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

SUBSCRIPTION PRICE 10/-
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 31

JULY 31, 1931

Twopence

SAVIOUR

The Foursquare Gospel

HAVE YOU HEARD?

That "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"
(John iii. 16)

That Jesus "Himself took our infirmities and bare our sicknesses" (Matthew viii. 17).

That "In the last days, saith the Lord, I will pour out My Spirit upon all flesh" (Acts ii. 17).

That "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

COMING KING

"I will come again."
John XIV. 3.

BAPTISER

HEALER

"I am come that they might have life."
John X. 10.

"I will; be thou clean."
Mark 1.41.



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips, Editor: Pastor W. G. Hathaway.

Vol. XII.

July 31, 1931

No. 31

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NEWPORT, ISLE OF WIGHT

Now proceeding,

REVIVAL & HEALING CAMPAIGN

conducted by

PASTOR A. LONGLEY

IN THE TENT, FOOTBALL FIELD

(Medina Avenue Entrance)

WATCH THESE DATES

BOURNEMOUTH. Aug. 2—3. The Tabernacle, Victoria Park Road, Winton. Convention Services. Sunday and Monday, 11, 3, and 6.30.

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

LONDON, Crystal Palace. September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

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

This space is reserved for local announcements

BLACKPOOL

Principal George Jeffreys

will conduct the services in the

Revival Tent, Waterloo Road

August 1st, 2nd, and 3rd

Saturday, 7.30. Sunday, 11, 3 & 6.30. Monday, 3 & 6.30

Excursions from the principal railway stations. Parties of eight or more travelling together can travel at single fare for double journey. Visitors from Preston and Easi Lanes, should come by trains stopping at Waterloo Station (adjoining the tent ground) and not Talbot Road Station which is a 2d. tram ride from tent.

THE KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate, London

Principal George Jeffreys will officiate at the opening service of this beautiful Elim Foursquare Gospel Church in the West End on Friday, July 31st, at 7.30 p.m.

The Opening Service will be followed by a Convention on August 2nd and 3rd (see below).

ELIM TABERNACLE, WORTHING

Principal George Jeffreys will open the new Elim Tabernacle at Worthing in August.

Revival & Healing Campaigns.

BLACKPOOL

Now proceeding, conducted by

Evangelist P. H. Hulbert and the Revival Party

IN THE TENT, WATERLOO ROAD

(near station and circus)

Week-nights at 7.30 (except Fridays), Wednesday afternoons at 3. Sundays at 3 and 6.30.

ELIM SUMMER CONVENTIONS

LONDON. August 2 and 3. Kensington Temple, Kensington Park Road, Notting Hill Gate. Speakers include Pastors P. N. Corry, Len J. Jones and Wm. Barton. Sunday, 11, 3 and 6.30. Monday, 11, 3 and 6.30. Opening Service previous Friday by Principal George Jeffreys.

BRIGHTON. August 3 to 6. Monday in the Royal Dome. Tuesday to Thursday, in Elim Tabernacle, Union Street. Speakers include Pastors W. Barton, S. Gorman and Miss N. Kennedy. Convener, Pastor J. J. Morgan. Monday, 3 and 6.30. Tuesday to Thursday, 3 and 7.30.

PLYMOUTH. August 2 to 6. Elim Tabernacle, Rendle Street. Speakers include Pastor and Mrs. H. T. D. Stoneham and Pastor W. Field. Convener, Pastor J. Lees. Sunday, 11 and 6.30. Monday, 11, 3 and 7. Tuesday to Thursday, 7.30. Wednesday afternoon, 3.

HULL. August 2 to 9. Clowes' Chapel, Jarratt Street. Speakers include Pastors E. C. W. Boulton, R. J. Jones, J.P., and T. Tetchner. Convener, Pastor H. A. Court. Sundays, 11, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday, Thursday and Friday, 7.30.

GRIMSBY. August 2 to 9. Elim Hall, Tunnard Street. Speakers include Pastors R. J. Jones, J.P., G. Miles, and Mrs. W. G. Channon. Convener, Pastor H. W. Greenway. (Sundays, 10.45, 3 and 6.30.) Monday, 11, 3 and 7. Tuesday to Friday, 7.30. Thursday afternoon, 3.

WESTCLIFF-ON-SEA. August 2 and 3. "Everybody's Canvas Tabernacle," erected in London Road, Westcliff (within two minutes' walk of Chalkwell Park). Special Speakers, Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7.30, followed by three weeks' special evangelistic campaign by Pastor and Mrs. Charles J. E. Kingston.

ROMSEY. August 2 and 3. Latimer Hall, Latimer Street. Speakers include Pastors W. N. Brambleby, J. E. Goreham and R. Knight.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XII., No. 31

JULY 31, 1931

Fridays, Twopence

Another Elim Tabernacle Rising

Principal George Jeffreys lays Foundation Stone at Worthing

FRIDAY, July 3rd, was a great day for the Elim Foursquare Gossellers at Worthing when Principal George Jeffreys laid the foundation stone of the new Tabernacle, amid scenes of joyful enthusiasm. Long before the time for the ceremony crowds of Worthing people augmented by Foursquare Gossellers from Brighton, Hove, and other places made their way to the scene of the ceremony in Grosvenor Road. This road up to the present has not attracted much attention, but it was well sought out on this occasion. One newspaper reporter confessed that it was as unknown to him as the middle of the Great Gobi Desert until Friday, when professional duty compelled him to hunt it up on a map of the town. "Bus conductors were beleaguered with the query, "Do you go anywhere near Grosvenor Road?" many of them being nonplussed. However, now that the new Elim Tabernacle is going up, this reporter says that he anticipates hearing more of this particular road in the future, and we venture to say he will not be disappointed.

As the time for the service drew near there was an unmistakable "guide" to the scene, for the happy crowd singing the praises of God could be heard for some considerable distance. One thing about these people, they do not wait for a time signal to begin their joyful praises, but commenced as soon as a few had gathered, and as the numbers grew so the volume of song increased, until it was a mighty torrent of praise—praise from people who knew the experience of the new birth, who had been delivered from dread disease by the Great Physician, who had again and again proved the reality of His precious promises. Indeed the question was, how could they refrain from singing?

Then amid fervent hallelujahs, Principal George Jeffreys, fresh from the revival campaign in the Isle of Wight, arrived with Pastor E. J. Phillips, Secretary-General of the Elim Alliance, and Mr. J. McWhirter of the Revival Party.

Before laying the stone, Principal Jeffreys addressed the happy, eager crowds, and every ear was strained to listen as he unfolded his message, telling how the true Church of Jesus Christ was founded nineteen

hundred years ago on the Day of Pentecost. The laying of the foundation stone that day was only part of the process of constructing a building where a section of the Church would worship God. When he asked for those who had been healed of various diseases by the Divine Physician to raise their hands, a large number testified in this way to the healing of their bodies. Truly signs and wonders follow the ministry of this God-sent preacher and revivalist.

Amongst those present were Pastor and Mrs. A. C. Coffin, late of Brighton, and Pastor R. Smith, who is in charge of the local Foursquare Gospel Church. Mrs. Coffin was miraculously healed of cancer at Principal George Jeffreys' revival campaign at Brighton some few years ago, and is to-day a marvellous testimony to God's healing power.

After the laying of the stone, and suitable remarks by some of the pastors present, this striking ceremony came to a close—and yet not to a close, for these triumphant Foursquare Gossellers still sang as they dispersed, bearing eloquent testimony to the fact that their faith in Christ was something more than mere flash-in-the-pan excitement—a deep-seated joy and satisfaction in the personal knowledge of the eternal verities of the Christian faith. Say what you will, while the modernist critic is concentrating his big guns on the task of breaking down faith in the miraculous Gospel of Christ, these gatherings of Foursquare Gossellers convince one that faith in the old-time Gospel is still very much alive.

The following reports of the service are taken from the *Worthing Herald* and the *Worthing Gazette* respectively.

ELIM TABERNACLE

Foundation Stone Laid by Principal Jeffreys.

Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance movement, visited Worthing on Friday evening and laid the foundation stone of the new Elim Tabernacle, in Grosvenor Road, the first of its kind in the town. Others present included Pastor Robert Smith, the local pastor, the Rev. A. C. Coffin (Brighton), the Rev. E. J. Phillips (London), and Mr. J. McWhirter, the Organising Secretary.

Mr. Jeffreys said that the "Church" was founded over 1900 years ago, at Pentecost, and he was just officiating at the laying of a foundation stone of a building in which a section of the "Church" would worship.

The Rev A C Coffin announced that £250 from a legacy left to the Alliance had been marked for the building of the Tabernacle. He thanked God that there were in the churches of Worthing some who remained true to the Bible and to their principles, but there was still room for an Elm Tabernacle.

In referring to the fact that the "Church" was nearly ready for the return of Jesus, Mr Jeffreys, after the ceremony, said that Worthing was blessed by the work of such godly men as mentioned by Mr Coffin.

ELIM FOURSQUARE ENTHUSIASM

Foundation Stone Laid at Worthing

Amid scenes of enthusiasm Principal George Jeffreys laid the foundation stone of the new Elm Foursquare Gospel Alliance Church in Grosvenor Road, Worthing, on Friday. For some time before the ceremony the congregation sang, and when the stone had been laid and the meeting ended they went away singing.

In the course of a short address, Principal Jeffreys called on those who had received healing in connection with the Gospel Alliance to show their hands. Immediately a large number did so, and the crowd again broke into rejoicing.

The Rev A C Coffin (Brighton) announced that £250 had been left by a lady in aid of the building of the new church. There was room for an Elm Foursquare Church in Worthing, he said. Worthing was blessed with many ministers who held to the Bible, and he wished them every success and blessing, but there was still need for the Elm Church.



