith—S2'



Special Efforts Extend the Kingdom—Converts in Far Japan

LITERARY EVANGELISM.

Eastbourne (Pastor S Gorman) Souls are still being won for our precious Master under the ministry of Pastor and Mrs Gorman at Elim Tabernacle, Hartfield Road, and during recent weeks five souls have signified their acceptance of Jesus as Saviour Praise His holy Name!

been pricked as the message went forth in the power of the Holy Spirit The Sunday school outing to Cornwood was greatly enjoyed by the scholars and friends of the Sunday school Thanksgiving arose to God that He granted a fine afternoon for the occasion All expenses were met He surely does supply all need

The Crusaders have been recently holding open-air meetings prior to the Gospel meetings on Sundays and we believe a number have been drawn to the meetings as a result, and so the revival fire is still burning To Him be all the glory and praise

OPEN-AIR EFFORT

Hastings (Pastor I G Cloke) We have, in the absence of Pastor Cloke, enjoyed much blessing through the faithful ministry of Pastor Bale, in the meetings at Central Hall, Bank Buildings, and we give praise and glory to God for His blessing following the preaching of the Word, four precious souls having been added to the Church

On Sunday evening, August 2nd, the subject preached upon was, 'Is religious sincerity sufficient for salvation?' the experiences of Cornelius the centurion being the central theme

At the close of the sermon the invitation was given to those who desired to accept the Lord Jesus as Saviour, and a young man responded in surrender to Christ as Lord, while one backslider returned to the Lord

Open-air work is given prominence here, and large and interested crowds have listened to the story of redeeming love, and we believe the promise of God that "My Word shall not return to Me void"

With the remembrance of His many tender mercies crowding upon their minds the saints here sing "Wonderful, wonderful, Jesus is to me"

During this holiday month by God's blessing many many more be able to sing this chorus from a personal experience of His redeeming love and grace

GOOD ATTENDANCES.

Lurgan (Pastor F Byatt) Thanksgiving be to God that He still continues to bless the saints meeting at Elim Hall, Carnegie Street He also hears and answers the prayers that ascend from time to time on behalf of the unsaved During the past few weeks six souls have surrendered their lives to Christ, which encourages the saints to look forward to fresh revival showers

The meetings are well attended each Lord's day, and also during the week People gather in to hear the Word of

RICH COMMUNION.

Leyton (Miss E Thompson) Continued blessing has been the experience of the assembly at Grange Park Hall The faithful preaching of the Gospel has been acknowledged by signs following

On a recent Sunday evening two precious souls were saved, and are now following the Master The breaking-of-bread services are times of rich blessing for the saints, and the weekly Bible readings are the means of feeding souls hungry for the heavenly manna All praise to our bountiful God

SPECIAL MINISTRIES

Bournemouth (Pastor W Field) The blessing of the Lord continues to rest on the assembly meeting at Elim Tabernacle, Victoria Place, Springbourne, under the faithful ministry of His servant The saints have been much privileged lately by some special visits of a number of God's servants to this resort Pastor Robinson of Portsmouth ministered the Word, the saints being much edified by his messages delivered under the power of the Holy Spirit Miss Ching has also paid another visit, her message also bringing much blessing, as she spoke concerning the various mission fields, creating within many hearts a more earnest desire to pray on behalf of God's labourers in far distant lands

Then too the assembly has been privileged to enjoy the ministry of the Pastor's brother, Mr Thomas Field from Ballymena, Ireland His stay among them, and the blessing derived from his ministry of the Gospel will long be remembered by all present The work continues to flourish, souls are saved, and backsliders restored The Divine healing services, of which there are two a week, continue to show that Jesus Christ is the same yesterday, to-day, and for ever, many testimonies being given to God's healing power

Then for the last two months at the Bible studies the Pastor has been dealing with the great subject, "The Holy Spirit, His Personality, Work, and Gifts" These studies have been very inspiring, giving a firmer knowledge concerning the third Person of the Trinity

On Sunday our Pastor concluded his third sermon upon "The Patriarch Jacob," and God set His seal thereto by the salvation of precious souls



Pastor S. Gorman

work, faithfully superintended by Mr Brewer and supported by loyal helpers The Tract Band, composed of a few zealous Crusaders, has undertaken by God's grace to leave a tract in every house in Eastbourne (the town has a population of 60 000) During this year 20,000 tracts have already been distributed, and with unabated enthusiasm the members of the band are continuing faithfully to fulfil their mission May God bless this silent but potent effort to spread the glorious good news

EIGHTEEN BAPTISMS.

Plymouth (Pastor J Lees) "Happy is that people whose God is the Lord" This truly was the testimony of the children of the Lord at Elim Tabernacle, Rendle Street, on a recent Tuesday, when they gathered together to witness eighteen followers of Christ Jesus fully obey His command to "repent and be baptised" Evangelist R Knox, who was home on holiday from Ireland led the service after which Evangelist R Gordon of Devonport gave a beautifully clear and uplifting address on Water Baptism

After Pastor Lees had immersed the eighteen brothers and sisters, he asked if there were any in the Tabernacle who would likewise follow Jesus in baptism and ten hands were raised

The ministry of the Word is being blessed at the meetings—God's children are "feasting on heaven's rich dainties supplied by the Lamb that was slain"

On Sunday evening, the Gospel message was delivered by Mr R Knox and although no visible results were seen yet we believe many hearts must have



Pastor H. O. Bale

God expounded, His presence is very real, and it is blessed thus to have the privilege of feasting upon the Word

At the Bible reading on Thursday evenings Pastor Bynt has given a series of studies on the "Second Coming of the Lord," which has proved an incentive to press forward and be more faithful in the Master's service, seeing that His coming draweth nigh. Open-air meetings are held in different parts of the town, which provide an opportunity of heralding forth the Gospel, Sunday school work is also progressing favourably, and the little ones are being blessed.

