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A table of contents for *Elim Evangel* can be found here:

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# Prim Evangel

**Foursquare Revivalist**

August 12th, 1938.

Vol. XIX., No. 32.

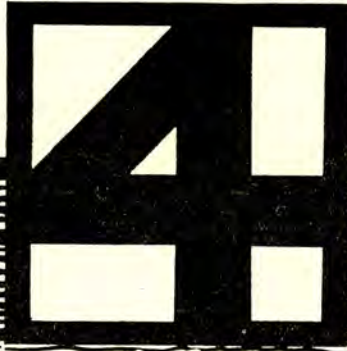
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**CHRIST'S PAST EXISTENCE  
& PRESENT INTERCESSION**

By Principal P. G. Parker

(see page 504)

Registered at the G.P.O. as a Newspaper.





# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)  
Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)  
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
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R. Mercer, and J. Smith.

General Headquarters:

20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. August 12th, 1938 No. 32

## CONTENTS

The Gifts of the Spirit ... ..	497
Finishing Our Course ... ..	499
Healed at the Royal Dome, Brighton ... ..	500
How a Scientific Atheist was Won to Christ ... ..	501
The Vision Theory ... ..	502
Family Altar ... ..	503
Christ's Past Existence and Present Intercession ... ..	504
Editorial ... ..	506
Secretarial Notes ... ..	506
Swindon's Coronation Temple ... ..	507
God is Light ... ..	508
The Need of Belgium is Jesus ... ..	510
Elim Crusader Page ... ..	511
Critical Comments on Current Concerns ... ..	512

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# 4 Coming Events 4

**BANGOR, Co. Down.** August 13—15. Elim Tabernacle, Southwell Road. Youth Rally, 3.45 p.m. Open air at Pickie, 6 p.m. Procession of witness. Crusaders from all parts of the British Isles taking part.

**ELIM WOODLANDS** will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

**GLOSSOP.** Now proceeding in the Elim Tabernacle, Ellison Street. Revival and Healing Campaign conducted by Pastor W. R. Cole and Crusaders. Sundays, 3 and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

**ISLINGTON.** August 28. Elim Tabernacle, Fowler Road, off Halton Road. Visit of Pastor W. G. Hathaway. 11 a.m. and 6.30 p.m.

**LETCHWORTH.** August 28. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

**SHOLING, Southampton.** Revival Campaign commencing August 7, conducted by Pastor G. I. Francis in the Large Tent, corner of Middle Road and South East Road. Sundays, 3 p.m. (Divine Healing), and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

**SILVERDALE.** Revival Campaign commencing August 14 in the Roxy Theatre, 7.30 p.m., and continued in Large Tent erected in Carnival Field, Park Road. Conducted by Pastor C. A. C. Hadler. Week-nights 7.30 (except Fridays).

**WALSALL.** Now proceeding in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

**WORCESTER.** August 14—28. Elim Tabernacle, Lowesmoor. Campaign by Pastor H. W. Fielding.

COME TO THE GREAT

# Foursquare Gospel Rally

AT THE

**CENTRAL HALL,  
Westminster, London**

**Saturday, 3rd September**

A continuous programme all day from 10 a.m.

including

**11 a.m. DIVINE HEALING SERVICE**

conducted by

**Principal GEORGE JEFFREYS**

**3 p.m. ELIM CRUSADER RALLY**

(A Great Gathering of Youth)

Speaker:

**Lieut.-Commander D. H. MacMillan, R.N.R.**

**7 p.m. GREAT UNITED MEETING**

Speaker:

**Principal GEORGE JEFFREYS**

Special Choirs and Instrumental Parties—Organ Recitals—Services of Immortal Music—Sunday School and Cadet Rally—World Crusade Meeting—Lecture on Archaeology and Bible Lands—Talks on the Tabernacle—Students' Meeting—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

**Reserved Seats.** Tickets are obtainable for reserved seats for the 3 p.m. and 7 p.m. meetings Ground Floor, 1/- each; Balcony (limited number) 6d. each.

**Programmes.** Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, ready in August, price 3d.

**Tickets and Programmes,** as above, obtainable from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Enclose stamped, addressed envelope (foolscap size for programme).

