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# THE REVIVAL WE NEED (see page 505)

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

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PER ANNUM, POST FREE.

# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV.. No. 32

AUGUST 11, 1933

Twopence

SAVIOUR

SEPTEMBER 2nd, GREAT FOURSQUARE RALLY AT



Photo by]

THE CRYSTAL PALACE.

[Photochrom Co., Ltd.

COMING KING

"I will come again."

John XIV. 3.



BAPTISER



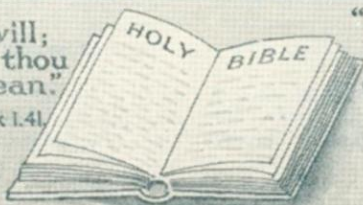
"I am come that they might have life."

John X. 10.

HEALER



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



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance  
 Founder & Leader, Principal George Jeffreys.

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

Vol. XIV. August 11, 1933 No. 32

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## ELIM SUMMER HOLIDAY HOMES

*Take your holiday in an atmosphere of spiritual joy!*

The following will be present this summer at the various holiday homes:

**BRIGHTON:** Pastors J. McWhirter and R. E. Darragh.

**HOVE:** Pastor P. N. Corry. Miss Ching.

**SOUTHPORT:** Mrs. Saxon Walshaw.

**GLOSSOP:** Pastor L. Knipe, Mrs. E. J. G. Titterington.

**ELIM WOODLANDS:** Pastor J. Smith. Miss Barbour.

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

# COME TO THE GREAT Foursquare Rally

at the

## CRYSTAL PALACE

LONDON

### SATURDAY, 2nd SEPTEMBER

*Opening Prayer Meeting at 10.15 a.m.*

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

## One Great United Meeting

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

Principal **GEORGE JEFFREYS**

will minister the Word

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day can be obtained at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on September 2nd. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

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

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

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

## WATCH THESE DATES

**BANK HOLIDAY.** Special gathering at Elim Woodlands. Tea at 4.30 p.m. Meeting in the open air if weather permits. Mrs. Channon and Nottingham Crusaders. Tickets 1/- in advance, 1/3 at door.

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

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

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

**KENTON, Devon.** Commencing August 2. Victory Hall. Pastor V. F. South and Exeter Crusaders.

**LONDONERS, Please Note.** Outings to Brighton Camp and Hove by coach are being arranged every week in August starting from Elim Woodlands and picking up at Stanley Road, Croydon. Further particulars from Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 32

AUGUST 11, 1933

Fridays, Twopence

## John Wesley & our Lord's Second Coming

By JOSEPH W. KEMP

**D**R. DINSDALE T. YOUNG'S statement that John Wesley held the doctrine of the Second Advent, and the veteran preacher's earnest wish, "Would that all his followers did the same!" has aroused considerable interest, and led to a research as to what were John Wesley's exact views on this great subject. The result has been somewhat startling.

Some six biographies of the great founder of Methodism have been published, and one of the best and most comprehensive is Tyerman's *Life and Times of John Wesley*, published about 1871. In the second volume the biographer describes Mr. Wesley's correspondence with a Rev. Thomas Hartley, M.A., rector of Winwick, in Northamptonshire, who in 1764 had published a volume of 476 pages entitled, *Paradise Restored; or, a Testimony to the Doctrine of the Blessed Millennium. With Some Considerations on Its Approaching Advent from the Signs of the Times*, "which," states Mr. Tyerman, "is by far the most sober, sensible, scriptural and learned work on

### THE MILLENNIUM

that it has been our lot to read. He professes to shew the great importance of the doctrine of Christ's glorious reign on earth with His saints, and maintains that it is typified in many of the Levitical institutes; was foretold and described in numberless places by the inspired prophets; and made the subject of many precious promises in the Gospels; was delineated in the Revelation of John; and was received as an apostolic doctrine by the primitive Christians, according to the testimony of several of the ancient fathers, as Barnabas, Hermas, Justin Martyr, Irenæus, Tertullian, Origen, and Lactantius. He further argues that the doctrine received the sanction of the Council of Nice, called by Constantine the Great, and composed of bishops from all parts of the Christian world; and that it is embodied in the Catechism of King Edward VI., which was revised by royal authority in the last year of King Edward's reign.

"It is difficult, and almost impossible, in our limited space [states the biographer], to give the chief points

of Mr. Hartley's millenarian creed; but the following are some of them: 1. That Christ will come a second time, and will set up a kingdom, and visibly reign on the earth for a thousand years. 2. That during this reign His saints will be raised and restored to the perfection of the first man, Adam; and earth all over will be made a copy of the primæval paradise. 3. That during this millenarian theocracy the saints will flourish, and sinners be in absolute subjection; hostility and discord will cease, and all things harmonise in unity and peace. 4. That some of the saints will be crowned and sit on thrones; some be set over ten cities, and some over five; some will sit at the table with Christ, and others serve; some follow Him whithersoever He goes, and others come periodically to worship in His absence.

"There are other topics on which Mr. Hartley claims the right to hold a private opinion, but does not attempt decisively to prove." The biographer then enumerates some of these points, which are those still the subject of divergent views at the present day, and then he goes on: "These are a few of the salient points of Mr. Hartley's learned and able book. Why are they enumerated here? Because, in substance, they were

### HELD BY WESLEY.

Wesley read the book, and read it with approbation. He writes to the author: 'Your book on the Millennium was lately put into my hands. I cannot but thank you for your strong and reasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe in the Bible.'"

FOURSQUARE RALLY

at the

CRYSTAL PALACE

Don't forget September 2nd

With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a millenarian, a believer in the second advent of Christ to reign on earth visibly and gloriously, for a thousand years. This is a matter which none of Wesley's biographers have noticed; and yet the above is not the only evidence in support of it. In his letter to Dr. Middleton, published in 1749, he refers to the millenarian creed of Justin Martyr—namely, that at Christ's second coming the martyrs will be raised, and for a thousand years will reign with Christ in Jerusalem, which will then be rebuilt, enlarged, and richly adorned, according to the prophets (Isaiah lxx.), and that at the end of the thousand years there will be a universal resurrection, in order to the final judgment. These were the views of Justin Martyr, views which, Wesley says, Justin deduced from the prophets and the apostles, and which were also

#### ADOPTED BY THE FATHERS

of the second and third centuries. "In fact," says Wesley, "to say that they believed this was neither more nor less than to say they believed in the Bible."

There is also a remarkable article in Wesley's *Arminian Magazine* for 1784 on "The Renovation of All Things," in which it is urged that according to prophetic promises there will be a middle period, "between the present pollution, corruption, and degradation of the earth, and that of a total, universal restoration of all things, in a purely angelical, celestial, ethereal state," and that in this middle period between these two extremes, the earth will be restored to its paradisiacal state, and be renewed in its primitive lustre and beauty.

"These are facts in Wesley's history with which

the reader must deal as he thinks proper [writes Mr. Tyerman]. It is no part of our present plan either to defend or condemn Wesley's doctrines, but simply and honestly to supply the incidents of his wondrous history.

"There is no evidence to prove that Wesley held many of the wild whimsies of millenarians of the present age, or that he ever pretended to fix the date of Christ's second coming. 'I have no opinion at all,' said he, 'upon when the millennial reign of Christ will begin; I can determine nothing at all about it; these calculations are far above, out of my sight.' Still, Wesley was a believer in the certainty of such a reign; and so was Fletcher, and so was Wesley's friend, the Vicar of Bexley, Mr. Piers; and so seem to have been writers of some of the hymns in the Methodist hymn books."

In face of such authoritative statements from one of Wesley's most reliable biographers, how is it the

#### METHODISTS OF THE PRESENT DAY

have so totally disregarded the doctrine? Why is it that Methodist ministers, who every year have to signify their continued acceptance of all the points of doctrine as taught by John Wesley, completely ignore this one? Why is it that they proclaim from Methodist pulpits, as again and again they do, that Christ's second coming has "already taken place at Pentecost," and that "He is always coming," and how can they seek to spiritualise this whole subject? It is high time, in these last days, that all who call themselves the followers of John Wesley, and especially those who are leaders and teachers of his flock, should inquire further into what the great founder of Methodism himself terms "that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe in the Bible."



MRS. CUNNINGHAM.

## Healed Six Years Ago—and Still Healed

At Principal George Jeffreys' Campaign at St. Mungo Hall, Glasgow

**I** DO thank and praise the Lord that I can testify to His healing power. I was a great sufferer for years with internal trouble. During that time I had three operations, but got no better. I was then ordered to go into hospital for a fourth operation. Praise the Lord, instead of going into hospital again I went to the Revival and Healing Campaign in St. Mungo Hall. I was prayed for and anointed with oil in the Name of the Lord and was completely healed. This was six years ago. I have never had a trace of the trouble since. I have also been healed of heart disease, and when my doctor examined me after being prayed for, he said it was quite all right. For what the Lord has done for me I never will cease to praise Him.—MRS. CUNNINGHAM (Glasgow).