A Wednesday afternoon prayer meeting has been started for the purpose of praying that God will send a revival to this town

BLESSING IN JAPAN.

Kobe (Miss W. F. M. Hoskins) Thanks be unto God, who always causeth us to triumph in Christ. Praise Him for nine souls saved, six baptised in water, and sick ones raised up in answer to prayer. Brother Ogawa, a fine Spirit-filled evangelist from Kyoto came and baptised the converts in the sea, such a beautiful testimony for His glory. God is blessing this brother's ministry at Kyoto. Fourteen were baptised in the Holy Ghost one evening. Hallelujah! the fire from heaven is falling, proving Him to be the living God, and many hungry souls are still wait-

ing and believing. Our Sunday school has increased to nearly double the number. Glory to Jesus!

Here is something to encourage the Foursquare tract bands. A few days ago, while I was distributing tracts among the Japanese, I felt led to speak to a young man about his soul. I found he worshipped Buddha, also he was the editor for the Kobe schools in the Educational Department. On leaving him I gave him the address of our Mission, and told him I would pray for him to know the true God. The Holy Spirit was working, and last night he came telling me that he had been troubled and pained within ever since I spoke to him and gave him the tract, and now he wanted to know about the Christian's God. For some time he could not see why he must give up Buddha, but while I lifted up my heart to God, and again repeated John 16 (in Japanese), suddenly the light of the glorious Gospel shone into his darkened heart as he exclaimed, "Yes, I see it now." I told him he must pray to God, to thank Him for giving Jesus to die for him, and, praise God, he did. He afterwards said he felt happy, and is anxious to learn the Bible. Please pray for him. His name is Kamita San. We rejoiced that night, and there was joy in heaven too. I am so happy at being able to preach and sing a little in Japanese, but I am pressing on for God's best in this most difficult language.

Recently I had opportunities to give the Word to some of the foreign community here, and a Catholic man came to us and was gloriously saved. While I talked to him about Jesus and gave him my personal testimony, it was beautiful to see this strong man become as a little child and weep his way to Jesus. I was able to give him his first New Testament. It is good to see the change on their faces, but best of all to know there has been a change in their hearts. Pray that these converts may grow strong in the Lord, for His glory, and that the Gospel may increase and abound to the salvation of many.

The rainy season has been very trying with its humidity. Now we are having the hotter weather, when most of our work is done in the early morning and cool of evening, the temperature during the day being from 93 to 100 degrees, when most people shelter from the sun. We have armies of ants here. We have to put our food in tins or hang it up away from them. We have plenty of mosquitoes and centipedes and many other queer-looking insects which characterise the East, not forgetting the snakes, also we have heavy storms and occasional earthquakes and shocks. Psalm xc1 has ever been a special blessing to my soul, but more so in this far-off land. He is our Refuge and Strength from day to day.

CONFESSING HE WAS LOST

By Rev. J. T. LARSEN



"I'M LOST! I'M LOST!"

FOR the Son of Man is come to seek and to save that which was lost" (Luke xix 10)

Christ came to seek and to save the souls lost in sin, and only such souls can He really save, for "I

came not to call the righteous, but sinners to repentance."

Many people are like the Indian who was asked if he was lost. "No, me not lost, wigwam lost!" was the reply.

The story has been told of a certain druggist in Denver who went fishing one day late in October. He went to Grand Lake in the Rocky Mountains. Here is a fine scenic section filled with game as well as fish and also has many beaver dams within its environs.

The druggist was at first in company with other men, but after a while they separated and each one went in a different direction. Suddenly the evening shadows drew on, and the druggist roused himself to go back to camp. He feared not to be alone, but he feared the dampness of the night air. Soon it became very evident to him that he was lost, and he began to call "Hello! Hello!" But there was no answer to his call.

After stumbling along for half an hour, he suddenly began to realise that he must confess that he was really lost, and call for help. So he began with a new note of confession and cry for help "I'm lost! I'm lost!"

It was an honest confession of distress, and it soon brought about his salvation for he heard a voice respond by saying

"No, you're not, come up here where we are!"

He at once went in that direction and found his pals who brought him back to camp, to safety, and to the fellowship circle.

So it is also with the unsaved sinner, he must admit he is lost and call for help, acknowledging his lost condition even as this man did. Isaiah did—"I am undone, because I am a man of unclean lips!" Christ will also answer "With Me you are not lost for ever, come up and join My circle!" Yea, He will say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest!" "Him that cometh to Me I will in no wise cast out." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:8-10)

Come to Christ to-day! Confess you are lost without Him. Confess your sins to Him, confer with Him in prayer, consider His shed blood on Calvary and come into fullest rest, peace, life, and salvation through Him who died for you!

Classified Advertisements

REVISED RATES.

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

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

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

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ABERYSTWYTH.—Apartments or bed and breakfast (Elim Foursquare Home). Write for particulars to Mrs. D. W. Evans, 6, Northgate Street, Aberystwyth. Please send stamped addressed envelope for reply. B900

BRIDLINGTON, Yorks; bright, breezy. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garage. Mrs. Kemp, "Elvimore," Trinity Road. B878

BRIGHTON.—Do you want a happy Holiday by the sea? The Elim Guest House gives you a hearty invitation to come and enjoy Christian Fellowship and Home Comforts. The house overlooks sea and downs, 2 mins. walk to Black Rock. Single rooms from 45/-, sharing from 42/-. Special reduction made for parties. Vacancies from Aug. 8th. Write to Superintendent, 45, Sussex Square, Brighton, or 'phone Brighton 4063.

BRIGHTON.—Tea Rooms, close West Pier. Tea a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B749

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