Principal George Jeffreys laying the Foundation Stone of the new Elm Tabernacle at Lastbourne in 1929. This Tabernacle is now a flourishing centre of Foursquare revival.

Others who took part in the service were Pastor Robert Smith (the local Elm Foursquare minister), the Rev E J Phillips (London) and the Rev J McWhirter (Organising Secretary). The stone bore the following inscription:

"This stone was laid by Principal George Jeffreys, founder of the Elm Foursquare Gospel Alliance, on the 3rd July, 1931. 'The Word of God abideth for ever'."

The Gifts of Ministers to the Church

VI.—TEACHERS

WE have noticed that one of the qualifications of the pastor is that he is to be "apt to teach." We also notice that there is a separate office for the teacher.

Most of the ministers we have dealt with have an itinerating ministry, excepting, of course, the pastor. The teacher, as the prophet, may be a person in a church whose ministry is acknowledged in different ways by the pastor, or it may be an itinerating work. "A man's gift maketh room for him, and bringeth him before great men" (Prov. xviii. 16). The scope of the teacher's gift determines his measure of service, and the demand for his ministry.

In Acts xiii. 1 we read that there were teachers in the Church at Antioch. It may be that Antioch was their settled place of abode, or it may be that they were visiting Antioch. We cannot dogmatise regarding these teachers, but we do read of men, evidently teachers, who moved around considerably.

We read that Aquila (with his wife Priscilla) took Apollos unto them, "and expounded unto him the way of God more perfectly" (Acts xviii. 26). First we meet them at Corinth (Acts xviii. 1, 2) just after their arrival from Italy. Then we read of them with the Apostle Paul on his way to Syria (Acts xviii. 18)

By Pastor LEN JONES

They were left at Ephesus (Acts xviii. 19)—it was here that they met Apollos. In the Epistle to the Romans (xvi. 3) the Apostle Paul sends greetings to

AQUILA AND PRISCILLA,

so they had evidently returned to Italy. I Corinthians xvi. 19 would lead us to believe that they were also known at Corinth, for in this verse the Apostle Paul sends greetings from them to the Corinthian Church.

Apollos, too, was no doubt gifted in this way—before he met Aquila and Priscilla he is referred to as "an eloquent man, and mighty in the Scriptures," and that "he spake and taught diligently the things of the Lord" (Acts xviii. 24, 25). After his meeting with Aquila and Priscilla, we read that "he mightily converted the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ" (Acts xviii. 28).

This man, too, travelled around considerably. He was born at Alexandria (Acts xviii. 24). We meet him first at Ephesus, then at Corinth (Acts xix. 1). I Corinthians xvi. 12 tells us that he left Corinth, and Titus iii. 13, that he was with Titus.

With both of these men we have the Scriptures to

shew that they moved around. In addition to what we have read, there may have been many visits that are not recorded in the Scriptures.

The gift of the Holy Ghost that the teacher needs is the word of knowledge—perhaps the word of wisdom could also be suggested. The difficulty of being definite regarding the allocation of some of these gifts is obvious—our aim in this particular respect must be to suggest rather than to dogmatise. Neither must we give the impression that we are pouring each ministry into a mould, and confining each minister rigidly to that mould, but merely shew the trend or tone of his ministry in one direction or another.

The teacher is deliberate. He is not affected by or dependent upon the spirit of the meeting so much as others. His ministry is inclined, not only to the instruction of God's people, but also to their awakening to the responsibilities of the Gospel. He sees the serious side of the message, and exhorts to holiness and consecration.

CONCLUSION.

This series would be incomplete without much closing emphasis upon thanksgiving, to urge that "men would praise the Lord for His goodness, and His wonderful works to the children of men."

Just as a little child does not realise and appreciate the sacrifice and goodness of his parent, so it is abundantly possible that we have been going through these different gifts in a very stolid manner, and there have not escaped from our lips or our hearts very much appreciation and thanks to the Lord for His bountiful provision.

For this reason we will refuse to allow into this conclusion sanctuary anything but praise to the Lord.

"O give thanks unto the Lord, for He is good for His mercy endureth for ever. Oh give thanks unto the God of gods. for His mercy endureth for ever. O give thanks to the Lord of lords for His mercy endureth for ever. To Him who alone doeth great wonders for His mercy endureth for ever. To Him that by wisdom made the heavens for His mercy endureth for ever. To Him that stretched out

the earth above the waters for His mercy endureth for ever. To Him that made great lights for His mercy endureth for ever. The sun to rule by day for His mercy endureth for ever. The moon and the stars to rule by night for His mercy endureth for ever." (Psalm cxxxvi 1-9)

We praise God for the sunshine and rain, and for the gifts in the natural realm that come our way every day.

We praise God for salvation through our Lord and Saviour Jesus Christ, and for all that this gift means, for with Him we have truly been given all things.

We praise God for the gift of the Holy Ghost, a Comforter, a Guide, who reveals Christ and empowers for service.

We praise God for the gifts of the Holy Ghost given for the work of the ministry, which the Holy Ghost divides severally to every man as He wills.

And we praise God for those consecrated men, yielded to God, whom the Lord has set in the Church for the work of the ministry.

"Bless the Lord, O my soul, and forget not all His benefits."

THE CLEANSING BLOOD

At the Parliament of Religions held in Chicago in 1893, among the speakers Dr Hale appeared for Unitarianism, Swami Viva Kananada for Hinduism, and Dr Joseph Cook for the Christian Faith. After all but the last had spoken, each telling the beauties of his religion, Dr. Cook arose. Advancing toward the audience he said: "I want to introduce Lady Macbeth." Then turning to Dr Hale: "Have you, sir, anything in your religion that will wash away her sin?" A cloud passed over Dr Hale's face, but he ventured no reply. The same question was put to the Hindu, but no answer came. Then, walking to the edge of the platform Dr Cook threw up his arms and cried: "The blood of Jesus Christ His Son cleanseth us from all sin!"

Thirty Years' Deafness healed during Principal George Jeffreys' Revival Campaign at Birmingham



MISS M. POWELL.

"I THANK God that after thirty years' deafness and much intense suffering from a diseased bone in the head, I have been completely healed. I have had three operations and once became quite blind. I came to the Revival and Healing Campaign and was prayed for by Principal George Jeffreys. The sight was restored and I found I could hear with the deaf ear. The doctors had told me I should never hear with it again as the drum was completely destroyed. To God be all the glory"—M. Powell.

The Model Christian

Talk No. I

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

AN exhaustive book has been written on the Model Christian. That book is the Bible. Everything that a Christian should be and do is recorded therein. We are simply in these talks to make a selection from Scripture.

Dr. Wilbur Chapman gives a beautiful description of a Christian. He says, "A Christian is one who reminds the world of Jesus." That is certainly true. Yet we should ever remember that we cannot

REMINDE THE WORLD

of the Lord Jesus until we have received Him. There can be no true perception of Christ in us until there has been the reception of Christ by us.

Now this leads us to our first clear statement. *A Christian is one who has received something or someone.*

We purposely say *something* or *someone*, because the study of Scripture sometimes indicates that we have received *something* and at other times that we have received *someone*.

Let us write down some of these scriptures.

He that believeth on the Son hath *everlasting life* (John iii 36)

The gift of God is *eternal life* (Rom vi 23)

Verily, verily, I say unto you, He that believeth on Me hath *everlasting life* (John vi 47)

In these passages the Christian is said to have received *everlasting* or *eternal* life.

Therefore if any man be in Christ, he is a *new creation* [Greek], old things are passed away, behold, all things are become new (II Cor v 17)

Partakers of the *Divine nature* (II Peter 1 4)

In these passages a Christian is said to have received a *new nature*.

Now if any man have not the *Spirit of Christ*, he is none of His (Romans viii 9)

He that hath *the Son*, hath life (I John v 12)

Christ in you, the hope of glory (Col 1 27)

These passages imply that a Christian has received a Person, spoken of as the Spirit of Christ, the Son, Christ Himself.

Thus a Christian is one who has received *something* and *someone*.

But there are other passages which identify the *thing* and the *One*.

The life was manifested (I John 1 2)

I [Christ] am the life (John xiv 6)

In Him [Christ] was life, and the life was the light of men (John 1 4)

And this is the record, that God hath given to us eternal life, and *this life is in His Son* (I John v 11)

These passages, among others,

IDENTIFY THE SON

and everlasting life. So that the something is really Someone. Our thought will be greatly helped if we remember that the Spirit of Christ, the nature of Christ, Christ and everlasting life, have the same meaning. The Spirit of Christ is not another Person apart from Christ. The Spirit of Christ is Christ. Thus when we become Christians we receive Christ, or the Spirit of Christ, or the nature of Christ, or everlasting life.

Let us be careful to be clear on this point. When we are saved we do not receive the human body, soul, and spirit of Christ which the eternal Son of God took to Himself when He became flesh, but we receive the eternal Son-nature, the everlasting life which the Son eternally had with the Father. We become partakers of the life of Christ.

At conversion we lose the satanic nature, but retain our human nature, ideally under the control of the new nature we then receive. That new nature is Christ, or the Spirit of Christ, or eternal life.

No one is a Christian who has not received this new nature. If Christ our life has not been received we cannot possibly have the life of Christ. Therefore such are

NOT SAVED AT ALL

Before we can begin to live the Christian life we must receive it. We cannot live out that which we have not received in.

To try and live the Christian life before we have received it is like trying to play a piano with the inside action taken out. The notes are there, but the source and secret of the music are absent.

It is like trying to drive a motor-car with no petrol in the tank.

It is like trying to drive a train with no steam in the boiler.

It is like trying to grow fruit on a telegraph pole.