## SPECIAL for GOSPEL SOLOISTS, Etc.

REVISED AND ENLARGED EDITION  
OF LIVING GOSPEL SONGS OF SALVATION

A choice collection of Original Songs and Choruses for Evangelistic Meetings, Solo Singing, Choirs, and the Home, by Evangelist and Mrs. Seth Sykes. Price 1/6 (by post 1/8).

Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

## PRINCIPAL

### & Revival Party's Summer Engagements

**PORTSMOUTH.** In the BIG TENT, pitched on the Fair Ground, Commercial Road, near the Royal Hospital. Commencing Sunday, July 31st and continuing throughout August. Sundays, 11 a.m. and 6.30 p.m. Week-nights (except Friday) 7.30 p.m. Wednesdays, 3 p.m.

**COLWYN BAY.** Pastor and Mrs. Joseph Smith, assisted by the Caravan Evangelists, are continuing the campaign in the Lecture Hall, Sea View Road, throughout August. Sundays, 7.45 p.m. Monday to Thursday each week, 7.30 p.m.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

(For particulars of Colwyn Bay Holiday Home see page 510)

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 32

AUGUST 12th, 1938

Fridays, Twopence

## The Gifts of the Spirit

### IX.—Discerning of Spirits

By Pastor C. J. E. KINGSTON

“TO another discerning of spirits” (I. Cor. xii. 10) is the Holy Spirit’s seventh Gift. This, we remember, is the last of the three Gifts of Inspired Illumination. Everything within the realm of knowledge—facts, purposes, motives, origin, destiny; human, divine or devilish—all come within the range of these three Gifts, the Word of Wisdom, the Word of Knowledge, and the Discernment of Spirits.

In the Gift under discussion, however, knowledge is limited in range to one particular class of facts, namely, those concerning spirits. This Gift reveals the *kind of spirit* actuating a person who is manifesting supernatural power or knowledge. It is not simply the Gift of Discernment but *Discernment of Spirits*. Discernment of facts other than those dealing with spirits is the province of the other two Gifts of Inspired Illumination.

The word translated “discerning” is *diakrisis* and means a thorough judging; according to the lexicographer it is defined as a “distinguishing or discerning clearly.” The word has the idea of judging after having seen through that which is merely outward and on the surface. The word rendered “spirits” is *pneuma*, a word which is regularly used in Scripture for either good or evil spirits.

In order to clear the ground of misconception let us, *firstly*, show what the discerning of spirits is not.

It is not a discerning of *persons*. There are some who think they possess this Gift and proceed to

#### SIT IN JUDGMENT

on everyone from the pastor to the doorkeeper. It is not a gift of *criticism*. Such a “gift” might well be buried in the depths of the ocean without grieving the Lord at all.

No one requires the Baptism in the Holy Ghost to endow him with the “gift” for faultfinding and criticism. All are richly endowed by fallen nature with this particular “gift.” Since the Scripture commands us, “Judge not that ye be not judged,” evidently such a “gift” is forbidden. It needs no spiritual gift to

uncover human failings, but it needs a good deal of Christly love to cover them. Indeed, one of the fruits of the Holy Spirit is the love which “covereth all things” (I. Cor. xiii. 7, R.V.).

Neither is this Gift a keen penetrative *insight into human nature*. Some persons possess this naturally, but the Gift under discussion is a supernatural one.

Again, it is not a kind of *spiritual thought-reading*. It is not the unveiling of men’s thoughts, or “spirits” in the metaphorical sense, as when we say a man has a “nasty spirit”; which is the same as saying he has an unpleasant disposition.

When Samuel told Saul “all that was in his heart” (I. Sam. ix. 19), he did so by the Gift of a Word of Knowledge and not Discernment of Spirits. So also when Jesus said that Nathaniel was “an Israelite indeed, in whom (there was) no guile” (John i. 47), He discerned simply a state of heart. This was certainly an evidence of His Knowledge of the hearts of men but was not an exercise of the Gift of Discerning of Spirits, for it was not a statement regarding the

#### EVIL OR GOOD

spirit within him. The same is true of a passage in the next chapter. “Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man” (John ii. 24, 25).

Let us examine, *secondly*, What is the Gift of Discerning of Spirits. It is evidently a *supernatural Gift* seeing it is bestowed in the sovereign will of the Holy Spirit. No human insight into spiritual things can possibly be the explanation of it.

