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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8

Vol. XIV., No. 33

AUGUST 18, 1933

Twopence

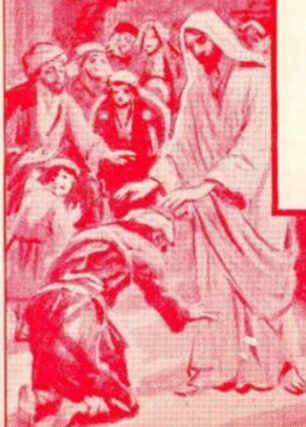
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



WHAT? The Foursquare Rally

WHERE? The Crystal Palace

WHEN? September 2nd

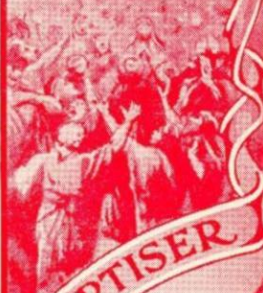
PLAN TO COME

COMING KING



"I will come again."

John XIV. 3.

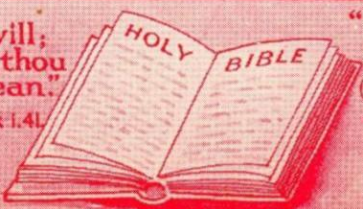


BAPTISER



"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. XIV.

August 18, 1933

No. 33

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ELIM CAMP, Brighton Downs. Camps for girls, August 12 to 26. Young people, do not miss your opportunity, but apply to Camp Secretary, 22, Link Lane, Wallington, Surrey.

COME TO THE GREAT Foursquare Rally

at the

CRYSTAL PALACE

LONDON

SATURDAY, 2nd SEPTEMBER

Opening Prayer Meeting at 10.15 a.m.

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

One Great United Meeting

at 6.30 p.m., in the Centre Transept,
at which

Principal **GEORGE JEFFREYS**
will minister the Word

ADMISSION. Special tickets admitting to the Crystal Palace for the whole day can be obtained at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on September 2nd. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 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. Tickets from Crusader Secretaries at 6d. each.

SUNDAY SCHOOL SCHOLARS AND CADETS may obtain tickets from Sunday School Superintendents at 3d. each.

RESERVED SEATS. A number of reserved seat tickets for the evening service are obtainable from the Accountant (address above) at 1/- per seat. All other seats free.

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, London, S.W.4.

Principal GEORGE JEFFREYS AND REVIVAL PARTY

commence their Revival and Healing Campaign in the

BIG TENT

Fair Ground, Walton Street, HULL

On **SUNDAY, AUGUST 13th**

Sundays 3 and 6.30. Week-nights (except Fridays) 7.30.
Thursday afternoons 3.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 33

AUGUST 18, 1933

Fridays, Twopence

“He is Precious”

A Sermon by Pastor A. LONGLEY (Elim Tabernacle, Edinburgh)

A FEW moments' consideration of the intimacy that has existed between God and man will give us cause to marvel at the condescension of Him who dwelleth in unapproachable light. Behold the heavens are not clean in His sight and His angels He charged with folly. His seraphim veil their faces before Him and He maketh the sons of the morning to rejoice; yet, though so great, it is written, “And Enoch walked with God.” Noah also was on such intimate terms with Him that he could understand His language and message when the rest of the world were lulled to a sleep of death by the opiates of carnal indulgence.

What friendship must have existed between God and Abraham; for behold God holds back the impending judgment upon Sodom, saying, “Shall I hide from Abraham that thing which I do?”

God is, to many, only an emergency exit from their troubles, but to these saints He was the breath and substance of their whole existence; and such precious intimacy is not confined to these Old Testament saints alone, for unto you that believe He is precious.

The relationship existing between Christ and the believer is so close that the Apostle Paul is able to use the figure of a bride when speaking of the Church. In Romans vii. 4, he writes: “. . . That ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.” Perhaps this figure is too wonderful in its suggested preciousness and we are not able to bear it. Now let us, therefore, take a more simple one that will teach us how dear Christ can become to us. In John xv. we read, of Jesus saying, “I am the Vine, ye are the branches.” This means you are part of Him. He being

THE HEAD OF THE BODY,

and ye the members in particular, His desires affect you and your desires affect Him. You are as it were

bone of His bone and flesh of His flesh, builded from His side and upheld by the steady, rigid main stem of the vine. Being so inseparably a part of Him, let us then seek nothing apart from Him. If ye are the branches you draw your life from Him. Without Him we droop, decay and die. He is so precious that He is our life, and life is expressed in at least three ways—in growth, activity, and emotion.

The chilling power of sin has ceased to harden our hearts. The drab winter of unbelief has fled before the living rays of the Sun of Righteousness. Our souls are now a garden enclosed, casting forth the many perfumes of grace. Decay has given place to growth, and the green shoots of hope, the tender buds of promise, the fully-opened blooms of love and the fruit of the Spirit appear to beautify our lives. He is precious, because since He came the winter is over and gone.

He is precious, because without Him we can do nothing. All our activities for God must emanate from that life which is life more abundant. By Him the feeble knees are strengthened, the hands that hang down are lifted up, and like the psalmist, we may leap a wall or run through a troop. By Him we mount up with wings as eagles, run and are not weary, walk and do not faint. By Him we fight the good fight of faith, run with patience the race set before us and tread the dusty pilgrim way through this worldly wilderness, seeking a city whose

BUILDER AND MAKER IS GOD.

He is precious, because He has stirred the emotions of our souls. We saw Him and loved Him, for He is the altogether lovely. His voice, echoing through the sanctuary of our hearts, is more eloquent in its appeal than the liquid strains of heavenly music. He is more glorious than the lightning that cleaves a jagged path across the sky. He has broken our stony hearts with the soft voice of love. His name is as ointment poured forth, the savour of which inspires joy, bears to us peace, and breathes love.

Christ was, to Moses, a more priceless treasure than the riches of Egypt. The Spirit of Christ which was in him called him to leave the pleasures of sin and

separate himself unto the life that God had ordained, and he obeyed, ". . . esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi. 26). Now consider for a little while what he counted loss for the reproach of Christ. Hark to the trumpet blast that heralds the approach of Moses, that young ruler in the land. There is the martial tread of many sandalled feet as the accompanying guards clear the way for his gorgeous chariot drawn by prancing thoroughbreds. The gates of the palace are thrown open and with princely pomp he enters. Servants await his will, soldiers obey his word, for he is called

THE SON OF PHARAOH'S DAUGHTER.

He is clothed in silks, his food is the most delicate in the land, his bed is draped in expensive tapestry, and he has access to the learning of the schools; but the call of the Spirit of Christ is more powerful than his many allurements and he leaves the pride of life behind to find communion with God. Was not Christ precious to Moses?

Was not Christ precious to Paul? By his own words in Philippians iii. 7, 8, Christ was everything, and all apart from Him was nothing. He says, "What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Note the certainty of his conviction, "Yea, doubtless." There is no miserly reluctant surrender of habit and hour to the claims of Christ here, but an unstinted free will offering of every fibre of his being. He does not sit down to ponder if it will profit to give up this or that, or to reckon how little it will cost to ease his conscience of responsibility, but seeing Christ's beauty it so thrills him that all else seems hollow, dull and insignificant. How is it this apostle so unreservedly abandons himself to Christ, while many, struggling to let go their favourite indulgences, lamely follow afar off, only now and then catching sight of the Redeemer's form as the light from some text or sermon rests upon Him. The reason for this whole-hearted surrender is found in those words, "For the excellency of the knowledge of Christ Jesus my Lord." Knowledge of Christ makes the saint his slave; for, seen from any viewpoint

HE IS LOVELY.

Perhaps He is not precious to you because you have not troubled to know Him. Perhaps the dust lies thick upon the threshold of the prayer sanctuary and the stillness is seldom disturbed by the sound of your devotions. Perhaps you do not often look upon His beauty so vividly portrayed by the Holy Spirit in God's Word. Perhaps you are too far off to catch the music of His voice and receive the comfort and inspiration of His words; therefore not being familiar with His form, His ways, and His words, He is not precious to you because He is not known intimately by you. The bride, in the Song of Solomon, chapter five, was asked, "What is thy beloved more than another beloved?" The answer was given im-

mediately: "He is the chiefest among ten thousand," and then, with love's own eloquence, she enters into a detailed description of Him. His head is as the most fine gold, His eyes are like the eyes of doves, His cheeks are as a bed of spices, "Yea, He is altogether lovely." Only as we know Him is He precious.

He is precious because He is a constant companion. Did He not say, "Lo, I am with you always"? With humanity, constant contact dulls the emotions and familiarity breeds contempt; but with Christ, daily companionship increases His preciousness. The sun is not merely a ball of fire; it is the creator of innumerable scenes of beauty. Its rays, slanting through the interlaced branches and leaves of the forest, trace intricate patterns of light on the surrounding shade. It transforms the leaping drops of the fountain into sparks of fire, tips the hills with gold, burnishes the face of the lake with its morning splendour, and turns the cottage window blood-red with

ITS SETTING GLORY.

So also the Sun of Righteousness, though constantly with us, is constantly new to us. This precious companionship is not only pleasant but strengthening. In II. Tim. iv. 16, 17, Paul writes, "At my first answer no man stood with me, but all men forsook me." Was he then alone at the mercy of a relentless foe? No, for he says, "Notwithstanding the Lord stood with me, and strengthened me." Perhaps you are mocked and misrepresented by the world, and you feel the fight is too fierce, the way too narrow and the journey too great. Perhaps you are feeling half dead by the side of life's way and men pass by unheeding on the other side. Nevertheless a "Good Samaritan" is near, a constantly-abiding Lord, and you shall drink His restoring wine, have your wounds dressed by His oil, and be taken care of at His charge; yea though you are in the seven times heated furnace another walks with you, and not even the smell of fire shall be on your garments.

