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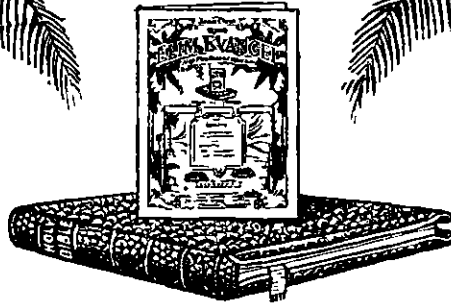
Saviour

Jesus Christ

Healer

THE ELIM EVANGELIST

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 34

AUGUST 22, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. XV. 27

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Book Saturday, September 13th, for the Great Foursquare Rally at the **CRYSTAL PALACE, LONDON**

conducted by

Principal GEORGE JEFFREYS

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

TWO GREAT MEETINGS, 3 p.m. and 6.30 p.m.

- 1 The Word of God ministered
- 2 Testimonies of Healing will be given.
- 3 The Sick will be prayed for.
- 4 Delightful Fellowship, Praise and Worship Special Singing by Crusader Choir ½-hour before each service.

Every possible accommodation provided. Refreshments Car Parks. Cloak Rooms
Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 13th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

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 to attend the London Revival Campaigns should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

Great Revival Campaigns in London

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY

KINGSTON-ON-THAMES. Now Proceeding. Conducted by the Principal.

In the Big Tent, in the grounds of Hazelwood School (opposite Surbiton Assembly Rooms)

Nearest Railway Station Surbiton (not Kingston)

Tents are obtainable in the Grounds, between Afternoon and Evening Services

Sundays at 3 p.m. Week-nights (except Fridays) at 7.30. Wednesday & Saturday afternoons at 3.30

SUNDAY EVENINGS AT 6.30 IN THE EMPIRE THEATRE, KINGSTON

Holiday Home in the grounds in which Campaign Tent is erected. Charming holiday resort in midst of attractive and historic surroundings. Few minutes from river, and near Hampton Court, Bushey Park, and Richmond Park. Apply to Miss Barbour, Hazelwood School, Norbury House, Kingston-on-Thames.

WANDSWORTH. Still in full swing. Conducted by Evangelists James McWhirter and R. E. Darragh.

In the Big Tent, corner of Wandsworth High Street and Putney Bridge Road (Trams & Buses stop at entrance)

Sundays at 3 and 6.30 p.m. Week-nights (except Fridays) at 7.30 p.m.

Special Divine Healing Service every Thursday at 3.30 p.m. conducted by Principal George Jeffreys

Visitors may stay at Elim Woodlands. Easy access to Campaign meetings For particulars, write to the Superintendent, Elim Woodlands, Clarence Road, S.W.4

BUILT UP by The Elim Bible College Correspondence School

so says an Eastbourne Student, who writes

"These studies have proved a great source of blessing in opening up God's Word more clearly, and in building up my spiritual life."

All particulars from the Sec., E.B.C.C.S., Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

WATCH THESE DATES:

ARMAGH. August 30, at 3 and 7 Elim Hall, College Street. Convention Speakers Elim Alliance Ministers Convener Evangelist D. J. Rudkin

LEYTON. August 24, at 3 and 6.30 Grange Park Hall, Grange Park Road Visit of London Crusader Choir

LONDON. To-night and every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally.

MEOPHAM. Commencing August 10 Emmanuel Pentecostal Mission Campaign by Mr J. Tetchner.

WATERHALL VALLEY, near Brighton. Wednesdays, August 6 13 20, 27 Visitors' Day at the Elim Holiday Camp All visitors welcome. Tea 1/- each (The best route from Brighton is by the Dyke Road 'bus to Waterhall Valley).

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 34

August 22, 1930

Twopence, Fridays

The London Revival Campaigns

Two Big Tents Erected. Principal Moves on to Kingston

UNBOUNDED enthusiasm prevails in the revival campaigns in London. From the first meeting in the Wandsworth tent the Spirit of God has brooded over the large congregations and great is the rejoicing over the regeneration of souls which is the prominent feature of the revival meetings. Hundreds are finding Christ as their personal Saviour and miracles of healing confirm the preached Word as they have constantly done in Principal George Jeffreys' meetings throughout the land. The impression created upon the minds of people in all ranks of life is that God is in the midst. The crowded and full-throated congregations with songs of deliverance and praise can be heard some distance away.

In response to many appeals the Principal with a section of the Revival Party moved on to

KINGSTON-ON-THAMES,

leaving Evangelists James McWhirter and R. E. Darragh in charge of the Wandsworth tent. Here again the revival stream of salvation and healing flows right from the very first service. The Holy Spirit is doing His great work while the Word of God, sharper than a two-edged sword, is going forth in both tents.

The news of revival is spreading far and wide and appeals for campaigns are showered upon the Revivalists.

The unabated enthusiasm of this great Foursquare Gospel revival combined with the consolidation of its results achieved throughout sixteen years is in itself an eloquent testimony to its strength and solidity.

The following press report is from the *Wandsworth Borough News* of August 8th:

REVIVAL SCENES AT WANDSWORTH.

Wandsworth has never experienced a religious revival as forceful, and one which I have every reason to believe will be lasting, because of the wonderful manifestation of the Spirit of God in signs following the faithful preaching of the Word of God, as that in progress just now.

Principal George Jeffreys has just concluded a great mission at Bingley Hall, Birmingham, when a hall, with seating capacity of 14,000, was packed at nearly every meeting, and we are told that as the result of this campaign over 10,000 converts have been registered, there have been over 1,000 cases of

miraculous healings and nearly 11,000 candidates have been immersed in water.

This spirit of revival has spread to our borough in the great tent erected at the rear of the shops in our High Street, entrance adjoining in the Putney Bridge Road, where recently there had been a fair. This campaign having started about a fortnight ago Wandsworth has seen wonderful things happen. The tent, seating some 1,500 people, has on several evenings been packed to its utmost. Why all this attraction? Why all this stir in our borough, where to a large extent emotion is largely considered to be the sign of an unbalanced mind? It has been my good fortune as a lay worker to put in a number of attendances, and this gives me an opportunity to give a personal impression of what I have seen and heard. The magnetic power and attraction is the preaching of the "old-time Gospel."

THE CRYSTAL PALACE DEMONSTRATION

Don't forget September 13th

In such an atmosphere there is no wonder that the demon-possessed men and women coming under the convicting power of the Holy Ghost have been liberated by the power of the risen Christ. Though the revival has only just commenced, hundreds of converts have been recorded, and many Divine healings have taken place. August Bank Holiday Sunday was a time long to be remembered by those who were fortunate enough to secure a seat. As I entered the tent there was no doubt about it, a revival was in progress. I was moved, and thanked God for such a glorious sight. Old and young, gripped in the power of song, Sanctified emotion, to use a Bible expression (Isaiah xxxv 10) "And the redeemed of the Lord shall return and come with singing to Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and sighing shall flee away." It was evident that Jesus Christ was a living reality. Principal George Jeffreys then gave his message. He is a powerful preacher, and his delivery is with no uncertain sound. He is a logical thinker, and his exposition, which the simplest can understand, is true to the Word of God.

At the close of this wonderful service forty-five converts were recorded. In these days, when the responsibilities of life are deepening around us, when the Bible is being attacked, when modernist and critic together are seeking to undermine the Word of God, I rejoice to see God honouring His own Word with a mighty revival in our midst. The battle is the Lord's, and men and women are coming back to God for gladness, for salvation, for peace, for rest of heart and mind in these tremendous days.

God's Rich Provision in Christ

I.—The Lamb Magnified

By Evangelist Phil. H. HULBERT

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—I. Peter 1: 18-20

WE quote the above scripture at the commencement of this series of articles, because it takes us back into a past eternity. It clearly proves that God was not taken unawares when sin entered the fair domain over which Adam had been made lord. We shall be quite right in saying, that long before there was a sinner in Eden, there was a Saviour in heaven.



Evangelist P. H. Hulbert.

It was Peter's privilege to make the great confession that Christ was the eternal Son of God, and this by direct revelation from the Father. "Thou art the Christ" (Matt. xvi. 16, 17). It was also Peter's privilege to reveal that Christ was foreordained as the Lamb of God, whose precious blood should be the means of our redemption, and this by special revelation of the Holy Spirit (I Peter 1: 18-20). Thus we perceive that the Lamb in sacrifice was magnified above all other sacrifices. Before we consider in detail the first aspect of the lamb character of our Lord let us take a survey of the ground over which we hope to travel in these studies. We hope to look at

- 1st, *The Lamb magnified.*
- 2nd, *The Lamb prophesied*
- 3rd, *The Lamb typified.*
- 4th, *The Lamb identified*
- 5th, *The Lamb crucified*
- 6th, *The Lamb glorified.*
- 7th, *The Lamb satisfied*

The theme of the Lamb carries us from Eternity to Eternity, and fills the gap between, called Time.

Peter says He was the Lamb foreordained before the foundation of the world. John in Revelation xiii: 8 tells us He was the Lamb slain from the foundation of the world.