# The Praise Cure

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

*Bless the Eternal, O my soul, let all my being bless His sacred Name : bless the Eternal, O my soul, remember all His benefits; He pardons all your sins, and all your sicknesses He heals. He saves your life from death, He crowns you with His love and pity, He gives you all your heart's desire; renewing your youth like an eagle's.—Psalm ciii. 1-5.*

THE Psalms are full of praise for healing and salvation. Where prayer will not avail, there praise is triumphant. We see it in the case of Jonah (chap. ii. 2-10). He begins in a low key: "Out of the belly of hell, cried I, and Thou heardest my voice." But he rises to praise in verse nine: "But I will sacrifice unto Thee with the voice of thanksgiving: I will sacrifice to Thee with loud thanksgiving. What I have vowed I will perform, for

find his wife without a single trace of the disease, to the amazement of the doctors."

She personally knew a man who was dying of acute tuberculosis of the lungs, who praised God until he received perfect, rugged health which lasted a lifetime. Begin then, O sufferer, at once to praise Him. Do not postpone it for a moment. Thanksgiving and praise are the only real

## PROOF OF FAITH.

If we believe we receive we say, "I thank Thee, Lord," as we *do* give thanks to anyone who promises us anything, say a book. We say, "Oh, thank you," before we feel it in our hands; but if we delayed our thanks till we saw it, probably we should never see it. But we treat God differently. Believing is not enough. We must appropriate God's promise in each case, and receive it—that is, we must receive Jesus and His life into our bodies. "Lay hold on eternal life" (I. Tim. vi. 12) for spirit, soul, and body.

A missionary in China was living a defeated life. Everything seemed to be touched with sadness, and although he prayed for months for victory over depression and discouragement, his life remained the same. He determined to leave his work and go to an interior station, and pray till victory came. When he reached the place, he found hung on the wall a motto: "Try *thanksgiving*." The words gripped his heart, and he thought within himself, "Have I been praying all this time, and not praising? He stopped, and began to praise, and was so uplifted that instead of hiding away to pray, and agonize for days, he immediately returned to his flock to tell them that praise changes things. Wonderful blessing attended this simple testimony, and the chains of many other prisoners fell off.

Those who have been waiting for months or years in prayer, until their supplications are piled up, as it were, before the Throne, if they will begin to wait in praise, God will begin to answer exceeding abundantly, above all that they can ask or think.

The possession of this secret of victory will transform their lives from sadness to gladness, and from gloom to glory. "By Him therefore let us offer up the sacrifice of praise continually, that is, the fruit of our lips giving thanks to His Name" (Heb. xiii. 15). For whosoever offereth up the sacrifice of praise glorifieth Me, and openeth a way wherein I may shew My salvation."

## ANONYMOUS GIFTS.

We acknowledge with grateful thanks the following gifts from donors who wish to remain anonymous:

New Buildings Fund: London, N.1, 10/-.

Foreign Missionary Fund: Sheffield, 5/-; Plymouth (designated), £1.

## CRYSTAL PALACE

Pray Much for the Meetings

'tis the Eternal who delivers. Then the Eternal spoke to the fish, and it threw up Jonah on the dry land" (Moffatt).

Paul and Silas praised their way out of the Philippian prison. Stripped of their clothing, severely beaten with rods, and their feet made fast in the stocks: "about midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, suddenly there was an earthquake of such violence, that the gaol was

### SHAKEN TO ITS FOUNDATIONS,

all the doors flew open, and all the prisoners' chains were loosed" (Acts xvi. 23-26).

Jehoshaphat praised his way to victory over three nations allied against him, Moabites, Ammonites, and Edomites. He appointed singers unto the Lord, that should praise the beauty of holiness. When they began to sing and to praise, their enemies destroyed one another. They did not need to fight. The message of the Lord to them was: "Fear not, falter not before this vast army; it is for God, not for you, to fight them; take up your position, stand still, and watch the victory of the Eternal." They had nothing to do but to take the spoil, which was so enormous that it took them three days to remove it.

Dr. Yeomans describes two cases of smallpox, which were healed by praise. A missionary from China nursed another one through smallpox, but took it herself in a virulent form. The Lord told her to praise her way out; which she did, and received gracious healing.

In another case the smallpox eruption disappeared instantaneously. A man came to the hall where she was speaking, and told that his wife had broken out all over with smallpox. "So right on the spot we applied the praise cure, and the brother ran home to

# Personal Testimony of Dr. John McNeil

IT is a great matter when God saves a man from being a self-righteous Pharisee, even though as yet true salvation has not come.

I never was bothered with self-righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out, the eggs were all there.

Fortunately, I was a teetotaler. Teetotalism is not salvation, but it often holds till Christ comes. It kept

**ENTER THE DATE**  
in your Diary now—Sept. 2nd

me from setting myself on fire in certain directions till grace came.

I was big enough and old enough to do what we call in Scotland "join the church," but I know I had not

## THE GREAT QUALIFICATION

for joining the church—new birth in Christ.

I knew my Bible well, and the Shorter Catechism. I could say it in my sleep—can say it yet. But our Shorter Catechism is just the Bible boiled down. Justification by faith, effectual calling, the work of Christ, and so forth. I knew all the questions by heart, and the proof texts; but I was as blind as a bat to them all—I had no light and no peace.

I wanted to get into the light, but I never could have stayed to an after-meeting, so I can sympathise with the people who, when a second meeting is mentioned, just bolt as if the police were after them.

I was then staying all through the week in the old town of Greenock. Every Saturday night I walked to our quiet village to spend the Sabbath at home with father and mother and the rest of them.

I could never have spoken about my soul to the minister. But the minister's son and I were great chums. Although I was only a quarryman's son, my father belonged to the spiritual aristocracy, and it was no degradation for the minister's son and the quarryman's son to "hunt in couples."

We used to talk together about a lot of things, and among others how we could become true Christians. We agreed we would try to find it out, and I wrote one evening to my minister.

I said something like this:

"I cannot say I am greatly anxious, but I feel that I ought to decide. If I do not decide for Christ, the world won't allow me to be half-hearted.

## HERE IS A TEXT

which says, 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). I believe in Jesus Christ. I am no atheist nor blasphemer. I believe all about Him, but I do not feel one bit the better for it."

Two or three days passed, when the postman came round and gave me a letter. I looked at the postmark, and saw it was from the minister. I knew his handwriting.

I will never forget reading that letter. The letter read:

"You will never know, unless you should become a minister yourself, how glad I am to get such a frank, open, honest letter from you about your spiritual condition, even although evidently you are all in the dark.

"I am glad you have taken Acts xvi. 31 as a challenge text. It is a good one, and I join controversy with you there. You say you believe all about Jesus Christ, but you do not feel a bit the better. Now I want to know what I am to believe about you."

I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that was no faith at all. And the minister clenched it when he said: "You quote the text, Acts xvi. 31, as if it read 'Believe on the Lord Jesus Christ, and you will feel better,' instead of 'Believe on the Lord Jesus Christ, and thou shalt be saved.' God says it. Never mind your feelings."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions stand in an outline bold and clear.

No great feeling even then. It was

## A CASE OF BELIEVING JESUS,

no matter what I felt, or didn't feel. I saw I was saved, but I didn't shout. Presbyterians don't shout.

I was then a railway booking-clerk. That morning I took a walk in the station, along to the far end of the platform, and I remember saying to myself, "Has the station been whitewashed?" The very dingy brick wall, all covered with smoke and soot from the engines, looked whiter.

It was not the walls, it was my mind that was brightened. Because now, in the scriptural sense, I knew the Lord as mine.

I came back and sold the tickets, and didn't say anything. And the next morning when I awoke, my heart was just like a fire you had left to burn out overnight, and I was as cold as could be.

The Devil said, "It's all a hoax." But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No!" "Has Acts xvi. 31 altered?" "No!" "Has the value of the blood of Jesus to blot out my sins altered?" "No!" "Then nothing has altered that I am resting on, nothing but my feelings." "And you don't need to rest on your feelings. You are saved by trusting the Lord Jesus Christ."

**Remember the Day of Prayer**  
**Tuesday, August 8th.**

# Book Review

*Grace Astounding in Bolshevik Russia*, by Dr. A. McCaig, B.A., LL.B. (Obtainable from the Elim Publishing Co., Ltd., 2/6 net, by post 2/9).

Surrounding, abounding, astounding grace! Such has been the experience of Cornelius Martens. His story has been vividly told by Dr. McCaig, one-time Principal of Spurgeon's College. We do not wonder that Dr. McCaig has entitled his book, *Grace Astounding*. The full title of the book reveals the country in which this astounding grace has been manifested—*Grace Astounding in Bolshevik Russia*.

So the main scene of the story is sad, deluded, diabolical Bolshevik Russia.

## CORNELIUS MARTENS

was a wild lad. But in the very midst of his wildness Cornelius was converted. He and two companions had gone out into the forest—quarrelled, fought, and wounded each other. Suddenly they saw a young Christian man named Simons coming in their direction. Seeing him approach they ceased to fight amongst themselves, and determined to *murder* him. They would get rid of this cursed saint. Simons approached them and quickly drew his sword—but his sword was the Word of God. He read John iii. 16, and then definitely asked young Martens if he were converted and had hopes of heaven. Then Simons prayed for them. The spiritual sword of the Word of God completely disarmed these roughs, and from that time Martens read the Word of God for himself.

For two years he sought God without obtaining assurance of salvation. Then whilst travelling in a sledge he tearfully prayed for deliverance and salvation. Suddenly he heard a voice which said three times, "Why weepest thou? Thy sins are forgiven." Assurance had come. Martens could now cry out, "Blessed assurance! Jesus is mine."