He is precious because of His sympathy. I. Peter v. 7 says, "He careth," and Paul tells the Hebrews He can be touched with the feelings of our infirmities. Perhaps it is not possible for us to enter into the emotional upheaval Peter suffered on that early morning when he denied his Lord, when we are told in Luke xxii. 61, 62, "And the Lord turned and looked upon Peter. . . . And Peter went out and wept bitterly." But though we cannot feel as he felt we can imagine a heart heavy with a dull pain, tears fast flowing down his weather-beaten face, a sickening consciousness of his unworthiness and impending tragedy, hastened by his despicable denial and, pervading the tumult of his emotions, the realisation that Jesus knows of

HIS FALL FROM GRACE.

But Jesus is touched with the bitter remorse of His erring disciple, for on the morning of His resurrection He left a message with the heavenly guardian of the tomb, which was carried by the women who were early at the sepulchre, "Go . . . tell His disciples and Peter" (Mark xvi. 7). The sympathis-

ing Jesus sent that reassuring message at the earliest opportunity, specially emphasising Peter's name so that he might know that Jesus had forgiven.

He is precious because He is the Son of God and "in Him dwelleth all the fulness of the Godhead bodily"; therefore He is precious for an unlimited number of reasons, and to limit the phases of His preciousness is to disparage Him who is incomparable.

Without a doubt He is precious to His Father, for

the Father's voice from heaven said, "This is My beloved Son in whom I am well pleased," and the Father has committed all judgment to the Son. He is precious to angels, for they sang at His first advent, ministered to His needs in Gethsemane, and, had He but called, twelve legions would have leaped the vastness 'twixt heaven and earth to His aid when He was a prisoner of Rome. He is precious to thousands of them that believe. Is He precious to you?

The Principal at Bangor

By ROBERT J. CUMMINS

WEDNESDAY, July 12th, was the big day of the Bangor Convention. The meetings commenced in the Elim Hall, were on this day transferred to the Dufferin Memorial Hall. Outside, the world was celebrating "the Twelfth," commemorating with bands of music and flying banners, the achievement of religious liberty. The sun shone gloriously on the procession of celebrants as they marched through the town, whilst inside the hall the saints revelled in the yet more glorious sunshine of God's love. The hall was packed with a people rejoicing in the liberty purchased and paid for by the sacrifice of the Son of God. The keynote of the meeting was love; and as the words of that beautiful new chorus swelled triumphantly from hundreds of throats:

Wonderful love, wonderful love,
Coming to me from heaven above.
Filling me, thrilling me, through and through.
Making me ready His service to do,
Oh, it is wonderful love,
Oh, it is wonderful love.

one realised that here were gathered a people in true union with God and with each other—a people who knew in their souls that God is love, that His banner over them is love. Gathered to worship

IN THE BEAUTY OF HOLINESS.

Shut in from the world. Alone with God. An interesting, instructive, and deeply spiritual message was given by Mr. Peter Connolly, a converted Roman Catholic, who has been greatly used of God in the saving of souls all over the United Kingdom. The saints listened enraptured as, filled with the Holy Ghost, he gave a fine exposition of the Word of God.

For some days previous to "the Twelfth" speculation was rife as to the presence of Principal George Jeffreys at the meetings. On all sides the question was asked, "Is he coming?" The desire to have our beloved leader amongst us again was unexpectedly fulfilled. He came in quietly, without fuss, unheralded, humble as was his Master, and took charge of the afternoon meeting. The hall was filled far beyond its seating capacity, many members of the audience having travelled long distances to attend. There was Pentecostal power in the singing of hymns and choruses; and Pentecostal power in the prayers offered to our heavenly Father was accompanied by a spirit of deep reverence and devotion. The presence

of Almighty God was manifested amongst us with signs following.

When the Principal rose to speak "a silence that could be felt" fell upon all. In clear melodious tones he spoke to us of Divine healing. In words that carried conviction to every heart, he told of the wonderful privilege we possessed of coming to Christ for healing. Clearly, simply, so that a child might understand, he shewed that the origin of disease and sickness was sin; that Jesus died to save our souls from the awful penalty of sin, and that by His stripes we are healed. He made it clear that salvation was a simple act of faith.

CHRIST OFFERS—WE TAKE.

So with healing—Christ offers healing, which we accept in faith. He emphasised the necessity of salvation for unbelievers, and in response to an earnest appeal, there was joy amongst the angels of God over sinners returning to the fold. Later, an invitation to all those seeking for Divine healing was given. Many sick proceeded to the platform. Prayer was offered by the Principal, hands were laid upon them in the Name of the Lord, that God might heal them of their diseases, and the blessing of God fell upon them, many testifying to complete recovery. To some of us this was a new experience, and we praised God for the mighty works done in our midst.

The hall could not contain all who came for the evening meeting, announced to commence at seven o'clock. Long before the hour there was standing room only, and even that was limited. Again the Principal was present, and under his leadership our praises ascended to Him to whom all praise is due. Realising to the full the wonderful truth in the words of hymns and choruses, the singing was inspiring, uplifting. We were wafted on the wings of praise up to the presence of God, and feasted upon rich dainties. Pastor Robert Mercer passed on the first message of the evening, proclaiming the

FULL FOURSQUARE GOSPEL

to a receptive company, by which all were greatly edified. He was followed by Mr. C. W. Slemming from London, on his first visit to Ireland. The Principal introduced him in a few beautifully expressed sentences. Mr. Slemming is not a newcomer in the Foursquare camp, as much of his available leisure is spent amongst the English assemblies. He delivered

a powerful message in low, yet clear and ringing tones, based upon The Breastplate of the High Priest. A replica of the Breastplate was worn by him on the platform. His message was indeed inspiring to all who listened.

Strange Christian Sects

By W. A. NEWBERRY

CHRISTIANITY, that mighty tree that now fills the whole earth, and shelters beneath its foliage creatures of all kinds—beneath its shade, men of all colours and climes—was only a sapling when peculiarly deformed roots and branches began to grow.

During the reign of the Emperor Constantius, the Messalians, as they were called, formed a sect with peculiar views. They maintained that man was born with two souls, celestial and diabolical, and that the latter could be driven away by much prayer. They also inferred that the Scripture, "Labour not for the meat that perisheth," gave them liberty to refrain from working; one is not surprised to learn that these people did not last long.

The Abelians, a sect in the diocese of Hippo in Africa, professed to regulate marriage after the supposed example of Abel, who they pretended was married, but lived in a state of continence. This sect also died a slow but sure death.

Another curious order was founded in the eleventh century by

ROMAULD, AN ITALIAN FANATIC.

These dwelt in separate cells, and for certain long periods abstained from speaking to each other. On Sundays and Thursdays they fed on herbs only, and the remainder of the week on bread and water. No wonder they were speechless.

Another peculiar clique took its rise also in Italy, in the year 1260. The founder was a monk named Rainer; they were known as Flagellants or Whippers. These strange folk used to wander through Europe, walking in procession two by two, of all ages, and both sexes, with shoulders bare, lashing each other with whips until the blood flowed. Strange to relate, this sect spread rapidly in Europe, and was only put down by stern measures.

The year 1373 gave birth to a peculiar people known as the Dancers, who flourished in Flanders. Their method of worship was rather vigorous; they would hold hands and dance violently until they fell exhausted, claiming when prostrate to see visions.

In America too, during 1774, a cult was instituted by one Anna Leese, styled by her flock "the elect lady." Their religious exercises took the form of violent jumping. The devotees would repeatedly jump about four inches off the floor, and would keep this up for long periods, except for intervals when their leader would give them a brief exhortation. Then they would proceed with their "devotions," the only variation of which was to spin round rapidly. This they often kept up for hours. They were

KNOWN AS THE SHAKERS.

In these the closing days of time many strange sects

The day concluded with volumes of praise ascending to God for great blessing received by all privileged to be present, and we dispersed all over Ulster, determined to keep on spreading the Foursquare Gospel of Christ in all its fulness.

and people have developed under the shelter of the tree called "Christian,"—the probable descendants of the peculiar folk of bygone days.

We have many whose religious exercises take the form of much dancing. Some sit around the card tables for hours, a very popular mode of week-night devotions.

Some spin for long periods in the whirl of the world's pleasures. Many are neglecting to feed upon the good things of God's Word; consequently they are speechless when testimony should be given. The cult which admits diabolical spirits into the vessels made only for the Holy Spirit, is growing rapidly. There are many too who take a delight in whipping others with their tongues—usually behind the victims' backs. A great number worship with a particularly long face, evidently finding little joy in their devotions. Some peculiar folk, with great show of learning, proceed to find many inaccuracies when reading God's Book, but seem proud of their own writings.

Praise God, however, there are still the faithful witnesses, holding fast to sound doctrine and behaviour.

Crystal Palace Orchestra

INSTRUMENTALISTS, PLEASE NOTE!

Will all instrumentalists who are desirous of playing in the orchestra at the Crystal Palace meetings on September 2nd, kindly read the following:

All instrumentalists will be required to purchase a CHOIR ticket, price 6d. 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 together at a stated time in a specially reserved restaurant, price 1/- per ticket. Tickets of admission for instrumentalists, and Orchestra tea tickets may be obtained from local Crusader Secretaries. The music of the special choir pieces may also be obtained from the local Crusader branch.

Instrumentalists who are unable to obtain tickets, etc., from local sources should write 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.

Children's Bible Educator

SOLUTION OF BIBLE CROSSWORD, AUGUST 4th.

Answer: 1. Absalom; 2. Abraham; 3. Dan; 4. Zif; 5. Samaria; 6. Chemosh.

Correct solutions were received from: David Allen; John Beck; Irene Dennison; Walter Gardiner; Amy V. Gale; Joyce Gummer; Dyls Hale; David Hanna; Irene Hodges; William Lindsay; Caroline Mackenzie; Mary Noble; Francis H. Painter; H. G. Phillips; Patty Rogers; Kezia Sheldon; Winnie Stares; Dorothy E. Stone; Sidney Ulyett; Phyllis Watt; Prudence Whalley; Dennis Wilkinson; Alfred Yardley.