The first introduces us to the council of the Triune God where the eternal Son of God was

FOREORDAINED

as God's sacrificial Lamb. The second introduces us to the place where God's Lamb should die—the world. But the Holy Spirit shews us, that although the world was to be the scene of His death, that death was in the mind of God from before the foundation of the world. This thought should humble us, when we realise that whilst God was creating the things seen out of nothing, all by the word of His power,

He was contemplating the creation of fallen man anew by the most amazing exhibition of love, wisdom, and power, in the gift of His well-beloved Son to accomplish it. Ponder the words, "Foreordained before the foundation of the world" (I. Peter 1: 20); "Slain from the foundation of the world" (Rev. xiii: 8). We have little conception of what redemption really means. We belonged to God by creation, the account of which is given in Genesis 1: 27: "So God created man in His own image, in the image of God created He him, male and female created He them"; and Genesis ii: 7: "And God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." These brief sentences are all we have of man's creation, but the account of man's redemption occupies the whole of the revelation of God. The sixty-six books of the Bible are bound together by that one glorious theme.

THE RED LINE

is seen from Genesis to Revelation. It was the theme of a past eternity. It will be the theme of the countless millions in the eternity to come. We are obliged to speak in this manner because we are still the creatures of time. Really there is no such thing as past and future eternity. The word is only once mentioned in the whole of the Bible. Time is but a fragment broken off eternity, but our poor finite minds can hardly grasp these things.

Redeemed! Bought back! Yes, and at what a price. Listen! "The precious blood of Christ as of a Lamb without blemish and without spot." I think we might pause and cry out with the poet,

Oh make me understand it,
Help me to take it in,
What it meant to Thee, the Holy One,
To bear away my sin

The following illustration will help us to see how we belonged to God by creation, and how we belong to Him by redemption. A little boy spent months and months in making a model of a ship. After he had completed it, he took it down to the seaside to watch it float, but unfortunately the tide carried it out to sea, and the boy lost his little vessel upon which he had bestowed so much labour. Some time

September 13th at the C.P.
TELL OTHERS ABOUT IT!

after, he was taken by his parents to a foreign port, and one day, passing some shops, he stopped and gave a cry of amazement. There in the shop window he saw

HIS LITTLE SHIP.

In a moment he rushed into the shop and enquired about the ship. It appears that it was found and brought to the second-hand shop, the shopkeeper paying the price asked for it, and now fixing his price upon it. The little fellow found it would cost him all that he had, but he cheerfully paid it down, and hugging the little ship close to his breast as he left the shop, he was heard to say, "Mine, mine, yes you are mine, because I made you, and doubly mine because I bought you."

Yes, we were His by creation, but oh, we had drifted away, carried and tossed upon the rough billows of sin. Yet He sought and found us and paid down the price of our redemption by shedding His own precious blood. He bought us back, but oh think of the price He paid

Nor silver nor gold hath obtained my redemption;
No riches of each could have saved my poor soul
The blood of the Cross is my only foundation,
The death of my Saviour now maketh me whole
I am redeemed, but not with silver
I am bought, but not with gold—
Bought with a price—the blood of Jesus
Precious price of love untold

God has decreed that Christ's person and work must take the first place in heaven and earth, "that in all things He might have the pre-eminence."

CHRIST'S PRINCIPAL WORK

on earth was the shedding of His own blood, He came to die it was the Father's will. Just as the lamb was introduced to the Israelitish household, and after a time was then slain, so the Lord Jesus Christ sojourned among us for a short space, that He might die—*He lived to die.*

His life shewed His excellency and therefore His fitness to die. Life led to death. His life was incomplete without His death. With us life is everything, and death is but an incident. With Him it was the other way—His life only an incident, leading to the grand consummation, His death, that was God's thought in eternity—it is the Holy Spirit's thought through the prophets, priests, kings, apostles, through types and shadows, and through our holy Lord Himself. He could say, "Except a grain of wheat fall into the ground and die, it abideth alone" (John xii. 24). "Father, save Me from this hour, but for this cause came I unto this hour" (John xii. 27): "Father, glorify Thy Name" Then came a voice from heaven saying, "I have glorified it, and will glorify it again" (John xii. 28). And this is the thought Spirit-begotten in the minds of all the redeemed. From that death all their hopes spring. With Him who died and now lives they have a vital union. They could have no union with Him had He not died. Therefore to those who are Christ's His death is everything.

Upon a life they did not live,
Upon a death they did not die,
(Another's life another's death),
They stake their whole eternity

The nearest approach to death is sleep. God has

CHANGED THE WORD DEATH

to sleep for the believer. The first place where sleep is mentioned in the Bible is a picture of His wonderful death—"And the Lord God caused a deep sleep to fall upon Adam, and he slept, and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the

CRYSTAL PALACE

Pray Much for the Meetings

man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh" (Genesis ii. 21-24). The Spirit-taught believer will see the deep significance of these scriptures, upon comparing them with those in Ephesians v. 23-32, where Christ and His Church are compared to husband and wife. It was through Christ's death that the Church which is destined to be His Bride was born. He loved the Church (not a building of bricks and mortar, but all believers from Pentecost onward), and gave Himself for it. Her life came through His death. Taking another simile, she was

THE PEARL OF GREAT PRICE.

We sometimes say that Christ was the pearl of great price. No, Christ is a priceless Pearl, His price is above rubies. Judas set a price upon Him, but it was only the price of a common slave—thirty pieces of silver. The Church was the pearl hidden and embedded deep down in the ocean of iniquity, with the seaweed of sin entangling her. Christ was the mighty Diver—oh, what a dive He made right from the Father's bosom into the depths. But, praise the Lord, He has brought her up and she is now being polished, and one day He will present to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. Truly the Lamb will be magnified, when He sees the fruit of His toil and suffering displayed by the Father before the wondering gaze of an assembled universe (Eph. ii. 7). Before we close this first talk on the Lamb, I wonder if the reader has trusted Him, and so received eternal life as a free gift, and become a member of the Church of the Firstborn. If not, why not? His precious blood can cleanse from sin.

Blessed be the Name of Jesus,
I'm so glad He took me in,
He's forgiven my transgressions,
He has cleansed my heart from sin.

I will praise Him, I will praise Him.
Praise the Lamb for sinners slain,
Give Him glory, all ye people,
For His blood has washed away my stain.

Two Birmingham Healing Testimonies

Healed at Principal George Jeffreys' Campaign



Mrs. M. J. Lucas was completely healed of tumour after 9 years' suffering



Mrs. Johnson was crippled for 6 years and unable to walk without a stick—but is now healed.

Anecdotes of Samuel Hebich

IV.—Spirit Demonstrated in a Materialist

Samuel Hebich, born 1803, passed Home 1868, was for twenty-five years a missionary to India. A native of Germany, and a quaint but mighty preacher of the Gospel, he was greatly used and beloved among both natives and Europeans. The following anecdotes, taken from his life-story by George N. Thomssen, are characteristic of his method

HOW the wise fisher of men bided his time and then acted with decision he himself tells us shortly after his return to Zürich, in 1860:

"Some years ago," he said, "the officers of one of the regiments in India gave a dinner and I was present as chaplain. A very young officer, after his tongue had been well oiled with wine, began to talk rather wildly and he singled me out as the one to make fun of. He was very wise in his own conceit and kept saying 'Paiison, you know yourself that what you preach isn't true! There is no God. There is no soul. There is no hereafter. All is matter and matter is all! So whether we stand or whether we fall, it doesn't matter at all!'

"I let the young man talk and paid no attention to him, but he

WANTED TO DISCUSS AND ARGUE

and grew very loud. At last, in order to prove the foolishness of such talk, without saying a word, I got up from the table, took my chair, lifted it up, laid it on the floor and then set it up again.

"After this I walked over to the officer, and, without a word I took him in my arms, laid him on his back and then set him on his feet again.

"This of course greatly enraged him. Drawing

his sword, he tried to aim a blow at me, to avenge this public insult. The other officers prevented bloodshed. When all had quietened down, I said:

"Gentlemen, the young officer wanted to argue with me and I have now answered him. He says, man is only matter like a stick or a stone. If that is true how can he say that I have hurt his honour by my act? I lifted the chair and put it on the floor and then put it on its legs again. It never protested and did not get angry, but just let me do with it what I pleased. If this young man has no spirit and is only matter, why should he protest and grow angry when I treat him as I did the chair? I think he will have to say that.

HE HAS A SPIRIT

after all, or else why was he so indignant? Matter cannot be indignant and resent an insult!"

The young officer could make no reply to this palpable argument. He went home thinking about this timely object lesson the old teacher had given him of the fallacy of materialism and soon began to reason: "If I have a soul, how can I save that soul? It is immortal! Where shall I spend eternity?" Going to Mr. Hebich he sought and found light in Jesus and became a humble follower of his Lord who had also saved him and called him with a holy calling, according to His own purpose and grace "which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the Gospel!"

Plan to Attend the C.P.

ON SEPTEMBER 13th

On the 14th of September, 1857, the year of the awful Mutiny in India, during the siege of Delhi, this young officer was lying, wounded to death, in the trenches before the city. A comrade bent over him as his life-blood was ebbing away. With difficulty the dying man drew his notebook from his pocket, and, giving it to his friend, said: "Please send this to my dear, praying mother in England with the love of her only son. Tell her that I die trusting firmly in Jesus, my Saviour and my Lord. And I have one more wish: Send my love and esteem to Mr. Hebich and tell him that I thank him."

WITH MY DYING BREATH

for having brought me to a knowledge of Jesus!"

Finally the success of this great fisher of men lay in the live bait that he always made use of, to win all for Jesus. In reading his sermons we see it on every page. It was "the Book, the Book, the Book." And in "the Book," in God's Holy Word he found the crucified Saviour on every page. Jesus looked at him in the glory of His death and sufferings on Calvary and it was Jesus only whom he presented everywhere as the world's Great Magnet.