Since it deals with spirits, the recipients of this Gift must be able to *distinguish between the real and the false* possessors of spiritual gifts. They can discern also the source of them, whether divine or Satanic. This Gift can be defined, therefore, as the power, given by the Holy Ghost, to discern the spirit, or spirits, prompting an act or utterance.

For example, Christ perceived, through the operation of this Gift, that the spirit actuating Peter was an

evil one when he "took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee." Accordingly, "He turned, and said unto Peter, Get thee behind Me, *Satan*" (Matt. xvi. 22, 23). From this passage we may see that unsanctified believers, although not actually possessed by evil spirits, may be *influenced by them*.

Someone I know very well, who has for many years exercised a fruitful ministry, beginning to feel tired in the Lord's service though not tired of it, was taken to task by another Christian worker and advised to retire from

#### ACTIVE CHRISTIAN WORK.

The thought had its appeal until it was remembered that the Christian was "devoted," or given up wholly, to the Lord's service and that such "devoted" thing could, in Bible days, never be used for any other purpose, nor its full consecration be recalled. Then came the realisation of the source of that suggestion—it was from the opposer and antagonist of all righteousness, the Devil.

The request of the disciples, James and John, to call down fire from heaven upon the Samaritan village that refused to receive and entertain Jesus is another illustration of the fact that the spirit of evil may influence even believers if they are unsanctified. "Wilt thou that we command fire to come down from heaven, and consume them?" they asked. But Jesus "turned, and rebuked them, and said, Ye know not what manner of *spirit* ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke ix. 54-56).

What a misconception of Christ's work would have been given had such a request been granted! Thus again we perceive the subtle attack of the evil one upon the cause of God and righteousness foiled by the use of this blessed gift.

From these instances it can be seen that behind the utterances of men there are often the promptings of the spirits of evil, who seek thereby to frustrate divine purposes. Human spirits are rarely free from the influence of supernatural spirits. Men and women are either influenced by God, or by Satan; by the Holy Spirit or by an evil spirit. Evil spirits are still wrecking lives and torturing human beings as cruelly as

#### IN CHRIST'S DAY!

They are still throwing men into the water and into the

## WHAT SHALL WE PREACH?

PETER was a Pentecostal preacher. What was his theme? "*Jesus of Nazareth, a man approved of God . . . crucified . . . raised up*" (Acts ii. 22-24). "The God of Abraham . . . hath glorified His *Son Jesus* . . . God, having raised up *His Son Jesus*, sent Him to bless you." (Acts iii. 13, 26). "By the name of *Jesus Christ*. . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 10, 12).

Philip was a Pentecostal preacher. What did he preach? "Philip went down to the city of Samaria, and preached *Christ* unto them" (Acts viii. 5). "Philip . . . began at the same scripture, and preached

fire and under trains and into gas-filled rooms! Unsanctified Christians, too, while not actually possessed by evil spirits, may be influenced by them and become a great hindrance to the work of God.

In these latter days the Devil is persistently trying to counterfeit God's working; he has his counterfeit Christians, his counterfeit healings, his counterfeit power in so-called spirit-guides, familiar and evil spirits simulating the departed dead. In all of these how necessary is the Gift of Discerning of Spirits to guard the true child of God from deception. By it, the Church is armed with a spiritual intelligence department which gives warning of enemy ambushments and reveals the specious lies of traitorous foes who from within would seek to encompass her destruction. Some have made the sad mistake of supposing that the heavenly Father has left His Church defenceless against the machinations of the evil powers and forces of to-day. It is true that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12), yet has God given this Gift to guard His Church.

Though "unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . . spirits of devils, working miracles" (Rev. xvi. 13, 14), yet will this Gift forewarn and thus forearm

#### THE TRUE CHURCH

of Jesus Christ in that day.

We should notice, also, under this heading, that this Gift can operate only in and *through the spiritual Christian* and not in the carnal believer. "The natural man," writes the apostle, "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (or *discerneth*) all things" (I. Cor. ii. 14, 15).

(To be continued).