Observances in themselves are useless. Doing this and doing that do not constitute us Christians. To attend church, say prayers, sing hymns, perform good deeds, engage in church work, and so forth, do not make us Christians. Neither do baptism, confirmation, mass, and so forth. These are simply external acts which do not necessarily have anything to do with salvation. Hundreds of thousands of people have these things, and are no more saved than Nicodemus was. Just as our Lord needed to tell Nicodemus that He could not enter the kingdom of heaven unless he were born again, so multitudes of modern religious Nicodemuses require the same message. "Ye must be born again—ye must receive the life of Christ"—this is the only message that can meet the needs of unsaved multitudes.

But yet again Scripture reveals that—
A Christian is one who has received Christ on the ground of what Christ did on Calvary

While life is a gift to the repentant sinner, it was purchased for him by the work of

CHRIST ON CALVARY.

Behind the free gift of eternal life is the terrific price that the Son of God Himself paid for it. In order that the triune God might be just and the Justifier of the unjust, one Person in the Godhead met the penalty that the triune God rightly and of necessity demanded before He could forgive sin, and fill the forgiven sinner with the Divine nature.

Notice how the blessing of salvation is based upon the blood of Christ

The Church of God, which He hath purchased with *His own blood* (Acts xx 28)

By *His own blood* having obtained eternal redemption for us (Heb ix 12)

Ye were redeemed with the precious *blood of Christ* (I Peter i 18, 19)

Thou wast slain, and hast redeemed us to God by Thy *blood* (Rev v 9)

Unto Him that loved us and washed us from our sins in *His own blood* (Rev i 5).

We have redemption *through His blood* (Eph i 7)

The Christian is therefore one who has received the Spirit of Christ on the ground of the shed blood of Christ on Calvary. The Christian rejoices in a new nature—a heavenly nature. This new nature is the secret and source of all that will ever belong to the Christian. Unless a man is born again, he cannot enter into any of the spiritual blessings of the kingdom of God. But with the new nature, which is simply the Son-nature, the Christian can call God "Father," and is allowed as one of the heavenly family to go forward and explore and enjoy all that belongs to his Father, God.

It's a grand thing to be saved. The Christian life is

A GLORIOUS LIFE.

Those who try and live out the Christian life before they have received it do not find it glorious, but those who have "got it," find it a life full of unspeakable joy and glory.

There are many ways of expressing the commencement of the Christian life. Here is a list which could be extended—a Christian has been born again, regenerated, converted, saved, redeemed, ransomed, purchased, born from above, adopted, brought from darkness to light, translated from the kingdom of darkness into the kingdom of Christ, given the Son-ship, made a partaker of the Divine nature, given the Spirit of Christ, justified from all things, delivered from hell, made an heir of heaven and a joint-heir with Christ, washed in the precious Blood, delivered from the curse of the law, given a new heart and a right spirit, saved from eternal wrath and death, delivered from this present evil world, forgiven all sin,

given everlasting life, passed from death unto life, made the property of God, sealed for eternity, and so forth.

A Christian is thus one who has had a very definite experience. The Christian life is not one of vague experiences, but one of

DEFINITE TRANSACTIONS WITH GOD

The Christian is saved and knows it. Without any hesitation he is able to cry

'Tis done, the great transaction's done,
 I am my Lord's and He is mine,
 He called me and I followed on,
 Charmed to confess the voice Divine

Then the old-time hymn is one that continuously expresses the gladness and assurance of heart

Blessed assurance, Jesus is mine,
 O what a foretaste of glory Divine,
 Heir of salvation, purchase of God,
 Born of His Spirit, washed in His blood

It is for each reader to say to himself or herself, "Now, I desire to live the model Christian life; therefore I am reading about it. But can I say that I have received the life which I long to live?"

Thus the old question comes ringing back, "Have you been born again, have you been converted, have you received Christ?"

Then if you stand on redemption ground you can look forward to the pathway of the redeemed. Look forward and see that path stretching before you from earth to heaven. Pray that you may walk in it with a clean heart and a conquering tread.

One prayed, as he faced up to the future of his Christian life, "Lord, make me as perfect as a redeemed sinner can be made, make me as powerful as an obedient believer can be—let me become in my life and service as much like Christ as it is possible for one of Adam's race to become."

We should have a passion for the best. The second best

SHOULD NOT ATTRACT

any one of us. People specialise in business, in the sciences, in politics, let us specialise in Christian living. Let us put on Christ. Let us carry the beauty of Jesus with us wherever we go. Let us seek to be a sweet savour of Christ amidst the crowds that gather around us. Let us be like the dew upon the earth. As in every spot of dew a miniature sun can be seen—a reflection of the glorious sun shining overhead, so let us be reflections of the Sun of Righteousness.

Be like Jesus, this my song,
 In the home and in the throng
 Be like Jesus, all day long,
 I would be like Jesus

We kneel—how weak! we rise—how full of power!
 Why therefore should we do ourselves this wrong,
 Or others, that we are not always strong?
 That we are ever overborne with care,
 That we should ever weak or heartless be,
 Anxious or troubled when with us is prayer,
 And joy and strength and courage are with Thee?

—Archbishop Trench

LOVE IN ACTION

TELL me, John, how long have you been converted?—A long time, about thirty years
How did it come to pass?—Oh, in an extraordinary way, through a sermon

By a sermon! Where did you hear it?—I did not hear it, but I saw it.

You saw it. How was that possible?—Yes, I saw it every day, I lived with it. I had heard many sermons, but they had no effect upon me. But this one! It was my dear wife when she died, not physical death, but when she died to herself.

You speak in an enigma, explain it to me.—Well, Mary and I got on pretty well together. But at the same time we were strong-minded and hot-headed. Consequently the result was some sharp encounters

"God I do not see, but you I see, and I do not want any of your Christianity"

But one evening when she returned from a meeting her attitude almost frightened me. Her face was white as a sheet. She did not speak. For several days she went quietly about her work, her eyes

SHONE WITH A LIGHT

which I could not endure. Then she said, "John, I have asked God's forgiveness." "I should like to know why?" I answered. "Because I have dishonoured His Name; and also of you I ask forgiveness."

This was the greatest blow my heart had ever received. I should have much preferred her to insult



SEPTEMBER 12th (Saturday)
Great Foursquare
Demonstration

IN THE

CRYSTAL PALACE

CONDUCTED BY

Principal **GEORGE JEFFREYS**

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One day, she was converted, at least she said so, but I did not perceive any great thing. Yes, at first there was something, but after a while everything became as it had been before. She went to the meeting, read her Bible, prayed at home, and preached to me about my unbelief. She said "You must be converted." Sometimes she even cried to bring it about, but her character remained the same. I could not endure this piety, and I did my utmost to annoy her. One word sufficed, and

THE BATTLE BEGAN

in full force. Often after such scenes she cried, but that did not move me at all, it left me indifferent.

One day she asked me "Do you wish never to be converted?"

"Converted to what?" I answered in a bad humour.

"Converted to a new life."

"Have you a new life?"

"Yes, I believe so, but doubtless very weak," she replied, embarrassed.

"Well, I have no inclination for such, for such as you are I do not wish to be."

"Listen, John, do not look at me, but at God. We are all weak creatures, and ever will be."

me. Since this day she was dead, dead to sin, dead when I annoyed her, dead to anger and bad temper, in one word, dead to all.

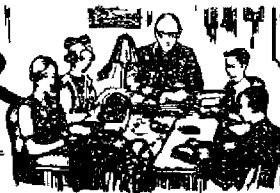
But, I asked, did her angry nature shew itself no more?

Oh well, at first, I noticed when I did my utmost to irritate her that she felt something in the depth of her being, but she had received a power to conquer, a spirit never seen before in her. She was as it were hidden, protected by a heavenly power, by a shield which resisted all the darts of wickedness hurled by myself.

Ah, it was hard for a wicked nature, not sanctified, to have before it day after day a face which reflected love, peace, joy and holiness—the whole was like a halo of light. I detested it more and more each day; I even hated it; I hated the God who was living in her because He condemned me. What I now saw in my wife was a Christianity which I could not understand. She had no need to preach, she was a powerful sermon. I lived several years with this sermon. She became always more beautiful, always more pure.

At last I was vanquished. That was how my conversion was effected—*Translated from the French*

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 2nd Mark i 14-28

"He saw Simon and Andrew his brother casting a net into the sea" (verse 16)

Is that all our Lord saw? Oh, no! He could see them catching men in the years to come. They saw themselves in the present. The Lord saw them in the present and the future. It was the future that mainly filled His vision. He saw them not as nature and work had made them, but as grace would make them. He saw those ordinary lives becoming extraordinary under the touch of God. What we are, usually fills the vision of the crowd that watches us. But the main thing that should attract us is what we shall be as the Master Potter moulds our lives. Lord, take us, ordinary as we are, and work upon us. Shape us by Thy power. Make us not according to the world's pattern, but according to Thine. Cover the acacia wood with Thy gold.

Monday, August 3rd Mark i 29-45

"Immediately the fever left her" (verse 31)

There is nothing like the touch of Christ for the immediate removal of fever. It is true of physical fever. It is equally true of mental and spiritual fever. Many lives are suffering with mental and spiritual fever. The brain is hot, worried, anxious, feverish. The spirit is rushed, agitated, almost out of control. New strains arise each day. We toss about with many a care and many a doubt. Our spiritual being is overcome with spiritual disease. Our mind reels as we anxiously contrive to solve the problem that has arisen. We need the touch of the Hand that can calm every form of fever. We need the touch of Christ's hand. He can always be called by the telephone of prayer. But, even better, He is always present in the heart of faith. Stronger than the clutch of cruel fever is the mighty hand of our heavenly Deliverer.