Even when there were social gatherings his heart was so full of the suffering Saviour that he could not join in the talk and laughter of the people, but always sought to speak a good word for his Lord and Master.

Once when a large company of people had gathered together at an evening's reception, during a lull in the conversation, Mr. Hebich suddenly asked: "For whom did Jesus die?"

Various answers were given: "He died for sinners."—"No!"

"He died for all men."—"No!"

"He died for the whole world"—No!"

"He died for the Jews, for the Romans, for the soldiers"—"No! No! No!"

At last from a corner of the room a timid young lady said: "He died for me!"

This answer so overpowered the grateful servant of his Master that he pulled out his handkerchief, and, wiping his eyes, in a broken voice he sobbed out: "Yes, for me! For me, poor sinner. Jesus died for me!"

That social gathering was turned into a revival meeting!

The Spiritual War on the Congo

By W. F. P. BURTON

IT is not by energy, method or brilliance that God's work is spreading in this land. It is being carried forward on big-hearted love, and compassion for the sinful and lost. Many of our native evangelists are very simple, almost dull men and lads, but aglow with love by the power of the Spirit, they are veritable firebrands for God.

Recently there have been several attempts to do away with our evangelists and Christians by poison. Some have died, but others have been delivered. One variety of poison is very subtle, because it is so slow, but gradually it produces swellings in the groin, arm-pit or neck. These eventually knot into great painful deformities, and in death

TWO OF OUR MEN

who recovered from the poison are in human calculation crippled for life, though one of them is slowly regaining the use of his legs. Join us in prayer for these.

Now, two months ago, our old brother Mako was tramping from village to village, with another native, preaching, when some twenty-three miles from home, he found the painful swellings developing under his ears, and at once he knew he was poisoned and set out for home. But on his way he passed the village of Kitobwe, where the Catholic priests have so turned the natives against us that few would listen to us. However, we have been praying that God would open up the village once more for our ministries, and He used Mako's poisoning to accomplish this. Although the old fellow was in agony, his compassions for the lost would not permit him to pass the village without a word of testimony. So, stopping where a group

of natives were talking together, he pointed them to Jesus. They said, "Is your white man so hard that he expects you to preach even when you are in such pain?"

"I'm not preaching for a white man," he replied, "I'm

PREACHING FOR JESUS,

and if this is my last breath, I will use it to tell you that Jesus died to save every sinner who will trust Him." "But," he continued, "God will not allow me to die of poison so long as Mark xvi 17, 18 is still in His Book." The impression created was so great that people begged for teachers to come and tell them more.

Mako reached home in agony, and was hardly able to crawl into his hut. For weeks we fought in prayer for his life, while the great knotted swellings in his neck were so terrible that he could scarcely swallow even liquids. At last, however, prayer prevailed, the swellings went down, and now he is as well as ever, and as eager to seek out and save the lost.

It is by such self-sacrificing love that God is saving and blessing so mightily in Lubaland.

There is nothing the body suffers, by which the soul may not profit.

ENTER THE DATE

In your diary now—September 13th

The Inevitable Cross

By GERALD B. WINROD

HE "must be lifted up" He "must die." His death was foreordained before the foundation of the world." "He was made sin." "He was made a curse for us" "Cursed is everyone that hangeth on a tree." Jesus had to die on a cross.

Wicked men tried to kill Jesus Christ by mobbing Him in a synagogue. They tried to stone Him to death. They tried to throw Him over a cliff. They tried to beat Him to death with a lash. Herod tried to kill Him when He was an infant. All attempts failed because it was predicted that

HE WOULD DIE ON A CROSS.

Back in the Garden of Eden it was announced that He would bruise the serpent's head and it was also predicted that the serpent would bruise His heel. Crucifixion is the only kind of death that bruises the human heel. When the nails were hammered through those tender ankle-bones, His heel was bruised. It was, therefore, inevitable that He should die on a cross.

He "must be lifted up." In the fall of man every mortal has been bitten by the serpent. The venom of the serpent is in the human veins. That venom is sin. You can hear the serpent's hiss in the word—S-I-N. But as of old the flaming serpent was lifted up in the wilderness and as the children of Israel were healed by looking upon it, so also Christ was lifted up so that we may look on Him and be healed.

ON THE WESTERN PLAINS

a few years ago a horse was stolen under the shelter of night. A few days later the horse-thief was found and arrested. The sheriff's guard was in the act of transferring him by railway to the county gaol. While making the journey, the thief broke away from his guards, leaped from the speeding train and started running toward the nearby timber-land. The guard sounded the alarm. The train was stopped and a searching party was organised. The prisoner was pursued. The thief kept running faster and faster and finally ran into a swamp. Suddenly he found that the swamp was soft beneath his feet and he began to sink, at first up to his knees, and then to his waist, finally to his shoulders. Seeing that he was doomed to be drawn into the swamp, he begged the sheriff to save him, but it was impossible. The sheriff and his party did not dare to enter the swamp.

As if to make the prisoner's death more horrible, the swamp was infested with snakes and they began to attack him furiously. His cries for help were most pitiful. Finally they became fainter and fainter until he disappeared in the black mud.

This is a picture of the vicarious death of Christ. Demons screeched about Him as He hung on the Cross.

SPIRITS FROM THE DARKNESS

swarmed over the earth. No wonder it was dark from the sixth to the ninth hour. One historian says that it seemed as if the earth would fall to pieces. No wonder men's hearts failed them for fear.

Deeper and deeper into the quicksand of iniquity. Our Lord drank the dregs of the cup. He went to the bottom of a world's sin. Human sin was piled on His soul mountain-high. It hid His Father's face from Him. He cried "My God, My God, why hast Thou forsaken Me?"

Christ was bitten for me. Christ was made sin for me. Christ was cursed for me. Christ was

THE PALACE OF GLASS

When?—September 13th

bruised for me. Christ died for me. Christ was lifted up for me.

The human mind cannot fathom the inky blackness, the murky darkness, the unspeakable torture, the horrible pain, the depth of remorse, the melancholia, to which our Christ descended. Every bone was pulled out of its joint. David in Psalm xxii, 14 was drawn so close to Christ that he spoke of Him in the first person and said "All my bones are out of joint."

THE BROKEN-HEARTED CHRIST.

It was an awful night. The passover moon was high. Two hours had passed since Judas left the passover table. Already the Lord had awakened His disciples three times. A mob had assembled around the garden. Jesus knew that His hour had come. He gave Himself up voluntarily. They did not need to treat Him as a common criminal, but they did. His trial was illegal according to Roman law for more than twenty reasons. If ever the courts of men gave one a "dirty deal" it was in

THE TRIAL OF JESUS CHRIST!

He was charged with blasphemy. Later the charge was changed to sedition.

Let it be remembered that Jesus Christ did not die of crucifixion. It was not the Cross that killed Him. It takes a long time for one to die by crucifixion. It requires many hours, and even days. Death of crucifixion is a slow, lingering process. There are cases on record where victims of crucifixion have hung on crosses for as long as three days and when taken down, they were not dead. They recovered when their wounds healed.

Two men were hanging on crosses by His side. Pious Jews obtained permission from Pilate to break the legs of the three men and thus hasten death. The passover sabbath was approaching and they did not want it profaned. It was all right, of course, to assassinate the Son of God, but it would have been a terrible thing for one of their ordinances to have been broken!

The Roman officials gave consent and soldiers were sent to break the legs of the three dying men. When

the soldiers came to Jesus, they found that He was already dead. They were amazed that He should have died so soon. He was only a young man in the prime of life, strong and healthy. They asked, "How does it happen that He is dead?"

ROMAN OFFICERS

had ordered the soldiers to break the bones of Jesus Christ, but they did not. Why? Because Psalm xxxiv 20 says, "He keepeth all his bones, not one of them is broken." God, speaking through His prophet, had virtually said "Keep your hands off the bones of the body of my Son. They must not be broken." The Roman law could be broken, but the bones of the Son of God could not be broken.

To make certain that Jesus was really dead and not merely in a swoon, the soldier plunged a spear into His tender side, and "forthwith came blood and water." The Roman soldier had to plunge his spear into Jesus Christ. He could not keep from it because it was predicted in Zechariah xii. 10 "They shall look upon Me whom they have pierced." That day, true to the prophecy, the Jews looked upon Him whom they had pierced.

If Jesus did not die of crucifixion, then someone asks,

"HOW DID HE DIE?"

A physician would be in a position to answer if he were to make a careful examination of the case. The fact that blood and water came from His side tells us that He actually died of a broken heart. There

is such a thing as loving so deeply and suffering in such great emotional agony, to such a depth of remorse, that it is actually possible to break one's heart. Water and blood from the side is scientific evidence of a broken heart.

Christ actually died of a ruptured heart. For this reason He was already dead when the soldiers came to examine Him. They had to kill the two thieves to hasten death, but Christ had already died of a broken heart. He died from grief over a world's sin.

Now, we have the testimony of Luke, a physician, who has left us a very careful record. Luke had to be an expert schooled in the science of his day in order to practice medicine under the Roman law. He tells us of the bloody sweat that stood out over Christ's body. "Being in an agony, he prayed more earnestly and his sweat was, as it were, great drops of blood falling down on the ground."

The fact that His sweat was blood is conclusive, scientific proof that His heart was ruptured. The informed physician will tell you that bloody sweat is an indication of a shattered heart. It will also be recalled that He was so weak that He could not carry His Cross up the hill of Calvary. He fainted beneath its weight, because His heart was breaking within Him.

