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The Glim Evangel

AND
FOURSQUARE REVIVALIST

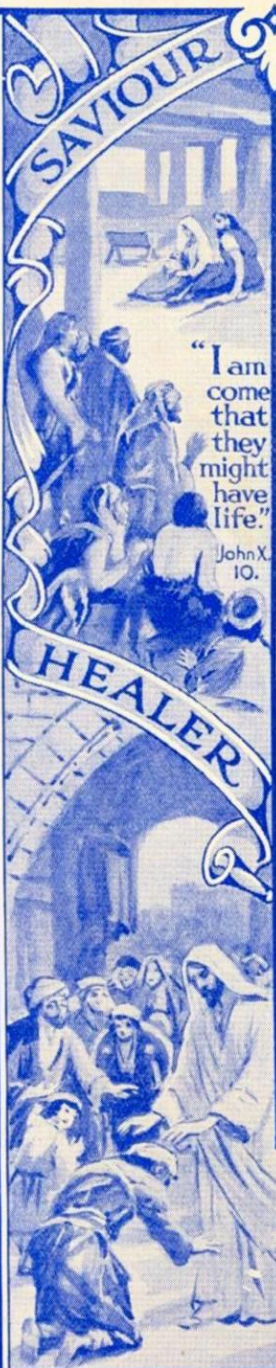
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 35

SEPTEMBER 1, 1933

Twopence



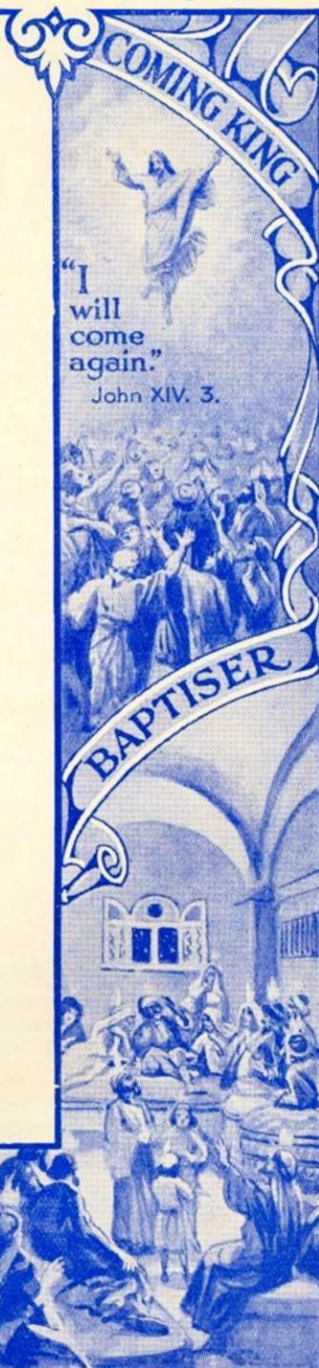
"I am
come
that
they
might
have
life."

John X.
10.



The Great Gathering of Foursquare Gospellers on Saturday !

WILL YOU BE THERE ?

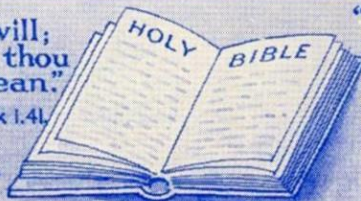


"I
will
come
again."

John XIV. 3.

"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.

September 1, 1933

No. 35

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Take your holiday in an atmosphere of spiritual joy!

HOVE. Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Closing September 8th. Apply to Miss Volckman, Kenilworth House, Eaton Road, Hove.

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This space is reserved for local announcements

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. 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.

ILLUSTRATED PROGRAMMES. 2d. each from Elim centres, or the Accountant (address above).

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

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

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

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

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

NOW PROCEEDING

Principal GEORGE JEFFREYS

AND REVIVAL PARTY'S

Revival and Healing Campaign in the

BIG TENT

Fair Ground, Walton Street, HULL

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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm 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. 35

SEPTEMBER 1, 1933

Fridays, Twopence

A Great Day at the Crystal Palace

EXPECTATIONS are running high for Saturday, when thousands of Foursquare Gossellers from London and other parts of the country will converge on the Crystal Palace for a day in the presence of the Lord—a glorious day, we believe, of praise and worship, of spiritual edification, of healing of the sick, of an outpouring of the Holy Spirit, and of the salvation of souls.

Principal George Jeffreys is coming direct from the revival at Hull for the day's meetings. He will minister at the following services:

- Divine Healing Service at 11 a.m.
- Baptismal Service at 3 p.m.
- Divine Healing Service at 4.15 p.m.
- Great United Meeting at 6.30 p.m.
- Communion Service immediately following.

In addition to these meetings, there will be a varied programme of other services, including:

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

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

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

Meetings for those seeking the baptism in the Holy Spirit.

- Elim Crusader Rally.
- Elim Sunday School and Cadet Rally.
- World Crusade Meeting.
- Lectures on the Tabernacle, illustrated by a model.
- Open-air Gospel meetings in the grounds.
- Special singing by various choirs.

Illustrated programmes (price 2d.), giving the times of all the services and including the special hymn sheet to be used, are now obtainable from most Elim centres, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. A splendid method of advertising the meetings is to give these to your friends.

Further particulars, including the arrangements which have been made with the Crystal Palace

authorities for tickets of admission for the day at reduced rates, will be found on the opposite page of this *Evangel*.

Below we give an outline of the various routes to the Crystal Palace:

BY OMNIBUS.

- 2—From N. Finchley, Golders Green, Baker Street, Victoria, Vauxhall, Stockwell, Brixton, Norwood, etc.
- 3—From Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington, Brixton, Herne Hill, etc.
- 12—From Oxford Circus, Elephant and Castle, Peckham, Forest Hill, etc.
- 49—From Shepherd's Bush, Kensington, Battersea, Clapham Junction, Streatham Common, Forest Hill, Lewisham, etc.
- 108—From Clapton, Poplar, Greenwich, Blackheath, Catford, etc.
- 109—From Eltham, Chislehurst, Bromley, Beckenham, etc.
- 609—From Bromley, Beckenham, etc.

The following routes also pass near the Palace:

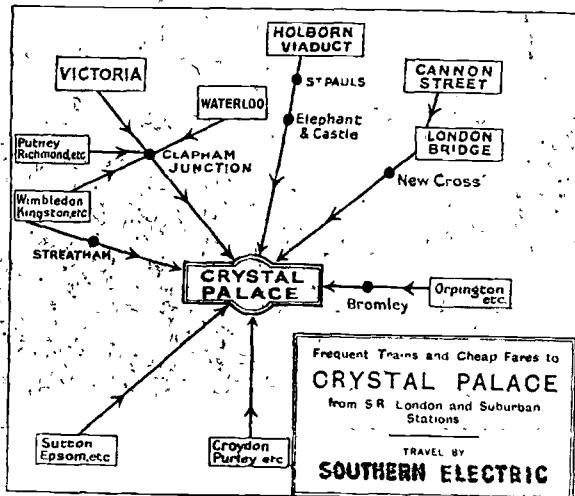
- 75—From Caterham, Purley, Croydon, Blackheath, etc.
- 78—From West Wickham, Elmers End, etc.

BY TRAMCAR.

- 33, 78, 80—From City (to Norwood terminus only).
- 4, 5—From Croydon.

BY SOUTHERN RAILWAY.

Frequent electric trains from following stations: **Victoria, London Bridge, and Clapham Junction**, to Low Level Station.



St. Paul's to High Level Station (opposite Main Entrance). Cheap day tickets from above stations 1/- return (Clapham Junction, 9d.).

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following: Balham, Banstead, Barnes, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Brixton, Brockley, Bromley South, Carshalton Beeches, Cheam, Clapham and North Stockwell, Coulsdon North, Croydon, Denmark Hill, Dulwich, Elephant and Castle, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kensington (Addison Road), Kingston, Malden, Norbiton, Norbury, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Queen's Road (Peckham), Richmond, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thornton Heath, Tulse Hill, Waddon, Wallington, Wandsworth Common, Waterloo, Wimbledon, Woolwich.

FROM RAILWAY TERMINI.

The following are the best routes from the main railway stations:

CHARING CROSS. 'Bus 3.

CLAPHAM JUNCTION. 'Bus 49; or Southern Railway (direct).

EUSTON. 'Bus 68, 169 to Herne Hill, then 2, 3; or Underground to London Bridge, then Southern Railway.

KING'S CROSS and ST. PANCRAS. 'Bus 77, 177 to Whitehall, then 3, 12, or Underground to London Bridge, then Southern Railway.

LIVERPOOL STREET. 'Bus 133, 134 to Brixton Station, then 2, 3; or Underground to Victoria, then Southern Railway.

LONDON BRIDGE. Southern Railway (direct).

MARYLEBONE. 'Bus 2.

PADDINGTON. 'Bus 7, 15, 36 to Marble Arch, then 2.

VICTORIA. 'Bus 2; or Southern Railway (direct).

WATERLOO. 'Bus 68, 169 to Herne Hill, then 2, 3; or Southern Railway (change at Clapham Junction).

Visitors from the south coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge, from which stations there are frequent trains direct to Crystal Palace station.

Choral Companies in the Crystal Palace Foursquare Songsters

The musical programme arranged for the great day at the Crystal Palace will prove of considerable interest. The special illustrated programme now obtainable gives full details as to times and places where the music and song services will take place. You must not miss hearing the special choirs in their songs of praise.

We are pleased to welcome some newcomers into our song programme. The Birmingham (Graham Street) Crusader Choir, whose photo appears on this page, will be heard for the first time in London. This splendid band of Elim Crusaders will undoubtedly bless and inspire those who make a point of hearing them in their singing of the songs of Zion.

The East Ham Crusader Choir, who are known for their loyal and zealous labours, will also give a song service on the bandstand in the South Nave, during the tea interval.

Another unique party is the Ilford Male Voice and

Instrumental Quintette. Their songs and music always carry blessing wherever and whenever they make melody unto the Lord.

Then lastly the London Crusader Choir, whose ministry and efficiency is now well-known and greatly appreciated in varied circles, will provide a programme of favourite pieces.

All the aforementioned singing parties are uniting at the great Crusader Rally in one glorious finale, singing the words of "Oh for a heart to praise my God," set to the beautiful old Scottish tune "Stracathro," the words and music of which appear in this issue of the *Evangel*. You must hear this piece sung. Then we cannot overlook the great united Elim Crusader Choir, whose God-blessed choral peans will flood the great glass auditorium during the day, and will also be heard outdoors (weather permitting). It will be a day of ceaseless praise and worship. Be there to give, to get, and to hear.



BIRMINGHAM (GRAHAM STREET) CRUSADER CHOIR.