The Trial of Faith

By CARRIE JUDD MONTGOMERY

But He knoweth the way that I take; when He hath tried me I shall come forth as gold.—Job xxiii. 10.

IT is often our ignorance of God's dealings with us in the trying of our faith, which makes us fail to hold fast unto the end, and causes us so soon to grow wearied and faint in our minds.

Faith is always tested. If we think that our faith is stronger than it really is, we must be shewn our error; and again this very trial of faith is essential, it is for purifying and strengthening. Have not many of us noticed, when we have taken a more decided position of trust, or when we have prayed for an increase of faith, that we seem immediately to be plunged into waves of trial and billows of perplexity, which threaten to overwhelm?

It is important for us to remember at the outset, that the trial of faith differs widely from the trials and fears proceeding from unbelief. The very nature of the expression indicates this, for there can be no trying of our faith unless we first have some faith for God to try. From the very moment when by faith we justify God and accept His promises, the trial of our faith begins. It may be longer or shorter, and more or less severe, but from the time we claim a blessing on

THE AUTHORITY OF GOD'S WORD,

until the realisation of the possession of that blessing, our faith is in God's crucible.

Too often we fail to understand this, and are sadly perplexed through the ordeal; too often we forget the apostle's injunction to "think it not strange concerning the fiery trial" which tries us, but are apt to consider it some "strange thing" which has happened unto us: and thus too often we fail to "rejoice" through this season of suffering, forgetting the glory which shall afterward be revealed when trial shall end in victory and we shall be "glad with exceeding joy" (I. Peter iv. 12, 13).

"The trying of your faith worketh patience," is the comforting word which we are to cherish through these waiting hours, and in the "patience of Christ," into which our hearts are thus directed, we may look hopefully forward to the clearer reflection of His image in our hearts.

"Ye have need of patience," the apostle says, and how often we realise the need as the perverse impetuosity of our spirits is disclosed to us! This dross must be burned away, and it is comforting to know that the trial as "with fire" is only given as we require it—"for a season, if need be, ye are in heaviness through manifold temptations" (I. Peter i. 6).

It is through such depths that we learn to know and appreciate the infinite patience of God. Once in a period of waiting, I asked, not in a spirit of rebellion, but of inquiry, "Why does God delay this blessing? Why does the Eternal God who has

EVERY RESOURCE AT HIS COMMAND,

have any need of time?" But since then has come the answer: "'All things are for your sakes'; you

have need of God's taking time, and in His marvellous patience to await the 'fulness of time' for you."

Let us bear in mind that it is "after we have done the will of God" that we "receive the promise," and again we are commanded to be "followers of them who, through faith and patience, inherit the promises."

From the light of the Word we notice another ray illuminating the heavy hours of temptation; the end is shewn, though indefinitely, by the expression "for a season," and so through the fiery splendour of the purifying flames, we behold the furnace door ajar, and contemplate "the way of escape" which God has promised to provide, suffering us not to be tried above our strength.

Like a refreshing breath from the council chamber of heaven, comes to us an unfolded secret of Divine forethought and mercy: "And this He said to prove him; for He Himself knew what He would do" (John vi. 6). Yes, He knows the blessed end, if we do not; and in this blessed knowledge may we not rest, content to believe His comforting assurance that the trial of our faith is "precious," even "more precious than gold that perisheth"?

Let me illustrate these truths by an experience of my own through which many points, formerly perplexing, were made clear to me. Suddenly attacked one day by a physical ailment which occasioned great suffering, and which, humanly speaking, required

A CERTAIN COURSE OF TREATMENT

and nursing to give any relief, I took the case to my Great Physician in prayer, and prayed for relief from pain. But the hours passed by and I was conscious only of increased suffering, while by degrees the conviction forced itself upon me that I must make a direct claim by faith before my prayer would be granted. Glancing at my watch, I said, "It is four minutes past ten (a.m.), and I now accept the blessing which is already mine by the merits of my Saviour's atonement. In the name of the Lord, I am healed."

Having made this declaration by faith, and on the authority of God's truth, without reference to my feelings, there began a trial, a proving of my faith. For several hours longer I engaged in my customary duties, growing more and more worn with suffering, but responding meanwhile to every taunt of the enemy, "I was healed at four minutes past ten this morning and so I am healed now."

Later, while uniting in prayer with a Christian friend, the sweet message

CAME WITH WONDROUS POWER

to my mind: "This trial of your faith has not been lost time. Every moment of it is precious in God's sight, and it will bear precious fruit in the strengthening of your faith. Be of good courage, for God will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape."

Resting on this precious promise, I was prepared to endure a longer period of suffering if my loving Teacher saw best, but the needful lesson had been learned, and relief came shortly after.

As I realised with thanksgiving and joy the perfect healing, so wondrously wrought, the thought came to my mind, "Although I am only now conscious of being made whole, the healing was accomplished at the very moment I first made my claim of faith before God."

One more trial of faith, which will be greatly helpful to many waiting ones, I will briefly record. A dear sister, well known to me through a mutual friend, was healed of nearly total blindness, of many years' duration, in answer to prayer. For a short time she rejoiced in the possession of sight, sounding God's praises on the right hand and left, proclaiming Him her all-sufficient Healer and Saviour. Then, to her amazement and consternation, she again became blind. Concealing as much as possible from the outside world this new manifestation of the Devil's rage, she continued as before to claim her healing accomplished, and for three long and weary months held

on in the darkness. And then came the victory, and such a victory as only our God can give! For years since then she has enjoyed perfect sight, and has used her eyes, as well as the rest of her consecrated powers, to the glory of God.

In relating these experiences, however, I would remind readers that

THE INSPIRATION OF FAITH

is not always given in the same manner. Many times in my own life has it been proved that "there are diversities of operations, but it is the same God which worketh all in all" (1. Cor. xii. 6). The faith to grasp the promises is given to us by the Holy Spirit, and sweet is it to know that the manifestation of the Spirit, is given to "every man to profit withal," that He does not work by the same rule of operation each time, but gives the inspiration (when we will heed it) according to our present condition and needs.

Let us therefore wait on Him for the intelligent exercise of a present trust, ever remembering that of us all, and at all times, it is required that we "have faith in God," for "without faith it is impossible to please Him."

"Within the Veil"

FREDA HANBURY ALLEN.

Anon.

1. "With-in the Veil:" Be this, be-lov'd, thy por-tion, With-in the
 2. "With-in the Veil," for on-ly as thou gaz-est Up-on the
 3. "With-in the Veil," His fragrance pour'd up-on thee, With-out the
 4. "With-in the Veil," thy spi-rit deep-ly an-cho-red, Thou walk-est

se-cret of thy Lord to dwell; Be-hold-ing Him, un-
 match-less beau-ty of His face; Canst thou be-come a
 Veil, that fragranceshed a-broad; "With-in the Veil," His
 calm a-bove a world of strife; "With-in the Veil" thy

til thy face His glo-ry, Thy life His love, thy lips His praise shall tell
 liv-ing re-ve-la-tion Of His great heart of love, His un-told grace.
 hand shall tune the mu-sic Which sounds on earth the praises of thy Lord.
 soul with Him u-nit-ed, Shall live on earth His re-sur-rec-tion life.

From "Hymns of Consecration and Faith," by permission,

Bible Study Helps

JESUS THE LIGHT OF THE WORLD. John viii. 12.

1. The Divine Light (John x. 30; xiv. 9; viii. 58).
2. The Only Light (Acts iv. 12; I. Cor. iii. 11; Matt. xvii. 8).
3. The Pure Light (Heb. vii. 26; Luke xxiii. 4, 41; John viii. 46; John xiv. 6).
4. The Shining Light (John i. 5; Rev. xxii. 16).
5. The Redeeming Light (I. Peter i. 18; John i. 29).
6. The Perpetual Light (Rev. i. 18; John vi. 37).

THE BELIEVER'S HOPE.

It is not the uncertain thing of men, but the well-grounded expectation of what God has promised. It is said to be:

- A good hope (2 Thess. ii. 16).
- A living hope (1 Peter i. 3).
- A blessed hope (Titus ii. 13).
- A purifying hope (1 John iii. 3).
- "Christ in you the hope of glory" (Col. i. 27).

THE POWER OF CHRIST.

Romans i. 4.

1. To heal sickness (Mark iii. 9, 15).
2. Over unclean spirits (Luke iv. 36).
3. To forgive sins (Matt. ix. 6).
4. To quicken the dead (John v. 21).
5. Over all flesh (John xvii. 2).
6. To save to the uttermost (Heb. vii. 25).
7. To establish the saints (Rom. xvi. 25).
8. To cast into hell (Luke xii. 5).
9. All power in heaven and earth (Matt. xxviii. 18).
10. Coming with power and great glory (Luke xxi, 27).

FAMILY ALTAR



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

Sunday, August 20th. Luke xii. 49-59.

"For from henceforth there shall be five in one house divided, three against two, and two against three" (ver. 52).

Christianity brings union with God, but division amongst men. Happy are those homes that are completely united in the Lord Jesus. Happy that family circle which has no absentee or unwilling attendant at family worship. There are such homes—homes where parents can declare with glowing faces: We are all saved. John in Australia, and Mary married in Canada, and Fred working in the great city of London, and Jim and Ted and Nellie and Martha at home, and Leslie still going to school; yes, thank God, we all love and serve Jesus. He's the family Saviour. But when we cannot say this we must not be heart-broken. The Lord knew His coming would even divide families. But whatever we do don't let us separate from the Lord in order to satisfy our relatives. Whatever the cost, whatever the division arising, let us keep true to our Redeemer. Especially with parents, there should be no diluted Christianity, because your fashionable and modern children do not want so much religion in the home.

Monday, August 21st. Luke xiii. 1-17.

"She was made straight and glorified God" (verse 13).