There He hangs, the broken-hearted Christ

O Love that will not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe
That in Thine ocean depths its flow
Might richer, fuller be

Concise Comments and Interesting Items

Deceived by Spiritualism is the subject of a sermon by Dr Talmage. It is suitable that such a sermon should be reproduced just at this period. We give a striking extract from it. "Spiritualism ruins the physical health. Look in upon an audience of spiritualists. Cadaverous, pale, worn out, exhausted, hands cold and clammy. Sometimes startling forms are in the room, clothed in white. Table fidgety as though to get its feet loose and dance. Voices sepulchral, rappings mysterious. I never knew a confirmed spiritualist who had a healthy nervous organisation. It is the first stage of epilepsy or catalepsy. I have noticed that people who hear a great many rappings from the next world have not much strength to endure the hard raps of this.

"What a sin it is for you, my brother, to be trifling with your nervous system. Get your nervous system out of tune, and the whole universe is out of tune as far as you are concerned. Better tamper with the chemist's retort, that may smite you dead, or with the engineer's steam boiler, that may blow you to atoms, than trifle with your nerves. You can live without eyes, with one lung, with no hands or feet—be happy, as men have been happy, in such misfortune; but alas, if your nervous system is gone!"

Mr. W. D. Dunn the well-known evangelist finished his earthly course on July 20th. He was eighty-four years of age. Sixty-eight of those years had been spent in the service of Christ. The present writer well remembers Mr. Dunn as he was a few years ago. He was shewing signs of age, but his heart was still on fire for the Lord. Everyone we know of who really knew him, was greatly attracted by his winning personality and his evangelistic zeal.

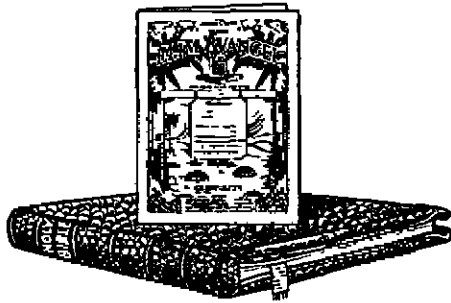
Strictness with children seems to be getting out of date. There has been a reaction from firmness toward indulgence. One speaks of this trend as follows:

"A good deal of nonsense is being palmed off on the community about the reaction of the child from over-strictness in parental training. When I hear a man say, 'My parents

brought me up so rigidly that a reaction took place in my mind and I have turned away from religion,' I have sometimes asked, 'Did they teach you to be honest?' 'Yes.' 'Were they strict about it?' 'Yes.' 'Did they teach you to tell the truth?' 'Yes.' 'Were they strict about that?' 'Yes.' 'Has any reaction taken place on these points?' No man learns the multiplication table from sheer love of it, but I never knew of anyone whose mind was in reaction against the multiplication table."

The Continental Sabbath "The Hungarian word for Sunday in literal translation is 'Market Day,' which suggests the use to which the Sabbath has for many centuries been put in Hungary. But now we learn from 'The Record of the Church of Scotland' that 'the deepened life of the Hungarian Protestant churches and their increasing sense of the value of things spiritual are leading to more spiritual uses of the Lord's Day. Sunday markets have been abolished in many Hungarian centres as, for example, in Pecs (Fuenkiruchen), even though the Roman Catholic population is here predominating. This is also the case with the Presbyterian towns Karezag, Mezotur, and recently with Debreczen, the Calvinist capital and chief city of the great plain. On the motion of the lay clerk of the Presbyterian synod, the Town Council has determined that on neither Saturdays nor Sundays shall markets be held in that city. And among the Protestant population the name 'the Lord's Day' is quite generally superseding that of 'Market Day.'"

Gandhi and the situation in India is the subject of a letter from India in 'World Dominion.' 'Gandhi has ceased to be a moral force. He plays with great questions and makes foolish statements on others. There is no hope for India from anything which Mr. Gandhi may say or do. The one thing India needs before it can welcome the Gospel is repentance. The Castes have not repented. They hug the gigantic evils Miss Mayo has exposed, and justify them in the name of a religion which is little more than a gross superstition. The Castes could abolish their countless evils but make no effort to do so.'"



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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C.P. in the Heart

HAVE you ever seen C.P. in the window? Think! Have you ever seen a foursquare card with C. P. in the centre? Is the marginal notice familiar?

C.P.

Why, of course it is. C.P. stands for Carter Paterson—the well-known carriers. People put the card in the window to shew that they wish the carriers to call

But C.P. also stands for something else—the Crystal Palace. And the foursquare card stands for the Foursquare Gospel. Let every reader put the C.P. Foursquare card in the window of his mind and heart. We may add a few details and make it read like this on the right.

It may be that you are able to put a Foursquare C.P. bill in your window and let all passers-by know that Principal George Jeffreys will be conducting an immense Foursquare Rally in the Crystal Palace on September 13th. But whether you have the visible bills or not, you can have the invisible C.P. card in your heart, and if it is in the heart you will surely speak about it to others. Be a spiritual carrier to the Crystal Palace

SAVIOUR
 HEALER
C.P.
 Sept. 13th
 BAPTISER
 COMING KING

The Folly of Half-Trust.

THE *Christian Union Herald* gives a remarkably helpful illustration. It shews so vividly the folly of a partial trust in the Lord: "Says Russell Sewall 'I carried a cheque halfway to the bank. Did the bank therefore pay me half the value of the cheque? Nay, the bank didn't pay me a penny till I went all the way to the cashier's desk. Then the cheque was paid in full. Half-trust in God is no trust at all, and gets no reward, and that is why so many Christians lead flabby lives.' If God be God, then trust Him. We can never put too much trust in God. But we can easily put too little.

* * *

The Futility of Evolution.

THERE are some errors that can be most effectively hit by ridicule. Long arguments sometimes obscure. Arguments can certainly be very effectively used against evolution. But Dr John McNeill, who has recently been ministering at Dr. F. B. Meyer's Church in London, gives evolution the thrust of his strong Scottish sarcasm. Commenting on the expression, "He brought me up out of a horrible pit," he said, "If you're in a pit don't wait for evolution to get you out. It is only the dead lift of grace that does that."

* * *

Able to Save . . . to the Uttermost.

THE central purpose of the Hebrews Epistle is the exaltation of Jesus Christ. He is greater than Moses. He is the Builder of a spiritual house. He is the Mediator of the New Testament. He is a Saviour to the uttermost for those who come to God by Him.

Expectation of a full salvation roots itself deeply in the priesthood of Jesus. His character, the plan of His appointment to the priesthood, the sacrifice which He makes, are all given emphasis. He is "holy, harmless, undefiled and separate from sinners." He was made a priest with an oath by Him that "sware and will not repent." He hath become a priest "after the order of Melchisedec." He was made such, "not after the law of a carnal commandment, but after the power of an endless life." He needed not daily to offer sacrifices. He hath offered Himself once "with out spot unto God."

Jesus saves to the uttermost in degree. He can save the worst sinner. He can save from the worst sin. He can save from deepest depths to highest heights, from the uttermost to the uttermost. He can save all men from all sin.

The intercession of the living Christ assures salvation to the uttermost in duration. He lives; He intercedes. He pleads our cause and stands our Surety. Eternity shall know no exigency that is not met in the mediation of our Lord. Enter now into the "holy of holies by a new and living way"—even the rent veil of His flesh.

The Substitutes of the Homeless Jew

An Address by Pastor PHILIP WITTICH.

I WILL read from the first chapter of Ruth, verses 19-22. In this passage we have a description of two women going from Moab to Palestine, the one a Jewish widow returning to her home town and the other a Gentile woman, a Moabitess, following her footsteps. The Jewish woman returning to her homeland and kindred after a season of drought and lack of food, is certainly one of the strong types God uses in the Old Testament to bring out the future history of Israel. When the Jews were following the Lord, obeying His commandments, walking in His statutes and observing His laws they were surely a blessed people, and God, according to His own Word caused them to live in a pleasant land. However, not very long after Israel had settled down in their land of promise

THEY FORGOT THEIR GOD,

disobeyed His commandments and hankered after the gods of other nations. They no more worshipped their God according to the rites and ceremonies which He had established in Israel but began to worship other gods according to the pleasure of their flesh. From the time of the wilderness to the time when Jesus stood on the Mount of Olives and wept over Jerusalem, Israel has proven herself to be a suff-necked people always resisting God. Consequently the Jewish nation is now living without God, without a king and without a home land.

Years ago there was a meeting of European Jews in the city of Hamburg in which one of the speakers said, "We must have our own land, we must possess our own home and I may say it is now *within our reach*." But just as there is no heaven for any New Testament believer without Jesus, the only way to heaven, so there is no homeland for the Jew without Jesus their rejected King. At present they gather together in their synagogues, which they falsely call temples, but they have no further slaying of animals nor shedding of blood since they spilled the blood of the Lamb of God on Calvary's Cross.

The Jew is a *homeless* Jew because he is a *godless* Jew and in his craving after God he has been reaching out for a substitute. The Devil has given him

A SUBSTITUTE—MAMMON.

Mammon does not of necessity mean money, it has a deeper significance; it means something one leans on or has confidence in. The Jews have lost Jehovah upon whom they once leaned, and they now have but a poor worldly substitute. The Jews of to-day are no longer a poor people in a financial sense, but are a race possessing great wealth. The money market of the world is to-day in the hands of the Jews. The craving of their hearts has been diverted from God because they once rejected His Son as their Redeemer. How they covet the things of this world! The Jew to-day regulates the money market of the Gentiles; Wall Street in New York is entirely in the hands of the Jews and so are all the money centres in Europe such as Paris and London. In addition to this they are in control of most of the pleasure

resorts of the world, the movies and theatres and all that goes with them are absolutely in their control. They have

A PASSION FOR GAIN

Why? Because they lost God as their passion. The human heart, be it Jew or Gentile, must have some satisfaction, and when it doesn't find it in God it will be diverted to some wretched substitute.