Tuesday, August 4th Mark iii 1-12

"They uncovered the roof" (verse 4)

There is more than one way of uncovering the roof. Let us uncover the roof every morning. Let us lift our prayers up to God. Let us see to it that our uplook is not only as high as the roof. Close your eyes—pray—and immediately you are far above the roof. God is listening. The roof is uncovered. Your prayers and praises rise to Him. He hears the cry of the widow, He rejoices in the praises of the child. Even as the Christian family sits at table the roof is uncovered, for the thoughts, conversation, prayer, praises and faith of that family rise in a joyous

Meditations by PERCY G PARKER.

volume to their heavenly Father. Uncover the roof of your office, your home, your school, your motor, yea, wherever you are, uncover the roof.

Wednesday, Aug. 5th. Mark ii 13-28

"And he arose and followed Him" (verse 14)

It was an extraordinary thing for Levi, better known to us as Matthew, to do. He had a profitable situation. There was no need to worry about the necessities of this life. But suddenly he left all for Christ's sake. He heard the voice of Jesus, and that made all the difference. He recognised in his soul that the voice of this Son of man was none other than the voice of the eternal Son of God. For His sake Matthew left all. He changed an earthly business for heavenly business. Not many of us are now actually called to leave our business, but we are called to bring our business into the sphere of the Kingdom of God. Business then becomes transformed. Whether we sell strawberries in a greengrocer's shop, or shave in a barber's shop, or preach from the pulpit, we do it all for Christ's sake. Our business has become the Lord's business.

Thursday, August 6th. Mark iii 1-19

"They watched Him" (verse 2)

No one has been watched so much as Christ. The eyes of heaven and earth have been upon Him. His Father watched Him, the angels watched Him, His friends watched Him, His enemies watched Him, Satan watched Him, the demons watched Him. Some eagerly watched for faults. Praise God, they never found one. But others have watched Him in order that His blessings and His ways might become their blessings and their ways. We love to watch Him. We still see Him moving about among men performing miracles of good. We still see Him moving amidst the perplexities of our modern life. Yes, even to-day, He is giving us a pattern that we may follow in His steps. We will watch Him to-day and through grace, imitate Him.

Friday, August 7th Mark iii 20-35

"He that shall blaspheme against the Holy Ghost hath never forgiveness" (verse 29)

It is only in the light of the Holy Spirit that we natural men can see light. It is the Holy Spirit who enables us to see Christ as Son of God and Saviour of the world. If we reject the testimony of the Holy Spirit then we reject light, we call black white and truth error. As surely as we do this we put ourselves outside the realm of forgiveness. If we reject truth, then

we can never know the forgiveness and fellowship of God. The people in Christ's day said that the work of God was the work of demons. Thus they shut out the light, and made it impossible for themselves to live in the light. Such an attitude cannot possibly know the forgiveness of God. The attitude must be changed before forgiveness can be given.

Saturday, August 8th. Mark iv 1-12

"There went out a sower to sow" (verse 3)

What an insignificant sower Christ seemed to be at first. Only a babe of Bethlehem. Only a little life born in an obscure place of a people who through Roman rule were becoming more and more obscure. Yet this obscure Sower went forth to sow. He sowed by love. He sowed by life. He sowed by death. Then He sowed by resurrection. He sowed in the first century, the second century, and all through the centuries, until in our century the seed He sowed dropped into our hearts. Praise God it took root and sprang up, and now us us a harvest of love and trust and service has grown. The seeds of evil have a tragic harvest in the world, but how we praise God that in us the seeds of good have had and are having a glorious harvest!

What is Faith?

Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye, a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when touching the hem of the Saviour's garment, that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort, for our faith is founded not upon feelings, but upon the promises of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.—George Muller

Prayerlessness

"No time to pray!"

Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

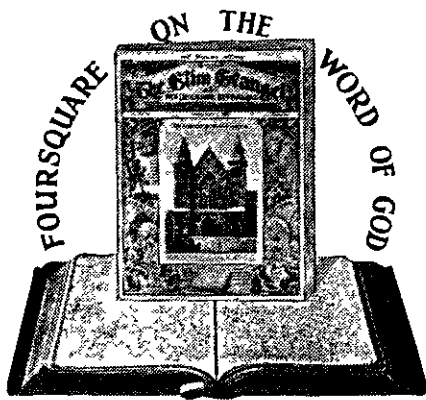
"No time to pray!"

'Mid each day's dangers what retreat
More needful than the mercyseat?
Who need to pray?

"No time to pray!"

Must care or business' urgent call
So press us as to take it all—
Each passing day?

What thought more dear
Than that our God His face should hide,
And say through all life's swelling tide,
"No time to hear!"



EDITORIAL

The Preaching we need.

The *Moody Monthly* has an article under this attractive title. It will interest us because it is the preaching that Foursquare preachers believe in. The article says

"Instead, therefore, of talking and writing constantly about religion, let us talk and write about Christ and Christianity! That means something. People understand it. It is not spiritual dope to put people to sleep. It is a spiritual stimulant. It keeps them awake, arouses emotions of joy and satisfaction, and inspires to action.

"Christ, the personal Leader, is the inspiration of all crusaders.

"And this brings us to the point we started to make. In the old days people spoke of having 'experienced religion.' They really meant that they had encountered the living Christ, had experienced something similar to what Saul of Tarsus experienced on the Damascus road. They had surrendered, as Saul did, to a living, personal Leader, who had taken possession of them, so that they no longer lived for themselves, but Christ lived in them. They were proving the Christian theory. They were, unconsciously perhaps, using the scientific method, and in the past 1930 years uncounted millions of them have found that it works. Hence they are sure of it. They have proved their certainty by shedding their blood in the Roman arena at the behest of ruthless tyrants, and as martyrs in a thousand ways and in millions of places."

Trust and obey.

A BIBLE teacher had his heart rested by the following experience. It should help us also.

"I was in a great city, teaching. A difficult question had arisen. Day after day I had prayed about it. But the perplexity seemed only to increase. At last I came to the danger-point of anxiety, so earnestly had light been sought and not found. And then this happened. One morning before the dawn I suddenly awakened from sleep. The first consciousness that came in the darkness was that a heavy wagon was rumbling past the window, in the street outside. The next was that someone on the wagon—presumably its driver—was whistling a tune. And the next vivid impression was of the tune he was whistling. It was

Then we'll trust and obey
For there's no other way,
To be happy in Jesus,
But to trust and obey

"Like a flash from the darkness, came the thought as from the Lord, 'Why, my child, this is all I expect of you. Simply act upon the light as best you can see it, and trust Me to lead you. There is nothing you need but to trust and obey.' At once I saw I had been unduly anxious about the guidance, and that this was the exact message I needed in this time of perplexity and uncertainty. Light flooded my pathway. Perplexity made way for peace. The problem was solved. The rumble

of the dray-wheels died away in the distance. The song of the whistler ceased. But a message had gone straight home to my heart more wondrous than any sermon ever heard. I do not know whether the unseen whistler was a child of God. But I believe it. And out from his innermost being was flowing that river of life which brought into the life of another child of God such a touch of life, and light, and refreshing as he who passed on into the darkness never knew nor dreamed."

The "Elim Songster"

In response to requests from various centres for music suitable for use by Elim Crusader Choirs and Singing Bands, we have decided to publish a new booklet entitled *The Elim Songster*, containing a selection of old favourites and new compositions which we trust will meet this need. The first issue is just off the press and contains among others three of the pieces to be rendered by the great United Crusader Choir at the Crystal Palace on September 12th. Crusader song leaders will find it just the thing they have been looking for.

We gratefully acknowledge the following anonymous gifts. To Missionary Work East Ham (designated), £1 10s., Southampton, 10/8, Tamworth (designated), £2. For the Work in General Cardiff, 5/-

The Widow's Mites

*With downcast eyes and head bent low
(While people hurried to and fro)
She brought her gift—so mean it seemed,
Hardly worth giving—so she deemed
And those who saw it thought "How small!"
They did not know it was her all*

*And had they known, most probably
They would have said "How foolish she!"
Or else, perchance, they might have said,
"This should have bought her children bread!"
And in that thronging multitude
Was only One who understood —MARY E. TONGUE*

God's Own Faith

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

FEW people apprehend what is meant by the faith of God. Yet we are commanded in Mark xi 22 to have the faith of God, in order that we may move mountains. Galatians ii 20 speaks of the faith of God and of Christ, and Romans iv 17 explains how God Himself acts by faith—"Calling things which are not as though they were," "making reference to things that do not exist as though they did" (see the versions of Rotherham and Weymouth).

For example, He gives promises to Abraham in the past tense "A father of many nations have I made thee." This was long before the first child of the chosen race was born. God has faith in His own purposes, and acts as if they were already fulfilled. This is our example, for faith acts as seeing things which are invisible, and this faith brings them forth into visibility. The Divine faith is eternal, it is a part of the Divine existence, and when the Divine and human faiths are brought into perfect harmony, the Divine character of the one is communicated to the other. Our own faith becomes almighty, the faith of God. For this reason also, the Spirit of Christ in the prophets speaks not in the future, but in the present and past tenses. "Unto us a child is born, unto us a Son is given", "He *was* bruised for our iniquities, He *was* wounded for our transgressions. He *hath* borne our sicknesses, and carried away our pains." Futurity is pictured as now perfected.

This faith of God may be ours by appropriation. We being heirs of God have the promise, "All things are yours." This faith, therefore, is for those who will live a life of appropriation of the divinely imparted gift of faith, which is "not of ourselves, it is the free gift (*charisma*) of God." We do not need to fall short, for we can by this means appropriate, or, as it were, breathe in the supernatural strength of our risen Lord, if we live and walk in Him, just as freely as we take oxygen from the air, and absorb the sunshine from the sky. Of these there is no stint, to those who are in the receptive attitude of continual waiting upon God. He longs to share His faith with us whom He calls His friends. God has enemies on earth, to be counted by hundreds of millions. His friends are few in comparison. God was delighted to find in Abraham a friend with whom to share and in whom to exhibit His faith. In Abraham the faith of God was manifested, in all patience and longsuffering. At seventy-five he was called to leave home and kindred, and

went forth, "not knowing whither he went," but trusting himself entirely to God's care. On reaching Canaan, the Eternal appeared to Abraham and said, "I give this land to your descendants" (Gen. xii 1-7). He waited childless eleven years (till he was eighty-six). Ishmael was not accepted, even then, by God as the seed of promise, and he waited fourteen years more until Isaac was born.