Returning home he found a houseful of guests. He immediately asked them to pray with him. It was naturally an absurd thing to do. They did not want prayer! But Martens' mother falls on her knees and begins to pray—so do the guests. They are all broken down in the presence of God. Not so the father. He is bitterly angry. He drags his boy

## BEFORE THE MAGISTRATES.

He is severely beaten. But stripes could not daunt Cornelius' Christ-filled spirit. At one place, however, he was beaten until he was unconscious. He was taken out of the village and thrown into a ditch—left for dead.

He crawled home—but he was driven away by his angry father. He slept in a forest. On the Sunday people came into the forest on pleasure bent. The poor, homeless lad began to preach to them of a Home above.

But these irreligious people mock him, tie a rope round him, and drag him through the forest until he lies unconscious once again.

So on he goes—suffering daily for Christ. But God is with poor Martens. He got work and prospered. He formed a Baptist Church. At last he was recognised by the Baptist Union as one of their pastors.

He was appointed a travelling preacher. He does what Paul at one time did—he supports himself by working with his own hands.

At last he is quite prosperous—no less than 500 people are working for him. But money does not spoil him. He still preaches the Gospel in season and out of season.

He has up to that time established eleven churches, some of which have 200 members.

*Then the war came.* Persecution arose for Mr. Martens and his people. Many were imprisoned. For a time Martens himself escaped prison. At last, however, he was

## CONDEMNED TO 3½ YEARS' EXILE.

in Siberia. But being forewarned he escaped. In his place of retreat many were converted. Revivals broke out in a number of places where he preached.

But the most terrible time was approaching. In 1928 the Bolsheviks began to take notice of Mr. Martens' preaching. In one place a crowd collected and seven souls were converted. One of the converts had a wife whose whole side was paralysed. She said she had the conviction that she would be healed that day, and asked for prayer. As they were in prayer *she was instantly healed!* From that time she was quite normal.

But Martens, with others, was cast into prison. He saw a number of his fellow-prisoners shot before his eyes.

Here is an extraordinary happening of those days: "At the end of the second week, at twelve o'clock at night, he was called into the 'room of execution.' The Chairman of the Cheka and two others armed with revolvers were present. Two executioners had brought him in. The chief shouted to the two men to undress him. Martens calmly said: 'Do not trouble; I shall undress myself. I do not fear to die, for I shall be going home to see Him Whom I believe; but if the Lord has not decided that my hour has come, you cannot do me any harm.' The chief jumped to his feet and shouted, 'This time I am going to prove to you that your God will not deliver you out of my hands.' He lifted his hand with the revolver to shoot, but, strange to say, *his arm seemed paralysed; he could not move; he was unable to fire.* Three times this happened. The man was in

## A TERRIBLE RAGE;

his face was distorted and he looked like a devil, but at his third unavailing attempt to shoot, his fury gave place to fear, and he asked: 'What is this man condemned for? What has he done?' 'Don't you know?' said the others. 'He is a Baptist. Don't you see that God is fighting for him?' Martens, thus so marvellously delivered, quietly put on his clothes again and asked whether he could go home. The terror-stricken official cried, 'Begone, and don't you show yourself here again.'"

And so the marvellous story goes on. Amidst terrible persecution wonderful cases of conversion took place. We will mention one: "A Communist came



from the afternoon meeting to the evening repentance meeting, and was converted under great tortures.

"He threw himself suddenly on the ground, and cried and moaned like an animal without producing words, because the evil spirits were tormenting him exceedingly. Then all at once he asked for remission of sins, but could not prevail. Then I laid my hand on his head and prayed over him, and he

### FOUND PEACE

and gave thanks with great joy. Bathed in sweat, he rose to his feet, looked at me, and said, 'I have slain more men than are in here now, and you, dear man,' he said, pointing at Martens, 'I had also resolved to kill.' Then he added: 'Escape all of you into the woods, for now I shall die for you.' Thereupon he let the local Communists and inhabitants come together, and declared to them from the rostrum how he had

come to the Lord, and had received remission of sins, and that he belonged to Jesus now. At this meeting many souls were converted and many were baptised. Among others, two servants of the Russian clergy were awakened."

But now we must cease from writing more. The whole story can be found in Dr. McCaig's wonderful book.—P.G.P.

## The Palace of Glass

When? September 2nd

## I've a Saviour and a Friend

R. E. DARRAGH.

C. E. B. STUART.

I've a Sa - viour and a Friend Whose love is  
true, . . . . Faith - ful al - ways to the end, . .  
Plan - ning for you. Lift - ing bur - dens day by  
day, Joy He gives a - long life's way, Sa - tis -  
fies me, come what may, His name is Je - sus.

Copyright.

## Bible Study Helps

### THE ESSENTIALS OF HOLINESS.

1. God's peace (John xvi. 33).
2. God's truth (John xvii. 17).
3. God's Spirit (Gal. v. 16).
4. God's Son (I. John ii. 28).

That we may—

"Walk worthy of the Lord": a **holy walk** (Col. i. 10).

Be kept in "the business of the Lord"; a **holy work** (I. Chron. xxvi. 30).

"Look for the coming of the day of God": a **holy attitude** (II. Pet. iii. 12).—*Sel.*

### THE LOVE OF GOD.

1. **Not conceived by Nature** (I. Cor. ii. 9). Greatness and goodness; but not love.

2. **Perceived by Revelation** (John iii. 16). "Hereby perceive we the love of God" (I. John iii. 16).

3. **Believed by Faith** (I. John iv. 16). Only as believed can love be known.

4. **Received by the Spirit** (Rom. v. 5). As light in the heart: life-giving, growth-producing, disease-scattering, the unseen-revealing, the soul-warming, and cheering.

### FOUR GREAT NEW TESTAMENT WORDS.

1. Light (Psa. cxix. 130).
2. Life (John xvii. 3).
3. Love (Rom. v. 8).
4. Liberty (Gal. v. 1).

### THE "HEAVENLIES."

1. The sphere of Spiritual Blessings (Eph. i. 3).
2. The sphere of Christ's Rule (Eph. i. 20).
3. The sphere of Fellowship (Eph. ii. 6).
4. The sphere of Manifestation (Eph. iii. 10).
5. The sphere of Warfare (Eph. vi. 12).

# FAMILY ALTAR



**Friday, August 18th.** Luke xii. 16-34.  
 "I will pull down my barns, and build greater" (verse 18).

There is nothing wrong in greater barns. The right or wrong is found in the motive which prompts us to build them. If we build greater barns for self-indulgence, then we are foolish indeed. If our one aim is to bring plenty and satisfaction to ourselves, then the day will come when our barns will mock us. But if we want greater barns for God's glory, then all is well. A better situation, a larger business, a wider sphere of influence, or a larger income are to be commended if thereby our desire is to serve God better. But every motive for building greater barns has to be carefully watched. Says one, "I thought if I bought a motor car, then I could give the preacher a lift." Oh! Was that the real reason—the real reason for buying the motor car? Or was it ninety-nine per cent for selfish purposes? Greater barns are sometimes entirely justified; but, oh! Let us take care that our greater barns do not give us smaller souls.

**Saturday, August 19th.** Luke xii. 35-48.  
 "Let your loins be girded about, and your lights burning" (verse 35).

Your lights burning! Yes, what is the use of thinking we are lights in the world if our lights are not burning? What is the use of having our names on the church roll if we are not shining for the Lord Jesus? We either cast a light or a shadow. It is possible for people to feel the glow and light of our presence. It is possible to remind our neighbourhood of Jesus. It is possible to make people love Him because they admire us. On the other hand our lights may be out. We may have a form of religion and fail to reveal its power. The world may judge that we are no different to the worldling. True, we may go to church on Sunday. But what use is that? Judas went to church. "Going" is not enough. We must be "glowing" also.

Grace is that thing which God can bestow without human merit intruding itself to help. Sin cannot hinder grace or good works help it.

If God opens the door, enter it. Do not let any power on earth keep you back. Never miss an opportunity for service. It is a great honour to be a co-worker with God.

When you go out in the morning  
 To begin the work of the day,  
 Don't neglect the little chances  
 You will find along your way;  
 For in lifting another's burden  
 And speaking a word of cheer,  
 You will find your own cares lighter  
 And easier far to bear.

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

**Sunday, August 13th.** Luke xi. 1-13.  
 "Teach us to pray, as John also taught his disciples" (verse 1).

This reveals that John was not only a preacher but a pray-er. He not only taught his disciples to expect the coming Messiah, but he taught them how to pray. Prayer has always been a vital occupation for those who are in touch with God. Not only do they pray themselves, but they set others praying. To be in touch with a praying man or woman, is to have an appetite created for more and more prayer. Many a child has desired to pray because he has heard mother or father praying. The prayers of a godly minister have produced a praying congregation. Praying homes are the outcome of praying parents. Don't be ashamed to let others see you praying. Of course, we do not parade the fact that we pray—that would be mere show; but we can live such a natural prayer life that all who surround us will feel that prayer is not a dreary form, but a beautiful, natural spiritual exercise.