The Jew to-day also leads in science and art, and occupies seats of learning in our colleges and hospitals. The Jew is forging to the top, even in politics.

Choir of over 1,000 Voices

AT THE C.P., SEPTEMBER 13th

Russia, once an Empire, is now controlled by a body of four hundred executive men, most of them Jews and apostate Jews at that—God-hating and Christ-hating Jews. At the head of that committee of four hundred there is an executive body composed of five blood-thirsty, God-hating Jews. Lenin, at one time the head of this monster government, is now replaced by Stalin. Why do I say this? Think not for a moment that I hate the Jew, for I do not. I love him. My Christ is a Jew, but I am shewing you what has become of the Jewish race without Christ. This condition is typified by the life of Naomi.

Naomi left her native land, not because God wanted her to leave, but because she failed to trust God to provide for her in Bethlehem during the famine. In this respect she is a

TYPE OF THE JEWISH NATION.

Israel was not satisfied with God; even in the wilderness the people complained and murmured against the manna provided from heaven, calling it a light food, they preferred the leeks and onions and the like that were raised in Egypt. To-day the godless Jew is centering all his desires upon four things: money, pleasure, science and politics. What will the end be? The end, of necessity, will be the arising of the Man of Sin, the son of perdition, as the Bible calls him. I have Paul as authority that he will be an apostate Jew for he says of the Antichrist, "He that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God" (II Thess ii 4).

The prophet Daniel speaks of him as follows (Daniel xi 36-39): "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods (El elim). . . Neither shall he regard the gods (Elohim) of his fathers nor the desire of women, nor regard any god; for he shall magnify himself above all."

The Antichrist will have no regard for the God of his fathers nor the desire of women. In Paradise God said to the woman: "Thy desire shall be to thy husband and he shall rule over thee" (Genesis iii. 16). In other words, God placed woman under the authority of her husband. The Antichrist will

STRIKE THE DEATH-BLOW

to the sacred institutions of family and home. Woman will no more be taught to regard her husband as her head, according to I Cor. xi. 3, "The head of the woman is the man," but she will be led into all the horrors of *free love*. Bolshevism at present forbids the teaching of any kind of religion in the home until the child has reached the age of eighteen. Furthermore, it teaches and practises that every woman is public property until she is thirty. Can you imagine anything more horrible than such a system?

Nevertheless, the grace of God is greater than the corruption of man, and while the apostate, Christ-hating Jew will meet his fate with the Christ-hating Gentile in the Great Tribulation, God has decreed that a remnant, of one-third, shall go through the fire and inherit the land. Zechariah xiii. 9, "And I will bring the third part into the fire and will

REFINE THEM AS SILVER

is refined and try them as gold is tried. They shall call on My Name and I will hear them. I will say, It is My people, and they shall say, Jehovah is my God."

There you have the plan of God for the repentant Jews. They will go through the Tribulation as described in Revelation vii 1-3. Twelve thousand of each tribe will be sealed to go through, and these are the company that will greet our Lord Jesus as their forefathers should have done when He came riding into the city of Jerusalem, and His disciples shouted, "Blessed is He that cometh in the Name of the Lord." Then, as the meek and lowly One, He rode on a little donkey; on His second return to earth He will come riding on a white charger. When the Battle of Armageddon shall have reached its height and the horses shall be steeped in blood to the bridles, with the little remnant of Jews in utter despair, then He shall appear on the Mount of Olives, and "they shall see Him whom they have pierced, and shall sorrow for Him as one sorrows for his own son" (Zech. xii. 10).

NAOMI GOING BACK

to Bethlehem, is a type of the Jewish nation going back through fire to their homeland to hail Him who was born at Bethlehem. Naomi, however, is not only a type of the backslidden but repentant Jews, but of every repentant backslider. She said, "I went out full but Jehovah has brought me back empty." It is the life of the prodigal lived over, for the prodigal said, "Give me my portion," and he took his portion and squandered it in the land of that citizen, the Devil, in other words, in the world. He was living there on the husks. That is about all the Devil can give us. Finally the prodigal said, "I am starving here, and my father has bread in plenty."

Naomi realised that Moab couldn't feed her soul and so she went back to her home and kin. She

said, "I went out full." The backslider at first feels full and imagines that he will remain that way; but he is bound to lose his fulness when he leaves his Father's house. If you are cut off from the vine you will die. There is no safety excepting in the Lord; there is no fulness outside of Him. Oh how many backsliders go out independent, not realising that there is no independence for any creature! We all must and do.

DEPEND UPON GOD.

Naomi's flesh separated her from her God, but God in mercy brought her back, though He had to bring her back empty. God has to empty the man who leaves Christ of everything except the craving for Himself which will drive him back to the place where he got his first love.

Then Naomi said, "God hath dealt bitterly with me." The word *Shaddai* used here literally translated means, "the breast of the mother." God is described here as the One who not only gives out life but who also nourishes that life. The mother brings forth the little one and then the task of feeding that life begins. She said, "I expected God to feed me all the time, but He has disappointed me." The Jews got no food in Moab. What is Palestine to the Jew? It is the land of promise and plenty. What is it to you and me? Our Palestine is the heavens where our souls are fed on Christ by the Spirit. And if, after our Baptism, we get back into the flesh or the self-life we will find that our *Shaddai*

C.P.—Make it Known—C.P.

Posters, Window Bills, and Handbills

∴ ∴ Will Soon be Ready ∴ ∴

will deal bitterly with us. He will not feed the flesh but only the spiritual life in us, and if we drift from the Lord we are bound to say, like Naomi, "The Almighty, the *Shaddai*, has dealt bitterly with me." But, praise God, she came back. In Hosea we find a passage which brings to us the love of the Lord toward Jew and Gentile alike; He is still dealing with Israel, *and they shall be His people, and He shall be their God* (Hosea ii. 23).

To lose our first love is the beginning of our backsliding. If we go out in fulness, imagining that what we have received will suffice until the coming of the Lord, He must bring us back empty and grant us a fresh filling. It is so easy to backslide. Do you know what backsliding is? It does not begin with committing gross sins, it ends with that, but it begins just like it did with the Ephesians, the losing of our first love: "I have this against thee, that thou didst leave thy first love" (Rev. ii. 4).

OUR FIRST LOVE

is that love which the Holy Ghost puts in us for God, for Christ, for His Word, for prayer, and for one another. Isn't it time that we as a Pentecostal people get down on our knees and ask the Lord to restore to us our first love?

Naomi and Ruth came back to Bethlehem during the barley harvest. We are nearing the days when the repenting Jew and the hungry bride (for Ruth is a type of the Bride of Christ) shall meet their Boaz at the ingathering of the barley harvest. The barley harvest preceded the wheat harvest by two weeks, and speaks of Jesus as the food for the poor. "Blessed are the poor in spirit, for they shall be called the children of God." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Our Lord is not food for the rich, for those who say, "I am rich and have need of nothing," but He is always food for the poor in spirit.

THE INGATHERING

of the barley harvest has a wonderful significance.

Jesus in the Old Testament is called the Firstfruit. He is the first sheaf of the barley harvest gathered and given to the priest to be burned on the altar. It typifies the resurrection and ascension of our Lord. Then came the ingathering of the wheat crop which corresponds to the rapture of the saints. Naomi and Ruth both came back to Bethlehem at the time of the ingathering of the barley harvest.

God is at present dealing with the Bride of His Son, typified by Ruth, preparing her for her rapture; at the same time He is gathering from the four winds of heaven the remnant of the Jews, represented by Naomi, to meet their Messiah with the delayed shout: "Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!"—*The Latter Rain Evangel.*

Just a Little Touch

Copyright.

Words and Music by Mr. and Mrs. Seth Sykes.

1 Just a lit-tle touch from Christ my Friend and Lord Di-vine, Just a lit-tle
 2. Just a lit-tle touch from Thee will set my heart a-flame, Just a lit-tle
 3. Just a lit-tle touch, dear Lord, O hear my earn-est cry; Just a lit-tle

touch that whispers 'Thou art Mine' Coming Lord to Thee, I claim the vic-to-ry,
 touch, Thy pow'r is just the same; Wondrous joy di-vine comes to this heart of mine,
 touch that brings sal-va-tion nigh. By Thy mighty power cleanse me this ve-ry hour,

CHORUS.

Just a lit-tle touch from Thee. Just a lit-tle touch from

Thee, dear Lord, Just a lit-tle touch, I be-lieve Thy Word, Thou art just the

same, praise O praise Thy Ho-ly Name, Just a lit-tle touch from Thee.

Bible Study Helps

WHAT GOD IS WAITING FOR.

Text: Hosea v. 13—vi. 1.

1. God respecteth not any substitute saviours (v. 13, 14).
2. God returns to His place in majesty (v. 15).
 - (a) "Till they acknowledge their offence (v. 15).
 - (b) "Seek My face" (v. 15).
 - (c) "Return unto the Lord" (vi. 1).
 - (d) Recognise that God's hand was upon them leading them back to Himself by way of repentance, confession, and faith—willingly obeying and serving Him (vi. 1).

FIVE FAMILIAR FACTS For Believers.