How long did that woman continue to glorify God? Was it for a week only? Did she, after a short time, lapse back into a selfish life; or did she use her straightness to glorify God right down to old age? We cannot say, but we hope she praised God to the end of her days. When God has blessed us, then let us glorify Him, not only for a few days, but for all our days. Let us remember our spiritual crookedness and give Him praise because He made us straight. Let us remember our physical crookedness and constantly praise Him because He straightened our bent form. Praise God, from whom all blessings flow, every day of your life. Remember the pit from which you have been rescued. Remember the sin and the shame and the penalty from which the blood of Jesus has delivered you. Keep on remembering, then you will keep on praising. Short memories mean short praises. Let us lengthen our memories, then we shall lengthen our praises.

Tuesday, August 22nd. Luke xiii. 18-35.

"Nevertheless I must walk to-day, and to-morrow, and the day following" (verse 33).

Some walks are walks of extreme pleasantness. Holiday walks with landscape and seascape and skyscape, are indescribably blissful. But some walks are quite different. Walks of duty sometimes strain the nerves and make the body limp.

It is not easy to walk to your friend's house and ask forgiveness for an unkind action. Neither is it easy to walk to your neighbour's, in order to invite them to a revival service. Neither is it easy to walk into your manager's office, and tell him of your conscientious objections to his methods of business. A little thought will remind us of critical walks we have all taken. But if those walks are in the path of duty, we may be sure there will be an afterward—an afterword of rejoicing. When we do not wince at the test, God quickly gives us the rest afterward. Is there some walk of duty you ought to take? Then take that walk to-day.

Wednesday, Aug. 23rd. Luke xiv. 1-14.

"When thou makest a dinner or a supper, call not thy friends" (verse 12).

If we want to do good, let us do good to the undeserving and unexpected. It is much easier to make a feast for our friends than for our enemies and those whose social scale is different to ours. Yet, Christian generosity gives to unlikely men and women. Good actions daily are not difficult if they are done toward good people. But what a difference it would make to our lives if we made a practise of daily doing a good, generous action to someone whom we do not care about. Give to children who don't attract you. Smile at people who repel you. Have you a hamper of plums sent to you? Then, instead of sending five pounds to Mrs. Smith who yearly gives you a jar of her marmalade; send them to Mrs. Jones who is always grumbling because your children make too much noise. You smile, but you understand! Try the plan to-day.

Thursday, August 24th. Luke xiv. 15-24.

"Yet there is room" (verse 22).

In the heart of God there is room for all. A banquet of love awaits all those who are ready to enter into the circle of His love. You have seen others entering in. You have seen others entering into salvation, into the baptism of the Spirit, into healing, into sanctification, into wonderful experiences of God's goodness. You have yearned for the experiences of others. Then remember, in the heart of God there is still room for you. There is room for all men. There is room for the outcast: there is room for you. Are you hungry for more of God? There is still room. Press into the room this morning. Come with your hungry heart. The banquet is still spread. Yet there is room.

Friday, August 25th. Luke xiv. 25-35.

"This man began to build, and was not able to finish" (verse 30).

Unfinished efforts are a sure sign of being outside the will of God. Everything we do in the will of God is finished. It is only unsatisfactory obedience that

results in unsatisfactory endings. The closer we keep to God's plan, the more complete will be the results in our lives. The Lord Jesus finished His work. Paul likewise could say: I have finished my course. Moses finished the Tabernacle. Solomon finished the Temple. Noah finished the Ark. Men and women who move in the will of God finish their life's work: the top stone is always placed upon the building. No massive show in the commencement of a building can compensate for inability to finish. Let us so build that we finish. The only way to do that is to build in the will of God.

Saturday, August 26th. Luke xv. 1-10.

"This man receiveth sinners, and eateth with them" (verse 2).

The chief glory of the Lord Jesus Christ is that He receiveth sinners. He is the Saviour of ruined men. He does not despise the despicable. He does not keep away from the haunts of the wicked. He is the seeking Saviour; not the contented Saviour. He will never rest until all those whom the Father has given Him are gathered in. Dignified Christianity keeps away from the haunts of the drunkard and the criminal. But Bible Christianity seeks as the Saviour sought. The Christianity that saves the lost is the Christianity that welcomes sinners. Fine churches with plush seats sometimes repel sinners. But if we have a heart like our Lord's, then we shall let nothing darken our vision to the fact that the great work of the Church is to save souls. Paint and plush are poor substitutes for saved sinners.

"For My Sake"

Three little words, but full of tenderest meaning;

Three little words the heart can scarcely hold.

Three little words, but on their import dwelling,

What wealth of love do they unfold.

"For My sake" cheer the suffering, help the needy;

On earth this was My work, I give it thee:

If thou wouldst follow in thy Master's footsteps,

Take up thy cross and learn of Me.

"For My sake" let the harsh words die unuttered,

That tremble on the swift, impetuous tongue;

"For My sake" check the quick rebellious feelings

Which rise when brethren do thee wrong.

"For My sake" press thou then with patience onward,

Although the race be hard, the battle long;

Within My Father's house are many mansions;

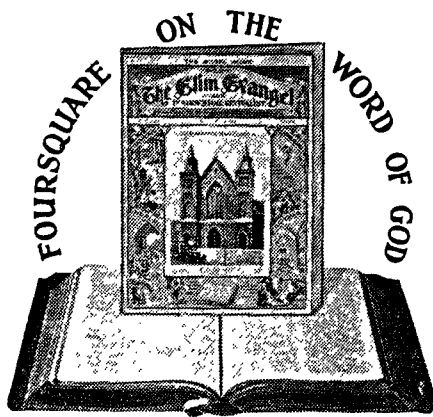
There thou shalt join the victors' song.

And if in coming days the world revile thee,

If "for My sake" thou suffer pain and loss,

Bear on, faint heart, thy Master went before thee,

They only wear His crown who share His cross.—H. W. G.



EDITORIAL

The Crystal Palace.

WHEN the Elim Foursquare Gospel was pioneered by Principal George Jeffreys at the Crystal Palace several years ago, some people said such a gathering was only a flash in the pan. But that fact has been disproved. This year's gathering on Saturday, September 2nd, is the fourth in the series, and there is no sign that the series will end. In fact, Foursquare Gospellers are looking upon it as one of the regular annual features in our God-given witness.

We are reminded of one converted negro who determined not to backslide. He effectively expressed his attitude by saying: "I have got past the go-back corner." It would seem that such is the case with our witness in the Crystal Palace. We have gone past the go-back corner, and trust to go on witnessing for God in this Palace of Glass for many years yet, if the Lord tarries.

It was in the Crystal Palace that C. H. Spurgeon addressed 23,654 persons. It was on the Day of National Humiliation for the Indian Mutiny. It was one of the largest assemblies ever addressed by a Gospel preacher.

The results of that address by the great Baptist minister, we do not know. We trust they were very great, but we are praying that the results of the ministry of Principal Jeffreys on September 2nd, this year, will be even greater.

A Unique Programme.

THE Crystal Palace will again be the Mecca of Elim Foursquare Gospellers from all over the British Isles. Instead of the usual three meetings, there will be a remarkably varied programme, with meetings to suit everybody. A number of halls have been booked in this, the largest exhibition building in the world, and the following are some of the special meetings being arranged:—

Divine healing services to be conducted by Principal George Jeffreys. There will be a unique opportunity at these special meetings for those seeking healing for the body.

Lecture on Prophecy from the Historicist standpoint by Mr. John Leech, M.A., K.C.

Lecture on Prophecy from the Futurist standpoint by Pastor Charles Kingston.

Lectures on Palestine Customs by Rev. and Mrs. L. T. Pearson.

Baptismal service by Principal George Jeffreys. Meetings for those seeking the baptism in the Holy Spirit.

Elim Crusader Rally.

Elim Sunday School and Cadet Rally.

World Crusade Meeting.

Lectures on the Tabernacle, illustrated by a model.

Open-air Gospel meetings in the grounds.

Special singing by various choirs.

Great United Meeting at 6.30 p.m., when Principal George Jeffreys will minister the Word, followed by a Communion Service.

Programmes (price 2d.), giving the times of all the services and including the special hymn sheet to be used, will be ready on 19th August. They will be obtainable from most Elim centres, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4.

"Before they Call. . ."

In the spring of 1875, Hudson Taylor, the beloved founder of the China Inland Mission, was returning to London from Brighton, where he had been attending some meetings. Waiting for his train at the station, he was accosted by a Russian nobleman who had also attended the meetings, and who, on learning that Mr. Taylor was going to London, suggested that they should find seats together.

"But I travel third class," said the missionary.

"My ticket admits of my doing the same," was the courteous reply.

And they seem to have found a carriage alone together, for presently Count Bobrinsky took out his pocket-book with the words, "Allow me to give you a trifle towards your work in China."

Glancing at the bank-note as he received it, Mr. Taylor felt there must be some mistake—it was no less than fifty pounds.

"Did you mean to give me five pounds?" he said at once. "Please let me return this note: it is for fifty pounds."

"I cannot take it back," replied the other, no less surprised. "It was five pounds I meant to give, but God must have intended you to have fifty pounds; I cannot take it back."

Impressed with the incident, Mr. Taylor reached Pyrland Road, the London home of the Mission, to find a prayer meeting going on. A remittance was about to be sent to China, and the money in hand was short by forty-nine pounds, eleven shillings; of the sum it was felt would be required. This deficiency was not accepted as inevitable. On the contrary, it called together those who knew of it for special prayer. Forty-nine pounds, eleven shillings, was being asked for in simple faith, and there upon the office table Mr. Taylor laid his precious bank-note for fifty pounds. Could it have come more directly from the heavenly Father's hand? "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord."

The Source of Salvation

By B. B. SUTCLIFFE

He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 11-13.

THE birth spoken of in the above passage is the new birth, regeneration, or salvation. It is a change so great that no other figure than that of birth can adequately express it. It is the beginning of something never before known or seen upon earth.

This is the first time in the Scriptures that the new birth is mentioned by name, and the Holy Spirit apparently has taken pains to guard it from errors. He plainly declares what it does not come from and as plainly tells what it does come from.

NOT OF MAN.

There are three popular errors which have sprung up in the thinking of Christendom that are absolutely contradicted in this passage by the Holy Spirit.