Heart Talks on Vital Themes

The Sun and the Son

The Foursquare Gospel in Natural Type

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

RECENTLY I read a striking article by Pastor J. Narver Gortner on the words, "The Lord God is a Sun." In it he compared the God of heaven to the sun in the heavens. As I read it, there came to me a vivid suggestion of how the same words could be used as a basis for a talk on the Foursquare Gospel. Pastor Gortner's thought was along other lines, but some of the things he said can be expressively used in connection with the present subject—the Foursquare Gospel in Natural Type.

1. THE SUN GIVES LIFE.

The first assertion of the Foursquare Gospel is that the Lord Jesus Christ gives life. He is a Saviour of lives because He gives to each one, on believing, His own eternal life.

The sun is the great life-giver of our earth. Without the sun the earth would be a lifeless mass. Human life, animal life, plant life, would be impossible without the sun. Without the sun no bird would speed across the sky, no fish would dart through the waters, no animal would run through the forests, and no man would walk upon the earth. Apart from the sun there would not even be death on every hand: for death is only possible where there has been life. There would be

NO SUCH THING AS DEATH,

for there would be no such thing as life. Without the sun no natural living thing could have ever existed on this earth. "Without the sun all liquids would be solids, and even the atmosphere itself would be a solid mass." The writer to whom we previously referred says, "Three things are essential to the continuance of life on this globe. Without *light* we all would have perished a long while ago. Without *heat* we should be even more quickly destroyed. The sun supplies us with both light and heat. But in addition to light and heat we require, directly and indirectly, that chemical action of the sun known as *actinism*. Without this action the air we breathe would soon be loaded with pestilential vapours, and men and animals would die; plants would soon wither and die, too; the whole earth would become the abode of death."

So the sun gives life. So does the Sun of Righteousness—the Lord Jesus Christ. He does not simply offer suggestions for a new method of living; He offers a gift—the gift of eternal life. "I came," He said, "that men might have life, and have it more abundantly." "The gift of God is eternal life." "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life." "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." As surely as the sun gives natural life

so the Lord Jesus gives spiritual life. No one can give this life but God Himself. Putting one's name on a church roll does not give life. Accepting the position of a Sunday school teacher, or a member of the choir, does not give life. Life is not found in the natural things we do, it is found in the supernatural thing which God gives. There are hundreds of thousands who can testify that through believing in Christ they have received a new life. Such a definite experience has come to them that they know they have realised in themselves the words: "Ye must be born again." "Except a man be born from above he cannot enter into the kingdom of heaven." The Lord God is indeed a Sun—He gives life.

2. THE SUN GIVES HEALTH.

Such a statement does not need proof. We vividly know the health-giving properties of sunshine. Even as I write, I have before me the morning edition of the daily paper, which declares that 1,624 lives have been saved in a month by the sunshine. The paper says: "This is the best summer Britain has had for years. The heat-waves and the

DAYS UPON DAYS OF SUNSHINE

have saved thousands of lives. Britain is healthier than ever. In the past month (July) alone, the sun has saved 1,624 lives; for deaths in the period have been fewer by that number than last year, when we had a bad summer. The latest returns from the Registrar General, covering as they do 118 of the great towns of Britain, shew that the death-rate has fallen steadily since the health-giving summer weather set in."

Where there is little sunlight there is little life. Dwarfed plants, flowers, and lives are the result of restricted sunlight. Sun-ray treatment and sun-bathing are considered to be highly beneficial to health. There is no doubt that the natural sun gives health. But the Foursquare Gospel declares that the Lord Jesus Christ also gives health. It declares that what the natural sun does in the natural world, the spiritual Sun of Righteousness does in the spiritual world. The Sun of Righteousness arises with healing in His wings. Is this true? It was certainly true in the days of His flesh. Wherever He moved He gave health. Wherever He shone men and women were restored to health. He shone upon the beggar and He shone upon the rich, and both were healed. He shone upon the blind and He shone upon the demon-possessed, and the blind and the possessed

FOUND DELIVERANCE

through His shining. Thousands can be found to-day who will declare that Christ has shone upon them, and as a result they are healed. The health of His

presence has destroyed growths and fevers, as well as consumption and paralysis. His presence has been sufficient to give steady health, and His presence has been sufficient to restore to health when the body has been injured by chronic disease. His presence has brought healing, and His presence has maintained health.

One could give many illustrations, but let us simply reproduce a paragraph describing healings at the recent Caux Convention in Switzerland, during the visit of Principal George Jeffreys. Says Alderman Dearden: "Jehovah Rophi, our gracious Healer, was manifestly present. One lady was miraculously healed of cancer in the throat, another of goitre. One night the sleepers in the hotel were awakened by weird groanings. A doctor was called to see the lady who was suffering, and declared that she was in a dying condition. She was prayed for, and next day she was in attendance at the meetings. A man healed of hernia presented a written testimony of his healing. A lady, in the last stages of consumption, declared she was healed. A deaf lady who had to use earphones requires them no more. There were also cures of chest troubles, of paralysis, and of stiff limbs. Some cases were

PRACTICALLY INSTANTANEOUS,

others were more gradual. But truly it was wonderful, and to God is given all the praise." The Lord God is indeed a Sun.

3. THE SUN GIVES ENERGY.

Power comes from the sun. Practically all the natural power of earth originates in the sun. Again let me quote from Pastor Gortner: "The sun is more than ninety millions of miles away, but from it comes well nigh every spark of energy that makes life on this globe a possibility. I have said 'well nigh,' for the reason that some energy, a very little, comes from the distant stars, every one of which is a mighty sun, as large, or many times larger, than is our sun, and each of which is doubtless the centre of a retinue of worlds such as these of which our sun is the centre. Man has been able to do many wonderful things, but one of the most remarkable undertakings of human genius is that of catching a ray of light from one of those distant suns, billions upon billions of miles away, a ray that has been on its way to this world of ours for forty years, travelling at the rate of 186,000 miles per second, and by focusing it upon a tiny point, starting the wheels of the World's Fair in Chicago by the power thus generated. The ray of light that will start the wheels going this year, left that distant sun at the time the last World's Fair was being held in the Windy City, and, despite the remarkable rapidity with which light travels, has been on the way ever since. But while these

FAR-AWAY ORBS

that we call fixed stars, but that are in reality suns, furnish a little energy as they furnish a little light, nearly all of the energy and light of which this planet is the recipient is the gift of the sun. Not enough light and energy come from the stars to do the earth

any perceptible good. The light the earth needs, and the energy the earth needs, have been deposited by the Creator in the sun which is the centre of our system of worlds."

So that all the energy in the world comes, directly or indirectly, from some sun or other. If it is not from the sun of our solar system, then it is from the sun of some other solar system. The Lord God is a Sun. All the energy for Christian service comes from the Lord Jesus Christ. He it is who baptises in the Holy Ghost: "I will pray the Father and He shall give you another Comforter," said the Lord Jesus. That Comforter was given at Pentecost. The word "comforter" is not a sufficiently strong translation of the Greek, "Another Standbyer" would be better. The Holy Ghost not only stands by us in order to comfort us, but in order to give us strength. It was the Holy Ghost who was the inner standbyer to Peter on the day of Pentecost.

IT WAS THE HOLY GHOST

who was the inner standbyer to Paul in his victorious service for God. It was the Holy Ghost who stood by Bunyan and Wesley, Luther and Calvin, Whitefield and Carey, and a host of others during recent centuries. Spiritual power comes from God. The Lord God is a Sun. He supplies that power which turns a Simon into a Peter, a Saul into a Paul, and the business-man Philip into the mighty evangelist of Samaria. Those who have experienced the baptism in the Holy Ghost know that the Lord Jesus Christ gives power. They know that in their own lives have been fulfilled the words, "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me."

4. THE SUN RE-APPEARS.

When the sun disappears at eventide, we know it will re-appear in the morning. It vanishes from our sight—but it comes back again. The Lord God is a Sun. The Lord Jesus vanished from our sight at His ascension, but He is coming back again. There is to be a

GLORIOUS SUNRISING.

The blackness of earth's night is to be destroyed by the appearing of the Sun of Righteousness. For long years now we have been dwelling in the midst of earth's night. Political darkness and spiritual darkness weigh down upon us like a pall. All man's attempts to disperse the darkness are as candles upon a windy night. The candles are blown out and the darkness remains. But the Sun of Righteousness will arise and bring glorious daylight with Him. First to the Church, and then to the world; He will arise and dispel the gloom of centuries.

Already we see the signs of His coming. Rays of light are appearing above the horizon. There is the Jewish ray. The revival of the Roman Empire ray. The expectation ray in the hearts of God's people. The Pentecostal revival ray. The preaching of the Gospel ray, as the glad tidings of salvation are preached to representatives of all nations; and many other rays. The watchers are clearly seeing the in-

dications of the dawn. Very soon the Sun Himself will appear, and the Church, and then afterward the world, will be bathed in the glory of His presence.

There are signs on the horizon
That the day is drawing near;
Vivid shafts of light are shewing
Through the night of dismal fear.

Soon the beams will turn to daylight,
Soon the darkness night be past;
For the shout will rise to heaven,
Jesus Christ has come at last.

Listen! Answer! The Lord God is a Sun. Is He yours?

The Tragedy of Modern Theology

By J. N. HOOVER

MUCH of modern theology is thoroughly unorthodox and is more responsible for the absence of young people from our churches than the cinemas. Too many of our churches have become an ethical society instead of a soul-saving station. Infidels masquerading as men of God are doing more to take the Bible out of the public schools than all the theories of evolution, and we shall never get the Bible back into the schools until we get infidelity out of the churches.

Modern theology is a

RELIGIOUS INFECTION

centred in the heart of organised Christianity. Modern theology, while retaining an outward appearance of Christianity, not only rejects everything of a supernatural nature, but casts the Bible aside as the infallible Word of authority. They say: "We have learned not to think of the Bible as the final and infallible Word of authority, and have come to see that there is no such authority, and that we need none"—this is modern theology. They tell us, "The Bible has all the marks of a deliberate human composition," and that "God has no existence apart from the universe." They tell us, "There never has been a creation, and if man fell it was an upward fall, for man is under a process of evolution and Christ was a master product of evolution." Oh, the tragedy of modern theology! They say, "Man's present moral condition is due to his failure to rise out of the animal, and that the Virgin Birth and a literal resurrection are no essential part of Christianity." They say that immortal life is something to be earned by slow conquest, or in other words, salvation by education instead of regeneration. Oh, the tragedy of modern theology!

A well-known professor in a well-known Christian university gives forth the fundamental doctrines of modern theology in the following words: "Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the

EFFICACY OF PRAYER,

of the authority of the Scriptures, of the divinity of Christ, gone even is the former view of the immortality of the soul." This is present-day theology, proclaimed from some of the high places of religious authority.