- I. **Lifted Up—His Power** (1. Sam. ii. 8).
 1. From the dust and the dunghill to the dignity of princes.
 2. "Out of death into life" (John v. 24).
- II. **Led Forth—His Presence** (Psalm cvii. 7).
 1. From Egypt (world) to Canaan, the "better country."
 2. "Bring many souls to glory."
- III. **Loaded Daily—His Provision** (Psalm lxxvii. 19).
 1. With benefits and blessings.
 2. "Best of the blessings He'll provide us."
- IV. **Lacked Nothing—His Plentiful Supply** (Luke xxii. 35).
 1. "My God shall supply all your need."
 2. "Take care of him" (Luke x. 35).
- V. **Loved to the End—His Perfect Love** (John xiii. 1).
 1. "A Friend who loveth at all times."
 2. "I have loved thee with an everlasting love."

Jesus died my every debt to pay,
 He shed His blood to wash my sins away,
 And now He lives to keep me day by day—
 in heaven above.

Voices

By EDGAR M. SCURRAH.

THIS is a day when voices fill the world. Various voices of mirth and debauchery, or sorrow and joy, of victory and defeat, of praise and blame, of good and ill. Voices from the height and from the depth. Voices familiar and unfamiliar. Some beloved and others despised. Human and inhuman, Divine and devilish, sought and unsought—but they are here. Some we welcome; others we dread. Voices from the unknown and the well-known, over the wires and the wireless, the air-ways and the sub-ways, the highways and the byways. Out of the explored and the unexplored, visible and invisible come

VOICES GLAMOURING TO BE HEARD.

What shall we do with them? Shall we give them all a hearing? If we do, our poor over-wrought systems will not contain, and we shall be left high and dry upon the hands of lunacy. Fain would we isolate ourselves from many sounds that we might have rest, but we know not how. Isolation is not insulation. Though the natural sounds are shut out,

SECURE YOUR TICKET

for the CRYSTAL PALACE in advance,
otherwise the usual admission fee of 1/6
will be charged at the gates.

how shall we escape the prying, insidious, sneaking demons of the underworld that are so persistently preying upon our steps these days? Our beings are complex. We are both flesh and spirit, and are unconsciously able receivers of the sounds of two worlds. Awakened hearts easily discern the one from the other, but there are those who are asleep in the spirit, and these attribute spiritual sound and sense to the natural, which is a great mistake. In this last hour of the day of grace, Satan is crawling up out of every hole and clothing himself with every sort of disguise to deceive the children of God. We, therefore, need our faculties quickened that we may always recognise the foe, no matter in what form he appear. His "familiar spirits" fill the world, speaking temptations into human ears,

IMITATING THE DEAD,

scattering evil suggestions and unholy promptings. This motley mob of imitators, fashion-mongers, nude devils, money seekers, lust gratifiers crowd the air around us watching their opportunity to gain entrance to the body. Succeeding in this, they work until they completely overcome the soul who yields, and his last state is worse than the first. What is the remedy?

The Devil hates the blood of Christ, because it was his undoing and will be his destruction. Plead the blood against his demons when they draw near in the night or in the day, and they will scatter like hoar frost after sunrise. When sudden fear rushes over your spirit without reason, it is the Devil. Plead

the blood of Christ, and he will flee. When impulse seizes you to do wrong or meditate upon wrong—a seducing spirit—plead the Blood. The Blood is the standard of the Spirit, and when the enemy comes in like a flood the Spirit of the Lord shall raise up the standard against him. When you feel

TEMPTED TO DOUBT

the Lord, His Word, His promises, or His love—then a seducing spirit at work. Plead the Blood. Hell is tapping at the foundations of your faith. If you agree with him he is getting hold. When conquering habits knock at your heart to get back again in your life they are not the habits themselves, but wicked spirits endeavouring to work your ruin. They will tell you that you had a better time in the old life. Heed not to the voice of the destroyer. Plead the Blood against him and his temptations, and they will flee.

Sin is food for the fallen. And it is as sweet to the believer's "flesh" as to a sinner's. The nature is fallen, and craves gratification. Child of God plead the Blood! That's the cure. Storms will assail and peace profound and deep will settle down upon you, if you plead the Blood against the hordes of Hell around you. Soon the temptations will pass away and a holy calm possess you. You will then be able to sleep tranquilly. You will walk abroad and never feel old fear tugging at your nerves.

HOW TO KEEP IN VICTORY.

Make no covenant with hell. Spiritism and all its varied assumptions are the work of the Devil to overthrow. Give it a wide berth. If you are caught by spiritism's slimy fingers, repent and ask God to rid you of the Devil's "familiar spirits." He (God) will give you His Spirit to dwell in you, who will be to you a Comforter, Instructor, and Keeper. He will guide, bless and heal you, and fill your days and nights with holy peace and rest. These rough experiences with Satan usually come to those young in the faith, who are his special prey. His demons harass the new converts, and do their best to turn them back to the world from whence they have come. When the heart is steadfast in seeking God, He will deliver, though He may allow you to have many combats with these invisible foes. When I was young in the faith, I had a bitter experience with demon powers, and life was becoming a continual fear. My nights were a dread to me, because as quickly as I entered my room to retire, the battle started with these demons I was not young in years, but I had come out of my darkness, and the Devil hated to give up his hold on me. Fear was

MY SPECIAL TEMPTATION.

This demon hounded my steps, and would throw round me such a horror that I feared to walk across my room. My hair would stand up and my eyes fill. I knew not what to do, for I was ignorant and knew not how to resist the enemy. I rebuked the demons, but I realised that it was the work of demons, and that I had to meet them by God's power. In those days I knew nothing about Pentecostal power, but one day a handbill was put into our home and

tising meetings where they spoke in tongues, and had many gifts of the Holy Ghost as in the days of the apostles I went to investigate, and as an honest and hungry soul I sat in the audience. After the meeting started I felt as much at home as if I had always been there I knew God was there, and that was what I wanted I had had enough of form I wanted reality The minister in his short, pointed address told us that in the blood of Jesus we had a weapon against demons and every form of Satanic attack—that if we raised this standard against the foe everywhere we met him, he must flee. My heart swelled almost to bursting point in gratitude for this beautiful light Little did this dear saint know what battle I was in at that very time with the demon of fear, and how I had sought every way to rid my life of that

MESSANGER OF THE PIT,

but had failed The meeting over, I struck off for home a wiser man, and full of joy I was burning to put in practice what I heard. Satan had made life

unbearable for me, and my nights a terror I was aching to use my new weapon upon him, so sure was I that I had heard the truth that makes free. And I was not mistaken Satan was already on the run—I knew it Night drew on and I went to my room with a certain dread in my heart on account of the encounters I had suffered there, but my foe did not make a frontal attack this time. When I was not expecting him he rushed at me with the savagery of a wounded panther and the battle was fierce, but with confidence I stood up in that empty room and I used my weapon upon his unholy head with telling blows We may conclude here by saying that he has never returned after the conflict on that night nineteen years ago The blood of Jesus did it Hell could not face the blood of Christ He beat a disorderly retreat and I had rest and deliverance from his hated presence on that score Since that day I have been a firm believer in the power of the blood of Christ It is my defence in every hour of temptation, and my confidence when I walk in the path of peril

News from London Churches

Steady Progress—Converts and Baptisms.

ATHEIST CONVERTED.

Watford (Miss W. F. Buchanan). The Lord is still blessing His saints at Elm Hall, St Albans Road, and the meetings are still being well attended There is an increase at every meeting The saints are praising the Lord for sending His servant Pastor J. Mullan amongst them Their hearts were stirred when they heard how the Lord was working in Africa At this meeting one soul came out for the Lord—the wife of one of the Hyde Park atheist speakers She said she had been an atheist for eight years herself She was brought in through the open air meeting

FAMILY OF FOUR BAPTISED.

Croydon (Pastor J. Lees) A wonderful time of blessing was experienced at the baptismal service held at Elm Tabernacle, Stanley Road, on Thursday, July 17th, when thirty sisters and six brothers followed the Saviour through the waters and were baptised in His Name by Pastor Lees The meeting opened with a beautiful message pointing out the necessity and even urgency for saints to be baptised The candidates, among whom were a family of four (mother and three daughters), each gave a brief testimony before passing through the waters At the close of the meeting Pastor Lees asked how many of the congregation would be baptised at the next opportunity, and over thirty hands were shewn Praise the Lord

STEADY PROGRESS.

Ilford (Miss Kennedy and Miss Hawes) The work at Elm Hall, Scrafton Road continues steadily on under the leadership of Miss Kennedy and Miss Hawes

The Lord graciously honoured His Word by manifesting His presence to the company of saints assembled at the weekly prayer meeting on Tuesday when a time of heaven on earth was experienced The Holy Spirit illuminated His Word at the Bible study on Thursday, and again on Sunday His presence was real, as He made Himself known to the saints in the breaking of bread

At the preaching service in the evening, after the Word had been faithfully delivered, a sister was reclaimed to the Lord Saints seeking the Lord's healing touch, and others desiring the realisation of the promise of the Father were rewarded according to their faith, and His own blessed promise "to

satisfy the longing soul, and fill the hungry with His goodness" Praise His wonderful Name

SOME MEMBERS OF BARKING "SISTERS' OWN."