#### THE HEIGHT OF IMPUDENCE

"I asked a little gentleman at St. Just," says Wesley, "What objection there was to Edward Greenfield, a pious tinner, on whom the constables had seized. He said, 'Why, the man is well enough in other things, but his impudence the gentlemen cannot bear. Why, sir, he says his sins are forgiven!'"

unto him *Jesus*" (Acts viii. 35).

Paul was a Pentecostal preacher. What was his message? "And straightway he preached *Christ* in the synagogues, that He is the *Son of God*" (Acts ix. 20). "God . . . raised unto Israel a *Saviour, Jesus*" (Acts xiii. 23). "I determined not to know any thing among you, save *Jesus Christ, and Him crucified*" (I. Cor. ii. 2).

Let us preachers be Pentecostal. That will mean preaching *Christ and Christ alone*. He is just what sinner and saint need. Exalt *Jesus Christ and Him crucified*, and the Holy Spirit will anoint the message to-day as in the days of the early Church and cause us to see like revivals.

# Finishing Our Course

By ZELMA ARGUE

. . . So that I might finish my course with joy.—Acts xx. 24.

**I**T is not always that we are permitted to look deep into the secret heart of a great soul, but in these words we may do so. These words disclose the desire of the apostle to not only run well in the Christian race, but also to close his ministry in victory.

The major portion of Paul's ministry at this time lay behind him. He was steadfastly setting his face towards Jerusalem for the last time. He was taking a tender farewell of the elders of the Church at Ephesus, telling them that he knows they will see his face no more.

In the solemn hush that such an hour brings, Paul is found pausing to recount to them the record of his courageous and faithful ministry in their city for the space of the three past years. We see him counselling and warning them of the grievous wolves that shall enter in after his departure. He comforts them, exhorts them, then kneeling down, he prays with them all. Their tears are flowing freely, and what heart does not thrill to the pathos of the words, "And they fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." Then they accompanied him down to the ship.

This is a most intimate

## PERSONAL GLIMPSE

of the apostle. Possibly these last words spoken to dear, time-tried friends in the gospel were not so much a planned talk, as a rather unplanned and spontaneous outgushing as the result of much secret meditation.

Let us meditate with him, as first of all he looks backwards. His thoughts flow in reminiscence. In that city God had greatly used him, from the day he had first entered, and had found a little group of disciples. With these he had prayed until the Holy Ghost had fallen upon them. "And they spake with tongues and prophesied, and all the men were about twelve." (Acts xix. 6, 7). First he had probably held merely house meetings. Then he had been sufficiently bold to enter the local synagogue, and there had preached each sabbath for the space of three months. When divided opinion made this impossible any longer, he rented a hall, the school building of a certain man called Tyrannus, preaching and teaching there daily. This had continued some two years (Acts xix. 10, 11), God signally honouring his ministry in this place, working special miracles, so that aprons and handkerchiefs were carried from the body of Paul to the sick, resulting in memorable healings. He must have thought of those scenes as he looked back.

It was here too, he would remember that many had brought their books of sorcery and curious arts, and burned them publicly, to the value of many thousands of pieces of silver. It was here the uproar

## AMONG THE SILVERSMITHS

had occurred, the craftsmen throwing the whole city into an uproar when they saw the demand for their models of Diana, and of her great temple, falling off.

"This Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands (v. 26). The temple in that city to Diana was one of which the citizens were very proud, and Paul was courageous to preach in its locality. Some thirteen cities, we are told, had in interest in this building, and Ephesus felt honoured to have it there. In fact the city had been so proud of the building, it had refused to inscribe on it the name of Alexander the Great, though he had offered them the whole spoil of his eastern campaign in return for this. This temple to Diana was of pure white marble, some four hundred and twenty-five feet in length, over two hundred feet in breadth, with, we are told, one hundred and twenty-seven columns of sixty feet in height, each the gift of a king. The temple was used by merchants as an international bank, and it was continually receiving new statues and other works of art, with tourists coming from afar to visit it, and carry home miniature models as talismans.

Amid this grandeur had come the apostle of the Lord Jesus Christ. Here, perhaps almost in the shade of the great columns, Paul had dared to preach the gospel, in its simplicity, its purity, and its power. "And this continued by the space of two years, so that all they which dwelt in Asia heard the

## WORD OF THE LORD

Jesus, both Jews and Greeks" (Acts xix. 10).