First, the new birth does not come from human ancestry. It is "not of blood." It does not come by natural descent from Abraham, nor from any godly parentage. The child of godly parents is in every way to be envied, but grace does not descend from father to son by natural generation. It is only the "old nature" which is received from earthly parentage. The whole race was in Adam when he fell and hence it is the fallen nature alone which is received by natural generation.

Salvation comes, not by earthly, but by heavenly parentage; not by natural, but by supernatural generation. If it be by earthly parentage, then certainly there were some members of the human race irremediably shut out from participation in salvation. Jesus said to some of His day, "If ye were Abraham's children, ye would do the works of Abraham. But . . . ye do the works of your father. . . . Ye are of your father the Devil, and the lusts of your father ye will do" (John viii. 39-44). They were Abraham's children by natural generation, but spiritually they were children of the Devil. Hence grace does not and cannot be passed on from father to son by natural generation.

By these words of Jesus Christ the modern idea of the universal fatherhood of God and brotherhood of man receives its death blow, at least for all who are amenable to the teachings of our Lord. There are many who express the wish to get back to "the plain, simple, teachings of Christ," but they determinedly pass over much of His teaching and adopt only as much as agrees with their theories. All men are creatures of God by creation, but some are children of God by birth. By nature all men are on the same level, whether Christian or pagan, Gentile or Jew. Indeed, the standing of some among the more enlightened ones is worse than as though they were utterly pagan. It is written that "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II. Peter ii. 21).

NOR OF THE WILL.

Second, it does not come from self-effort. It is "not by the will of the flesh." Nature cannot change itself, it cannot evolve into something different. The Scriptures declare this again and again. "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. xiii. 23). "Who can bring a clean thing out of an unclean? Not one" (Job xiv. 4). "That which is born of the flesh is flesh" (John iii. 6). The Ethiopian may be educated but the colour remains; the leopard may be tamed but the spots remain; the flesh may be improved and cultured but the nature remains.

All the efforts of the natural man to regain what was lost in the Fall, and his struggles against what was gained in the Fall—the old nature—result only in disappointment and despair.

Hence salvation does not come by any degree, however great, of goodness or morality to which the natural man may attain. We are plainly told that it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5).

NOR BY SOCIAL EFFORT.

Third, it does not come by organised society. It is "not by the will of man." Man cannot by organised effort regenerate or make anew the heart, and it is in the heart of man that the difficulty lies. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis vi. 5). This passage teaches that man's conduct is evil, he does wicked deeds; man's condition is evil, the wicked deeds rise from wicked desires; and man's character is evil, the wicked desires rise from the wicked heart. We are not surprised, then, to read what the prophet says: "The heart of man is deceitful above all things, and desperately wicked" (Jer. xvii. 9). And the Prophet of prophets teaches the same thing when He says, "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, . . . pride, foolishness: all these evil things come from within," out of the heart (Mark vii. 21-23). It is not surprising therefore that God desires to give man a new heart.

It is useless for man to hope for salvation by obeying the laws of eugenics, or from a change in environment, or better legislation, or higher education, or from any of the schemes to which man turns in preference to God's way. These expedients are all good in their place, but at the best they touch only the outer man and not the inner being that is really man. They are all good for their purpose but their purpose is not for salvation. It is still true that "none . . . can by any means redeem his brother, nor give to God, a ransom for him" (Psalm xlix. 7).

Hence, in the light of what has been written, salvation does not come by earthly but by heavenly parentage; not by natural but by supernatural generation; not by human volition but by Divine grace and power.

BUT OF GOD.

By this threefold exclusion of any human effort immense force is given to the words—"but of God."

The fall has plunged man into total ignorance of God and His grace. "The world hath not known Thee" (the Father) (John xvii. 25). "None of the princes of this world knew" (the Son) (I. Cor. ii. 8). "The Spirit of truth whom the world cannot receive" (the Holy Spirit) (John xiv. 17). Knowing nothing of God but knowing something of the need of salvation, man strives to obtain it by his own efforts. If he knew the truth of this word, "born of God," he would cease from his trying and simply trust God.

"Which were born . . . of God." This is as real a birth as that received from earthly parents. Something absolutely new comes to earth. "If any man be in Christ, he is a new creation, old things are passed away, behold, all things are become new" (II. Cor. v. 17). The old and the new are contrasted here: the old are in Adam, the new are in Christ; the old have existence, the new have life; the old are the creatures of God, the new are the children of God; the old are the natural, the new are the spiritual; the old are lost, the new are saved; the old face hell and its terrors, the new face heaven and its glories.

God Himself is the Source of salvation—"which were born of God." It is repeatedly stated in Scripture that salvation belongs to God. "Salvation belongeth unto the Lord" (Psalm iii. 8). "Salvation is of the Lord" (Jonah ii. 9). "Salvation and glory and honour and power belong unto God" (Rev. xix. 1, R.V.). This truth runs all through Scripture, e.g., Isaiah xliii. 11; Jer. iii. 23; Hosea xiii. 4; John xiv. 6; Acts iv. 12, etc.).

Hence if man possesses the salvation of Scripture three things are necessary. First, God must give it. It belongs to God and

MAN CANNOT FORCE IT

from Him, nor buy it from Him, nor steal it from Him. And God is under no obligation whatever to present it to man. God is not asked for it, nor does man desire it when God offers it. Indeed, it is refused over and over when God does offer it to man. This is the amazing thing in all the history of God's dealings with man. Plato, standing on a high pinnacle of thought and catching some gleam of the coming light, said, "If perfect truth were to come to earth, the whole world would be so charmed with his beauty, it would fall down and worship him." So he supposed, but alas, the philosopher was mistaken! Perfect truth did come to this earth, but instead of falling down to worship Him, the world put Him on a cross between two thieves. In this is seen the answer to those who so vociferously declare that the mission field is no place for the proclamation of the great doctrines of the Christian

faith but for simply living the Christ life and exhibiting the Christ spirit. We are being told that if the missionaries would simply "live Christ" before the heathen, the heathen would fall at His feet. The advocates of such methods forget or ignore the fact that the Christ life has been lived among men and the Christ spirit exhibited to the full, and man's answer was the cross on Calvary. Hence if man ever has salvation God must give it to him.

Again, God *must* give it. And herein lies the hope for man. The urge is not in man's desire to possess salvation but in God's desire that man should have it. God's nature, which is love, and God's character, which is gracious, seek for satisfaction in bestowing salvation upon man. God's power and deity may be clearly discerned in nature, and His wisdom and providence may be discerned in history, but it requires the person of

CHRIST UPON THE CROSS

dying for our sins to reveal the nature and the character of God. "God is love" (I. John iv. 8); and "by grace ye are saved" (Eph. ii. 4, 5). Because God is of this nature, love, and this character, He must give salvation.

Yet again, God must *give* it for nothing. Some think it may be bought with material things, and speak of philanthropy and charity and the giving of wealth. But God is in no need whatsoever of that which man calls wealth. He could as easily hang the trees with the best stocks and bonds as dress them with the leaves of beauty. No! No! It cannot be bought with anything man possesses.

Some think it may be purchased with spiritual things, and speak of earnest prayers, and religious duties, and righteous living. But the answer to all such is found in the words uttered long since: "If thou be righteous what givest thou Him? Thy wickedness may hurt a man as thou art" (Job xxxv. 7, 8). God is not made richer by the goodness of man, nor is He impoverished by the evil of man.

Hence salvation must come to man, if it comes at all, as a free gift from God. And this is just what God offers to man. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). "This is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I. John v. 11, 12). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

God has provided His salvation without consulting man, He has placed it within easy reach of man, He has issued

A UNIVERSAL INVITATION

to every man to accept His gift, and it is His desire that every man should receive the gift.

God's plan makes salvation possible for each man. That plan is to be heard, believed, and accepted. When it is, and not until it is, does man possess the salvation of scripture. "As Moses lifted up the serpent in the wilderness, even so must the Son of

man be lifted up: that whosoever believeth in Him should . . . have eternal life" (John iii. 14-17). "Ye are all the children of God by faith in Jesus Christ" (Gal. iii. 26). "As many as received Him, to them gave He power to become the sons of God, which were born, not of blood . . . but of God" (John i. 12, 13).

What is the difference between the various readers of this article? To man there are differences of education, social position, financial standing, etc. To God there are all of these, and this one further thing—some possess His salvation and some do not. It is just this one difference which settles the eternal destiny of each.

Palestine

By S. H. CUFF

THERE is probably no name more familiar to us than this name, Palestine. Wherever we live, whether in palace or hut, in city or country, this name is known. Small villages within it of less than a hundred souls are household words in every Christian home. Vast audiences, throughout the centuries, have stood spellbound as the words which were first uttered here fell from the lips of evangelists and preachers. Teachings which had their origin here, have rocked, have destroyed, and have rebuilt nations. Yes, and the very world itself has been revolutionised by them. Wrecked lives, floundering about like some rudderless ship, have found harbour and salvation; and others, self-cast upon the

REFUSE HEAPS OF MANKIND,

have shaken off their filth and stench and have lived anew, by the call of One whose feet trod no other land.

With these great facts before us, we naturally, in thinking of Palestine, picture to ourselves our own mental interpretation of that description, "the land flowing with milk and honey." We see a land rich and beautiful; we think of the Sea of Galilee as a vast expanse of water, and of the Jordan as a great and beautiful river; we think of Magdala as a city of riotous living.

But in reality this is by no means the case. Palestine, the land of promise, as it was populated by the twelve tribes after the conquest under Joshua, is in reality, scarcely one hundred and fifty miles long by sixty miles wide; its total area is but nine thousand square miles. Economically, it barely supports itself. Imports, in the past seven years, have exceeded exports, by many million pounds. Palestine to-day is supported for the most part by pilgrims, tourists, and philanthropists.