Barking (Pastor W. A. Nolan) The "Sister's Own" recently held their annual outing at Hastings, when about one hundred sisters and some brothers spent a happy day in fellowship with the Lord

God is blessing this work and souls have been saved at the meetings The above is a photo of some of those who were present

VICTOR OR PRISONER

There is a story of a soldier who shouted to his comrades through the darkness that he had caught a prisoner His officer shouted back to him, "Bring him in" And the soldier replied, "But he won't come." "Then come yourself." And the answer was, "He won't let me" There are many men who call themselves victors who are prisoners to various forms of evil Paul, though a prisoner of Jesus, was gloriously free and victorious in Christ's glad service.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, August 24th. John xii 1-19

"Behold, the world is gone after Him" (verse 19)

The world will rush after a miracle-worker. Only the few will follow a moral teacher. If the Lord Jesus had only worked miracles, then the world would have continued to go after Him. But because righteousness of life—which simply means rightness with God—was His pre-eminent message, therefore the world drew back. On the whole the world wants miracles, but it does not want righteousness. The world would like a miraculous Tree of Life to preserve her life in the midst of a garden of disobedience. The main aim of God is moral miracles. A moral miracle is seen in one who does right because it is right. To do right may mean loss and persecution; nevertheless there is no faltering, no drawing back. Let us do right, therefore, because it is right to do right. Some require the constant stimulus of signs and miracles. When these are absent, the enthusiastic following of Christ ceases. But let us say this morning, if I never see another miracle, if I never see another healing, or another baptism in the Spirit, I will still follow my Lord whithersoever He may lead.

SPEND THE DAY AT C.P.

—September 13th—

Monday, August 25th. John xii 20-36

"I, if I be lifted up from the earth, will draw all men unto Me" (verse 32)

And He was lifted up! All men have been drawn to Him. That is, all men who have heard of Him. Calvary has commanded the attention of all. But many have just looked—and then quickly looked elsewhere. The Christ of Calvary has only a life-giving message for those who look and continue looking. There is not life for a fleeting look at Calvary—there is life for a fixed look. The look of faith is never a momentary look. The look of faith is constant and unwavering. Travellers rush round to see the sights of London. But we can't rush round Calvary—we must abide there. We need to survey the wondrous Cross. Do not be a glancer but a surveyor. Fasten your eyes on Jesus, and let your survey of the Cross deepen its message in your life to others. So shall men and women be drawn to Him.

Tuesday, August 26th. John xii 37-50

"They loved the praise of men more than the praise of God" (verse 43).

What folly!—to love the praise of men above the praise of God! What folly to prefer a match to the sun! A match soon goes out, the sun abides. What folly to prefer a rain puddle to the mighty lake! The puddle quickly evaporates, the lake abides. Why do men prefer the matches and puddles of the praise of men to the abiding sun and lakes of the praise of God? Give me the praise of God, although I may only hear it once, a million times before the praises of men, although I may hear their praises every day. Weigh your praises, do not count them. A hundred straws don't weigh so much as a single pine-apple. Better have one sentence of praise from God than a book of praises from men. Better hear the simple sentence at the end of your life, "Well done, good and faithful servant," than hear a million praises from your fellowmen during your life.

Wednesday, August 27th. John xiii 1-17

"He . . . took a towel" (verse 4).

Here the Lord holds a towel. In Revelation 1:16 He holds stars. Hold a towel well—then you will be entrusted with stars. Many want to hold stars, but they don't want to hold towels. They want to do the great, impressive things, but they spurn the commonplace things. If you wish to preach from the pulpit about Christ, start from the pulpit of your own

doorstep, and speak to the milkman. If you want to make a good missionary in the distant country start by doing well the commonplace tasks in the home land. When God seeks workers for Himself He doesn't seek among the idle rich, He finds His helpers among those who know what it is to plod on faithfully with duties that have no romance in them. God wanted a great missionary for India, so He found Carey, the faithful cobbler of England. God wanted someone to open the heart of China to the message of Christ, so He found Hudson Taylor—the faithful chemist's assistant. If you want to be exalted and hold stars in the future, then be humble and hold towels in the present.

Thursday, August 28th. John xiii 18-30

"It was night" (verse 30)

Judas went out from the presence of Christ—and it was night. He left the Light—he chose the night. Many are still doing the same. When a man leaves the presence of Christ he leaves the light, he goes out into the darkness. He may, in the darkness, use a few candles of philosophy and science to help him through, but in reality he cannot get through. A man who leaves Christ cannot press through the darkness into the light. No, he must come back to the Light. Is this a message for us to-day? Come back to the Light. Return to the presence of Christ. Wander not in the darkness of human reasoning and selfish pleasure. Come back to the Light. Betray not the Son of Man. You have sat and eaten in His presence. Do not leave that presence. Instead of going from the Light to the darkness, establish yourself more firmly just where you are.

Friday, August 29th. John xiii 31-38

"When he was gone out, Jesus said" (verse 31)

It seems that our Lord began to talk much more freely when Judas had gone out. Judas was a heart-stranger in the midst of heart-friends. When the heart-stranger was gone, then it was so much easier to speak to the heart-friends. We can maintain our Christian life when enemies and the unsympathetic are looking on. But the height of our communion is reached when all the Judases are gone out. When Judas is present, he will find fault with almost everything—he will say that we use too endearing language in prayer, we have no need to let the tears trickle down our cheeks, we are too emotional, our Amens are too loud, and our Hallelujahs are unnecessary. All this kind of talk takes place when various Judases are present. But when they are gone, then it is much easier to talk freely about the Lord and to the Lord. Don't let Judases bring a snare.

Saturday, August 30th. John xiv 1-14

"If ye shall ask anything in My Name, I will do it" (verse 14)

But when we pray in the Name of Jesus, we are careful what we ask for. If we prayed in our own name, we might ask for all kinds of unnecessary things. But when we use Christ's holy Name in prayer, we are careful to ask only for those things which harmonise with His Name. To pray in the Name of Jesus is simply to pray in the will of God. When we pray in the will of God then all that we ask for will be received. Christ always prayed in the will of God. Therefore if we pray in the Name of Christ we shall likewise pray in the will of God. A child on an errand uses its mother's name. "Will you please let mother have a pound of meat?" Yes, but a child would not think of using its mother's name unless the mother had given instructions that that meat should be asked for. So we only ask for things in the Name of Jesus when the word of Jesus has given us permission to ask for those things.

Did you enjoy some article in the *Elim Evangel* very specially? If you let a friend see it, that friend may probably become a subscriber. Share your blessings!

August 31st, 1930.

READING: John ix. 1-17.

Sunday School Lesson By Pastor P. N. CORRY.

MEMORY TEXT: "Jesus said: "I am the Light of the world."—John viii. 12.

TEACHER'S NOTES.

Again in this reading, do not heed the twelfth century chapter divisions of Cardinal Hugo, but read on from viii 59 to ix. 1. "Then took they up stones to cast at Him but Jesus hid Himself, and went out of the Temple, going through the midst of them and so passed by And as Jesus passed by, He saw a man blind from his birth" Not many would stop and risk another encounter with an angry mob just to attend to the need of a blind beggar but it is just like the Lord Jesus to do so When escaping for your life, with a crowd following, self-preservation is generally the dominating thought But there was no selfishness in the Lord and in this moment of extreme danger He stops to give this man his sight, and in doing so draws still greater attention and hatred upon Himself He is the coolest man in the crowd, unhurried undisturbed, and in absolute control carries on His grand work of doing good, and "healing all that were oppressed of the Devil" (Acts x 38) I feel sure that as you point out

The Occasion of this miracle, the heart of every boy and girl in the class will respond with real affection to the Lord Christ has the right to our worship because He is the Son of God, but what is more, His self-effacement and compassion will appeal to every boy and girl He deserves our admiration His wonderful manliness and courage in a time of peril, his thought for what was the commonest type of beggar in the streets of Jerusalem—a blind beggar—at a moment of stress stirs the imagination and touches the heart

The Argument.

The common view of the Jewish nation was that all infirmity and sickness must be due to the sin of the person or of his relatives, but the Lord Jesus in the healing of the impotent man (John v 1-14), and now in the healing of the man born blind, shews that He is the Healer of all disease and evil (Edersheim) by being the remover of its cause and by healing the sick Infirmities due to natural causes were no obstacle to the Lord of Light—He stops to meet the need and to shew His power

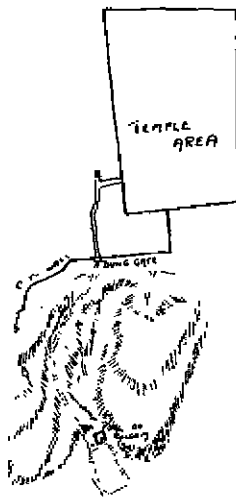
The Method.

It has been argued that there was some power in saliva to cure diseases of the eye, but I do not think anyone would think thus for a moment if they once saw the usual crowd of beggars in an eastern city, and noticed the terrific number and virulence of the eye-diseases among them What is more, in this case saliva of itself would have been powerless, because the man was blind from birth (John ix 20), and his parents bear strong witness to the fact Many have said that this was a use of means as though there was power in the dust of Jerusalem to give sight, but this is far from the truth—in fact, the reverse of the truth May it not have been a symbol because this man was chosen out "that the works of God should be manifest in Him" (John ix 3), to shew how utterly blind those would be who should become blind through unbelief (John ix 39-41)

The Order.