How did he occupy these years? It had been a quarter of a century from the first promise to its fulfilment in Isaac. "His faith *won* strength, as he gave glory to God," "for Abraham, when hope was gone, hoped on in faith" (Rom. iv 18 Moffatt).



HENRY PROCTOR.

How many of us would have stood such a test? Every day of that twenty-five years his body was ageing, growing weaker, until it was "as good as dead," and Sarah had become so absolutely incapable of child-bearing that she laughed at the very idea of becoming a mother. But the midnight hour had come. It was the darkest part of the night and "God helped her at the dawning of the morning" (so the Hebrew). Abraham's youth was renewed, so that he lived another life of seventy-five years duration, through his faith in "God who raises the dead" (Rom. iv 17), coming in "like a shock of corn in its season"—at 175. No disease hastened his end or embittered his life, for he had a Friend, a Physician who healed all his diseases.

He was the pioneer who blazed the trail for the work of Divine healing, for by means of the faith of God exhibited in Abraham, the whole household of Abimelech was healed. But not only was he the first on record to practise Divine healing, but God also revealed to him that his youth would be restored (Gen. xviii 10-14, Ferrar Fenton). His youth was renewed like the eagle (Psalm ciii 5). The promise of Job xxxiii 25 was anticipated by him—"His flesh shall be fresher than a child's; he shall return to the days of his youth."

But now came the supreme test—to demonstrate that he believed in a God "who raises the dead to life." He was ready to sacrifice his only son, in whom all the promises centred, because "he considered that God was able to raise him from the dead. Hence he did get him back, by what was a parable of the resurrection" (Heb. xi 18, 19).

His faith is thus seen to be a faith of which God was the Author, and who shared it with him as one friend might share a treasure with another in whom he knew he could confide.

It puts to shame the unbelief of the professing Christian churches of to-day, for how few there are who know God sufficiently for them to be used in the healing of the sick, much less to renew their youth like the eagle, or to raise the dead, through "the prayer of faith." Yet this was the faith which

God manifested in Abraham, who had no Bible, but trusted so implicitly in the spoken word of God, with whom he lived in such unbroken fellowship and such constant mutual communion, that he was called "the friend of God," and shared with Him His own faith—"the faith of God"

Satisfied

A H ACKLEY

B D ACKLEY

1 When I have finished my pil - grim age here When shall have vanish'd temp -
2 When I am trou - bled by grief and de - spair, Grace ne ver - fail - ing a -
3 When I have travelled the way with my Lord, Counting the mile posts by

ta - tion and fear, As in the arms of His love I a - bide,
waits me up there, Willing to trust Him what ev - er be - tide
faith in His word, Liv - ing and dy - ing with Him at my side,

CHORUS.

I shall be sat - is - fied . . . I shall be sat - is -
I shall be sat is - fied, I shall be

fied, I . . . shall be sat - is fied, She - ltered a -
sat - is - fied, I shall be sat - is fied, I shall be sat - is - fied,

bove by His in - fi - nite love, I shall be sat - is - fied

NOTE Many of these hymns published week by week are specially selected with a view to their being used in the services by Crusader Choirs or by singing bands in the Elim churches as well as for the home circle. Next week, a splendid hymn, "Will your heart ring true?"

Bible Study Helps

HOW THE MACEDONIANS GAVE

(II. Corinthians viii.)

- 1 They gave themselves (verse 5)
- 2 They gave willingly (verse 3)
- 3 They gave sacrificially (verse 2)
- 4 They gave ungrudgingly (verse 4)
- 5 They gave joyfully (verse 2)
- 6 They gave proportionately (verse 3)
- 7 They gave exemplarily (verses 1, 2)

By their giving, needs were supplied, good was accomplished, and God was glorified. Paul exhorts the Corinthians and us to follow this example.

STREAMS OF LIGHT FROM JESUS' PRAYER.

(John xvii 1-26)

There are seven special petitions in this prayer.

- 1 That He might be glorified as the Son
- 2 That His eternal glory might be restored
- 3 That His disciples might be secure from the world and from the evil one
- 4 That believers might be sanctified
- 5 That there might be spiritual unity among believers
- 6 That the world might believe
- 7 That all His followers might be with Him in heaven

OUR ABUNDANT GOD

He gives

- 1 Abundant grace (II Cor iv 15)
- 2 Abundant rejoicing (Phil i 26)
- 3 Abundant mercy (I Peter i 3)
- 4 Abundant life (John x 10)
- 5 Abundant ministry (II Cor i 12)
- 6 Abundant answers to prayer (Eph iii 20)
- 7 Abundant Spirit (Titus iii 5, 6)
- 8 Abundant confirmation (Heb vi 17)

THE LOVE OF GOD

(John iii 16)

- 1 The Scope of God's Love—it encircles the whole world
- 2 The Manifestation of God's Love—it makes the highest sacrifice that is possible
- 3 The Object of God's Love—salvation to all who believe

HE IS ABLE.

- 1 Able to save (Heb vii 25)
- 2 Able to keep (Jude 24, II Tim i 12)
- 3 Able to succour (Heb ii 18)
- 4 Able to deliver (Dan iii 17 28 29 vi 20 22)
- 5 Able to establish (Rom xvi 25, R V)
- 6 Able to do exceeding abundantly (Iph iii 20)
- 7 Able to make all grace abound—to qualify and equip (II Cor ix 8)

Rejoice! Rejoice!

(Deut. xii 7, Psa. lx. 6, Isaiah lxi. 10)

By A. C. MORROW BROWN

WHAT! Rejoice when I am persecuted?
Yes "Rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets which were before you" (Matt v 12)

What! Rejoice when my dearest friend forsakes me?

Yes! You have prayed to be like Jesus "They all forsook Him and fled" (Mark xiv 50) What a joy to know, even in so small a measure, "the fellowship of His sufferings" (Phil iii 10)

What! Rejoice when people put burdens on me, which they never would if they were thoughtful?

Yes Rejoice to bear another's burden, "and so fulfil the law of Christ" (Gal vi 2) What! Rejoice

WHEN SUFFERING FROM MANIFOLD TRIALS?

Yes "Rejoice, with a triumphant happiness too great for words", that "the genuineness of your faith—a thing more precious than gold, which is perishable, yet has to be tested by fire—may win praise, and honour, and glory at the appearing of Jesus Christ" (I Peter i 6-8)

What! Rejoice when the frost kills all the fruit on my thirty apple trees?

Yes Rejoice that it did not destroy the strawberries, the plums, the rhubarb, the raspberries, nor the blackberries. Nothing so bad but it might be worse

What! Rejoice when I forget and damage results?

Yes Rejoice that His "grace is sufficient" (II Cor ix 8) Rejoice that you may learn your lesson to "watch and pray," and need never forget any more (Mark xiv 38)

What! Rejoice when my neighbour does not shut up her geese, and they eat every plant in my six rows of young peas?

Yes! Rejoice that the geese had a good meal. They did not know any better. Rejoice that you have a chance to live the last half of the decalogue, "Thou shalt love thy neighbour as thyself" (Mark xii 31) How easily and quickly you forgive and forget your own failings. Rejoice that you have a fine opportunity, by shearing your neighbour

UNUSUAL KINDNESS, AND SPECIAL FAVOURS,

to obey the precept, "Be not overcome of evil, but overcome evil with good" (Rom xii 21)

What! Rejoice when they "turn my glory into shame," and reproach me for the things that please the Lord? (Psalm i 2)

Yes "If ye be reproached for the Name of Christ, happy are ye for the Spirit of glory and of God resteth upon you" (I Peter iv 14)

What! Rejoice when brother opens his bundles and throws the twine and the paper on the floor, and leaves his garments for me to put away?

Yes Rejoice in the opportunity to obey the precept, "By love serve one another" (Gal v, 13)

What! Rejoice when the servant is careless, and forgetful and saucy?

Yes Rejoice in her good points (Phil iv 8) Is she neat and orderly? Rejoice Does she make good bread? Rejoice Praise her when she does well. Point out her faults in a gentle, kindly spirit, when you are "alone" with her (Matt xviii 15) Never talk over her faults with any one (Eph v 12)

PRAY FOR HER

in your closet, never before her, that God will make her careful, thoughtful, and respectful. Then you can rejoice that "prayer changes things"

What! Rejoice when I am blamed for a fault of which another is guilty?

Yes Rejoice in the answer to your prayer, to "follow in His steps" (I Peter ii 11) Bearing the blame that belongs to another you are one with Him "who His own self bare our sins in His own body on the tree" (I Peter ii 24)

What! Rejoice when I miss my train through no fault of my own?

Yes Rejoice in faith that "this also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isaiah xxviii 29) A godly minister I know had his ticket for the *Titanic*, but was held by the sudden severe illness of his wife, How he must have rejoiced that his life had been spared when he heard that the vessel had gone down

What! Rejoice when I am suffering pain?

Yes! Rejoice that Christ bore your sickness on the cross (Isaiah liii 4, 5, margin, Matt viii 16, 17) Send for the elders Rejoice in

THE THRICE REPEATED "SHALL"

(James v 15) If there are no elders, ask Jesus to "make intercession" for you (Heb vii 25) And rejoice in health

What! Rejoice when there is not a shilling in the purse, and none in sight?