Again they tell us: "Not supernatural regeneration, but natural growth; not Divine sanctification, but human education; not supernatural grace, but natural morality; not the Divine expiation of the Cross, but the human heroism, or accident of the Cross; not Christ the Lord, but the man Jesus, who was a child of

his time; not God and His providence, but evolution and its process without an absolute goal—that all this and such as this is the new turn in the affairs of religion at the tick of the clock." This is the doctrine of modern theology. They tell us, "That cold, calculating, mathematical idea of the Cross is no less than brutal, and it leaves us cold." They declare, "people no longer believe in an actual heaven and hell, and we need to get rid of these mediæval superstitions." This is modern theology—a religion without an experience, a theory without facts, a form of worship without power. Men have crept into our denominations who are not true; who are not faithful; who are not Christians; who are rationalists, infidels, and atheists. "Ye shall know them by their fruits."

Modern theology is the chair of religion in the school of evolution. Modern theology and the theories of evolution go hand in hand and are inseparable. When you attack Darwin's theories of evolution you incite the ill-will of those who hold to the doctrine of modern theology. The twentieth century evolution is modern theology. You are taking

ATHEISM IN SMALL DOSES

when you accept the teaching of modern theology.

When a minister of the Gospel or a teacher in the school can no longer accept the Biblical account of creation, can no longer believe in the Virgin Birth, the vicarious death, the bodily resurrection, the new or spiritual birth, the baptism and ministry of the Holy Spirit, the Divine plan for Divine healing, and the second coming of Christ, he should immediately separate himself from Christian society, for he is unworthy of the fellowship of such a body.

A man must accept the Bible or reject it, for there is no middle ground. To question, minimise, or lay aside any portion of the Holy Scripture is a criminal act, for it is written, "All scripture is given by the inspiration of God and is profitable," and "if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City." It is a losing game to fight against God, "for whatsoever a man soweth that shall he also reap."

A form of public worship without the power and demonstration of the Holy Spirit is the popular system of to-day. No wonder our churches are struggling for financial support; no wonder so many churches are filled with empty pews, and there is a reason: Have I not told you? It is always midnight where the

Holy Spirit is crowded out. You cannot run the church of Jesus Christ by machinery. Local conditions do not affect the Church of Jesus Christ. Denominations are earthly, but the

CHURCH IS HEAVENLY.

The Bible is not the production of mortal mind! Christ is not a myth! Satan is not unreal! Heaven is not imaginary, nor is hell a dream! Some of the advocates of modern theology seem terribly grieved over this slimy theory of evolution, but the fact of the matter is the doctrine which they have been preaching has made possible the teaching of this hell-born theory of the origin of life. Some men are so broad that they are flat, so liberal that they are ridiculous and so self-conceited that they are blasphemous.

The one who will not accept the Bible as the Word of God and the final word of authority should not hang around and live off folk who do. A profession without an experience is hypocrisy. A man has the right to express his religious conviction, but no man has the right to remain in a Christian society, and at

the same time repudiate the fundamental doctrines of that body. If the Bible is not infallible it is not authority; if the Bible is not authority is it not the Word of God; and if the Bible is not the Word of God then we are lost and on our way to an everlasting grave. Oh, the tragedy of unbelief!

Soldiers of the Lord Jesus, to the front—lift high the banner of the Cross! Beneath the blood-stained arch of Calvary take your place, and proclaim the full Gospel of a crucified, risen, ascended and glorified Christ until He comes again, whose right it is to reign.

A Unitarian preacher once said to Newton: "Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the atonement which you hold should not have been found by me."

Newton's answer is worth remembering. He said, "I am not surprised at this. I went once to light my candle with the extinguisher on it."

Concise Comments & Interesting Items

Intensity is the great requirement for Christian service—intensity that is created by the Holy Ghost. Regarding what is usually referred to as Mass Evangelism, Billy Sunday, the well-known American evangelist, believes that one vital way of expressing intensity is in mass evangelism. He says: "As long as the churches have a passion for the salvation of sinners there is no danger of drifting into Liberalism or Modernism."

"Mass evangelism is still, and always will be, effective. It is God's way of reaching the people. The prophets appealed to the masses. So did John the Baptist, and the multitudes rushed into the wilderness to hear him. Jesus appealed to the masses, and so great were the crowds that they trod upon each other. They were hungry for the truth. Every preacher is striving to get the multitude to come to church. If not mass evangelism, then why church mass meetings? In sports we appeal to the masses, in baseball, football, prize-fights, theatres. In politics we do likewise. Mass evangelism is God's way of attracting the masses."

Intensity was revealed in the life of William Wilberforce. He died in 1833—just one hundred years ago. A fine summary of his life, given in "The Christian," shews that while this man was naturally weak—even deformed—a spiritual intensity carried him on to victory. A few extracts will help.

"Wilberforce was weakly in constitution and somewhat deformed, physically, and his story provides a striking illustration of the triumph of a spirit, animated by the love of God and his fellow-men, over the infirmities of the flesh. At a moment when he was entering upon the great work of his life, a physician affirmed that he 'had not the

stamina to stand such a strain for a fortnight,' yet he worked more or less energetically for forty years afterwards."

"The sufferings of the negro slaves however, had touched his sympathetic heart in youth, and before he was converted he was writing to newspapers protesting against the 'odious traffic in human flesh.' As time went on, he became conscious that God was calling him to champion the cause of the slaves, and he believed that a new influx of bodily strength was imparted to enable him to advance the cause."

"To appreciate the work of Wilberforce and his allies it must be remembered that in 1800 the English flag was still flying over slave-ships that carried their human cargoes, often herded together like cattle, from Africa to the West Indies. Wilberforce had introduced into Parliament in 1791 a measure to end it, but it was defeated. His exertions continued, and in 1807 the trade in slaves was stopped."

Another form of intensity—intensity in prayer was referred to by the Rev. Lionel Fletcher in an address at the Keswick Convention. He said:

"All the great soul-winners have been men and women of prayer. I have known nearly all the great evangelists of this generation, and also some of the last generation. All of them were men of prayer, some of them who spoke the least about it were the greatest pray-ers. One man moved my soul tremendously, when I was a young, newly-converted journalist. He was staying with a Presbyterian minister, and I said, 'I would like to see Mr. So-and-So.' The minister spoke of him with awe in his voice and something wonderful in his face, and said: 'I have never had such a man live in my house. I do not know when

he sleeps. When I go to his room at night to see if he is comfortable, he is in prayer. I saw him go into the church early this morning and he has been home for no meals.' This happened when I was a young journalist out in tropical Australia. I found the church locked but got in through a back door. I crept in lest I should disturb him. I told you it was in the tropics, and I found him divested of his coat and waistcoat and his collar, and he was prostrate at the communion rail.

"I could hear the agony in his voice and the tears in his heart as he pleaded with God for that great gold-mining city, that he might lead souls to God; he had been praying all night and he was fasting and praying all day. I crept up to where he was, and I knelt by his side. I put my hand on his shoulder and it was wet with sweat. He had never seen me before, but he just looked up for a moment and said, 'Pray with me, brother; I cannot live if this town does not turn to God.' He had been there for about three weeks without any conversions, and that day I knelt by that communion rail with him, and prayed with him, and he opened his heart to God and pleaded as I have never heard a man plead. It sent me back to my office awed, humbled, and trembling.

"That night I went to the great church where he was to preach. Nobody knew he had had no food all day, and no sleep the night before, but when he rose in the church I heard several people say: 'What an unearthly light is in his face.' It was true. He was a great Bible teacher, but not a great evangelist, as we call them. But that night as he preached, something happened, and the whole place broke beneath the power of God. That was the first great ingathering of souls I ever witnessed after my conversion."

FAMILY ALTAR



into the Jerusalem of some other needy heart. Hold your possessions, and time will make a subtraction from them. But give them to the Lord, and He will multiply them.

Friday, September 8th. Luke xix. 41-48.

“My house is the house of prayer” (verse 46).

Grant, dear Lord, that when I get into Thy house, I may not make it a place for thieving. May I not thieve valuable moments from my worship, in order to use them in solving some knotty business problem. May I not thieve somebody's reputation, by planning how I can depreciate them in the eyes of others. May I not thieve from Thy treasury by giving a few pence to the collection and keeping my silver and gold for my own pleasures. Help me to make Thy house a house of prayer, then I shall truly make my own house a house of prayer. Teach me to pray in the sanctuary, then I shall surely know how to pray in my business.

Saturday, September 9th. Luke xx. 1-18.

“What shall I do? I will send my beloved son” (verse 13).

God sent His Son into the world. But the world said, “Come, let us kill Him.” They killed Him; but He rose again. There are still three groups of people in the world. One group says, “Come, let us kill Him.” Another group says, “Don't let us bother about Him—let Him alone.” But another group says, “Come, let us crown Him.” Perhaps the largest group to-day is that which says, “Let Him alone.” But the most important group is the one which says, “Come, let us crown Him.” In crowning the Lord we crown ourselves. To complete ourselves, we must crown Him. When God asked, “What shall I do?” He replied, “I will send My beloved Son.” When individually we are asked, “What will you do?” we reply, “I will crown Thy beloved Son.” We will crown Thee to-day, dear Lord. We will give Thee the rule of this day. We may have sharp battles to fight; but at eventide we shall be on the winning side. He always wins who yields to God.

He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ.—*Mason.*

The motto of David Livingstone was in these words: “I determined never to stop until I had come to the end and achieved my purpose.” By unflinching persistence and faith in God he conquered.

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

Sunday, September 3rd. Luke xviii. 18-30.

“When he heard this, he was very sorrowful” (verse 23).

This young man had just had an opportunity given to him that should have filled him with tremendous joy. He was called to follow Jesus. He found himself forced to decide between the priceless Pearl and the riches of earth. He clung to the riches of earth. He went away from Jesus into obscurity. He might have been an apostle; instead, he has been the subject of millions of sermons shewing forth the pathos of failure. He might have been baptised in the Holy Ghost at Pentecost. He might have worked miracles in the Name of the Lord Jesus. He might have written a Gospel as Matthew did. But he failed—hopelessly failed, just because he failed to respond to Jesus. If we would know true joy, if we would scatter sunshine over this sunless world, then we must keep our eyes fixed upon the Lord, and follow Him as the eastern sheep follow the eastern shepherd. As we follow Jesus our sorrows will dwindle, and our hearts will kindle.

Monday, September 4th. Luke xviii. 31-43

“And they told him that Jesus of Nazareth passeth by” (verse 37).

Jesus of Nazareth is always passing by. He passes by our home, our shop, our school, our farm, our factory, our coal-mine, our ship, our regiment. Yes, Jesus of Nazareth is still passing by. Yet, He will stop to respond to every call. He is always passing by—He is always stopping. He is passing by—yet He is in the midst. In Him is sight for the world. In Him is life for the world. In Him is food for the world. In Him is forgiveness for the world. In Him are all the blessings an empty-hearted world requires. Call upon Him, and He will hear you. Do not let Him pass by. Tell Him your need. Reveal to Him your sorrow. Confess to Him your sin. Then, in some way or other, Jesus of Nazareth will not pass by, but will supply every need you have. Those who let Jesus of Nazareth pass by, say goodbye to hope. But those who call upon Him and stop Him, turn their backs on the storm and face the sun-rising.

Tuesday, September 5th. Luke xix. 1-10.