**Monday, August 14th.** Luke xi. 14-26.  
 "The last state of that man is worse than the first" (verse 26).

When Satan controls, the last state of any man is always worse than the first. Satan's sway is always one of constant loss, but at the end it is one of absolute ruin. But under the control of the Lord Jesus the last state of any man is always better than the first. So tremendous is the change that the man himself is amazed at the transforming power of Christ. It is far better to be under the control of the Lord Jesus during our life-time, but the full benefit of being His will only be seen at the end of our days. Has any man on his dying bed regretted that he has been a captive of Satan? Yes, many an one! Has any man on his death-bed regretted that he had been a captive of Christ? Not one! If it is good to die a Christian, then it is good to live one. Our worst enemy at death must be our worst enemy in life; but our best Friend at death must be our best Friend in life. Therefore choose Christ.

**Tuesday, August 15th.** Luke xi. 29-44.  
 "When thine eye is single, thy whole body also is full of light" (verse 34).

The eye is one of the most vital windows of the soul. Our spiritual life is largely decided by those things upon which we gaze. Look at an impure picture and a shaft of darkness flashes through the eye into the soul. On the other hand, look upon that which is lovely, and beauty fills the interior rooms of the life. Let your eye be single.

Desire to please God only, then there will be no covetousness, no jealousy, no lust. A wrong look, a wrong desire, even a wrong glance, damages the beauty of the temple of man-soul. If in your life you have permitted even fleeting glances of lust, then admit your sin, ask God for victory, and go forth to look only upon those things which are true, honest, just, pure, lovely, and of good report.

**Wednesday, August 16th.** Luke xi. 45-54.

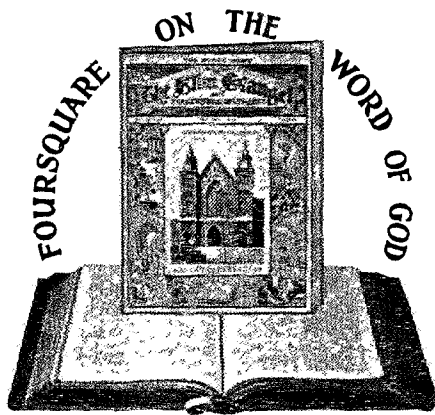
"Ye have taken away the key of knowledge" (verse 52).

The key of knowledge is the Word of God. Those who turn away the thought of men from the Bible are taking away the key of knowledge. Those who cut and criticise the Bible are taking away the key of knowledge. Those who tell the growing generation that science and evolution are correct and the Bible incorrect, are taking away the key of knowledge. Those parents who do not have family Bible reading, and who do not send their children to Sunday school or take them to the house of God, are taking away the key of knowledge. When week-end pleasure parties and indoor wireless entertainments are allowed to invade the routine of the home and displace the house of God and the Book of God, then parents are allowing the key of knowledge to be taken away. Take away God's key and only the Devil's territory remains. That home is truly blessed which gives the Bible the key-place.

**Thursday, August 17th.** Luke xii. 1-15.

"Not one of them is forgotten before God" (verse 6).

His eye is on the sparrow, and I know He watches me. When we remember that some of the stars (or suns) that we see in the distant heavens are billions of times larger than our sun, then we know that God is in the habit of looking upon vast things. Yet, God finds as much pleasure in gazing upon the small as He does upon the vast. The star and the sparrow, the mountain and the mole-hill, the castle and the cottage are alike under His watchful care. We can keep on narrowing down our thought until we say, He watches me. Yes, even I am cared for by Him. He inhabits eternity, and yet He condescends to dwell in the humble and contrite heart of man. Truly we may ask, Why should I be discouraged? Why should the shadows come? His eye is on the sparrow and I know He watches me. Read those last five words again, and say the word "know" with ten times as much emphasis—I know He watches me.



## EDITORIAL

### The Crystal Palace.

IN all phases of life there are times of gladness—of festival: in the joy of youth, the romping of happy children, the springing of the flowers, and the song of the birds. All creation at some time or other takes on the garb of festivity.

The spiritual life, into which we have been brought by the grace of God, also has its outbursts of gladness—of festivity. So many think of Christianity as a religion of gloom, suitable only for those who are nearing the gates of death. But the Book of God declares it to be an experience of vibrant joy, of beauty, of spiritual youthfulness when even the aged are made young in spirit. The secret of eternal youth is discovered in the salvation of Jesus Christ.

The Foursquare Gospel is truly a gospel of gladness and of shining countenances; not one of sorrow and veiled faces. Thus every Foursquare Gospel festival becomes a time of radiant happiness; not in the gilded joys of the world, but in the real gold of the joy of the Lord.

When nature around is beginning to shew signs of deterioration and decay, the Foursquare Festival at the Crystal Palace on September 2nd will be a demonstration of the abiding joy and the perpetual life of every true born-again believer.

### PRAISE, ALWAYS PRAISE

Praise, always praise; there's not a day nor hour  
But praise is comely: praise will bring thee power.

Praise, always praise; for praise should follow prayer,  
Praise Him, who makes your wants His daily care.

Praise, always praise; in days or dark or bright,  
Praise always brings an atmosphere of light.

Praise, always praise: not with the lips alone,  
To God's all-seeing eye the heart is known.

Praise, always praise; so shall thy heart find rest,  
In knowing that God always gives the best.

Praise, always praise; when prayer itself shall cease,  
Praise will still endure, yea, and shall still increase.

Praise, always praise; e'en with thy latest breath  
Begin the song which is not hushed in death.

## DOORS

By Miss BOON CLARK

*A door was opened in heaven.*—Revelation iv. 1.

**A** DOOR always leads somewhere. It may lead into a garden fragrant with flowers, and having verdant lawns tessellated with sun and shadow. It may lead into a cupboard where provisions are stored which are to form the foundation of many an enjoyable repast, but they all open into something new.

So it is with our lives: every day is a door of opportunity swinging open into a fresh experience.

"Ah," you say, "but my life is always the same, nothing new ever happens." Well, look for a moment with new eyes at the happenings.

Look at them as being all paths in the garden of life, whose borders you may sow with patient, loving ways—modest little beginnings perhaps, nothing large and showy—but nevertheless growths in grace.

You will be surprised how life will open out, instead of being closed in, if you look at it in this way.

Now, if you look at the text at the top you will find that John saw a door "opened in heaven." He did not open the door, but a voice called, inviting him to "Come up hither!" and, on obeying the invitation John was "immediately in the Spirit."

Do not we sometimes hear a voice calling through that door in heaven to us, to rise spiritually above the smoothness and the tangles, the joys and the troubles, the certainties and the doubts of everyday life; or better still to take them with us, and, passing through the door, lay them down at the Pierced Feet standing just inside?

He who gives the call to enter the Door, gives the grace to come through it.

Now, you will notice that "smoothness," "joys," and "certainties" are things to be improved toward God. You are rejoicing in a certain person's affection for you—good! bring it to Christ to sanctify and guard it for you. Things are going smoothly in business, and you are sure of your position in life—well; all these things will be more secure if you bring them to the Elder Brother, that He may make a firm foundation for them.

Come with all you have to that spiritual doorway, so that, cleansed and sanctified, they may be to you a "crown of rejoicing."

### A Blessed Experience

Mr. Spurgeon testified that when he opened his eyes at the conclusion of his public prayer, he was sometimes startled and embarrassed to realise that he was in the presence of his congregation. He had been so near to God, talking to Him as friend with friend, that he had forgotten all else. Are there many today to whom Jesus seems so near as that? Yes, there are, but many more ought to know this blessed experience.

# The Revival we Need

A Sermon Preached by Pastor J. R. KNIGHT at the Elim Tabernacle, Liverpool

**T**HIS evening I am going to take two or three verses of Scripture as my starting point, not to deal with them minutely, but just to use them to point our meditation on this subject of the revival we need.

There are three essentials that go to make a real religion, and these three essentials are found in the person of Jesus Christ. The first is, it must have direction; the second, it must give instruction; and the third, it must give satisfaction. We find that these three are summed up in Jesus Christ, who said, "I am the Way, the Truth, and the Life." Thus in Jesus Christ we have a real religion—that can satisfy the need of every heart. Now we ask ourselves the question, "Do we need a revival of religion?"

In the texts I have chosen we have, first of all, the prayer for revival: "O Lord, revive Thy work" (Hab. iii. 2). Then we have God's promise to Solomon: "If My people . . . shall humble themselves, and pray, and seek My face, and turn . . . then will I hear . . . and forgive their sin, and will heal their land" (II. Chron. vii. 14). Last of all we have the advice given by the Apostle Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I. Tim. iv. 16). Here are a prayer, a promise, and a precept, with a message of importance calling us to revival.

Everywhere men and women are expecting revival: it seems to be the one topic of many Christians. Some people tell us that it is in the air—I would rather have it in the heart, for when the revival is in the heart then God is doing something. Many are realising that a revival is coming. Mankind to-day is seeking after truth—after something that will satisfy the need of the heart and mind. Only one can satisfy that need—Jesus Christ Himself. If true religion is found in Jesus Christ, then let us pray for a revival of the old-fashioned religion.

We who believe in Jesus Christ should not only expect a revival, but work for a revival; and in

## WORKING FOR REVIVAL

we should seek to be workers together with God in a life of prayer. Revival has, to a degree, been spreading in our land for some time. Let us pray that it continue, for I believe that there is a great tendency in our time of the Church settling down upon her lees, and becoming satisfied with what has already been attained and achieved. God keep us from settling down! God keep us continually on the move, with revival fire burning in our hearts!