A great many writers of late, taking for their text that simple statement, "a land flowing with milk and honey," have taken upon themselves the task of apologising for Palestine's present economic poverty. They have frantically attempted to shew that in Biblical times Palestine was a country of great wealth. They have pointed out that Palestine was between the two great nations Egypt and Babylon, and that vast armies and great caravans moving between these two nations, must go through Palestine. In short, that Palestine was selected because of the great natural wealth it at one time had, and because it was a sort of "Panama Canal" between Egypt and Babylon.

In searching the Scriptures for statements about

Palestine we find this one simple statement, "the land flowing with milk and honey." In analysing the background of this statement, we find that it came

OUT OF THE WILDERNESS,

and that it was the utterance of a people who had in all probability seen neither milk nor honey. We will recall that the spies, upon returning to Moses in the south of Palestine, reported, among other things, that the land abounded in fruit. The report, however, was not favourably received by the people; and Moses, turning back, led the entire multitude again into the wilderness for this lack of faith, and the refusal to take the advice of Joshua and Caleb, to die there.

Their seed, born in the wilderness in this second period of sojourn, were to occupy the Promised Land. These people had been brought up on manna and quails. The flocks which came out of Egypt with their fathers had, in all probability, perished for want of food and water, or had been used for food by the great throng in its first few months in the Sinaitic peninsula. The statement in itself was not figurative, but a simple statement of fact. A land of milk, a pastoral land; and a land of honey, a land full of flowers. There is no indication whatsoever that this statement, in its textual simplicity, meant a land of great natural wealth. With the exception of the fact that a great many of the mountains and hills are uncultivated, there is practically no difference at all between the Palestine of to-day and the Palestine of Bible times. The rainfall is identical, the seasons of the year are identical, and practically all the

PRESENT-DAY CUSTOMS ARE IDENTICAL.

Droughts, which occurred frequently in Biblical times, still occur.

The statement that Palestine was used by the great caravans in travelling between Egypt and Babylon is simply incorrect. Occasionally caravans came through Palestine, but Petra, Jeresh and Raboth are ample evidence that as late as the Roman invasion, the large majority of caravans pressed far east of Palestine. These ruined cities, far out in the desert, where nomad tribes find it extremely difficult to eke out an existence to-day, have in them amphitheatres, with a seating capacity of almost fifty thousand persons each. Few went through Palestine, and even the great armies followed the sea-coast rather than come up into the hills of Judæa. Only after the breaking up of the kingdom, when Jeroboam solicited the aid of Egypt, thus involving himself

and his people in international politics, was the Hebrew nation molested by either Babylon or Egypt.

With these facts before us we find that we must search elsewhere for a logical answer as to why this small land of practically no wealth, should have been selected as the land for the chosen people in preference to rich Babylon and even richer Egypt. We shall commence our search accepting statements and facts, taking nothing for granted, and making no apologies.

From a careful survey of the history and lives of the great leaders of Israel, we find that these men, in almost every instance, were men of meagre means. They led simple lives. The message of each to the Hebrew nation was identical: elaborate systems and complicated formulas were supplanting the simple direct worship. Simple men brought

A SIMPLE, STRAIGHTFORWARD MESSAGE,

one that by its very simplicity was the more profound. The kingdom reached its climax in the early part of Solomon's reign, weakening in the later period of his reign when he copied the worship of the rulers about him. Jezebel led Ahab into building ivory palaces and living like the kings of different nations. There was but one king whose ministry was consistently acceptable, and that king was David. The simple living, simple thinking, and simple worship of his shepherd days, he never deserted. Elijah and John, between the two of them, probably never had enough money to buy themselves even a simple meal; they lived more simply than any man before them or after them. John was dressed in the clothes of a wanderer, in the cheapest clothes that he could find, and also the ones that would last him the longest. These clothes of camel's hair probably lasted him his entire lifetime, and yet, when reviewing the statement of our Lord about him, we find that "the greatest man ever born of woman was John."

In reviewing this thought with the one preceding we find a radical difference, the reason for which is perfectly apparent. Man loves ease and comfort. He desires the sharp edges of life rubbed off for him, and delights in all manner of physical indulgences. He wonders if this, from a Biblical standpoint, is justifiable. He searches the Scriptures and finds certain facts, and he takes them and interprets them to himself in a way best befitting his own desires.

Why, we ask ourselves, has this thought been hidden? Again the reason is perfectly apparent, for in unearthing this there rises a long-buried being, with its gaunt finger pointing direct at us.

I believe that Palestine was selected because it was a land in which it was necessary to put forth one hundred per cent energy for one hundred per cent results, and a land in which it would be impossible to live on less than one hundred per cent results. Man planted and he had to

WAIT FOR RAIN

to come and water his seed, and for rain to continue to come until his seed was ready unto the harvest. Thus the chosen people were kept in touch with their Divine Benefactor. Palestine was picked because

it is a land of simplicity and a land of austerity. It is a land of great natural beauty. Beauty, in the spring, when the hills and valleys are carpeted with many-coloured flowers. Beauty all the year round, of simplicity.

Out of this land have come lives of simplicity, lives of austerity, and lives of great beauty. Not the beauty of splendour and gorgeous array, but the beauty of simplicity, of devotion and of love.

Our message to-day from this great land is identically the same as was the message of the prophet Jeremiah, when he sent out his great appeal to those who had, through the contacts they had made in Babylon, deserted the simple faith and simple living of their forefathers, for lives dedicated to material gain. To-day, as then, it is an appeal to return to simplicity of thought, of life, and of prayer. "Except ye become as a little child, ye shall in no wise enter the kingdom of heaven."

If we go to Palestine to-day looking for the splendour and glory of the East, and for a land overflowing with natural wealth, we return disillusioned. But if we go to Palestine with hearts and minds intent upon a search for truth, we return with our lives filled with a beautiful spirit of calmness, and of peace that passeth all understanding. Along those sharp, time-worn paths we have met the Master, and back with us He comes, strong and real. Our lives are rich and strong, and fearlessly we-face the task before us. From Olivet we have gone with these words ringing in our ears, "Go ye into all the world and proclaim the Gospel."

Cling to Christ

By LILIAN CRUICKSHANK

- Cling to the mighty One (Psalm lxxxix. 19)
- Cling in thy grief (Heb. xii. 11).
- Cling to the holy One (Psalm xvi. 10)
- He gives relief (Psalm cxvi. 8).
- Cling to the gracious One (Psalm cxvi. 5)
- Cling in thy pain (Psalm lv. 4).
- Cling to the faithful One (I. Thess. v. 24)
- He will sustain (Psalm xxviii. 8).
- Cling to the living One (Heb. vii. 25),
- Cling in thy woe (Psalm lxxxvi. 7).
- Cling to the loving One (I. John iv. 16)
- Thro' all below (Rom. viii. 38).
- Cling to the pardoning One (Isaiah lv. 7)
- He speaketh peace (John xiv. 27).
- Cling to the healing One (Exodus xv. 26)
- Anguish shall cease (Psalm cxlvii. 3).
- Cling to the bleeding One (I. John i. 7)
- Cling to His side (John xx. 27).
- Cling to the risen One (Rom. vi. 9)
- In Him abide (John xv. 4).
- Cling to the coming One (Rev. xxii. 20)
- Hope shall arise (Titus ii. 13).
- Cling to the reigning One (Psalm xcvi. 1)
- Joy lights thine eyes (Psalm xvi. 2).

HAPPINESS IN CHRISTIAN SERVICE

By ERNEST S. WILLIAMS

NO one doubts that service is an important part of the Christian life. Jesus constantly taught it in such terms as, "If any man will come after Me, let him deny himself, take up his cross, and follow Me," "Go work in My vineyard," "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." But there is a right and a wrong way of service. To find the former means a life of Christian happiness, to adopt the latter means a life of chafing bondage and disappointment.

There is a service of debt, "Now to him that worketh is the reward not reckoned of grace, but of debt." This is a service of self; it seeks to lift the creature by its own righteousness or religiousness into a place of favour with God. It was one of the great mistakes of Israel, "For they being ignorant of God's righteousness, and going about to establish

THEIR OWN RIGHTEOUSNESS,

have not submitted themselves to the righteousness of God." And it has become one of the greatest mistakes of the Christian Church. Man is naturally inclined to self-effort, and so long as his religion does not lift him from the natural plane, into his proper spiritual sphere in the Spirit—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"—he will continue to substitute effort for faith, and the flesh for the Holy Ghost.

Disobedience and self-will often go under the name of service. These religious bondmen have never known the beauty of "a broken and contrite heart Thou wilt not despise," or if they have, they have lost all sense of it. They spurn all godly advice, neglect clearly defined duties, ignore the whole tenor of the Bible, seek to hide behind some isolated verse, bolt ahead, are likely to bring reproach upon the name of God, determined to have their own way, and then claim it is God who is thus leading them. "From such turn away."

Legal drudgery often masquerades as devoted service of God. How often do we hear, "I must do my duty." The Christian life is to such, bondage. He must observe some certain day, walk in a certain manner, maintain

A SANCTIMONIOUS AIR,

and, in general, his whole life is dry and joyless—a slave to certain religious words and acts. Such souls need the liberating grace of Christ, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Then how subtly do fleshly pretensions often assert themselves under the guise of devout service. When the prodigal son was joyfully returned to the comforts of home, the elder brother in anger said, "Lo, these many years do I serve thee, neither trans-

gressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." What a spirit is here shewn—angry, and would not even enter the house where his fallen, now thoroughly repentant, brother had been restored to a father's love; extravagant in his blindness and claims to personal righteousness, for who could say, "Neither transgressed I at any time thy commandment"? Amazing is his lack of appropriation when with flocks and herds all about him, and a father's love which assures him, "Son, all that I have is thine," he had never even thought sufficiently of his friends to suggest a feast or of so much as a kid to be bestowed upon their pleasure and comfort. Inconsiderate, self-seeking, he had toiled all those years, cultivating only to build a greater heritage for self.

This same spirit ran through the Pharisaical religion of the days when Jesus was upon the earth, and with what strong terms He rebukes the one who went up into the Temple to pray, and when he prayed said, "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Did his boasted self-righteousness save him? Beware, my friend, you may even give all your goods to feed the poor, and your body to be burned, but without charity it profiteth you nothing.