“Jesus looked . . . saw . . . said” (verse 5).

He still looks—still sees—still speaks. We may feel smaller than Zaccheus, but we are not too small for Him to see. Get

up into your sycamore tree of prayer. Do not tarry amidst the jostling crowds, but get alone, above the crowds—climb the tree of prayer. The Saviour is busy, but He is never too busy to see a praying man. To your place of prayer He will come. He will look. He will see. He will speak. Find your sycamore tree in the morning, ascend it again at noon; climb it once more at eventide. No one who climbs into the tree of prayer in order to see Jesus is left disappointed. As you climb in order to see, He will look in order to supply. Do not let the press of things keep you away from the Saviour. It may cost you something to get a glimpse of Him, but you will be well repaid in the glad knowledge that He has a glimpse—yea more than a glimpse—of you.

Wednesday, September 6th. Luke xix. 11-27.

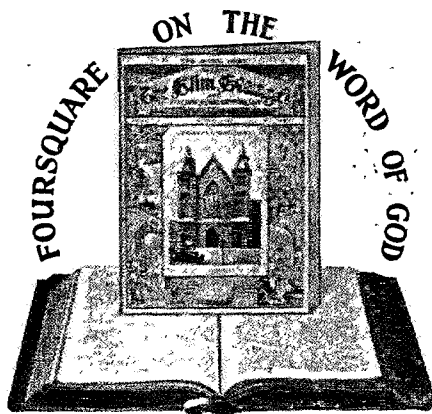
“Thou art an austere man” (ver. 21).

The opinion of this lazy servant was wrong. God is not austere—He is not hard. Even to-day people wonder at the leadings of God. Some are very quick to say that God is hard to them. They complainingly say they wonder why God deals with them in such a hard manner. But such talk is absurd. It is the height of ignorance to say God is hard. God is not hard—He is just, He is righteous. People who are unjust complain of His justice. People who are unrighteous complain of His righteousness. But it is not God who is wrong. It is the complainer who is wrong. A disobedient child may think its father hard, but everybody else knows that the child is stupid, and the father not hard. Put away your complainings. Do not dare to say God is hard. Do the work God has given you to do and then, instead of finding Him hard, you will find Him a generous rewarder of your faithful service.

Thursday, September 7th. Luke xix. 28-40.

“The Lord hath need of him” (verse 31).

Does the Lord need something I possess? Parents, maybe the Lord needs your child. Are you ready to give your child to the Lord, for service anywhere? Rich man, maybe the Lord needs your money. Are you ready to let the Lord have your money? Maybe the Lord is putting His hand on some possession of yours. Are you willing that all your possessions shall become His possessions? Are you ready to say, Naught that I have, my own I call; I hold it for the Giver? Give your possessions to the Lord and He will multiply them. Give Him the best you have, and in some way or other He will use that best to ride



EDITORIAL

Saturday!

SATURDAY is generally regarded as the day when the toil of the week is forgotten, and the mind and body given over to recreation. Saturday this week will be, for thousands of Foursquare Gospellers, a day of spiritual recreation in the beautiful Crystal Palace. Many will come tired and worn with the cares of life and find joy and happiness in the presence of the Lord. Radiant campaigners for Christ, fresh from fields of triumph, will be there to join the happy praising throng. Come and renew old fellowships and make new ones at the Crystal Palace on Saturday.

Outgoing Elim Missionaries.

AFTER brief furloughs in this country, Miss Ewens sailed for India on 19th August by S.S. *Mashobra*, and Pastor and Mrs. H. C. Phillips leave Southampton for East Transvaal by R.M.S. *Windsor Castle* on 25th August.

Miss H. A. Newsham of Wallington joins Miss Ewens and Miss Paint next month, and sails on 16th September by S.S. *Domala* for Calcutta.

Miss Adelaide Henderson, some years ago an Elim missionary in the Belgian Congo, and well-known to many of our readers, has been appointed Foreign Missionary Secretary, and correspondence about this branch of the work should in future be directed to her at General Headquarters.

Gifts to the Work.

WILL readers kindly note that gifts for any branch of the work should be directed to the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4. Cheques or Postal Orders should be crossed and made payable to the "Elim Foursquare Gospel Alliance." Official receipts are sent by post to all except anonymous donors. Anonymous gifts are acknowledged in the *Elim Evangel*.

LATE NEWS.

Foursquare Revivalism *Big Canvas Tent Throbbing with Life* *Principal and Party at Hull*

THOUSANDS ARE ATTENDING THE GLORIOUS REVIVAL THAT HAS BROKEN OUT IN THE BIG TENT ON THE HULL FAIR GROUND WHERE PRINCIPAL GEORGE JEFFREYS AND PARTY ARE SOUNDING FORTH THE FOURSQUARE GOSPEL MESSAGE. THE FIRST WEEK OVER THREE HUNDRED SOULS CAME TO CHRIST, AND STILL THEY COME MEETING AFTER MEETING. LONG BEFORE THE PRINCIPAL ARRIVED THE PRAYER WARRIORS HAD MADE READY, AS WAS EVIDENT FROM THE EFFECT OF FIRST SHOTS THAT WERE FIRED: MESSAGES DIPPED IN PRAYER, STAMPED WITH AUTHORITY, AND FIRED BY HOLY ZEAL, WERE SOON DESTROYING THE WIRED ENTANGLEMENTS OF MISREPRESENTATION, BREAKING UP THE ENTRENCHMENTS OF FALSIFICATION, AND BRINGING DOWN THE FORTS OF OPPOSITION. BEFORE SUCH SPIRITUAL DYNAMIC EVERY REFUGE OF LIES IS BEING DESTROYED AND UNDER ITS COVER FOURSQUARE GOSPELLERS ARE ADVANCING WITH AMAZING RAPIDITY. THE SHOUT OF VICTORY IS IN THE RANKS AND GREAT IS THE SPOIL THAT IS BEING TAKEN. MULTITUDES ARE OVERJOYED TO FIND THEMSELVES PRISONERS OF JESUS CHRIST; INSTEAD OF FIGHTING IN THE RANKS OF CARNALITY AND SIN AS FORMERLY, THEY ARE NOW GLAD TO BEAR THE YOKE THAT IS EASY AND THE BURDEN THAT IS LIGHT. IT IS INSPIRING TO SEE MANY THUS CAPTURED NOW CLOTHED WITH THE ARMOUR OF GOD WHO ARE FOREMOST IN THE ATTACK UPON THE POWERS WHICH FORMERLY HELD THEM. THE WORD OF GOD IS ALSO EFFECTIVE IN THE PHYSICAL REALM, FOR IT IS SENT FORTH TO HEAL. MANY ARE THE TESTIMONIES OF THOSE WHO HAVE BEEN RELIEVED OF PAIN, DELIVERED FROM DISEASES, AND SET FREE FROM THE BONDAGE OF CORRUPTION. ON EVERY HAND THERE ARE SONGS OF DELIVERANCE AND SHOUTS OF PRAISE. ONE CAN EASILY UNDERSTAND WHY EVERY INDIVIDUAL IN THOSE VAST CONGREGATIONS SEEMS TO PARTICIPATE WITH SUCH FEELING IN THE VOLUMINOUS SINGING. THE LARGEST EVANGELISTIC TENT IN THE COUNTRY THROBS WITH LIFE BECAUSE THE CHRIST OF THE FOURSQUARE GOSPEL IS IN THE MIDST.

The Brazen Serpent

A Sermon by Rev. CHARLES W. WALKEM

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—John iii. 14.

IN this Gospel text the Lord Himself declared that He is the antitype of the brazen serpent. One almost recoils from this particular typology of Christ, and yet we must humbly acknowledge that such He is.

The brazen serpent, lifted upon a pole, is just as vitally important in its typical setting as the blessed Lamb which was led to the slaughter and placed on the brazen altar. In fact, the Lamb does not convey all the truth of Calvary. John cried, "Behold the Lamb of God, which taketh away the sting of sin!" But Moses cried, "Behold the serpent on a pole, which takes away the sting of the venomous serpent." Paul says that the sting of death is sin.

The lamb speaks to us of Christ's gentleness, meekness, and non-resistance. The lamb too was

A CLEAN ANIMAL.

But we cannot even begin to use contrasting phraseology when we speak of the serpent; because the serpent does not portray Christ, excepting only when He is associated with us (the fallen race). The lamb is what Christ was (in type), but the serpent is what Christ became (in actuality).

"He who knew no sin became sin for us!" Who is able to comprehend the full import of this sweeping statement?

Let us consider the typology of the brazen serpent:

First, it was placed upon a pole or standard, with a crosspiece to hold it there. So Christ was nailed upon a cross.

Secondly, the serpent was made of brass. Brass speaks to us of judgment, and this judgment Christ bore for us at Golgotha. The sacrificial altar at the entrance of the Tabernacle was of brass, and the laver was of brass.

Thirdly, the word for *serpent* in other portions of Scripture is *nacash*, but here it is *seraph*, and of a reddish copper colour. This gives us a colour description of sin, for sin takes on a brilliant, fiery, flame-colour hue. Doesn't the dance floor attract the young girl to its "web"? Doesn't it look attractive and colourful? Didn't the world look beautiful and fascinating to the prodigal son? Didn't he spend his substance in riotous living? Isn't red the colour of the harlot? Certainly so.

Fourthly, the serpent was on a "tree" (standard), and therefore accursed. Christ became a curse for us, for the Scripture says, "Cursed is every one that hangeth on a tree." The three crosses of Golgotha's summit represent three phases of truth couched in this epigrammatic language. Christ had sin on Him, but not in Him, the unbelieving thief had sin on him and in him, and the believing thief had sin in him, but not on him.

Fifthly, this particular serpent had no venom, because it was typical of Christ only in this respect, that although He became sin, He had no sin.

Sixthly, this likeness which God told Moses to use was not merely

AN UNCLEAN ANIMAL

(according to Leviticus ii.), but the most loathsome and dreaded of all beasts, for God had pronounced a special curse upon the serpent (Gen. iii.).

Seventhly, the only cure for these snake-bitten Israelites was to look. This may have required a slight physical effort on their part, at least for those who were writhing in agony upon the ground. God says, "Look unto Me and be ye saved, all the ends of the earth." Isn't the "look" the simplest of all forms of the motion of the body? When Elisha earnestly desired to emulate Elijah in his ministry of the Spirit, he was only asked to do one thing, namely, "to look at Elijah." "If thou seest me when I am taken away," well and good. That was a simple instruction, and yet Elisha had to keep his eyes in the proper direction.

Lot looked at the well-watered plains of Jordan and lost out with God. His wife (notice God does not even record her name—see Luke xvii.) merely looked back (on Sodom) and she was turned to a pillar of salt.

Peter said to the lame man at the Beautiful Gate, "Look on us!"

Finally, God speaks through the prophet Isaiah and says, "Look unto Me and be ye saved, all the ends of the earth!" One look at Christ on the cross, and the dying thief was well repaid. Underneath that crown of thorns he saw a crown of gold; behind that cross he saw a throne; beyond Christ's rejection he saw a future kingdom; and above that grim scene of death he saw a glorious resurrection and ascension!