A strong and spiritual assembly had grown up under his ministry. Now he was about to commit them to God, and leave them. Later, Paul was to write them from the prison at Rome an epistle containing Church truth, than which there is no deeper.

Now Paul is taking his farewell of them, and looking back over the three momentous years. "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. . . . I have coveted no man's silver, or gold, or apparel. . . . Wherefore I take you to record this day that I am pure from the blood of all men."

There is the greatest solemnity throughout these farewell words. His experiences had certainly been varied, and a vast amount of labour, of praying, of travelling, of preaching, now lay behind him. Looking backwards, his memory could recall his vision near Damascus, the period spent in Arabia learning under the teaching of the Spirit, his friendship with Barnabas, and later the wrench of the parting. There was so much more that could be recalled. The conferences at Jerusalem, his preaching at Athens, at Corinth, at Philippi, at Thessalonica. There had been persecutions, physical suffering, and brethren who had gone back. There had been the time he and Barnabas had with

## DIFFICULTY TO DISSUADE

the people at Lystra from bringing them sacrifices of garlands and oxen, considering them gods. There had

been the stoning that followed, by the same crowd, with Paul himself dragged outside the city walls and there left for dead. And much more.

His spirit seemed heavy as he looked ahead. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." The joy was not in the outlook. That was dark, uncertain, foreboding. But his joy was in having a good conscience towards Christ and man, regarding the ministry which had been laid upon him.

Are we, too, possibly coming in view of the wind-up and close of our period of witnessing? Once more has the gospel been proving either a savour of life unto life, or of death unto death. For some will always believe, while others will be hardened, that God shall be found righteous in His judgments. "Whom He will He hardeneth." Is the horizon dark to-day? Is the outlook uncertain, unpromising?

We believe God has poured out the latter rain as a last call to the Gentile nations, ere He turns to Israel. A true visitation of God has been witnessed in our

generation. The great cities of our own and other lands have witnessed the preaching of the gospel in something of primitive zeal and power. Sometimes the very largest buildings (as the Royal Albert Hall, London), have resounded to the faithful cry that the blood of Christ is the only means of salvation, that Christ is living, as proven by miraculous healings; that He still baptises in the Spirit, and endues with power from on high, and that He is about to return, the earth now trembling at His approach.

A vast amount of intercessory prayer has gone up to God. A vast effort has been made to get the message of the hour out, causing the unspiritual even to hear the cry, "Jesus is coming soon!" Just how soon Christ may come we do not know. The labour, the conflicts, the battles, and the joys of the past, we can commit to Him, with our victories and our failures. For whatever days are to come, we can seek and trust for joy . . . joy to finish our ministry . . . even though the horizon be not a joyous one. So, we can say with Paul, looking backwards, then looking ahead, "But none of these things move me, neither count I my life dear, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus."

## FOURSQUARE GOSPEL RALLY

Central Hall, Westminster, September 3rd. 10 a.m. to 9 p.m.  
Plan to Come!

### Healed at the Royal Dome, Brighton of Epileptic Fits

**M**Y second son who is ten years of age was born a cripple; he could not walk because he had no muscles in his leg.

When he was three years old the doctor advised me to take him to a bone specialist at Chichester Hospital. The specialist told me that



my son would never walk as he had no muscles. I answered, "I know Who can make him walk."

The doctor promised he would do all in his power, but he told me it would be at least three years and then it would likely be fruitless as the boy would not walk. I had to have special leg

irons made for him which cost five guineas. He wore the leg irons for six months. Following this he had massage treatment. He was prayed for and God answered prayer. To-day, thank God, he is able to run as fast as any boy of his age.

In October, 1935, he began to take epileptic fits, which became worse as time went on. My wife and I had a very trying time. The boy had fits many times a day, sometimes only fifteen minutes between each one. On Whit-Monday, 1936, I heard that Principal George Jeffreys was holding a healing meeting at the Dome, Brighton, and I at once decided to take my son. I had a very trying time in getting him there owing to the fits. When I eventually got him to Brighton he had three fits in the meeting. When the Principal asked those who wanted to be anointed and prayed for to come forward I took my son to the front and the Principal anointed and prayed for him, and God healed him. He has not had a fit since. The fits had made him a wreck; now he is strong and well.