Now let us turn to the service of love. The flesh works for self.

LOVE WORKS FOR CHRIST.

Love service, however self-sacrificing, is never drudgery, but ever a delight. It seeketh not her own, is kind and considerate, labours as unto the Lord, and exhibits the Spirit of our Saviour. As soon as Christian duties begin to chafe us, it is a warning that it is time for us to pause and seek the Lord for a fresh quickening of grace. We have been told to do all things without murmurings and disputings; and whatsoever we do, to do it heartily as unto the Lord and not unto men. Men are often a disappointment; and if we drop back in any degree into self, we are likely to either chide them or chide ourselves. It takes the love of God to serve in the spirit of Paul, "Though the more abundantly I love you, the less I be loved." Nothing but the love of God can continue to serve those who love us less, and continue to serve in the Spirit of Christ. Here is a real test of Christian character; here the human fails, we must have the Divine.

Self seeks place; the Pharisees sought the uppermost seats at feasts, the chief seats in the synagogues, and greetings in the market places. They would be seen of man. And what had they? "Verily I say unto you, they had their reward." It is not hard for intelligent people to see and resent the distastefulness of self-seeking ambition. And when one is exalted above others, what a sense of self-morti-

fication comes to those who must give place to the more fortunate rival. May we be delivered from seeking such reward.

ACCEPTANCE OF OUR SERVICE

is not according to the place we fill, but as to how we fill it. A widow cast two mites into the treasury of the Lord. Others did not seem to notice her meagre gift, but it was seen by the most precious eyes that ever looked upon man, who said, "She hath cast in more than they all." Others gave of their abundance, she of her want gave her all. It was a quiet service; very different from the Pharisee's "I give," for hers came from a full-hearted devotion.

The beauty of service is found in our entire co-operation with our glorified Lord. Our hearts are to be with Christ, "That ye henceforth live not unto yourselves, but unto Him that died and rose again." We are to be busy about all that is of interest to Him. To find ourselves in this place of blessing,

there must be an entire consecration to Him of our all—a complete surrender of our lives to His will. The prayer of our hearts must become, "Not my will, but Thine be done." Seeking the channels of His making, even when impressed that certain things would be the fulfilment of His will, there must be submission. We must abide His time and ways, and trust that He, whose we are, will close what is not for His glory, and open that which redounds to His praise. "Sweet, quiet, yielded life," we long that our wills may be yielded up in His, and that our lives may move in harmony with His love, in His great, eternal purpose.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts.
Work in General: Exeter Friend, £1.
Revival and Healing Campaigns: Glasgow Sister, £3.
Foreign Missionary Work: Torquay (designated), 10/-;
Carlisle Friend, £5.

Concise Comments & Interesting Items

Sadhu Sundah Singh, the influential Indian Christian mystic, was warmly welcomed in evangelical circles some years ago, when he visited this country. His strange disappearance a little while later, when on an evangelistic journey in India, aroused the concern and sympathy of Christians throughout the world. Our readers will be interested in the latest report concerning him:

"The death of the Sadhu has now been officially announced by the Indian Government. It will be recalled that some four years ago he disappeared into Tibet, and fears began to be felt for his safety when he failed to return in a year. It was hoped that these fears would prove groundless, and that the Indian saint would return safe and sound. It was not to be. He had repeatedly made journeys into Tibet, whose people he dearly loved. In these journeys he suffered at times incredible hardships, and was in constant peril of his life. Again and again the people to whom he had come to bring the message of life sought to kill him, but always he escaped through the providence of God. That he would ultimately die in Tibet was a conviction he had repeatedly given expression to, and one cannot but believe that his end, whatever it was, was according to his desire and the will of his heavenly Father. The story of his life and many of his experiences read like a part of the Scriptures in the miraculous content that enters therein. The secret of his life and influence was that he took God at His word, and forsaking all to follow Christ, and trusting Him wholly he 'found Him wholly true.' He has given his life for Tibet and the seed thus sown must surely bear an abundant harvest."

Present-day dangers! Are they here? The late General Booth said: "I consider that the chief dangers that con-

front the coming century (the twentieth) will be:—

Religion without the Holy Ghost,
Christianity without Christ,
Forgiveness without Regeneration,
Morality without God, and
Heaven without Hell."

Sad to say, in many directions General Booth's prediction is proving correct. But we can praise God that no such failure touches the Elim movement.

Mr. Bernard Shaw, according to a report in the daily press, was recently asked concerning his views about the after life. He replied: "We have only a candle in a fog." A candle! A fog! Oh! We would say that the Light of the World has taken all the mist and fogginess out of the future, and has brought life and immortality to light. The world can have its candles of philosophy. We prefer the Sun of Righteousness. The world can have its fogs of guesswork. We prefer the certainties of revelation.

The Oxford Group Movement has been strongly criticised for a supposed lack of emphasis upon the Word of God, as a safeguard to all spiritual experience. It has also been criticised for its absence of emphasis on the atonement of Christ. It would seem that the friendly criticism is doing good. The author of the widely read book, "For Sinners Only," has just issued a second book entitled, "One Thing I Know." In the introduction to it he clearly states: "Several motives have contributed to bring this book into existence at this time. One of the most compelling is the need to state in language clear, simple and emphatic, an unqualified belief in the divinity of Jesus Christ, and His atonement on Calvary, with a sincere desire for Christian unity in opposition

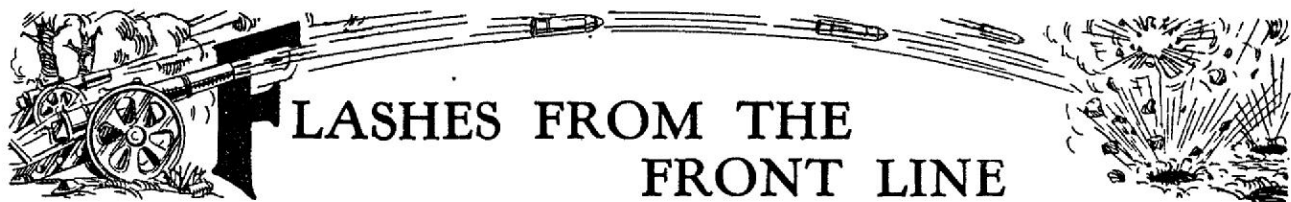
to further breaks from the churches, seeing that:

The Church's one foundation
Is Jesus Christ her Lord.

That any Christian, whatever his persuasion or label, could ever flirt with unbelief in the divinity of the Master, could ever question that our Lord's body was broken for him, or His blood shed for him, or could wish to set up a new separatist religious denomination in these days of increasing coalition—when those in the front-line are all generally agreed on unity of command—is unthinkable!"

A writer in a church magazine, says that he is amused and amazed at a Bishop referring to the Devil as a personal being. He says he was under the impression that no educated person in these days believed that such a being existed. To him the "devil" theory is derogatory to God. Our attitude to such astonishing words is easily declared. The Lord Jesus was educated. He was and is God. He was and is the Truth. He taught us to believe in a personal Devil—so we believe in one. He taught us how to overcome the Devil. We find that when we take our Lord's advice then we get victory. We prefer the eternal Christ to modern writers.

As children of God, our prayer-life is our real life. If this is intermittent, formal, thoughtless, or selfish, the outward expression of our Christian life will be intermittent, formal, thoughtless, and selfish. If this is constant, sincere, devout and godly, our outward life will be correspondingly constant, sincere, devout and godly.
—Prichard.



Convention Triumphs and Trophies—Campaign Converts

FOURSQUARE CONVENTION.

Chelmsford (Pastor J. Woodhead). It was a joy during a recent convention held in the Elim Tabernacle, Mildmay Road, to have Pastor W. G. Hathaway of London as the special speaker. His ministry at both afternoon and evening services was a great blessing to everyone in attendance, and the fellowship was very sweet. Other speakers at this convention were Pastor R. D. Bradley of Colchester, and Mr. Gilmour of Tilbury; their ministry too was greatly appreciated, and the whole convention was an inspiration, in song and in the wonderful messages delivered by God's servants.



**Pastor
J. Woodhead.**

At the recent Sunday school anniversary, the singing was ably conducted by Mrs. J. Woodhead. The people were stirred as they listened to the sweet voices of the children. It was a joy to have as the special speaker on this occasion Mr. H. F. Axcell of Leigh-on-Sea, whose ministry right through the special services was a rich blessing.

Credit is due to the Sunday School Superintendent, and all the teachers for their untiring labour amongst the young people.

REVIVAL CAMPAIGN.

Braintree, Essex. Recently a campaign was conducted in Braintree Institute by Pastor J. Woodhead, who was very ably assisted by Mr. H. Jeffery. The ground was found to be very hard, but nevertheless fertile; a number of precious souls were saved and a backslider restored.

Meetings were continued in the Co-operative Hall for two weeks, where again much blessing was experienced. The ministry of Pastor Woodhead has been a blessing to all who have been privileged to attend.

Another campaign followed, conducted by Pastor J. Woodhead, assisted this time by Mr. G. Backhouse of Cardiff. Five souls were saved on the first night of the campaign.

CHRIST IN THE MIDST.

Hastings (Pastor A. C. Coffin). "Where two or three are gathered together in My name, there am I in the midst," is the gracious promise of our Lord to those who love Him, and the Central Hall,

Hastings, where Foursquare saints meet together in His name, is the place where He keeps His precious promise to them.

The meetings continue to attract those whose desire is to follow on to know the Lord, and the Pastor is always the faithful servant who presents His Lord in such a manner that He is glorified.

Those who come to the Bible readings on Tuesday nights feel that they have enjoyed a feast of fat things, and on Thursdays, when the people meet together for praise and prayer, many testify that the power of God is still present to heal.

ANOTHER OUTPOST.

Petersfield. Yet another outpost has been set up, in the onward march of this victorious Foursquare Gospel army, and Elim Hall, Chapel Street, is indeed a fact. Like many Elim halls, much labour and sacrifice was bestowed upon it by a faithful band of Petersfield Nehemiahs.