Some folks do not like the story of the Blood.

GOLGOTHA

is a bloody scene, we admit—but does the surgeon enjoy the delicate task of operating on the vile cancer? Blood transfusions save the lives of the anæmic, so Christ gave His blood for the human race.

Eighthly, God did not set any limit on the progress of the venomous bite. Every stage of poison was cured, and then, too, it was an instant cure.

Ninthly, no other cure was acceptable or possible except the look, the simplest cure of all. This story reminds us of Naaman who went away from the door of Elisha in a rage because he was told simply to wash in Jordan. Naaman did not like this prescribed remedy for his loathsome leprosy; in fact, he thought that Elisha would come out and strike his hands over the leprosy, with incantations to "his god" (for Naaman did not know the God of Israel), and that (in the language of the twentieth century) he would say, "Hocus, pocus, presto, chango, you're healed! £10,000 please, Naaman." No! No! Just "Wash in the muddy stream of Jordan and you will be all right, Naaman." In fact, Naaman did not even see

Elisha, but merely followed the instructions of the servant, Gehazi, to go wash in the Jordan. So we simply tell the sinner what Christ has commanded us, to go wash in the Fountain; and many refuse to accept the remedy because it is not a "cultured and refined" remedy.

But to return to our theme. No herbs or poultices or caustics or charms could expel the poison of the snake bite. So no reformation or ecclesiastical ceremonies or

PRAYERS FOR THE DEAD,

or masses, or sacraments, or modes of baptism can save us. Only the saving look at Calvary. Earth has no antitoxin for the snake-bite of sin. The near-sighted or far-sighted or the blear-eyed or the dim- visioned were as perfectly cured as those who had the eyesight of an eagle.

It is not our understanding of the Cross that saves us, but our simple faith in the Cross. God did not say to Israel, "When I see how you understand the passover, I will pass over you," or "When I see how much you appreciate what I am doing for you, I will pass over you," but "When I see the blood."

Now the supreme peril is that we do not look. The wounded Israelite, if he looked at anything else—at himself, or his wounds, or at others, or at remedies other than God's exclusive remedy, he was not healed, but died before the sunset.

If he should argue with one of the wounded Israelites, that his case was hopeless, he soon died, even though the remedy was before him. Poison never argues—it kills, so unbelief will kill and damn the soul.

To look at a serpent on a pole presented nothing beautiful or æsthetic for an Israelite, especially when hundreds of serpents had just fastened their deadly fangs into their flesh. Why antagonise them, and add more misery, and bring more terror to their hearts by commanding them to look at another serpent?

But sin is not beautiful in its final analysis. Then can we look for a remedy which will appeal to the cultured? Christ's crucifixion depicts death, darkness, suffering, agony, ignominy, wrath, and judgment, cursing by both God and man.

HIS VISAGE WAS SO MARRED

that he did not even look like a human being. Blood was dripping from His hands! Blood was dripping from His head! Blood was trickling down His back! His flesh was partially mangled by the "horrible flagellum"—the Roman "cat-o'-nine" whip. His face was smitten with rods and His beard was covered with spittle! His bones protruded. His strength was exhausted! His eyes were bulged from suffering. All of His bones were out of joint, and a large gash in His side brought blood from a broken heart, and out came blood and water.

Did ever any artist paint this picture? Let them get out their brushes and try. No. They can try to paint the golden sunset, but they cannot paint Golgotha!

There was one class of snake-bitten Israelites to whom the serpent on the pole was useless. Who were these? Those who were already dead. No corpse stirred, nor eyes moved that had already died,

so it is appointed unto men once to die, and after this the judgment. Some believe in a second chance after death, but the Scriptures refute this belief.

Moreover, there was a time when even the living could not be healed of the venom. When was that? It was when night came. At nightfall the serpent became invisible, and all cure was over. The snake-bitten Israelite had to look at the serpent, and see it with his own eyes. So the night will come when God's Spirit will not strive with man. Salvation lies in looking now. "Now is the accepted time."

Two things are typical of sin. One is the subject before us (the serpent), and the other is leprosy, the most loathsome and dreaded of all diseases. The bite of the poisonous serpent means almost

INSTANT DEATH.

The contraction of leprosy means a slow death, but both are fatal in their final analysis. The wages of sin is death, both physical and spiritually. God told Adam that in the day he ate, he would surely die. He died that day spiritually. Physically speaking, he lived a long time afterwards, however, "And all the days that Adam lived were nine hundred and thirty years, and he died." He died!

God does not always pay on Saturday night, but He pays.

Later on the Israelites worshipped this brazen serpent, and they called it *Nehushtan*, i.e., "a piece of brass." So the world worships the cross, and they carry it around their neck as an ornament. Suppose we were to carry a miniature gallows around our neck! What the gallows is to-day to the criminal the cross was to Jesus—it was a Roman method of punishment, and yet Paul gloried in it. May it not become to us a mere *nehushtan*, as the brazen serpent did to Israel.

A Bishop's Rosebush

Bishop Anderson is fond of telling a story about his rosebush. Transferred one spring to a town in the Hudson River valley, while he was an itinerant minister, he found himself in possession of what he believed to be a Japanese rosebush. He watched its development with peculiar interest, but as the time of roses drew near, he was disappointed to observe a spurious growth spring up from the roots, which, as it grew, smothered his bush and shattered his hopes of Japanese roses.

Inquiry revealed that there was a certain old gardener in town who had set the bush some time ago, and knew all about it. The Bishop sought him out and interviewed him on the subject.

"You are right," said the old gardener; "your bush is a Japanese rose, but when we brought it here we knew that it would not stand the rigours of this climate, so we cut an old rosebush that had reverted, and grafted that Japanese rose into the old root. Now, there is just one way in which you can get the beautiful roses you want. Whenever you see that old growth cropping up, you must cut it out, and keep on cutting it out, so that it never gets the start of you. Try that next year, and you will get some fine Japanese roses."

Principal Jeffreys in the Royal Dome

Revival Fervour at Brighton

UNDoubtedly there was a great spirit of expectancy amongst the saints in Brighton for the annual Foursquare Gospel Convention, conducted by Principal George Jeffreys in the stately Royal Dome on August Bank Holiday Monday. For weeks they had prayed and laboured unsparingly on behalf of the services that day, and their expectation was not cut off. Not only did they pray, but they came along believing that God was able to do far more exceeding abundantly above all that they could ask or think.

Entering the grounds surrounding the Dome, situated right in the heart of gay Brighton, on that glorious afternoon, one could see a large queue of happy Foursquare Gossellers gathered outside the main entrances into the building. All around were the earthly pleasures—the sea, the country, the holiday crowds—calling on every hand; but here were a people eager only for the things of God. The world might call and offer its water of non-satisfying pleasure, but those who waited patiently outside the Dome that afternoon had tasted of the sweet water of life which alone could satisfy the deep longings of the soul.

When the doors were opened at 2.15 p.m. the people poured into the great auditorium, which was soon well filled. Half an hour before the service, the Crusader Choir, under the leadership of Mr. Douglas Gray, delighted the people with their rendering of some stirring music. After Pastor A. Coffin had led to the Throne in prayer, and before the Principal delivered his afternoon address, Miss Joan Holman sang with deep feeling that old yet ever beautiful solo, "Out of the Ivory Palaces."

The Principal's theme for the day was the subject of sanctification. He dealt with the various schools of thought upon the teaching of sanctification, before shewing clearly the scriptural stand taken by himself. The hush upon the congregation as he ministered the Word eloquently spoke of how gripped those present were by his burning words. Immediately after the message, the sick folk were prayed for by the Principal, who anointed them with oil according to

James v. 14, and the Lord's power was again manifested in mortal bodies.

On leaving the Dome soon after five o'clock we found numbers queueing up for the evening service, which did not commence until 6.30. Certainly Foursquare Gossellers love to get as much as they can of God's precious truth, in order to be well armed in the spiritual warfare which rages in view of the Lord's near return. At six o'clock the Crusader Choir were again in their places on the platform, and very soon they were singing lustily, as the people crowded into the building, "We're Crusaders of the Foursquare Gospel." As soon as Dean Corry had prayed God's blessing upon the service, Mr. Darragh, who was leading the congregational singing in his usual irresistible style, called upon the choir to sing a general favourite: "Living for Jesus." After this had been sweetly and sympathetically rendered, the Dean, by request, sang, "Blind Bartimæus." This was followed by Miss Holman also singing, by request, "I know of a Name." The voices of these two servants of Christ, having been sanctified to His service, are always listened to with much appreciation.

The Principal then continued his studies on sanctification, more especially shewing the vital difference between temptation and actual transgression. This uplifting theme, so full of logic and spiritual insight, again held the large congregation in its grip throughout, and the encouraging word that believers who were tempted, could overcome through Christ who dwells within, brought forth volumes of praise and ejaculation.

As soon as he had delivered this inspiring address, he was constrained to ask if there were any present who would definitely accept the Lord Jesus Christ as their Saviour. Praise God! Five souls responded to the appeal and were readily shewn the glorious way of salvation.

Thus we came away from the Dome that night, happy in the knowledge that God had set His seal upon the work done in His Name, that He had graciously answered prayer, and had done exceeding abundantly above all we could have asked or thought.

RECENT PROGRESS IN PALESTINE

By A. W. PAYNE

BEFORE the riots in Palestine a few years ago, the outlook for Zionism was never more rosy. Even so sober a body as the National Geographic Society of Washington, D.C., America, in a characteristic expression described Palestine as a country "on the make."

Since the spies of Joshua's day went up to survey the Land of Promise, still more since the journey of Nehemiah to Jerusalem to survey that city, nothing has been more striking than the survey of the Holy Land, made recently by leading notables in Jewry.

Progress is described in such terms as, "To-day the River Jordan has been crossed again by the dam of a power project," referring to the Rutenberg Electric Lighting and Power Supply Scheme which has engaged hundreds of Jewish young people. It is said "crusaders from Europe once more invade the land, fighting the mosquitoes which invested sixty-four per cent of the new settlers with malaria." The medical work done by the Women's Hebrew Hadassah movement, and other Zionist organisations, is a great feature of the return of the Jews to the land of their

forefathers. The "land of milk and honey" flows "with oranges and Portland cement." There is a prospect of three million cases of oranges being exported this year, and the Neshar Cement Works, near Haifa, are working in shifts day and night, to meet the calls they are now getting. "Nazareth is a town famous throughout Palestine as the home of a new water system," and Jews are settling there after

MILLENNIUMS OF ABSENCE

through the fanaticism of the so-called Christians "Within the walls of Jerusalem rises a new temple, a museum of archæology presented by an American philanthropist." Here again we are reminded that the time is come to favour and have mercy upon Zion. "For thy servants take pleasure in her stones, and favour the dust thereof. When Jehovah shall build up Zion, He shall appear in His glory" (Psalm cii. 13, 14, 16).