There is a great hunger in the hearts of the people to-day for that warm, challenging evangelistic message—that message which grips the heart. Mankind is tired of cold, dead formalism and we find that the "man in the street" turns away in disgust from churches which are self-satisfied, self-contained, satisfied with their present life—with their life of ease. A Church that is self-satisfied and comfortable, cares not a rap for the sinners who are dying on the doorstep.

We have a message, and we believe that this message is in accordance with the will of God. The Apostle says to Timothy, "Save thyself and others."

*Spend the day at C.P.  
September 2nd*

The Great Commission of Jesus Christ was "to save others." If we follow out the commission of our Lord Jesus Christ, we have that call to evangelism, and

## EVANGELISM IS THE MESSAGE

of revival. Therefore I believe that we need revival to-day. We need stirring up! Revival can only come as it is sought by prayer, and where there is a church that realises the power of the Holy Ghost, and is out to win souls for Jesus Christ. This is revival: when men and women are fired with enthusiasm for souls; when men and women are filled with a vision which will send them out with a message of God's salvation. Is there that deep desire in our hearts? Let us ask ourselves the questions: How is it going to come? How do we expect it to come?

The revival that will meet the need of men and women to-day must be an evangelical revival. The advice given by the Apostle Paul to Timothy needs special emphasis to-day: "Give attendance to doctrine; to the teaching of the Word of God." As we do this our hearts will be strangely warmed within us, for the doctrine given to us is that faith which was delivered to the saints—the faith that caused Peter, James, John, Paul, and all the apostles to go forth with a message of salvation. We need the flaming evangelism of the past. Would that we had some of the zeal, some of the fervour, of

## THE OLD-TIME EVANGELISTS.

We need to get back to the faith—to stick to evangelism. Evangelism includes all our Foursquare teachings—the faith delivered unto the saints. Thank God it is being revived! Let us pray that wholeheartedly we may be drawn into the revival—that we may do our part.

In order that this revival may come, there must be a wholehearted belief in the Word of God. The



Pastor  
J. R. Knight.

Apostle says to Timothy, "Meditate upon these things . . . Take heed to thyself . . . continue in them." We must take heed to our doctrines; we must take heed to our teachings. Do we believe in the inspiration of the Bible? This is the foundation on which all other doctrines are built. All Scripture is God-breathed, and because it is God-breathed there is Divine inspiration. Many challenge the authority of the Bible, but if we would know God we must turn to its pages. If we would hear His voice we must turn to the Word of God. If we would have a greater revelation of God we must turn to the grand old Book, for there God reveals Himself.

The Bible, we find, speaks to us concerning the sinfulness of human nature. Many people are good-humoured about sin, and think that God is going to be good-humoured about it. Read the Bible and you will soon find they are mistaken. Because man has a wrong idea of sin, he has a wrong idea of God. Look at Calvary. God gave Jesus to be the propitiation for our sin, in order that its guilt might be removed from our hearts. It meant the death of His Son. Can we fathom the agony of the Cross; the anguish of soul endured by Christ when He died as our sin-offering? God's treatment of sin is not good-humoured. God must punish sin. He loves the sinner, but will not make allowances for his sin. The Word of God tells us, "The soul that sinneth shall die." If we are going to accept the inspiration of the Bible, we must accept what it says regarding

#### MAN'S SINFUL NATURE.

Thank God the Scripture does not always give a black picture—it speaks to us of the means of forgiveness through the sacrifice of Jesus Christ. Because of His atoning sacrifice we can have remission of sins. Thank God for the message of the Bible. It speaks to us of the need of regeneration—we must be born of the Spirit of God before we can live in His sight. The Apostle John, as he writes the truths of that glorious Gospel, tells us, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Do you want life? Are you seeking life? You are hungering for it! Then believe on His name, and get back to the Word of God.

We must believe in a work of grace. There are many people to-day who are preaching salvation by works: "Do the best you can; help another along life's road; seek to live a good moral life, and you will be all right." The Bible declares, however, that salvation is the gift of God, and we are saved by grace, not of ourselves, lest any man should boast. It is the gift of God. This is the message we need to-day—the message of saving grace, the grace of God which bringeth salvation, God's great attitude of favour, salvation for all men.

Are we sure that a man is lost unless he believes on the Lord Jesus? Are we sure of the sufficiency of the Atonement—that the death of Christ is sufficient

#### TO GUARANTEE SALVATION

to everyone that believeth? Are we sure of the power of the Holy Ghost? Mankind wants to hear of something that is backed home by assurance, by ex-

perience; and evangelism—a passion for souls—is born of a personal experience. If we have not that personal experience of the saving grace of God, then we have no passion for souls.

Men realise to-day that God is not real to them. Perhaps they have known all about Him, but they have not felt the touch of His hand upon their life. They have not felt that quickening power of God that comes through the knowledge of sins forgiven. Yes, evangelism is a passion for souls—born of experience when Jesus Christ is our own personal Saviour. Because we have trusted in Him as such, we can tell of the grace of God which brings that assurance of salvation.

But there is something more. Revival to meet the need of men and women to-day must be devotional—it must be a revival that is the outcome of prayer. The Lord said to Solomon of old, "If My people will pray to Me I will hear them." Revelation comes through prayer, and we need an outpouring of the Spirit of prayer to-day. Prayer is at the root of all revivals. The Welsh Revival was a revival of prayer. Every revival has been the outcome of prayer—petitioning God to move in the hearts of men and women. We need this devotional revival. Christians are weak on their feet—they are poor walkers—because they are weak on their knees. There is

#### A LACK OF FIRE

because Christians are weak in prayer. Prayer improves vision. We are too near our own needs; we are shortsighted; we cannot see further than our own hearts; and because of that, we are praying, "Bless me, bless me," when others need blessing. The Word of God tells us, "Where there is no vision the people perish."

How many Christians are lacking in vision—short-sighted. There is something clouding their vision. Prayer opens up our vision of God, and like Isaiah of old, when we get that vision of God, we bow before Him and say, "I am undone. I am a man of unclean lips." A sense of our own unworthiness—a vision of our own smallness—a vision of the helplessness of others: we need that vision! What is it that sends missionaries to the ends of the world? A vision of the helplessness of others. God give us that vision! We shall only get this vision when we get down on our knees before God.

Prayer inspires love. The more we pray, the more we learn to love one another. Think how deeply Jesus cared for others. He looked on needy mankind, and "He was moved with compassion." Jesus cared—Jesus knew what it was to minister to the needs of others. Why? Because He loved man, and I believe the secret of His compassion was His prayer life. He was continually before God in prayer. Nearness to God in prayer brings us nearer to one another. Prayer makes us conscious of God, but it also makes us conscious of

#### THE NEEDS OF OTHERS.

It enables us to love God, and to love one another. We need the love that Jesus had: that love which will compel us to go and tell them the message of salvation.

Prayer imparts power. We look around to-day and see men and women who have failed in life because of their lack of power. I turn to the Word of God, and find that prayer is the pathway to power. Think of the disciples of old! They continued with one accord in prayer. What happened? They received that mighty outpouring of the Holy Ghost, were filled with the Spirit of God, and went forth preaching the Word with boldness.

This revival must be personal. I am not saying that there are no such things as mass revivals. I believe that God can still save and add to the Church 3,000 souls in one day, but is it not the outcome of personal revival? Salvation is a personal matter, an individual matter; and revival is the outcome of personal experience—a heart that is fired with an enthusiasm for souls because Christ has become a personal Saviour.

If your life has been changed by the love of God, and you have the assurance of salvation—tell it out! That is what mankind wants to hear—something that

will satisfy. You can be a revivalist. Perhaps you are praying for some great evangelist to come. We can all be revivalists. We can all be centres of revival if our hearts are on fire for God. If our hearts are burning with the message for others, then nothing will hinder us from telling the story of saving grace, and proclaiming

#### ASSURANCE OF SINS FORGIVEN.

In conclusion I would like to ask, Have you experienced this change of heart? Have you the assurance of sins forgiven? Do you know Jesus Christ as the Life-changer? The first step is faith, "He that believeth . . . shall be saved." You can be saved to-night because of the sacrifice of Jesus. He died an atoning death for you. Are you hungering for God? Are you hungering for that which will satisfy, yet all the time deadness remains? Jesus Christ can speak the Word of life to you to-night. Thou canst be saved, why not to-night? Then you will go forward spreading this glorious message—the story of redeeming grace.

## Concise Comments & Interesting Items

**Consternation** has been caused in Salvation Army circles by the action of the Hitlerite Chief of Police in Ulm, South Germany. He has issued an order prohibiting the Salvation Army from holding open-air meetings.

The report says: "Singing of hymns or playing of religious melodies on musical instruments in restaurants and streets and public places is likewise forbidden."

The police chief explains that the public Divine service practised by the Salvation Army, especially the religious songs to the melodies of music-hall tunes, was calculated to violate public feeling. Collecting boxes are also forbidden to the Salvation Army soldiers.

The attitude adopted in this city of Ulm may be an isolated one. On the other hand fears are being expressed that it is the beginning of the dissolution of the Salvation Army throughout the country.