A recent Monday witnessed the entrance of the army of occupation. A large contingent from Portsmouth arrived by bus, motor car, and bicycles, and marched through the town as a witness, singing choruses and shouting "Gospel shots." With a goodly number of local saints already gathered, this number filled the hall to its utmost capacity. As Pastor W. Field convened, one realised in a grand way the wonderful presence of the Master.

Pastor Joseph Smith, from Headquarters, was the special speaker. The Portsmouth saints had already been fed on the finest of the wheat on the previous day, when Pastor Smith spoke three times with much blessing, so they came hungry for more. Pastor Smith first read a telegram from Pastor Fardell, who is a native of Petersfield. It was an urge, through Scripture, to possess the land. Pastor Smith said he was reminded of a similar hall in Northern Ireland where this great Foursquare work had its birthplace; this was very encouraging indeed. Then followed a grand and appropriate message. The heat was great, but the blessing was greater, and all enjoyed an inspired address, so that all faces shined like the jewels in the Temple, which the Pastor had referred to. Mention must be made of the singing of the Crusaders before and after the address; it was blessed to all. Pray much for Petersfield, that the work will grow and make it's mark for God.

INSTRUCTIVE STUDIES.

Edinburgh (Pastor A. Longley). We are glad to report rich spiritual blessing, among the saints meeting at Elim Tabernacle, Dean Street. All who were privileged to be present at recent Thurs-

day evening meetings, have benefited much from a series of special subjects taken by the Pastor. Commencing with an address on "The Certainty of Christ's Return," and concluding with an earnest exhortation to "put on the Lord Jesus Christ," the series proved a stimulus to all. The questions of many minds, and the needs of many hearts, were met through these addresses which threw a searchlight on some shadowed subjects.

Many precious and inspiring moments have been spent in the prayer meetings, when, from hearts overflowing with gratitude to God, thanks have ascended to the throne. There is no doubt about the need and opportunity in the district surrounding the church, so efforts are continued, through the agency of open-air work, to reach those still outside the fold.

It has been a great pleasure to welcome into the midst fellow-believers spending their vacation in this northern capital.

TIMES OF FEASTING.

Letchworth (Pastor J. Hill). The church meeting at Elim Tabernacle, Norton Way North, experienced during the week of feasting at their Annual Convention the depth of the sweetness and the height of glory to be found only by those who follow closely the Lord Jesus. Whilst there was much rejoicing at having as convener the original pastor, Mr. H. C. Phillips—who with his wife and small son are on furlough from Africa—there was widespread regret that Miss D. Phillips, who for so long has nobly carried on the work at Letchworth, could not be in the midst; but faith in God to raise her up was quickened, and prayer will continue on her behalf.

The first meeting of the Convention, as rightly it should be, was for prayer, and Mr. L. Naumann gave an address urging those present to allow God to work in order that outsiders might be blessed. On Sunday morning and evening Pastor A. H. Cooper from South Africa addressed the congregation; in the morning the solemnity of the necessity for giving God His portion gripped the hearts of the saints, and urged them to keep faithful in this privilege.

The spirit of praise and worship was continued on Monday, when brothers and sisters from other places visited the Convention. Pastor Cooper urged that God's people "let go" and "let God"—that they go deeper till they experience the "waters to swim in." In the afternoon Pastor and Mrs. H. C. Phillips told of the work being done in Africa, and of the blessings—and the hardness—that those at home "standing by the

stuff" should know in a larger sense how to pray for these dark places of the earth. In the evening the day's meetings were crowned by the Word ministered by Pastor Corry; it was indeed a practical word concerning conventions and their purpose, viz., the building up and keeping up of the Church.

On Tuesday and Wednesday, Pastor Corry continued and brought to light in a marvellous way the work of the Holy Spirit; these were meetings of real deep searching and God's searchlight penetrated the remotest recesses of the heart. The last two nights Mrs. Channon was the speaker, and again there was much blessing. One realises how much God can and will do if we will, as the speaker urged, yield ourselves to God as living sacrifices.

A FEAST OF FAT THINGS.

Bangor, Co. Down (Pastor F. J. Slemming). Convention week, long looked forward to by the saints in Bangor, has come and gone. It will not easily be effaced from memory. Right from its inception until the closing meeting blessed times were experienced in the presence of the Master. Pastor F. J. Slemming was convener, and under his leading all the meetings arranged were fruitful in rich spiritual experience.

The outstanding feature of the special meetings arranged, was the series of addresses delivered by Mr. C. W. Slem-

ming of London, a brother of the convener. He is not a special preacher, he is a "specialist."

In quiet, restrained tones, and an eloquence too seldom found in pulpits, he broke the Bread of Life in fragments easily assimilated by the youngest listener. On the Sunday the people were enthralled as he spoke on the theme of John's vision of heaven. In clear, concise language he painted word pictures of the glorious sights to be seen through the "door that was opened in heaven." The promise of good things in store, was amply realised during the week-night meetings. The hall was filled, and the bright singing and ringing testimonies to the saving and keeping power of our God, were an inspiration to all. Mr. C. W. Slemming instructed, enlightened, and thrilled the people with addresses on The Coming of Our Lord, and a series of Old Testament themes.

On Thursday and Friday evenings, two additional speakers, Mr. Uprichard from Lurgan, and Mr. Greenslade, lately of Portsmouth, delivered powerful messages which were greatly appreciated by the saints. The closing address of the convention was by Pastor Rudkin, of Belfast.

The blessing of God rested abundantly upon all the meetings and resulted in bringing the saints into closer touch with God, inspiring with fresh zeal and a greater determination to spread the Four-square Gospel.

Rain was pouring from the skies as crowds made their way to the beach at Ballyholme later, to witness the open-air baptismal service, Pastor F. J. Slemming officiating in the baptism of fifteen candidates. Pastor Rudkin delivered the address. Despite the adverse weather conditions joy and happiness were reflected in the faces of the assembled saints. The candidates testified to the transforming power of Christ, and were each immersed in the waters of the sea.

Of a series of impressive services, this was undoubtedly one of the most impressive. It was an inspiring sight to see all these recent converts publicly owning allegiance to Christ.

The secret of getting things from God lies in the path of obedience. He said, "Ye are branches," don't be fruitless; "Ye are clean," don't defile yourselves; "Ye are friends," don't be faithless.

As there were no steps up to the brazen altar, so there are none in salvation. Men cannot take one step up to God, but God in Christ comes down to man.

WHAT A CHILD DID



SOME children were gathering flowers to send to a hospital. One little girl had no garden to gather them from, but she went into the country and picked a bunch of wild flowers. Then she wrote on a label and tied it on, "I am the Lord thy God, and him that cometh to Me I will in no wise cast out." Her bunch was put in the bottom of the basket and sent with the other more beautiful flowers.

They arrived safely and were all distributed to the patients in the wards except this one. A lady thought of a man she knew, in her district outside, called "Infidel Jack," lying sick in a top room of a house.

She went straight to his miserable room, knocked at the door and went in. He was dozing. She held the flowers over his face. He opened his eyes, gave her a look, and in a gruff voice said, "Who sent this?" "God," said the lady, and quietly left him.

Next day "Infidel Jack" said to his wife, "Go and ask my old companions to come and see me." She went and asked them to come, wondering whatever he wanted them for.

"Mates," said he, "I have sent for you because I want to tell you though I've lived an infidel, I die a Christian, and I'll tell you how and why. As I was lying here I thought, If there is a God I will put Him to the test. They say He hears and answers prayers. I thought, What unlikely thing can I ask for? and I said flowers, and I prayed for them. Yesterday a lady came in with a bunch of sweet-smelling wild flowers. I asked her who sent it, and she said God did.

"Well, mates, I did enjoy that sweet smell of the country in this hole of a room. I saw a label tied on with writing upon it, and what do you think it said? 'I am the Lord thy God, and him that cometh to Me I will in no wise cast out.' I came to Him, and as sure as you stand there He has received me and pardoned me. I know it, and if I've lived a free-thinker I die a Christian.

"Mates," he went on, "if you won't believe the Bible, believe me, your old chum. You say you will only believe what you can see; well, you can see me. I tell you solemnly I've had such peace and joy since the Lord Jesus came to me as I've never had before. My only trouble is that I can't live to win some of you."

Classified Advertisements

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GENERAL, 28, desires post with Christian, homely people; last place 3 years. Birmingham district preferred. Miss G. Frankum, 59, Copely Hill, Gravelly Hill, Erdington, Birmingham B1450

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TRIUMPH CAR, 7 h.p. 1930 Gordon England Saloon, sunshine roof, in good condition £55. Box 280 "Elim Evangel" Office B1441

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MISCELLANEOUS.

YOUNG Christian recently lost her mother, would be glad to hear of middle-aged person to share responsibility and expense small home. Must be Pentecostal. Mrs. D. Davis, 73, Hummer Road, Egham, Surrey. B1431

WITH CHRIST.

ELPHICK.—On July 31st, Mr. Elphick, of Eastbourne Elim Church. Funeral conducted by Pastor E. O. Steward.

FERGUSON.—On July 18th, Mrs. Ferguson, of Carlisle Elim Church. Funeral conducted by Pastor W. Nolan.

WATCH THESE DATES

BOURNEMOUTH. Commenced August 6. British Legion Hall (opposite Winton Library), Wimborne Road, Winton. Evangelistic Campaign by Pastor H. W. Fielding.

BRADFORD. August 20 to September 3. Southend Mission Hall, off Leeds Road. Special Campaign by Pastor Charles Kingston.

ELIM WOODLANDS. Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches. 1/3 at door.

KENTON, Devon. Commenced August 2. Victory Hall. Pastor W. F. South and Exeter Crusaders.

LONDONERS, Please Note. Outings to Brighton Camp and Hove by coach are being arranged August 16 and 23, starting from Elim Woodlands and picking up at Stanley Road, Croydon. Including picnic lunch at Camp and tea at Hove. 6/9 per head. Further particulars from Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

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