Jehu chauffeurs drive furiously over the hills of Jezreel—not to wreak vengeance on Jezebel, but to transport some of the fifty thousand tourists using the Bible as a guide book. Motor cars on the modern Jezreel road make the chariot-speed record of the original Jehu (II. Kings ix. 20), patron saint of taxi drivers, seem a mere snail's pace. Indeed, from Dan in the north to Beersheba in the south, a little more than the length of Palestine, is a pleasant day's motor tour. In 1928, sixty-three thousand tourists, mostly American, British and German, or of the Latin races, including Jews of course, came to Palestine. Ninety-two special trains were run for them. One million pounds sterling came into the Palestine Railway exchequer.

We learn of the first all-Jewish city, after two thousand years, in Tel-Aviv (The Hill of Spring) with forty to fifty thousand Hebrew inhabitants. "It is the first Hebrew city since the destruction of the Temple." Where Richard the Lion-hearted ruled in Haifa there is a Norman castle—at least it looks like a Norman castle—but it is an electric power house. Progress reaches even to the little town of Bethlehem, where a new hospital is under construction, and beautiful wide motor roads have been opened on one side of the city.

Industrial conquest in the Holy Land relies on a triple programme already under way; the Haifa Harbour, the River Jordan and the Dead Sea salts. First, the Haifa Harbour development will give Palestine its only deep-water port. Secondly, on the railway running inland from Haifa to the River Jordan, now come supplies for the

HYDRO-ELECTRIC DEVELOPMENT,

the first in Asia Minor, it is declared, which will turn the one-hundred-and-sixty-five-foot drop between the Sea of Galilee and the Dead Sea into seventy million kilowatt hours per year to light up Palestine. At present there is a market for only twenty million kilowatt hours, "but wait and see," say the Zionists. Thirdly, it has been established that the salts of the Dead Sea contain potash in a form usable for world trade. The chemical extraction problem has been solved. The Jordan development will supply power. Extension of the Haifa Railway will supply trans-

portation from the thirteen-hundred-foot sub-sea level at the Dead Sea to the new Haifa port, where all except the biggest liners can dock. Jewish capital and brains, and British aid move toward the goal. Lord Lytton is the appointed chairman, and a Scotsman and a Jew are the leading spirits. Surely a good business combination.

With regard to the strife between Arab and Jew, it is well to remember what the Prime Minister, Mr. Ramsay MacDonald, has declared: "The Arab population do not, and cannot, use and develop the resources of Palestine." This is not disputed by anyone who knows the country. Official reports state that the country is now undeveloped and under populated. Less than four thousand of the twelve thousand square miles of cultivable lands are tilled. The area now cultivated could yield a far greater product. But this is already being changed by Jewish immigration. Even so-criticised a statesman as Winston Churchill, who whittled down the Balfour Declaration to the celebrated White Paper (a great blow to Zionism), says:

The Jews have done no harm to the Arabs in Palestine. They have brought nothing but good gifts—more wealth, more trade, more civilisation, new sources of revenue, more employment, a higher rate of wages, larger cultivated areas, a better water supply—in a word, the fruits of reason and modern science. . . . Anyone who has seen, as I have, the beautiful garden township, at Tel-Aviv . . . will need no further convincing. There, out of the blistering desert, patience, industry, and civilised intelligence have created green smiling fields and vineyards and delicious shady groves, the home of thriving, happy, simple communities, who, even if there had been no Balfour Declaration, would deserve the strong protection and the sympathies of free and enlightened people in every quarter of the globe.

EINSTEIN,

no politician, it is true, but a scientist with a name unsurpassed in the world, writes to the *Manchester Guardian*:

It was with a wonderful enthusiasm and a deep sense of gratitude that the Jews, afflicted more than any other people by the chaos and horror of the war, obtained from Great Britain a pledge to support the re-establishment of the Jewish national home in Palestine. The Jewish people, beset with a thousand physical wrongs and moral degradations, saw in the British promise the sure rock on which it could recreate a Jewish national life in Palestine, which by its very existence as well as by material and intellectual achievements would imbue the Jewish masses, dispersed all over the world, with a new sense of hope, dignity and pride. Jews of all lands gave of their best in man power and in material wealth in order to fulfil the inspiration that had kept the race alive through a martyrdom of centuries. Within a brief decade some ten million pounds sterling were raised by voluntary contributions, and one hundred thousand picked Jews entered Palestine to redeem by their physical labour the almost derelict land. Deserts were irrigated, forests planted, swamps drained and their crippling diseases subdued. A work of peace was created which, although still perhaps small in size, compelled the admiration of every observer. Has the rock on which we have built begun to shake? Arab mobs, organised and fanaticised by political intriguers working on the religious fury of the ignorant, attacked scattered Jewish settlements and murdered and plundered wherever no resistance was offered. In Hebron, the inmates of a rabbinical college, innocent youths who never handled weapons in their lives, were butchered in cold blood; in Safed the same fate befell aged rabbis and their wives and children. Recently some Arabs raided a Jewish orphan settlement where the pathetic remnant of the great Russian pogroms had found a haven of refuge.

I think it may be stated without fear of exaggeration that except for the war efforts of the European nations, our generation has seen no national effort of such spiritual intensity, such heroic devotion as that which the Jews have displayed during the past ten years in favour of a work of peace in Palestine.

They that 'did the king's business helped the Jews, we are told in the Book of Esther. Whose business are they doing who not only deliberately hinder, but

PLUNDER AND MURDER

them ruthlessly time after time as the Arabs have done in the years 1920, 1921, and later in 1929? Alas, we have not yet seen the end, as reports from reliable sources indicate. But it is increasingly evident that not Jewry alone, but the whole Christian world, will have its season of sorrow and judgment

for its startling and growing apostasy from its first love to its Lord and His Word.

Meanwhile, we must witness faithfully, in the Holy City and the Holy Land, that men cannot come to God through Moses, or Mary, or Mohamet, but only through the Messiah, our Lord and Saviour Jesus Christ. He is the Lamb of God, who on the cross said, "It is finished." Then the prophecies concerning His sufferings were fulfilled, God was glorified, Satan was defeated and salvation was eternally secured to all who take their stand under the shadow of His cross and the shelter of His blood. He is soon to appear in His glory, according to His own last message from the throne, "Surely I come quickly." May we answer with our hearts and lives and gifts, "Even so, come, Lord Jesus."

God Loves to Heal

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

Bless the Lord, O my soul, and all that is within me, bless His Holy Name . . . who forgiveth all thine iniquities, and healeth all thy diseases.—Psalm ciii. 1, 3.

WHAT does it mean to bless the Lord? In both Hebrew and Greek, to bless anyone means to make him happy.

It is possible then to make the Lord happy, so that He rejoices over us with singing.

Yes, for there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance. Why? Because the sinner is about to receive something from Him. To take the cup of salvation. For God Himself says, "It is more blessed to give than to receive." So then it is plain that we rejoice the great heart of God more by taking something from Him than by giving something to Him—when we take, as the Psalmist did, the cup of salvation for spirit, soul, and body, by letting Him forgive all our iniquities and heal all our diseases (Psalm ciii. 1, 5).

God Himself delights far more in giving than in receiving. He is always giving every day, even to His enemies, and to those who blaspheme, even to them He gives "life and breath, and all things."

We cannot really give God anything that is not already His own. What He really craves for is

OUR LOVE AND OUR TRUST;

but sacrifice only as proof of these.

He did not want Isaac; what He wanted was the heart, the perfect love of Abraham. "Thou desirest not sacrifice; else would I give it. A broken and contrite heart. . . Thou wilt not despise." "My son, give Me thine heart." Abraham had that perfect love which casteth out all fear. Unlike Adam, who hid himself from God; unlike Israel, who put Moses between themselves and God.

God, who called Abraham His friend, would gladly have made a friend of all his seed, as He did of Moses, by talking with him face to face. God has pledged Himself to honour that trust which is born of love.

To His real lovers He refuses nothing: ask what ye will, "anything you like," and it shall be done for you. All things are yours: the best robe; the fatted calf. Nothing delights the soul of the Father so much as giving. It is then that He can make merry, rejoicing over us with singing.

It is the woman that loved much who is handed down as

OUR EXAMPLE,

rather than the cold, unloving Pharisee. God wants the confidence that is born of love; that perfect love which casteth out all fear. True faith must spring from love. Only he that believes from the heart is saved (Rom. x. 9); heart-faith alone is well-pleasing to God. See how the faith of Abraham worked by love. Nothing was too good for God, because he loved Him. It is the love of our heart that God craves. Faith must be energised by love (Gal. v. 6): "If ye love Me, keep My commandments."

God wants to save everybody. He wills that all men should be saved.

He is equally willing to heal all that come to Him, for healing is a part of the same salvation: an earnest or firstfruits of the redemption of our bodies.

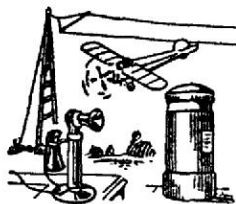
Nothing can hinder us so much as a want of love to others, which is a synonym of love to God, for no one has ever seen God; but if we love one another, then God remains within us, and love for Him is completed (or perfected) in us (I. John iv. 12).

God wants to heal as much as He wants to save. It is for us to remove the hindrance, and let love have its way with us.

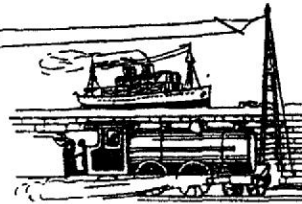
A loving earthly father never wants his children to be sick; how much less our heavenly Father, whose name is Love.

For my part, I am lost in wonder, and want a thousand lives to spend in the Redeemer's service.

—George Whitefield.



ELIM SUMMER CONVENTIONS



Inspiring Gatherings—Numerous Decisions—Heart-Searching Addresses

The Elim Summer Conventions held in the various centres over the August Bank Holiday, have again proved to be times of feasting upon the Living Bread. In spite of the attractions of the holiday season and the call of the open air and sunshine, large numbers came to hear the messages from God's Word, and went away rejoicing in the blessing of the Lord. Many will date these gatherings as the time of their spiritual re-birth, while many are praising the Name of the Lord for having led them, during these meetings, into the fuller knowledge and experience of the abundant life. Below are some of the reports.

EAST HAM.

Speakers: Pastor W. G. Channon and Miss Ewens.

Heat and holidays somewhat reduced the numbers attending the annual convention at the Elim Tabernacle, Central Park Road, but like Gideon's remnant, those who remained rejoiced, and rejoiced greatly, for mightily were they encouraged, edified, and strengthened by the Word that lives and abides, so clearly given by Pastor Channon and by Miss Ewens. The speakers told of the fullness of Stephen—full of the Holy Ghost, of wisdom, of faith and of love. But better still, they told of the secret of his fullness and power, for he was also full of humility: equal to the apostles in gifts and power—yet we see him gladly serving at tables. How like his Master, who came among us as one who serves.