The position of the Salvation Army in Germany should seriously interest every evangelical Christian. Germany sadly needs the simple Gospel of the Lord Jesus Christ. Along certain avenues, the Salvation Army is the finest medium for the preaching of the Gospel. We must continue to pray for freedom of Gospel effort in Germany and throughout the world.

In **Egypt** determined efforts are being made to stifle the Christian witness. A missionary lady, well known to some Elim friends, is doing a fine work for God in that land. But under a pretext that she is coercing the natives to become Christians, the Moslems are making a bitter effort to destroy the missionary work of this lady. We have been asked to pray for victory in this crisis.

We have written of Fascist and Moslem efforts to destroy the Gospel. Here is

proof of Communist effort to do the same. "The Friend of Missions" gives the following catechism in common use in Communist Sunday Schools in England. It is rather lengthy for these Comments, but it will be helpful in shewing the blasphemous forces against which the Christian Church in our own land is fighting:

(Q) What is God?

(A) God is a word used to designate an imaginary being which people of themselves have devised.

(Q) Is it true that God has never been revealed?

(A) As there is no God, He could not reveal himself.

(Q) What is heaven?

(A) Heaven is an imaginary place which Churches have devised as a charm to entice believers.

(Q) Who is Jesus Christ?

(A) Jesus Christ is the son of a Jewish girl called Mary.

(Q) Is He the Son of God?

(A) There is no God, therefore there can be no God's Son.

(Q) Did Christ rise from the dead?

(A) The report about Christ rising from the dead is a fable.

(Q) Is it true that after Christ's death the apostles received the Holy Ghost?

(A) It is not true. The apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

(Q) Did Christ ascend into heaven?

(A) He did not. What the Churches teach is nonsensical fable because there is no heaven and no place to ascend to.

(Q) Will Christ return on Judgment Day?

(A) There will be no Judgment Day: that is all a fable so that preachers could

scare the people and hold them in their grasp. Man has no soul, neither has Christ any soul. All these things have been invented by the Churches.

(Q) Is Christianity desirable?

(A) Christianity is not advantageous to us, but it is harmful, it makes us spiritual cripples. By its teaching of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help to wipe out Christianity. All Churches are impudent humbugs.

(Q) Is there communion of saints?

(A) No, because there is no God, no saints, and therefore our prayers are wholly useless, and only a waste of time which should be spent on more sensible things.

(Q) What is our duty when we have learnt that there is no God?

(A) We should teach the knowledge to others.

(Q) Do we owe a duty to God?

(A) There is no God, and therefore we owe him no duty.

(Q) Should we take the name of God in vain?

(A) Yes, because the name of God has no meaning.

(Q) Is adultery a sin?

(A) It is not a sin, because intercourse with the opposite sex is natural to every person.

(Q) Does Christianity stand for right?

(A) No, it stands for, and supports, all that is wrong.

(Q) Should we pray?

(A) No, we should not. By prayer we only waste time, as there is no God. If we are given to prayer we gradually become imbeciles.

(Q) But preachers say that prayer helps us. What of that?

(A) That is contemptible humbug."

# Where Love and Justice Meet

By R. L. LACEY

**W**E have in the Bible the sublimest and most practical truths which have ever been revealed to the world, and the truth of Calvary is among the most distinctive. To the evangelical faith it is the very heart of the Gospel. Whatever is true about the New Testament, it is true that if you take from it the message of Atonement, of the Garden where Love once lay bleeding, of the cross on which the Eternal was crucified, little is left. For the Christian there is no Christ recognizable but the Christ who has been crucified for us.

By faith the sinner dies with his Saviour, and "he that hath died is justified from sin."

## THE SAVIOUR DIES

in our place, "the Righteous for the unrighteous, that He might bring us to God."

It is not the province of the evangelist to discuss theories of the Atonement—the Apostles never did it—but to try, by help of the Holy Spirit, to make the fact plain, leaving it to Him to make the words of the Scripture spirit and life to the ungodly, unconverted and unsaved.

Let us consider (1) the fact of this great reconciliation effected on Calvary as set forth in Holy Scripture; (2) the value of it as an ethical and spiritual force.

(1) There are few plainer passages of Scripture (and they are very numerous in Old and New Testament alike) than those which set forth the Atonement of our Lord as to the ground of our forgiveness, and refer the remission of all sins to the blood of the Lamb of God. No picture or rood can speak to us so plainly of the Cross of Jesus Christ as the New Testament lying quietly on the table.

Yet, some hundreds of years before the coming of our Lord to earth, the evangelist of the Hebrew Scriptures declared by the Spirit: "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah liii. 5, 6). It came to pass as the prophet had prophesied, and the death on the cross itself is the most spiritual and impressive speech of our Lord, but doubtless He spake often with His disciples of the decease He was to accomplish and its great purpose. It is inconceivable that the apostles should have taught the death of Christ as the objective ground on which God forgives human sin, unless they had learned it from Christ Himself.

## ONLY A FEW HOURS BEFORE

He died, however, in taking the cup and giving it to His sorrowing disciples, He said—plainly in anticipation of Calvary—"This is My blood of the covenant, which is shed for many unto remission of sins."

There was one theologian among the apostles (and one only), and to the Apostle Paul was it left to

develop the argument of our Lord's atoning sacrifice—His death upon the cross—as the only ground of our salvation, and this he does in the fifth and sixth chapters of his letter to the Romans—the very sheet-anchor of his theology.

"While we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For

Have you obtained your  
TICKETS FOR THE C.P.?

See page ii. of Cover

if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." And this is

## THE MESSAGE OF CALVARY.

O safe and happy shelter!  
O refuge tried and sweet!  
O trying-place where heaven's Love  
And heaven's justice meet!

(2) "It is finished." The work of the Word of forgiveness made flesh is accomplished. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29).

"It is finished" (John xix. 30). Perhaps the greatest hymn of the cross in our language after "Rock of Ages" is "Nothing either great or small." But whereas the former is found in the hymn book of every church (and deservedly so), only in one or two have I read the latter. Yet in its sublime simplicity I at least am unaware of a more satisfying or scriptural poem.

Nothing, either great or small, nothing, sinner, no;  
Jesus did it, did it all, long, long ago.

When He, from His lofty throne, stooped to do and die,  
Everything was fully done: hearken to His cry—

"It is finished!" Yes, indeed, finished every jot!  
Sinner, this is all you need! Tell me, is it not?

Weary, working, burdened one, wherefore toil you so?  
Cease your doing: all was done, long, long ago.

Till to Jesus' work you cling by a simple faith,  
"Doing" is a deadly thing, "doing" ends in death.

Cast your deadly "doing" down, down at Jesus' feet;  
Stand in Him, in Him alone, gloriously complete.

Commit every word of it to memory, dear reader, and repeat it slowly to any who really desire to know the way of salvation—for no words could make it plainer out of Holy Writ.

But to grasp the apostolic view of the great Atonement we need to believe what the Apostles believed, and all the first Christians believed, and all Christians believe to this day, and always will believe, namely, that Christ was God. Unless you believe this, Christianity has no Gospel for you, and the print of the nails no true meaning. But accept it—take God at His word—and Calvary becomes the greatest spiritual force in your life.

#### SIN LAID UPON HIM.

What is represented to us in the New Testament is not that Jesus Christ, an innocent Person, was punished, without reference to His own will, by a God who thus shewed Himself indifferent as to whom He punished so long as someone suffered. But Jesus, being Himself very God, the Son of the Father, Administrator of the moral law and Judge of the world, of His own will became man, and suffered what the sin of the world laid upon Him, in order that He might lift the world out of sin.

“Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.”

There are, as one has suggested, two distinguishable punishments for sin. From the lesser of these, the temporal penalty which our sins bring as inevitable consequences upon ourselves and upon the race, Christians usually suffer. We, too, suffer the death of the body and the chastisement of particular sins. It is good for us that we should do so, in order that, in our case, the punishment of sins which are our own, might, through His bringing us back to God, be converted into healing chastisement. But the greater punishment “is the spiritual punishment which is involved in being morally alienated from God, which may become irreversible and eternal, but which is gone when the moral alienation is gone.” Yes, and from this Christ delivers us in making us at one again with the Father.

#### PREACH THE BLOOD.

Pity the poor, polite preachers who are too polite to preach the blood from the pulpit! While they are about it they should be a little more polite and never occupy a Christian pulpit again until they do preach the blood, for only as we are “under the blood” are we saved. “When I see the blood I will pass over you,” said God, of old (Exodus xii. 13), and as only the blood saved Israel’s firstborn that solemn night, so only by faith in the blood of the Lamb of God are our souls saved to-day. The blood of the Lamb is the pride of heaven itself. “These which are arrayed in white robes, who are they, and whence came they?” asks one of the elders of the Apostle John. “And I said unto him, my lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb” (Rev. vii. 13, 14). And what is true of the tribulation saints is assuredly

#### TRUE OF ALL SAINTS,

for, “Worthy art Thou to take the Book,” the apostle heard about the same time, “and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever” (Rev. v. 9, 13).