"Go to the Pool of Siloam, and wash" (verse 7) It is easy to see that the Lord Jesus found this man somewhere

near the Temple on the sabbath day and He knew where to find him afterwards (John ix 35) Perhaps he was one of the usual crowd of folk that begged for alms at one of the gates, but the Lord commands him to go down to the Pool of Siloam This pool, as you will see by the sketch, is outside the city wall of Jerusalem almost at the junction of the Tyropoeon Valley with the Kedron Valley The difficult descent to it from the Dung Gate is about half a mile of steep uneven going as I have proved to my cost Even for people with sight it is bad enough on a dark night, but to stumble down its rough slopes in a condition of blindness must have seemed a tremendous undertaking It was the desperate journey of a man in real determination who should undertake that half mile of stumbling How glorious to read, "He went, he washed, he came seeing" (ix 7). Imagine the speed with which he came up that path after receiving his sight! The joy of vision made his feet fly over the ground as he rushed to his home



The Witness.

The first neighbour said, "Is not this he?" the second, "This is he", the others, "He is like him", but the man himself said, "I am he" (ix 8, 9) Can you not see the eastern crowd gesticulating in the street as they cross-examine the man, and the boldness with which he answers their questions In the presence of his new eyes they refused to believe the evidence of their own, and the more they do so, the more he seals his witness until he confesses himself to be the disciple of the Lord (ix 27) His neighbours are the ones to bring him to

the notice of the Pharisees, and in so doing compel a greater interest in the miracle than would otherwise have been the case From his own locality the witness was moved to the Temple and then outside—cast out (ix 34). If we have received sight from the Lord and can say "Whereas I was blind, now I see," let us be bold enough to say so when asked by our neighbours Notice the questions, "How?" and "Where?" in verses 10 and 12 These folks were not going to rest satisfied with the simple testimony, "I am he" They now ask all about it It is a good thing to have neighbours of this sort They compel you to testify, they make your experience doubly your own by impressing the facts upon your mind through their cross-examination

What sort of testimony do we give for Christ when surrounded by our neighbours? Do we try and evade their cross-questions or are we as bold as this man in our replies? He shews us the way of witnessing for the Light of the World He was not afraid to say that He could see, and what He could see—Christ the Light of the World and the Prophet of God

Children's Bible Educator

Answers for August 8th Puzzle: Peniel, Ur, Sharon, Peter, Nathan, Cyrus

Names of first twelve with correct answers: Robert Haynes, Leslie Mason, Mary Noble, Nora Dickson, J McGilivroy, George Brown, Stella Cliff, Beryl Hunter, Violet Paine, Albert Parsons, A Green, Beryl Walden

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space

Children under fifteen years of age are asked to put the correct letter in place of each X, write the completed texts on a postcard together with the references where the texts are to be found Put your name and address on and send

in your answers by Monday, August 25th to "Children's Bible Educator," Elim Publishing Co., Ltd, Park Crescent, Clapham Park, London, S W 4

Retxxx uxtx mx, axx I wxxl rxtxvn uxtx yxx, sxxth txx Lxxd of hxxt

Lxt nxx yxxr xxxt bx txablx, nxxthex lxt xt bx afxxx
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Kxxp thx hxxt wxlh xll dxlgxxcx, fxx oxx ox ix axe txx xxxes ox lifx

Thx Lxxx Gxd wxll wxxp axy txrs fxxm xfx xxl fxxc

Eight Rules for a Happy, Holy, Healthy Christian Life

(1). Consecrate (set apart) your life for your Lord. Do this definitely. Tell Him you lay yourself, your all, at His feet. You have been bought with a great price and belong to Him. Make it real

(2) Criticise yourself every night before retiring. After doing this, sincerely and honestly, you will not have much time or heart for criticising others

(3) Confess your sins daily. Start the day with a clean record. "If we confess . . . He is faithful to forgive" Don't flatter yourself that you have not sinned, for the sins of omission are just as great, and often greater, than the sins of commission.

(4). Commit your ways unto the Lord Practice the habit of following His leading every day He knows the way You do not. He cannot fail

(5) Be content with your lot "Godliness, with contentment, is great gain." It is not what you have, outside of Christ, but what you are that counts.

(6) Cast your cares upon Him You will have

cares, but you need not carry them, for "He careth for you"

(7) Covet earnestly the best gifts. He knows what gifts to give and when and how to bestow them.

(8). Be concerned for the souls of people What other reason would He have for leaving us here? Why not take us to be with Himself?

Remember you belong to Christ. Do not allow anyone to tell you what or where your field of service is to be. Wait on the Lord, follow these rules and you will give joy to His heart and be a happy Christian

Day Visitors to London

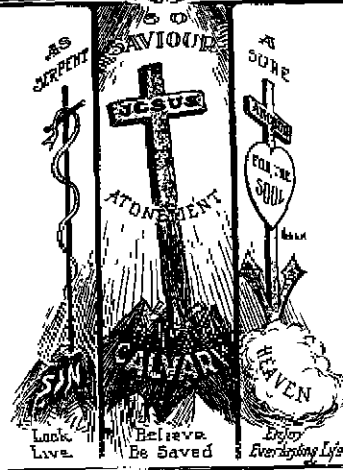
PARTIES OF EIGHT AND UPWARDS SINGLE FARE SEE COVER II.



IN the journeys of the children of Israel from Egypt to Canaan they murmured and spoke against God and Moses, and said "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light [or despicable] bread" (Num. xxi. 5) We are told that "the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died" (verse 6) As they saw their loved ones perishing around them, they confessed their sin and entreated Moses to plead with God to remove the serpents. God commanded Moses to make a serpent of brass and fasten it to a pole in the midst of the camp. All who looked upon it were to be healed. "It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (verse 9)

This story is a striking illustration of man's condition as a sinner and of God's gracious provision for his deliverance. The serpent's poison brought death to the body, and sin brings certain death to the soul. The bite of the serpent was fatal, and so is the venom of sin. "The wages of sin is death" (Rom. vi. 23), and all of us are sinners by nature and practice.

What, then, is to become of us? If "the wages of sin is death," and we have earned the "wages," is there any way of escape? Must we perish eternally? God provided a remedy for us. There was one, and only one, remedy, and it was of Divine appointment. There is but one remedy for the disease of sin, and God has provided it for all sin-bitten ones. To-day multitudes are despising God's provision, and are endeavouring to heal themselves. Prayers, good works, tears, sacraments, and religious observances are in turn tried, but human efforts are valueless. The Lord Jesus declares God's way of salvation in the familiar words "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 not perish, but have eternal life" (John iii. 14, 15)



The Israelite, though at the gates of death, if he had but one faint, glimmering look at the uplifted serpent glistening in the sunshine would be immediately cured. So of the sinner who looks to, or believes in, the Lord Jesus, bleeding and dying for him on the Cross of Calvary. On account of Christ's death, every one who believes on Him obtains the free forgiveness of all his sins (Acts x. 43). If the bitten Israelite had looked at his wound, at Moses, or at the pole and failed to see the uplifted serpent, he would have died. You may believe in your believing, or in your moods and feelings, or in your repentance, but in order to be saved from sin and death and hell you must believe in Christ. "Look unto Me, and be ye saved" (Isaiah xlv. 22). We are not saved for our faith,

or for anything we do. We are saved solely and wholly on the ground of what Christ did for us. How simple this is! Yet only the Holy Spirit can make us understand it.

Though the brazen serpent was uplifted for all bitten Israelites, only those who looked on it were benefited. Though Christ has been "lifted up," none are saved but those who believe in Him. Do you say that you don't feel sufficiently the evil of sin? Never mind your "feelings." Whether the bitten Israelite felt "deeply anxious" to be healed or not, if he looked to the serpent he was cured. "Oh," says one, "I must first get rid of my sins!" That is a terrible mistake. The bitten Israelite did not first obtain healing and then look to the brazen serpent. Look to Christ as you are and where you are. Look to Him in your sins, that you may be saved by Him from your sins.

If you tarry till you're better, You will never come at all.

All bitten ones who did not look to the brazen serpent perished. All who don't believe on Christ are eternally lost. "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). Believe and live—A.M.

Classified Advertisements

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

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Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

BOARD-RESIDENCE, ETC.

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APARTMENTS—Board-residence, hungalow on downs, 3 miles Brighton, permanent or holidays, with 2 ladies, nice garden Dinkey Doo, Patcham B500

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CLACTON ON SEA—"Restormel," Penfold Road, board-residence, seven doors from sea, one minute hand, pier and shops, June, 45/-, July and September, 2½ gns, August, 3 gns, Foursquare Miss Andrews B410

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ELIM HOLIDAY HOME at St Leonards—August 1 to September 12 Delightful house and garden Daily Bible readings in house Foursquare meetings at Hastings Apply Miss Bagshaw, St Michaels, Hollington Park

HASTINGS—Board residence, comfortable and homely, recommended, terms 35/- weekly, bed and breakfast, 21/- Mrs. Barnes, 10, Quarry Terrace B485

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LONDON Clapham Park S W 4—Christian Home with prayer and fellowship Visitors or permanent, near Elim Assembly, trams and Tube convenient for City, moderate terms Mrs Chapman, The Haven 1, Bonneville Road B504

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Let's all pull together!

You will of course remember that at the beginning of this year we started our 1930 Big Circulation Campaign. We reminded all our readers that it was then ten years since the *Elim Evangel* was born, and asked our already large family to help us secure ten thousand new readers during the year. We pointed out that this would only be possible by all pulling together. Now we are printing thousands of little cards about this faithful weekly visitor which will fit nicely into your envelopes, and we want everybody to put one of these cards in their letters during this month. There are different kinds and they can be passed on from one to another. We will gladly send a packet to any reader who applies letting us know how many they can usefully distribute as above. See Editorial on page 504 of August 8th issue, and

WRITE—

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