Later, hearts were filled with spontaneous joy and praise as Pastor Channon taught clearly that no weapon formed against the child of God can prosper. Wonderfully presented and gladly received, the Word abides. Hallelujah!

Miss Ewens recounted some of the amazing incidents of the miraculous in Calcutta, and again and again hearts were filled with gladness, adoration, worship and praise, to Him who confirms His own Word with such mighty signs and wonders.

Pastor Court convened the meetings on Monday, leading the congregation to the throne of grace with praise and thanksgiving. Truly it was a wonderful convention, for all had the opportunity of growing in grace and in the knowledge of the Lord Jesus—whom to know is life eternal.

PLYMOUTH.

Speaker: Pastor J. Smith. Convener: Pastor S. Gorman.

At the eighth annual convention in the Elim Tabernacle, Rendle Street, the special speaker was Pastor J. Smith, who, incidentally, was Plymouth's first Elim pastor; therefore it was with great joy that he was welcomed back once more.

The Sunday morning service was a time of blessing in the presence of the Lord as Pastor Smith unfolded the Word. There was a good attendance at the evening service, when the precious Word of truth was again given in the power of the Holy Spirit.

On Bank Holiday there were three services, and although the weather was very warm, a good congregation was found in the house of the Lord at each service. Parties from Launceston and Exeter travelled down to Plymouth to partake of the feast the Lord provided, and all who came expecting a blessing were able to go from the meetings echoing the words of the hymn: "He is not a disappointment."

Again on Tuesday, Wednesday, and Thursday evenings, the written Word was broken to God's people, and the Living Word was thereby made more precious. The Wednesday evening service especially was a time of great blessing; after Pastor Smith had delivered a searching message, many of the Lord's children reconsecrated themselves to God. Although the special convention meetings are over the Lord's people are looking forward to still further blessings under the able ministry of Pastor Gorman, whose very instructive and edifying series of messages on the Second Coming of Christ are a real uplift and help on the way.

PORTSMOUTH.

Speakers: Pastor and Mrs. H. T. D. Stoneham. Convener: Pastor W. Field.

Praise Him! praise Him!

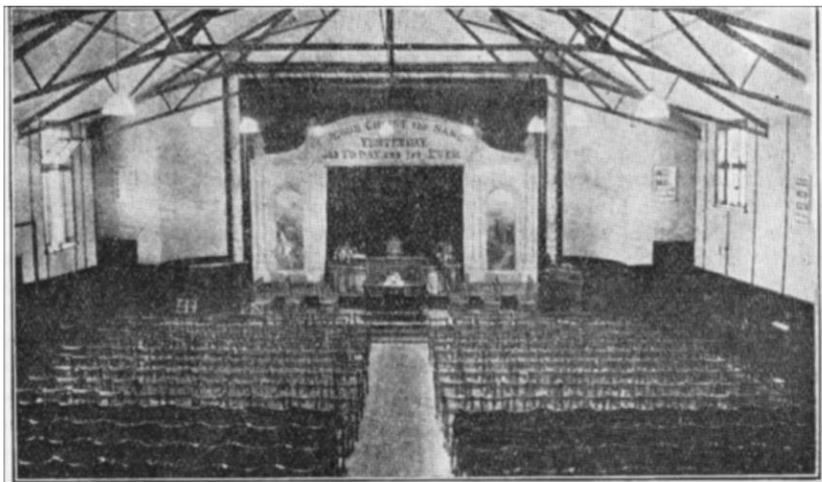
Praise with us the God of grace.

Praiseful melody, swelling out into a

note of triumph, rang through the first meeting of the convention held in the Elim Tabernacle, Arundel Street, Southsea. The God of grace was praised from Sunday to Thursday; saints from Petersfield, the Isle of Wight, Southampton, and other assemblies joining in the worship. And the God of grace did bless, making the whole series of meetings a time of refreshing. More eloquent than any other message of the week was the silent message of the Cross on Sunday morning as the saints broke bread and drank wine in memory of the Lord. In the evening there was a live Gospel meeting, the story of God's grace being proclaimed by Pastor and Mrs. Stoneham. The former spoke on Freedom. Mrs. Stoneham shewed that participation in life, light, worship, song, service, and victory, both on earth and in heaven, was possible only through the Cross of Christ. The messages were efficacious, for salvation came to the Tabernacle.

Time after time on Monday and on each evening until Thursday, the two visiting speakers drew an abundant supply from the wells of salvation. As they brought in their pitchers full to the brim with the water of the Word, the Master graciously turned the water into the sparkling wine of gladness.

The Pastor's addresses were very practical, interspersed with flashes of de-



Interior of Elim Tabernacle, Portsmouth.

lightful, witty illustrations. Speaking on Service, he emphasised the need for the power of the Holy Ghost. Mrs. Stoneham delivered some edifying studies.

Music, as usual, occupied a prominent place. The Crusaders sang at nearly every meeting, while solos were rendered by Pastor Stoneham, some of them accompanied by his guitar. The power of God was indeed present at a Divine healing service on Wednesday when the sick were anointed and prayed over.

A final rally was held on Thursday evening, when an atmosphere of praise and gratitude pervaded the gathering. Both speakers ministered. Pastor Stoneham, calling to mind the promise that "He that shall come will come," counselled the saints to hold the fort. The convention has made an impression on the assembly that will doubtless prove to be lasting. Fervent were the amens, as Pastor Field led in prayer that God would continue to use these two Spirit-filled servants of His.

Pastor Kennedy preached the Gospel on the following Sunday. He is an old friend of the assembly, and all were glad to hear him once more.

KENSINGTON.

Speakers: Pastor J. T. Bradley and Professor Lal.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." This petition was bountifully and graciously granted to God's children who gathered at the special convention services at Kensington Temple, Kensington Park Road, on August Sunday and Bank

Holiday Monday. Pastor J. T. Bradley's exposition of God's Word was marked by clarity and decisiveness; one could not fail to "behold the wondrous things out of His law." It was a real feast of fat things, and provided much food for spiritual meditation.

On Sunday morning, the Pastor spoke on the words, "He shall feed His flock like a shepherd," and shewed that food is essential for the body, the soul and the spirit. The Gospel service on Sunday evening was led by Pastor Bradley, and the message given by Professor Lal, who preached on The Woman at the Well, and all rejoiced much over seven souls signifying their desire to accept Christ as Saviour and Lord.

In spite of the excessive heat, many gathered for Monday's meetings, which were led by Pastor Kemp. Pastor Bradley ministered the Word on each occasion. At the morning service he took as his subject, Four Witnesses to Christ. The speaker exhorted all of God's children to see that their lives were so ordered that they would be known as witnesses for their Master.

On the Monday afternoon, Digging Ditches was the chosen subject, while in the evening Pastor Bradley spoke on the Autobiography of the Apostle Paul, and shewed that Paul being alive without the law (Rom. vii. 9) referred to his childhood days, but there came a time when he was slain by sin (Rom. vii. 11) and Paul knew that his deliverance from "the body of this death" (Rom. vii. 24) was through Jesus Christ the Lord.

Pastor Kemp rendered a solo entitled, "He knows." The convention proved

to be very blessed and helpful and we know that the value of the scriptural discourses will reveal itself in ultimate benefit and spiritual growth in the lives of God's people.

WIMBORNE.

Speaker: Pastor R. Knox. Convener: Pastor J. Dyke.

Praise God for the rich blessing that rested upon this first convention at Elim Church, Leigh Road. In spite of other Bank Holiday attractions and sweltering heat, quite good congregations gathered to hear the Word of Life.

The spiritual tone of the meetings was that of depth, and one finds it exceedingly difficult to describe in detail each service. They were enriched and vibrant with the glorious presence of the Master. It seemed the very atmosphere was charged with the power of the Spirit, and wave after wave of glory swept over the assembled saints as they sang in the devotional seasons, those blessed choruses. "Spirit of the living God," and "Only in Thee."

With utmost satisfaction and joy, out of overflowing hearts, the people sang over and over again, "Only in Thee my bliss is complete."

The ministry of the Word by Pastors R. Knox and J. Dyke was owned of the Lord in a special manner, and believers listened with intense interest to the messages on Sanctification, and The Second Advent.

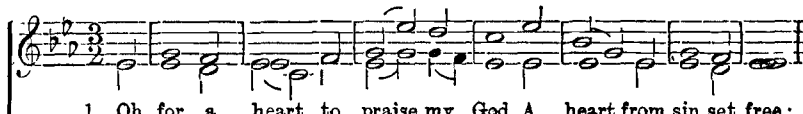
The convention spirit was again manifested in the usual Wednesday's service when, at the end of an inspiring meeting, one soul yielded to Christ.

Oh for a Heart to Praise my God

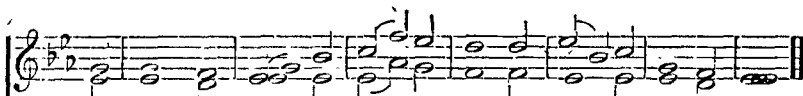
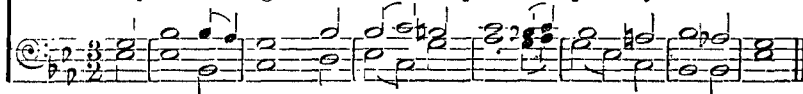
C. WESLEY.

STRACATHERO.

CHARLES HUTCHESON.



1. Oh for a heart to praise my God, A heart from sin set free;
2. A heartre - sign'd, sub - mis - sive, meek, My dear Redeemer's throne;
3. A hum - ble, low - ly, con - trite heart, Be - liev - ing, true, and clean,
4. A heart in ev - ry thought re - new'd, And fill'd with love di - vine;
5. Thy na - ture, gra - cious Lord, im - part, Come quick - ly from a - bove;



A heart that's sprin - kled with the blood So free - ly shed for me.
Where on - ly Christ is heard to speak, Where Je - sus reigns a - lone.
Which nei - ther death nor life can part From Him that dwells with - in.
Per - fect and right, and pure and good—A co - py, Lord, of Thine.
Write Thy new name up - on my heart, Thy new, best name of Love.



This piece will be found to make an excellent congregational hymn, and we recommend its introduction to your meetings. The tune is suitable for several well-known Redemption Songs.

Bible Study Helps

ADMONITIONS FROM GOD'S WORD.

Be not:

1. "As the horse, or as the mule, which have no understanding" (Psa. xxxii. 9).
2. "Deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).
3. "Unwise, but understanding what the will of the Lord is" (Eph. v. 17; see also II. Pet. iii. 9).
4. "Wise in your own conceits" (Rom. xii. 16, see also Psa. cxi. 10; Prov. xi. 30).
5. "Weary in well doing: for in due season we shall reap, if we faint not" (Gal. vi. 9; II. Thess. iii. 13).

CRIES.