## The Blood of Atonement

**I**N the golden days of Israel’s sacrificial worship, the high priest was regarded as the bearer of the Divine Oracles, an organ of Divine revelation; prophetic gift went with the high priesthood: so that Hosea, when he foretells Israel’s disastrous fall, includes in the disaster the disappearance of the Ephod, the supreme vestment of the High Priest. “Israel shall abide many days . . . without an ephod” (Hosea iii. 4). For the glory of the ephod lay in the stones set in it, called the Urim and Thummim, or Lights and Perfections (perfect illumination); in which, by a species of Divine crystal-vision—the original of all the counterfeit, hellish crystal-vision practised throughout the world to-day—God’s purpose was revealed by word or picture. We know that this was really so; for when Joshua was appointed to succeed

Moses, instructions were given him that the whole movements of

#### THE WANDERING TRIBES

were to be regulated by commands issued from the Urim: “Eleazar (the high priest) shall inquire for him by the judgment of the Urim before the Lord” (Num. xxvii. 21).

Now we confront one of the most extraordinary incidents in all history. The mighty Levitical Priesthood, in the moment of its death-throes, and in the crisis of its supreme rebellion against God, utters a magnificent prophecy of Calvary: the Law, which had been throughout one crimson forecast of atonement by blood, with its expiring breath, and speaking for the last time as God’s Priesthood through its official head announces Calvary as a complete expiation for sin.



Urim and Thummim, or a deeper Urim and Thummim beneath the breastplate, functioned for the last time on the high priest's breast. "Caiaphas, being high priest that year, said unto them"—to the gathered priests, profoundly anxious lest all Israel, becoming Christian, should acquiesce in Rome's supremacy and empire, or at least refuse resistance—"ye know nothing at all"—you have not thought this thing out: murder was already in his heart—"nor do ye take account"—you have not probed the possibilities of the situation—"that it is expedient for you that one man"—one Man, the sole sacrifice for a nation, the lonely expiation for a world—"should die for the people; and that"—that is, one or other must perish—"the whole nation perish not" (John xi. 49). This was

#### THE OFFICIAL DEATH-SENTENCE

passed upon our Lord: all later action only registered what here, for the first time, is stated—that Jesus is being given over officially to die for the people.

Now we look closer at what Caiaphas meant. There is a vicarious suffering which is wicked. "Vicarious" means "in the stead of"; as when the Pope calls himself the "Vicar" of Christ he means that he is in the stead of Christ, to command and absolve. Caiaphas' argument is this: The Nation is in imminent danger; the execution of Jesus will, as a matter of fact, scotch the peril; patriotism, public welfare, national loyalty, far-sighted policy, demand that the one be sacrificed to the many. It was, with Caiaphas, simply

#### A QUESTION OF NUMBERS:

justly or unjustly, it is better (he argues) that one Jew should die than—as happened in God's judicial retribution later—several millions. It is expediency violating justice. It is abominable wickedness—a Moloch-sacrifice—for an innocent man to be compelled, without his consent and against his will, to sacrifice himself for others. We shrink in horror as we see, on the overloaded raft, the crew flinging one of their number overboard: we shudder, as the Siberian parent, with the sleigh flying before the wolves, casts out a shrieking child to save the rest.

Nevertheless in the words of Caiaphas is so couched the central truth of all revelation, the profoundest of all truths, that we are far beyond the realm of mere coincidence, or casual aptness. In Luther's translation of Proverbs xvi. 1: "Man indeed proposeth in his heart, but from the Lord cometh what the tongue shall speak." We are face to face with a profound action of the Holy Ghost. "Now this he said not from himself": he was not speaking as Caiaphas, but as the last high priest that God ever recognised until His Son filled that office: "but being high priest that year, he prophesied"—he functioned as prophet as well as priest, by the deliberate decision and action of the Spirit of God. It is a more subtle and wonderful action of the Spirit than in Balaam's involuntary blessing: for Balaam knew he was a tool; but while the Spirit spoke such words through Caiaphas as exactly corresponded with his heart, they also corresponded with the exact reverse of what Caiaphas meant. The heart meant murder: the mouth spoke Atonement.

Caiaphas, as all wicked men at last, simply fulfilled, involuntarily,

#### THE PURPOSES OF GOD.

As priest he chose the Lamb for the Day of Atonement; as prophet he foretold—"that Jesus should die for the nation." A blazing torch can be held aloft by a blind man's hand.

The one all-revolutionising fact, unbelieved by Caiaphas, unknown to Caiaphas, was the self-offering of Jesus. "No one," Jesus said—neither God nor devil; neither accident nor murder; neither Hell nor Rome nor Israel nor Heaven—"taketh away [My life] from Me, but I lay it down of Myself: I lay down My life for the sheep" (John x. 15, 18). This was the studied and foretold purpose of the Lord, "the Son of man," He says, "came . . . to give His life a ransom"—a ransom is a price paid for a captive to

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on September 2nd  
and bring your friends!

be liberated: the captive is exchanged for the ransom—"for many" (Matt. xx. 28).

Caiaphas, devil-blinded, saw a reluctant victim, struggling against fate, dragged helpless to a doom which, politically, would save the nation: God saw a patient, conscious, self-offered Lamb, before whose eyes Calvary had been from the first, whose death was the destruction of the Nation, but the Atonement of a new nation embedded in every nation of the world, and an actual propitiation for the entire race. And what God saw was the truth. The death was voluntary, spontaneous, foreseen, deliberate, intentional: it is the only time the Lord is ever said to have done anything of Himself (John v. 31): with clear head, unflinching purpose, and a will perfectly free, Jesus chose to go deeper and deeper into the darkness; until,

#### ACTING AS THE HIGH PRIEST

offering the Sacrifice, He solemnly and deliberately "dismissed His spirit" (Matt. xxvii. 50).

So Urim and Thummim functioned for the last time, and emptied its lights on Golgotha. In the sense of Caiaphas, his words meant—If Jesus dies, Israel lives: in the sense of the Spirit, the words meant—If Jesus dies, a Nation will be born that can never die. It was an "oracle," and, in a good sense, the only example in the Bible of an ambiguous oracle. Balaam, looking down upon the hosts of Israel bound for the Holy Land, and blessing them, cried: "He hath not beheld iniquity in Jacob" (Num. xxiii. 21). Caiaphas, unconsciously looking down the ages out of which should arise the Holy Nation, cries: "It is expedient that One Man die for the people." Lord Chancellor Lyndhurst, brought to Christ at an extreme age, yet still possessed of all his rare mental powers, exclaimed: "I never could understand what good people meant when they spoke of the Blood; now I do—it is just substitution."

# Fruit from the Branches

## Many Conversions—Baptismal Services

### MANY CONVERSIONS.

**Kensington** (Pastor W. L. Kemp). "I will bless the Lord at all times, His praise shall be continually in my mouth." This scripture represents the heart-attitude of God's people at Kensington Temple, Kensington Park Road. God has been blessing so much recently. Many souls have been led to seek the Saviour through the preaching of the grand old evangel of the Cross.

Since the last report in the "Evangel" twelve more precious souls have surrendered their lives to Christ.

Recently a sister testified to healing in the body. She had suffered from a gastric stomach, and after being anointed and prayed over at the Temple, experienced swift deliverance.

Another water baptismal service was held recently, following closely on the last one. Thirteen candidates were immersed, in obedience to the scriptural injunction. Pastor Kemp, who conducted the baptisms, read out a promise from the Word of God for each of the candidates. A blessed atmosphere pervaded the whole service. The Pastor's message was taken from II. Samuel iii. 17, 18. "Ye sought for David in times past, to be king over you; now then do it." Pastor Kemp reminded those who were still in an unsaved condition of the times when they would have made Christ King of their lives, and urged them to do it now. Such a challenge, Spirit-filled as it was, could not fail to find an answering throb in some hearts; and we are glad to record that six signified acceptance of Christ the Lord as their King.

On a recent Friday six of the College students conducted the Rally. Mr. J. W. Newman led the meeting in vigorous style, to which the congregation responded, so that a very happy gathering was the result. Mr. F. L. Smith gave his testimony. He spoke of being drawn to Principal Jeffreys' meetings in Devon, and also referred to his parents' conversions. Mr. C. W. Boniface read Psalm xxxii. and Mr. C. R. Cooper gave the first message, taking as his subject, "The manna, the bread from heaven." Mr. J. Frame passed on the second message, which he entitled "Quack Doctors." He spoke of various sects and religions which claim to have the remedy for soul-sickness, but that Christ the Great Physician is the only One who can really provide the antidote. Prayer was offered by Mr. A. E. Thorne, and the Benediction and Doxology brought to a close a very blessed and joyful time in the presence of the Lord.

### VISITING MINISTRIES.

**Portsmouth** (Pastor W. Field). The day, two years ago, when the assembly

here moved from their old tumble-down hall to their present Tabernacle in Arundel Street, was commemorated recently. It was fitting that the Cross and its glory should be the theme, both in the congregational hymns and in an inspired, and inspiring, address by Pastor Thorne, of Ryde.

It was fitting, too, that the Gospel service should merge into a testimony meeting. Many thankfully recalled outpourings of the Holy Ghost, uplifting experiences, manifestations of God's miraculous healing power, and of glad obedience with regard to water baptism; all within this Tabernacle.

A spiritual hunger is becoming evident and is revealing itself in prayer for a fuller measure of revival. Hands are being raised at Gospel meetings, and Divine healing is the subject of many testimonies.