Yes Rejoice in the promise of the supply of "all your need according to His riches" (Phil, iv 19)

God never is before His time
And never is behind

What! Rejoice when one whom I love is cross, and I have not knowingly given occasion for it?

Yes! Rejoice that the day is fast approaching when "there shall be no more sorrow nor pain, for the former things are passed away" (Rev xxi 4)

What! Rejoice when I fail to meet God's desire for me on the line of overcoming? Yes Rejoice in

THE BLOOD THAT CLEANSETH.

(I John i 7) Rejoice in the love that covereth (Prov x 19) "Bless the Lord who forgiveth who healeth . . . who redeemeth . . . who crowneth . . . who satisfieth" (Psalm ciii. 1-5)

I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky
But I know that we two
Shall win in the end—Jesus and I

Coward and wayward and weak
I change with the changing sky,
To-day so eager and bright,
To-morrow too weak to try
But He never gives in
So we two shall win—Jesus and I

What! Rejoice when an awful calamity comes to the one I love best?

Yes Rejoice in your Divine Lover Rejoice in His unchanging love Rejoice that it is written, "All things [and so even dreadful things] work together" for your good because you are a lover of the Lord (Rom viii 28) And, "the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee" (Deut xxiii 5) The greatest blessing ever bestowed upon poor, fallen man is the uttermost salvation, purchased at such infinite cost He for the joy that lay before Him, endured the cross, heedless of the shame, and now is seated at the right hand of the throne of God (Heb xii 2)

What! Rejoice when

MY FRIEND BECOMES MY ENEMY

and says vile, untrue things about me? Yes "Rejoice in the hope of attaining God's glorious ideal, the love of God shed abroad in the heart by the Holy Spirit" (Rom v 3-5) It is blessed to "glory in tribulation" until there comes into one's heart something of the pity, tenderness, and love that were in the heart of Jesus on the cross, when He cried, "Father, forgive them, for they know not what they do" (Luke xxiii 34)

What! Rejoice when other friends believe the vile stories, pass them on, and refuse to fellowship me?

Yes "Count it all joy" This is the doorway to perfection (James i 2-4) There is no command to feel The word is used only seven times in all the Bible The word "faith" is there 246 times Counting by faith is as real a transaction as adding three plus three God's order ever is, "Faith, feeling fact" We believe God He gives the assurance Then we have the experience (Heb xi 1)

What! Rejoice when I am despised?

Yes Have you not sung, "I'm going through, Jesus, I'm going through," and meant it?

What! Rejoice when

THE ONE THAT IS DEAREST TO ME

is stricken with death? Yes Rejoice that God gave you the loved one Rejoice that your treasure is beyond the reach of pain, or danger Rejoice that you can say with the sweet Psalmist of Israel, "I shall go to him" (II Samuel xii, 23) Sing with the poet,

E'en for the dead, I will not bind
My soul to grief,
Death cannot long divide,
For is it not as though the rose, that
Climbed my garden wall,
Had blossomed on the other side?
Death doth hide,
But not divide!
Thou art but on Christ's other side
Thou art with Christ and Christ with me,
In Him united still are we

What! Rejoice if my dear one died unsaved?

Yes Rejoice that you had prayed for their salvation, and God answers prayer, and it is written that "His mercy endureth for ever" (Psalm cxxxvi)

A minister sat by the bedside of a dying boy who was unconscious and unsaved The pastor's heart ached with the thought that he had never spoken to him about salvation He besought the Lord to bring the boy back to consciousness for five minutes that he might point him to Christ The lad opened his eyes and joyfully told his pastor how, when unconscious of earthly things, God had spoken to him and saved him

A YOUNG GIRL,

a minister's daughter, wild and wicked, was apparently drowned After much effort they resuscitated her She opened her eyes, and shouted, 'Glory' She told them now, before she became unconscious, her mother's prayers, her father's sermons, and the plan of salvation, were made so real to her that she was blessedly saved

Such facts should make everyone rejoice who has ever lost an unsaved friend Truly God is able to do "exceeding abundantly above all" we ever prayed, or ever conceived (Eph iii 20)

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field
When He is most invisible

What! Rejoice when my boy runs away from home?

Yes Rejoice in the parable of the prodigal son He came back and they had a "merry" feast (Luke xv 23, 24) I wonder if Monica, the mother of St Augustine, wept when he went away to sea? I am sure she rejoiced when the good news came that he had been saved on shipboard, and rejoiced, with exceeding great joy, all through the many years of his most wonderful ministry

"GO ON WID DAT PRAYER."

A negro who had been a slave came to a lady missionary among the freedmen and asked to be taught to pray

She began to teach him the Lord's prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness

"What dat mean?" said he "That you must forgive everybody or God will not forgive you" "Stop, teacher, can't do dat," and he went away

After a time he appeared again "Now go on wid dat prayer I dun forgive him Ole massa once gib me fifty lashes and hit me wid a crow-bar, an' throw me out for dead, and I met him on the street and wouldn't speak to him, but to-day I met him an' said, How'd'ee? Now go on wid dat prayer."

King of My Heart is Jesus

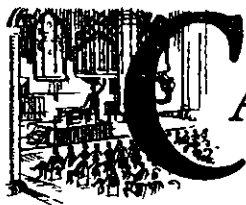
King of my heart is Jesus '
Resting beneath His wings
Oh, how my soul is raptured—
Oh, how my glad heart sings '
Visions of wondrous glory
Heaven's own portals rare
Open before my vision,
While He is reigning there

King of my heart is Jesus '
How He hath drawn me near—
How He hath satisfied me,
Deep is our union dear
For He is walking by me,
Holding my hand each day,
Now He doth sanctify me
Reigning within alway

King of my heart is Jesus '
Once there was struggle keen,
But I have given Him entrance
And He doth reign within
What can I keep from Jesus
What could I wish to hold,
When He hath smiled upon me,
With radiance all untold?

King of my heart is Jesus '
Whispering sweet and clear,
Thrilling my very being
That He is drawing near,
Love secrets of our union
When He shall take His own
Raptured with Him for ever
Reigning with Him as one

Alice Reynolds Flower



CAMPAIGNS CROWNED WITH BLESSING



Men and Women Heralds—Children's Holiday Testimony

Barking (Pastor L. Quest) Once again the Sunday school workers at Elim Hall, Ripple Road, have proved Jehovah-Jireh, and have been able to take the large Sunday school for their annual outing free. Much excitement prevailed on July 2nd, the day of days for the children. At an early hour the children assembled, and after a word of prayer, started en route for Thorpe Bay. A very happy day was spent by the seaside, and although the sun did not shew his face very much the Sun of Righteousness was very real to all. A huge Foursquare sand castle was made by the children, under the supervision of Pastor Quest, which caused many comments from the onlookers. Praise the Lord, the children of Barking Sunday School are not ashamed of the Foursquare Gospel, indeed they delight in it. After tea races were organised and prizes distributed. Praise God for so wonderfully watching over everyone, so that all arrived home safe and sound.

The spiritual side of the work continues to grow, many of the scholars are taking an actual interest in Christ in work. By the time this is in print, the school will have held its first communion service, for those who love Him, to remember His death. The spiritual and material sides of the work are progressing so fast, that other churches in the town have to wonder. We attribute all praise and glory to our blessed Master

Annaghanoon (Evangelist R. Knox) "Then forward still, 'tis Jehovah's will, though the billows dash and spray" This is the realisation of the saints at the Elim Hall, Annaghanoon. Many are

the storms that come sweeping along, many are the billows to surmount or go through, but as the spray beats upon the cheeks of those on board, it only acts as a fresh incentive ever to go forward with a conquering tread, because the Divine Pilot is at the helm. All the sails are unfurled, so that the wind of faith ever takes the old ship onward.

There was great joy aboard the vessel last Sunday when Pastor Knox, assisted by an elder, gave the right hand of fellowship to fifteen new members. Some were the result of the mission earlier in the year. How the old hands of the crew rejoiced when they saw that their ranks were augmented, and what a welcome they gave to the new members as they stepped aboard.

At the quarterly meeting of the World Crusade, the Lord richly blessed the ministry of Pastor Stlemming. The saints were encouraged to obey the commands of their Lord. The blessing of the Lord which maketh rich is upon the meetings. The Word is being unfolded, revealing fresh truths from its bountiful storehouse, and the Bible, over which there is so much contention amongst the critics, is becoming more precious to God's children.

BLESSING IN LEEDS.

Leeds (Pastor T. H. Jewitt) We are glad to report continued blessing in Leeds. From the day Principal George Jeffreys opened the new Tabernacle, God has graciously manifested His presence.

Pastor and Mrs. Tweed arrived for the first Lord's Day in the new Tabernacle. Their ministry both in word and song was greatly appreciated.

The evangelistic campaign that followed conducted by Mrs. Llewellyn Bell of Wales, will long be remembered by the saints in Leeds, for indeed the Lord opened the windows of heaven and rained blessing exceeding abundantly above all that the saints had asked. Hallelujah!

On Monday, June 29th, the first baptismal service was held in the new Tabernacle. Forty-two believers obeyed the Lord by following Him through the waters. Pastor T. H. Jewitt officiated.

We rejoice to know that God's hand is on the work for good, and that in spite of the many satanic attacks, He is adding daily such as shall be saved. To Him we give all the glory, and say with Israel of old, "The Lord, He is God."

ALL-ROUND PROGRESS

Ealing (Pastor J. Kelly) There have been many manifestations of God's wonderful power at Cranmer Hall, Cranmer Avenue, West Ealing, where the saints look forward to even greater blessings in the future. Since the recent baptismal service they are more determined than ever to glorify God in witnessing for Him. Pastor Kelly continues with much zeal to proclaim the whole counsel of God, and not without evidences of its power reaching the hearts of the people. Several have acknowledged that they have been born again, and some returned to the fold, truly the Lord answers prayer. Some have also been restored in their health, and manifestations of God's healing power have been continual.