1. Wisdom's Cry—In the streets or to the sons of men seeking vanity (Prov. viii. 1-3).
2. A Warning Cry—Man's frailty. "All flesh is as grass" (Isaiah xl. 6).
3. The Cry on the Cross—"It is finished!" Redemption fully accomplished (John xix. 30).
4. The Cry at the Feast—"If any man thirst, let him come unto Me" (John vii. 37).
5. The Poor Man's Cry—Experience of deliverance and encouragement to those who cry (Psalm xxxiv. 6).
6. The Cry of the Righteous—Prayer to God. They cry, and the Lord heareth them (Psalm xxxiv. 15).
7. The Cry that will never be heard—The doom of the lost (Zech. vii. 13).—Sel.

"TWO WRECKS"

By COURTHOPE TODD

A BRIGHT sunny autumnal afternoon on the east coast of England, the clear blue sky just flecked with clouds of light golden hue. The sea was calm and unruffled as a mill pond, on which I counted no less than seventy tiny boats with two or three occupants. Amongst these small craft, for the holiday "trippers" were bent on enjoying themselves, motor yachts threaded their way, each with their complement of happy satisfied voyagers. The lounge chairs on the beach, and seats on the promenades above were well filled with folks in summer attire; for it might have

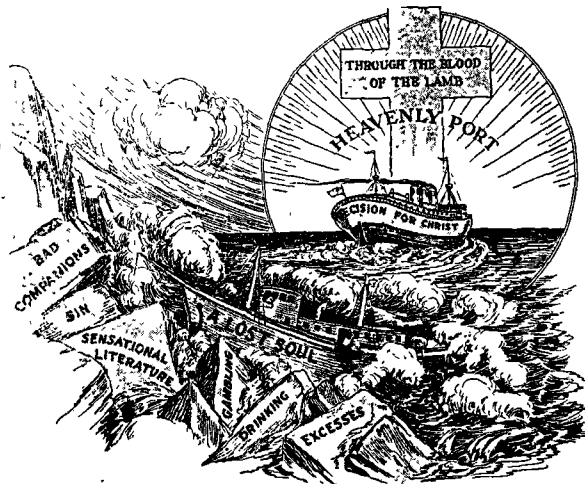
blighted by vice or sinful habit—of a man undone through the insidious wiles of our great foe Satan!

Such a wreck I have had painfully to witness many a time: but one stands out in my memory though it occurred long years ago. I had noted a bloated and debauched man at the place where I was sojourning, and getting into conversation with him had listened to his pitiful story. He told of parents broken-hearted, of a wife forsaken, of children neglected, and himself a wreck in health and constitution. I pointed him to One who "is able also to save them to the uttermost that come unto God by Him," but he shook his head sadly, and said, "There's not a crime in the decalogue of which I've not been guilty—I've been in prison many a time, and have gone from bad to worse, and now I am well qualified from personal experience to play the part of the villain in the low melodrama which gives me daily bread. No, sir," he added, "I'm a wreck, a lost soul; for me there can be no hope, no Saviour, and soon I shall sink into a dishonoured grave."

He looked fearfully ill, and as he rose and tottered homewards, I was sure his words were true, and that none but an Almighty Saviour could throw out the life-line to that miserable being. Only a few days elapsed, he gave way again to his besetting sin, and after an awful fit of "delirium tremens" I was sent for to the death-bed of the wretched man. In spite of every word of kindly persuasion and entreaty he passed into eternity crying, "No hope, no hope!" Surely of this poor fellow's life it may be said, "It was a wreck."

What are the causes of wrecks? They are many and varied—rocks, quicksands, gales, fire, leakage! Just so is it with the spiritual life. Some founder under a huge and overwhelming temptation—a rock which they seem unable to avoid. Others like the ship which carried the Apostle Paul a prisoner to Melita, almost find wreck on dreaded quicksands. Against some are the circumstances of environment, or heredity—gales which at first seem but a breath of wind, but speedily stiffen into tempests. In others there is kindled the fire of base desire: in each and all there is leakage somewhere.

Is there any panacea to prevent human wreckage? The old proverb has it, "Prevention is better than cure," and there is one sure and certain preventative. Decision for Christ and for God in early life—to turn in humble surrender to "Him who is able to keep us from falling." To "yield ourselves unto God," as those which are alive from the dead and our bodies as instruments of righteousness unto God." That is an infallible recipe; one which has never been known to fail! Why was Paul able to "endure hardness"? Because through life he could say of his heavenly Father: "Whose I am, and whom I serve." He knew that "being" must precede "doing": that there must be "life first, then service. There must be "the new heart" and the "right spirit" ere we can do any real and lasting good. It has been said "the happiness of the world is marred by the dislike of authority—and from it have sprung all the disasters of our own and former times." It is because "the evil heart of unbelief" cries, "We will not have this Man"—"the Man Christ Jesus"—"to reign over us," because we will "turn every one to his own way," that there is so much wreckage everywhere. "He is a freeman whom the truth makes free, and all are slaves beside." To be "the bondservant of Jesus Christ" who "loved us, and gave Himself for us," will ensure a safe passage in the voyage of life—will protect from all the ills of time, and enable the soul to ride grandly into the heavenly port at length—not with "shattered mast and ragged sail"; but in triumph—flying the colours of salvation, having "overcome through the blood of the Lamb."



THERE IS ONE SURE AND CERTAIN PREVENTATIVE, DECISION FOR CHRIST

been a June rather than an October day. A general sense of contentment overspread young and old: all was calm, quiet, undisturbed.

Suddenly the loud booming of the mortar—the well-known short cannon with its wide barrel and mouth—indicated something was wrong, which, in the stillness made the people jump! "Oh, it is only for practice!" said one; but a second louder report indicated this was too optimistic a view. The lifeboat crew of the seaside town hurried to man, to push forth over the rough shingle, and then launch their saving craft—for it was a wreck which had summoned them to the rescue of those in peril. The crowd of spectators cheered the brave fellows in the path of duty, and watched with intense interest the course of the lifeboat, as strong rowers with vigorous strokes pulled it round the great headland dominating the town.

This time it was not one of our magnificent liners which was wrecked, no huge vessel plying from port to port across ocean and sea; but only a small private motor launch bound for a neighbouring port whose engine had got out of order, and caused the failure of her steering gear, so that she had drifted on to the rocks and, breaking to pieces, a couple of passengers had clung there for life and safety. The sea dashed over them, and threatened them with death from chill, it not a watery grave. None the less was it a wreck, and none the less needful were the efforts of the courageous boatmen who had so often been to the fore, in more disastrous circumstances. The wreck of a ship, or even of a motor boat is a terrible thing involving consequences of disaster and possible death.

Worse however, far worse, is the wreck of a human soul—of a life which God intended for Himself—to promote His glory and honour—of a character blasted and

Classified Advertisements

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BANGOR, Ireland—Board-residence, apartments, very central, three minutes to promenade, bathing, assembly hall, and railway station; very moderate terms. Apply Mrs Gray, "Erne House," Grays Hill. B1459

BOGNOR—Gentleman, needing constant attention, Christian care, and every help towards recuperation received by Mr. Hollyman for winter months, or short periods, reasonable; coal fires, every comfort. Lion House, Nyetimber B1452

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 16th—Sept. 10th. Subject, The Second Coming of the Lord. Particulars from Mrs Parker, The Rookery, Lynton, Devon. B1278

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LONDON—Visitors find homely apartments, bed and breakfast, single 4/-, double 7/-; opposite Foursquare Church, close to Easton, St Pancras and King's Cross stations. Mrs. Lockerby, 6, Frederick Street, Gray's Inn Road, W.C.1. B1449

LONDON—Superior accommodation, select district, near buses and tubes, bed and breakfast from 4/-; recommended by eminent Pastors Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1458

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CATERHAM—House to let, six rooms, bathroom, scullery, large garden; rent 25/- weekly, tenant pay rates and taxes. Buses pass door Croydon; Green Line to London. Box 281, "Elim Evangel" Office. B1455

TWO unfurnished rooms to let, suit lady or married couple; use of bath, etc., Christian fellowship appreciated. Write E.M., 125, Villas Road, Plumstead, S.E.18. B1461

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CAPABLE young woman, 32, desires post plain cook-general, or house-keeper for small household, good reference; Foursquare preferred; moderate wage. Box 282, "Elim Evangel" Office B1462

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

FOR SALE.

TRIUMPH CAR 7 hp 1930 Gordon England Saloon, sunshunt roof, in good condition, 555. Box 280 "Elim Evangel" Office B1441

PROFESSIONAL.

CAREY COLLEGE for Boys Foursquare. Near sea and woods. Efficient individual preparation for Public School and University Examinations. Boarders received. Apply Principal Carey Davies, M.A., Woodland Park, Colwyn Bay B1404

MISCELLANEOUS.

YOUNG Christian recently lost her mother, would be glad to hear of middle-aged person to share responsibility and expense small home. Must be Pentecostal. Miss D Davis, 73, Hummer Road, Egham, Surrey. B1451

MARRIAGE.

PATTON CROOKS—On August 19th, at Kensington Temple, London, by Pastor W. L Kemp, Arthur Horace Patton to Gladys May Evelyn Crooks

WITH CHRIST.

TOWNSEND—On August 12th, Kate Townsend, age 67 years, beloved member of Bradford Church. Funeral conducted by Pastor H. W. Fardell.

WATCH THESE DATES

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

DUNGANNON, Co. Tyrone. Commenced August 13. Tent mission at Maygeshel, conducted by Pastor and Mrs. W. J. Martin.

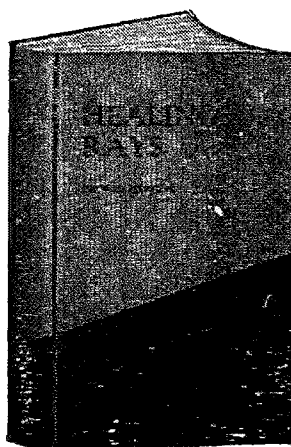
ELIM WOODLANDS. Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches. 1/3 at door.

KENSINGTON. Every Friday. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally at 7.30 p.m.

ST. LEONARDS-ON-SEA. Commencing August 27. Boscobel Hall, West Hill. Evangelistic Campaign by Pastor W. G. Hawkins

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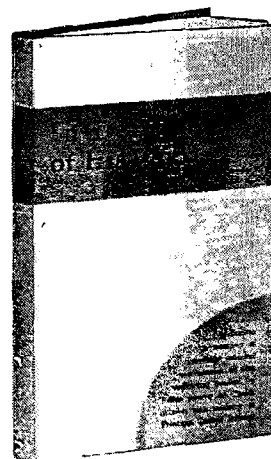
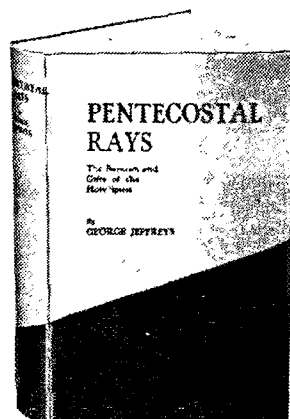
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