Twenty-one were baptised on Whit-Sunday, although only nine weeks had elapsed since a similar service.

The assembly was greatly blessed under the ministry of Pastor L. Knipe, whom they are always glad to welcome. The efforts of Mr. Thomas Field, brother of the Pastor, were crowned with success, four decisions being made for Christ.

Many children and friends spent an enjoyable day at Wickham, on the occasion of the Sunday school outing recently.

### BOURNEMOUTH BAPTISMS.

**Bournemouth** (Pastor J. T. Bradley). A time of great blessing was experienced recently at Elim Tabernacle, Victoria Road, Springbourne, the occasion being that of a baptismal service. It brought great joy to all to learn that the fourteen candidates desired to obey the Lord and follow Him through the waters of baptism, as a result of the ministry of the Word by the Principal, during his recent short visit here at Bournemouth.

Prior to their immersion, the Pastor gave a very clear message on Baptism, which all enjoyed. God set His seal upon His Word by the salvation of two precious souls. It proved to be one of the best baptismal services ever held here. During the Pastor's holiday,

Pastor Byatt of Romsey ministered to the people. Through his previous ministries he has become endeared to the hearts of God's people here.

On a recent Sunday evening the congregation had the joy of listening to one of the old Crusaders, a former Sunday School Superintendent, Pastor H. O. Bale, now of Blackpool. All praise and glory to God, for His continued blessing upon the church here. From Him, and Him alone, all blessings and joys come.

### FRUITFUL STUDIES.

**Romsey** (Pastor F. L. Byatt). The Lord continues to lead the saints meeting in the Latimer Hall, Latimer Street, in a wonderful way, and the Word ministered through Pastor Byatt has been made a great blessing. The subjects dealt with have had such a grip upon the congregations, that heartfelt praise has burst forth in loud hallelujahs.

With continued prayer for revival and tarrying meetings, there is no need to wonder why there is much assurance of blessing.

The Cycling Band carry the glorious Gospel of salvation through Jesus Christ our Lord to the outlying villages; supplying a great need, evidenced by the request for return visits.

On a recent Monday night the Crusaders conducted the meeting and great blessing rested upon their ministry.



Pastor W. Field.



ELIM HALL, CARLTON.

A report of the work in this Nottinghamshire town appeared in last week's "Evangel."

If the Lord Jesus found it necessary to pray, surely we need it also. A walk with Him implies fellowship and communion. "Lord, teach us to pray."

# Christ's Marvellous Insight

*Never man spake like this Man.—John vii. 46.*

MARVELLOUS indeed was Christ's insight into human nature. With Divine delicacy, yet with Divine certainty, He lays His hand upon the heart of the moralist who, boastful of his prim propriety, asks, "What lack I yet?" and touches instantly the sensitive spot. "Go, sell that thou hast," etc. The penetration of Christ's words struck His most gifted foes dumb. Pharisees and Herodians forgot their hostility and conspired to catch Him in His talk: "Is it lawful to give tribute to Cæsar or not?" "Render unto Cæsar," etc. Then the Sadducees sought to entangle Him in a question on the Resurrection; but again His wisdom put them to silence. Then the Pharisees returned to the assault, and cunningly tried to entrap Him into giving some one command of God undue prominence. And when again He read their hearts, and so majestically eluded their snare, from that day they "dared ask Him no more questions." Fouque has a fable of a magic mirror so wonderful, that he who looked in it might read his own character, history and destiny. Goth

and Moor, Frank and Hun, came from far to see their past and future unveiled. Here is the true magic mirror. This keenest sword is also a polished blade; it not only cuts deep, but it reflects character. Nothing is more plain, in Christ's words, than an insight and a foresight far beyond man. Here, as in the brook, is the inverted image, which shews how deep is our degradation; but it tells of our possible elevation and salvation, even as the stars are no deeper down in the reflection than they are high in the heaven. Go, look in this mirror, see your own thoughts revealed.—*Dr. A. T. Pierson.*

C.P. Make it known. C.P.

Send a P.C. to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4, and say how many posters (20 x 30 inches), window bills (11 x 17½ inches), and handbills you can make use of.

## Salvation Clear and Plain

By Dr. WILLIAM L. PETTINGILL

**L**ET us begin by understanding each other. When we speak about salvation we are not talking about religion.

Many people suppose that salvation and religion are the same thing, but this is a mistake. Salvation and religion are by no means identical. You may have a great deal of religion without having a bit of salvation.

It is true that the Bible speaks of a religion which is "pure and undefiled," but even this religion is not salvation, but only a product of salvation, The Bible frequently warns against religion as a substitute for salvation.

The dictionary will tell you that the word "religion" is derived from a root meaning "to heed" or "to have a care." It is the exact opposite of neglect.

It is a good thing to take heed and have a care for the things of God, but even this will avail nothing unless it leads to salvation.

Religion, by itself, is death. Salvation is life.

### HOW IS SALVATION OBTAINED?

Our Lord and Saviour Jesus Christ tells us how salvation is obtained, in His words to Nicodemus: "Ye must be born again."

There is no other way.

No one gets salvation by "getting religion." Nor by "joining the church." Nor by "turning over a new leaf and trying to serve God." Nor by praying. Nor by confessing his sins (the promise of I. John i. 9 is for those already saved). Nor by sorrow for sin. Nor by asking God to forgive his sins. By none of these means is salvation obtained.

Salvation is obtained through a definite receiving of the Lord Jesus Christ as one's personal Saviour. The instant this is really done, salvation is an accomplished fact. This is shewn by John i. 11, 12: "He came unto

His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

The next verse goes on to tell what happened to those who "received Him," that is, those who "believed on His Name." They were at once "born of God."

Just so it is to-day. As many as receive the Lord Jesus Christ as their own personal Saviour, giving up all else and cleaving only to Him for salvation, are instantly and for ever saved. His own declaration of John v. 24 stands good through all time: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

### SALVATION IN THREE TENSES.

There is the past tense. When a man takes the Lord Jesus as his own Saviour, he may at once and ever after truly say, "I am saved!" Putting the matter in the past tense as to the time, he may truly say, "Then and there I was saved!" This work is instantaneous; it is salvation from the penalty of sin.

There is the present tense. When a man is born again, the Holy Spirit begins to work in him, both to will and do of God's good pleasure, and to conform him to the image of Christ. This work is progressive; it is salvation from the power of sin.

There is the future tense. When the Lord Jesus comes again it will be "apart from sin, unto salvation" (Heb. ix. 28). It is then that we who are now the sons of God will be instantly changed into the image of Christ: "we shall be like Him, for we shall see Him as He is" (I. John iii. 2). This work is instantaneous; it is salvation from the presence of sin.

This is the way. Walk ye in it.

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

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## BIRTH.

MORRELL.—On July 4th, to Mr. & Mrs. Morrell of Swansea Assembly, the gift of a son, William John. (Nurse Rees, Plasmarl.) B1445

## MARRIAGE.

LE PAGE GUILLE.—On July 23rd, at Elm Church, Vazon, by Pastor J. Tetchner, James Le Page to Greta Louisa Guille. Both Elm Crusaders.

## ELIM SUMMER CONVENTIONS

### BRIGHTON

August Bank Holiday Monday (7th)

in the

### DOME

at 3 and 6.30 p.m.

Speakers - PRINCIPAL  
GEORGE JEFFREYS  
: and Revival Party :

● ELIM CRUSADER CHOIR,  
conducted by Mr. Douglas B. Gray

The Convention will be continued by other speakers from 8th to 13th inclusive in Elm Tabernacle, Union Street, The Lanes (near G.P.O.), nightly, except Friday, at 7.30. Sunday at 11 and 6.30. Convener: Pastor James McWhirter. **August 14—26. Summer Bible School** conducted by Pastor P. N. Corry.

**KENSINGTON.** August 6 and 7. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor J. T. Bradley.

**EAST HAM.** August 6 and 7. Elm Tabernacle, Central Park Road. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Speaker: Pastor W. G. Channon.

**PLYMOUTH.** August 6-10. Elm Tabernacle, Rendle Street. Speaker: Pastor J. Smith. Convener: Pastor S. Gorman. Sunday, 11 and 6.30. Monday, 11, 3 and 7.30. Tuesday, Wednesday, Thursday, 7.30.

**HULL.** August 6-10. Elm Hall, Mason Street. Speaker: Pastor E. C. W. Boulton. Convener: Pastor F. G. Cloke. Sunday and Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30.

**GRIMSBY.** August 6-10. Elm Hall, Tunnard Street. Speakers: Pastor and Mrs. R. Tweed. Convener: Pastor J. Kelly. Sunday, 11, 3, and 6.30. Monday, 11, 3, and 7.30. Tuesday, Wednesday and Thursday, 7.30.

**PORTSMOUTH.** Aug. 6—10. Elm Tabernacle, Arundel Street. Sunday, 11 and 6.30. Monday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastor and Mrs. H. T. D. Stoneham. Convener: Pastor W. Field.

**ROMSEY.** Aug. 6—8. Speakers include Pastor J. Lees and Evangelist G. S. Hillman.

**WIMBORNE.** August 6 and 7 at 11, 3, and 6.30. Elm Church, Leigh Road. Speakers include: Pastor R. Knox. Convener: Pastor J. Dyke.

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