There has also been wonderful bless-



Barking Sunday School Children on the Sea-Front at Thorpe Bay.

ing through a series of instructive and interesting lectures on Palestine by Mr West (Northfields)

Prayer meetings are charged with the dynamic of God's Spirit. The open-air services at Ealing on Saturday evenings and Northfields on Sundays continue with unabated success, the Word being dealt with powerfully by a zealous band of brothers and sisters, souls surrendering themselves to God even in the open air. The Crusaders, inspired by the desire to extend God's kingdom, also conduct an open-air on Wednesdays at Brentford.

Recently the Ealing assembly was favoured with another visit (which proved the last), by the late Pastor William Henderson, and we shall not soon forget the wonderful message he delivered with much fervour from I Chron xxviii 20, urging everyone to be strong and of good courage in the building of God's house, concluding with the words "Keep on building until He comes"

BLESSINGS AT BRADFORD

Bradford (Pastor W. Barton) The members of the meeting at Freemason's Hall, Westgate, are still praising God that the Foursquare Gospel was brought

to this city. There are frequent testimonies such as, "I could not go back to my old church. I feel as if I have wasted years bothering with bazaars, garden parties, tea parties, and such like. I could not get enough food there now. But here at every service I receive abundant blessings, and hear the Gospel preached in all its fulness and reality."

The Sunday school and the Crusader branch continue to increase in numbers and in spiritual strength. The Sunday school anniversary was wonderfully blessed. The children took part in the service, when Pastor Barton spoke of the great influence of parents, and shewed this by many illustrations.

The whole tone of the services is one of continual praise and thanksgiving. The Pastor's inspiring and heartfelt messages have won many souls for the Master, and have helped to strengthen the members.

On Sunday evening the church is full, and this says much for the pastors who have been here before, as well as to our present pastor.

The assembly has recently had visits from Pastor and Mrs Tweed and Pastor Bishop. We can say of the Foursquare

ministers that we have perfect trust and confidence in all of them, and whoever comes to speak to us, we know and feel that they are God's messengers. Hallelujah!

Prayer meetings are held on Saturday evening, and on Sunday many of those who stay for dinner hold a prayer meeting before the opening of the school. Three more are held before the evening, one by older members, another by the young women, and the other by the young men.

While the pastor was on holiday, Pastor Thorne ministered to us, and God blessed us greatly, nineteen precious souls being saved.

When the Pastor was welcomed home again, a very uplifting message was given at the breaking-of-bread service on the word, "I know that my Redeemer liveth," and the glorious presence of the Holy Spirit was wonderfully manifested, one sister receiving the Baptism and speaking in tongues.

The address in the evening was from John iii 7, "Ye must be born again," when three more precious souls had this great experience.

Children's Bible Educator

We are giving a prize every month for the best answers.

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

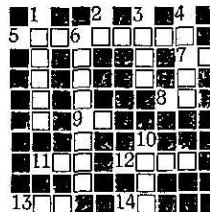
All children under fifteen years of age may compete.

SCRIPTURE CROSSWORD. The Crossword below, when filled in will give the complete words of a verse in one of Paul's Epistles. Under your solution give the reference (Epistle, chapter and verse). You may use a concordance to find it.

You need not cut out the Crossword. Draw the squares on the back of your post card, marking out the blank ones with cross lines. Put on your name and address, and post to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4

CLUES ACROSS

- 5 First word in Eph v 24
- 7 & 8 Conjunctions
- 9 Preposition
- 11 Definite article
- 12 Describes our progress to heaven (Eph v 8)
- 13 Pronoun, third person singular objective
- 14 Same as No 2 down



CLUES DOWN

- 1 The Son of God
- 2 Old English form of "you"
- 3 What evil persons refuse to call Jesus (I Cor xii 3)
- 4 The Name above every name
- 6 What Abraham did with God's promises (Heb xi 17)
- 10 Perfect plural of "to be"

Solutions should arrive first post Tuesday, August 4th.

VERSE OF FRENCH TESTAMENT, JULY 17th.

Answer Matthew xxviii 19

Correct answers were received from: Dorothy Baiton, Geoffrey Beech, Freda Chadd, Stella Cliff, Dorothy Docherty, A. Green, Robert Gregson, Joyce Gummer, Dilys Hale, Ethel Hanks, Rosie Hinks, George Hasler, Mary Hurst, Grace R. Jones, Grace Job, Daphne Keybo, Dorothy E. Langlois, Mary Noble, Madge Nelson, No Name (Southsea), Hubert Phillips, Catherine Turner, Nancy Wainman, T. J. Withams, D. E. Wills, Alfred Yardley, Mabel Young.



By Pastor P N CORRY

Sunday, August 9th, 1931

READING Luke xviii 1-14

PRAYER

MEMORY TEXT: "Pray without ceasing"—1 Thess v 17

TEACHER'S NOTES

Prayer is one of those experiences of the Christian life that we need to know quite a good deal about, and this not only applies to mature Christians in our churches, but to the children in the Sunday school. Every Sunday school teacher should encourage the children of his or her class to ask and to secure from God definite answers to their prayers. Such children grow up with an experience of God's grace in their lives that will withstand the hard knocks and the scoffs of worldly people, who in after years will try and persuade them that prayer is effeminate or only for old men and women. Read for your own edification Robinson's book on "Praying to Change Things," and then in your own class and among your own children put the principles of practical prayer into operation in your school and church, and mark the difference.

Prayer Should be Definite (see Luke xi 5-10 and Luke xviii 1-4)

In both these instances the request presented before the Lord was for a very definite object, the one asked for bread until he received it, the other for justice until it was granted, even by an unjust judge. So many children are taught to rush through a prayer that they have learned before climbing into bed, and they are never led on any further, and thus maintain a childish attitude in prayer that sometimes sadly spoils a gathering of God's saints to pray. I suppose at one time or another we have all suffered from the person who covers the world in a few moments, embraces every need, remembers every hospital or sick room, every missionary and every foreign field, until the prayer meeting is left gasping and silent because everybody, every place, and every need has been glanced over at a speed that leaves them far behind. There is nothing definite about such prayers, and it is possible that they accomplish little. Daniel prayed for three full weeks until his prayer was heard (Dan. x 2-12). Abraham kept at his request for his brother Lot until he was afraid at his own boldness, but Lot was saved (Gen. xviii 23-33). Jacob wrestled all night until the morning, and became Israel the man who had power with God and with man, and had prevailed (Gen. xxxii 24-28). Real prayer does not ask and then forget the request, but keeps at it until the answer is secured, or the failure to do so explained.

Prayer Should be Persistent (Luke xviii 1-8)

The illustration of the widow and the unjust judge was used by the Lord Jesus to shew how, even in unlikely cases, widows can get their way even when some judges have no fear of God before their eyes. Therefore the lesson is that if in such cases there is a way of victory, how much more speedily will the Lord execute justice for His own children that cry unto Him for redress. He has promised to undertake for us even when persecuted, therefore we should pray without ceasing (1 Thess. v 17, 18), and let God undertake instead of trying to help ourselves. Men ought always to pray, and not to faint. As a very simple illustration you can remind your class how often they have obtained, by their persistency in asking, something that they wanted very urgently—sweets, toys, an extra hour of play-time, children can be most persistent when they really desire something. In the same way the reality of our desires is manifested in the persistence with which we make our requests known before the Lord.

Prayer Should be Without Boasting (Luke xviii 9-12)

The Pharisee stood and prayed thus with himself, and as you listen closely you hear a series of personal pronouns that make you sorry for him. "I thank Thee I am not as others, I fast, I give tithes of all that I possess." He was conceited, self-centred, arrogant and very hard-hearted, so that even the despised tax-gatherer became another reason for pride to his self-sufficiency. Such prayers do not reach any higher than the foolish heart that frames them. God hates pride, and all boasting in the presence of God has been and is excluded by the greatness of His power and by the common ground of faith (Rom. iii 19-27). Even Abraham himself cannot boast or glory in what is his in the sight of God (Rom. iv 1, 2), then how foolish was this his son to do nothing else when he came before God. Now under the rule of grace it is the same—boasting and foolish glorying is excluded in any fleshly thing, and He has become to us wisdom, righteousness, sanctification and redemption, that we should boast in Him and in Him alone (1 Cor. i 29-31). Some people are so full of themselves (as was this Pharisee) that there is no room for God. Prayer in such a state is a farce and a waste of time, nay, it is an insult both to God and to any who may hear them pray.

Prayer Should be Earnest (Luke xviii 13, 14)

The tax-gatherers as a class were considered to be so vile by the religious

Jews, that their salvation was reckoned to be impossible. This man recognised the justice of such a position—he stood afar off, would not so much as lift his eyes to heaven, and he pleaded for mercy not on the ground of his good works but on the merits of a propitiation that had been made. He had not a thing to advance in his favour, except his need and his consciousness of it. He pleaded for mercy on the ground of the sacrifice and returned home, not simply forgiven, but justified from his sin. Romans iii is quite clear that such is the only ground of justification, and every teacher would be well advised to make sure that every scholar has understood all that is meant in the words, "God be merciful to me on the ground of the Sacrifice of the Lord Jesus," and to know that every scholar has prayed that prayer which is the foundation of all true intercession.

JESUS CHRIST.

Billy Sunday has said, "To many, Jesus Christ is only a grand subject for a painting, a heroic theme for a poem, a beautiful form for a statue, and a thought for a song, but to those who have heard His voice, who have felt His pardon, who have received His benediction, He is music, light, warmth, joy, hope, and salvation, a Friend that never forsakes, lifting you up when others try to push you down."

"We cannot wear Him out, we pile on Him all our burdens, we afflict Him with all our griefs and troubles. He is always ready to lift us up, He is always ready to help us. He addresses us with the same tenderness. He beams down upon us with the same smile, He pities us with the same compassion."

"There is no name like His. It is more imperial than Caesar's, it is more musical than Beethoven's, it is more conquering than Napoleon's, it is more eloquent than Demosthenes', it is more inspiring than Washington's, it is more patient than Lincoln's."

"The Name of Jesus throbs with all life, it weeps with all pithos, it grows with all pain, it stoops with all love, it breathes, laden with perfume."

"Who like Jesus can mend a broken heart? Who like Jesus to pity a homeless orphan? Who like Jesus, to welcome a prodigal back home? Who like Jesus to make a drunkard sober? Who like Jesus to illuminate a cemetery ploughed with graves? Who like Jesus to make a queen unto God out of the lost woman of the street? Who like Jesus to catch the tears of human sorrow in His bowl? Who like Jesus to see our needs and supply them? Who like Jesus can kiss away our sorrow?"

I struggle for a metaphor with which to express Jesus. He is not like the bursting forth of an orchestra—that's too loud, and it might be out of tune. He is not like the sea, when lashed into rage by a storm—that's too boisterous. He is not like a mountain wreathed with lightning, and canopied with snow—that's too solitary and remote.

"He is the Lily of the Valley, the Rose of Sharon, a gale of sweet spices from heaven"—A P C

Concise Comments & Interesting Items

Sir Gilbert Barling spoke recently at the annual meeting of a Mothers and Babies Association in Birmingham. He uttered words which are sadly true. He said:

"There has been a constant relaxation of parental control, girls and boys make their own way early in life. They are not very willing to be guided by the greater experience their elders have gathered—they make their own experience. There is a steady increase in excitement and a desire for stimulation."

The lack of parental control and the desire for excitement are both great dangers. Parents need to copy the Lord Jesus who in the exhibition of utmost love yet exercised a righteous rule at all times. Children need to be brought face to face with God and eternity—then the excitement of earth grows strangely dim.

The British Medical Association had the privilege recently of listening to Dr. Hyslop—a prominent physician. He said:

"The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practise it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

This view of prayer is no doubt correct. Yet it is not adequate. Prayer in itself may bring calmness to the life, but it is the direct touch of God which brings vital healing.

The attitude of Russians in country districts toward the preacher of the Gospel is, "When the Russian preacher enters new villages where the full and

free Gospel has never been heard, and where the people know only the Greek Orthodox Church life, and preaches the Word, a number generally surrender to the Lord speedily, and experience the wonderful joy of salvation. Some receive the Baptism of the Holy Spirit, and they become very thankful for the message as well as for the messenger."

"Having been trained from childhood to respect and regard their spiritual leaders, this also finds expression when they are saved. They honour very highly the one who has brought the Gospel message to them, and look upon him with awe, because to them he is the channel through whom the blessing has been transmitted to them."

Roumania is not often heard about in respect of Christian work, though there is a decided work going forward. But the following will shew the need for much prayer and much teaching for these people. Where there are few gifted teachers extravagances soon arise. Evangelist John Lerch writes:

"It is difficult to work among the assemblies because of the diversity of beliefs and it would be well for one of the leading brethren to come here and set things in order. Some assemblies are practising foot-washing. The assembly which has been opened under my leadership is not doing so. In some assemblies the men will not shake hands with the women. In one assembly an elder placed three believers on probation because they were sick, although they were baptised in the Holy Spirit. He said that they were not to be permitted to remain in the assembly since they only brought reproach upon it. You can see by these things how necessary it

is for the people to have proper teaching, so that they will walk by the Spirit of the Word and not cling to the dead letter. They mean well, and it is their earnestness which brings about this condition, but when they are shewn the right way, they are willing to accept it."

The present outlook in Persia is another proof that the coming of Christ draweth nigh. Here is a suggestive statement from the pen of the Rev. J. C. Rolls:

The whole of the East at the present time is a vivid illustration of what Daniel declared would be the conditions characterising the close of Gentile dominion.

Everywhere the iron of militarism and the clay of surging peoples may be seen.

Military power as a means of ruling is the strongest of the Gentile administrations, but the people to be governed in our day were never before such a difficult proposition. The present King has found that a substantial army is needed for control, and reserves one-sixth of the entire revenue from export for army upkeep. Troops and police may be seen in prominence everywhere. One million and a quarter obtained from Persian oil interests is placed to his credit in London and results in imports exceeding exports. This has had a detrimental effect upon exchange so that five times as much silver coin is obtained for one pound sterling as in former years.

Persia, like the entire Gentile world, is feeling the depression. The times are ominous of the near approach of Jewish emancipation and therefore the Jewish question can no longer be evaded or shelved by the world powers.

No Condemnation to the Believer

PAUL says in Romans VIII 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." What a comforting and encouraging thought, what a blessed assurance that the moment we are accepted in Christ's kingdom there is no condemnation.

There are two kinds of judgment, the judgment of approval and the judgment of condemnation. The believer will meet the former judgment. He cannot, will not be condemned to the death of the sinner for the reason that Christ has gone before and borne his sins laid them on the cross, and there is no more judgment of that nature for him.

Christ says "Well done thou good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things." Note that Christ does not say "successful servant," but "good and faithful servant." We may be faithful to Christ and yet fail in many things, but if we have the desire to promote the interests of His kingdom and bend every energy to that task, there will be no mark of God's displeasure upon us.

"These shall go away into everlasting punishment but the righteous into life eternal." The sinner suffers here and hereafter for the sins he has committed. The sins of the believer are remitted, blotted out of the book of remembrance, to be remembered against us no more, removed as far from us as the east is from the west, and all because our interests and destinies are in the hands of our heavenly Father, who has accepted the sacrifice of His Son as sufficient propitiation for the sins of all who come to Him by Christ.

"No condemnation." Blessed words. And we do not have to wait for some future event or date for that condemnation to be lifted. It is done when we yield ourselves to Christ and begin to walk the way of the Spirit instead of the way of the flesh as in the past.

Paul says, "By Him all that believe are justified from all things." That means all past, present and future sins. They are all covered by the blood of Christ. What a wonderful Saviour is ours. So kind, patient, indulgent, merciful, forgiving that He will receive us when we accept Him and reckon us as not having sinned at all.

Classified Advertisements

REVISED RATES.

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ABERYSTWYTH.—Apartments or bed and breakfast (Elim Foursquare Home). Write for particulars to Mrs. D. W. Evans, 6, Northgate Street, Aberystwyth. Please send stamped addressed envelope for reply. B739

BRIDLINGTON, Yorks.—Bright, bracing. Board-residence and apartments: comfortable accommodation for large and small parties; personal supervision. Central station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

BRIGHTON.—Elim Guest House. Board-residence in comfortable Foursquare home. Beautiful view of sea and downs. 2 minutes' walk to beach. Moderate terms. Superintendent, 45, Sussex Square, Brighton.

BRIGHTON.—Tea Rooms, close West Pier. Teas a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B743

CHRISTIAN WORKERS' HOLIDAY HOME (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B639

CLACTON-ON-SEA.—"Restormel," Penfold Road, superior board-residence, 7 doors from sea, one minute band, pier and shops; June 2 gns., July and September 2½ gns., August 3 gns. Miss Andrews. Phone 69. B728

ELIM HOLIDAY HOMES.—See advert.

HASTINGS.—Comfortable bed-sitting room, bed and breakfast, Aug. 20/-, Sept., 18/-. Separate bed if required—5 minutes sea and assembly. No vacancy August week. Mrs. Adams, 16, Braybrooke Terrace, Hastings. B774

HASTINGS.—Board-residence, comfortable, homely; select neighbourhood. Good food and beds, 35/- each; bed and breakfast, 21/-. Mrs. Barnes, 10, Quarry Terrace. B752

HERNE BAY.—Very homely, inexpensive holiday apartments or board residence, quiet locality only 3 minutes from sea, near assembly; vacant for September. Particulars Pastor and Mrs. Horton, 3, Minster Drive. B772

HOLIDAYS IN SWITZERLAND.—Comfortable board residence near lake and mountains. Homely, quiet, lovely scenery, Christian fellowship, excursions, etc. Terms 35/-. Apply to Pastor Siefert, Bethanie, Gland Geneva, Switzerland. B771

HOVE, Brighton.—Board-residence, quiet, comfortable, homely; few minutes sea. 42/- weekly, or 35/- each for two sharing full-size bed. Mrs. Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. B688

HOVE.—Comfortable board residence. Quiet, homely; convenient for sea, shops, buses, £2 weekly, or from 30/- each shared room; bed and breakfast only from 21/-. C., 44, Portland Road, Hove. B770

HOVE.—Furnished flats, hall floor and first floor, also bed-sitting rooms to suit business ladies. Every comfort, conveniences, quiet refined position, minute sea and shelters. C. E. Vass, 12, St. Aubyns. B794

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle; close to sea; open view. Mrs. Baker, 247, Portland Road. B795

ISLE OF MAN.—Happy holiday home, every convenience, near sea, bus to door, parties catered for, from 2 gns. per week. Apartments; would like permanent guest or guests. Sister Rhoda, Cronkbourne, Port St. Mary. B793

LEIGH-ON-SEA.—Apartments with attendance, full board or bed-breakfast. Christian home. E. D. Bentley, 15, St. Clement's Drive. B792

LONDON—HORNSEY.—Christian home, 3 minutes from assembly. Large room re-decorated, electric light, lath; suit friends. Full board 25/-, or board optional. With gas cooker. Pastor recommends. Mrs. Madgwick, 510, Hornsey Road, N.19. B776

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