I do most gratefully thank God for His power to heal and trust that this testimony will be the means of many seeking the Lord Jesus for salvation and healing.—T. W. SMART (*Bognor Regis*).

*The Way of Salvation.***How a Scientific Atheist was Won to Christ**

By Rev. JAMES WORBOYS

**A** SCIENCE master lay dying slowly of consumption. He had years before abandoned faith and the Bible, and was known as an outspoken rationalist. He had given those who were caring for him instruction not to allow any Christian workers to see him. He would die as he had lived.

A friend of his became deeply concerned for his salvation and importuned me to do what I could for him. I called at his home and gained admittance by announcing myself as representing his oldest friend. "Which of my friends do you represent?" he inquired. "Your oldest friend



The Science Master cried out: "I have lost my life. I have withheld everything from Him."

is the Lord Jesus Christ," I answered. "I do not want to see any of your sort," he replied rather tartly, "I discarded religion and gave up the Bible long ago. You must know that no man of scientific mind can accept your Bible with its funny stories." "What funny stories?" I asked. "O well, take that funny story of Eve and the apple in that fantastic account of creation in the Book of Genesis," he replied.

"What do you understand by that?" I inquired. "I do not see anything in it," he replied, "but your theologians tell us that it is a figurative way of describing the coming together of Adam and Eve for the procreation of children, and thus you account for the origin of the race and at the same time the origin of evil. It is too ridiculous for words." "It certainly is, if that is the teaching of the Book of Genesis," I answered, "but I know nothing of such teaching in that wonderful story." "Well, what does the whole funny business mean?" he inquired.

"Now that you are here, you might as well give your version of it. To me it is too funny for words."

"Thank you," I said, "let me illustrate. Suppose you had two estates. One was more than ample for all your purposes; for the other you needed someone to take charge of it and use it. So you selected me, as your friend, to become its possessor. You handed it over to me, my wife, and our heirs, and assigned it for our use and benefit. The only condition you made was that we were to pay you two acorns a year, in recognition of your crown rights. We take possession. Suppose after a number of years my wife should say to me, 'I do not know why our friend should put you to the trouble of collecting and taking to him those two acorns. They cannot do him any good, and besides, why may we not stand on an equality with him?' (The temptation to Eve was 'Ye shall be as gods.') I agree to my wife's suggestion, and withhold that which is due to you. What would you do?" "Well, I should have to evict," he said, and then added, "but what has that to do with Genesis?"

"Everything," I answered, and went on expounding my parable. "The Genesis account is a pictorial presentation of an actual event. History can be presented in prose or in picture. A picture is more likely to be accurate than prose. A picture, however, is suited to the comprehension of all classes and conditions of mankind in every age. The Genesis account is actual history pictorially presented. How beautifully the story unfolds.

"Adam and Eve were created, not evolved. They were made in the image and likeness of God. Jesus, by whom all things were made, declares it was a direct creative act. In Matthew xix. 4 our Lord said: 'He which made them at the beginning made them male and female.' In Mark x. 6, 'But from the beginning of the creation God made them male and female'; not somewhere down in man's history, but in 'the beginning of the creation,' says Mark.

"They were made in God's image for fellowship and co-operation with Him. God put Adam and Eve in charge of this world. They were to take possession of the earth. They were to subdue it to human uses. They were to be fruitful and multiply and replenish the earth with their kind. They were given dominion over all things. Their rights were limited in one respect only. They were to preserve the fruit of the tree of life and the fruit of the tree of knowledge of good

(continued on page 502).



## How a Scientific Atheist was Won to Christ—cont.

and evil for God. They were to abstain from using the fruit of these two trees. The two trees in the midst of the garden-home represented God's crown rights in and over His creation. God instructed Adam and Eve to preserve and consecrate to Him the fruit of these trees.

"Genesis gives a beautiful picture of the origin of our race. Adam and Eve, fresh from the creative hands of God, were placed in a garden to replenish the earth, and, in communion with God were to subdue it to human uses. They were given unlimited powers but limited rights. Those limited rights are seen in relation to the two in the midst of the garden. They represent their relation to God. They were to recognise His sovereignty in dedicating to Him the fruit of knowledge and the fruit of life. This prohibition was essential to the preservation of right relations with their Creator and for their own peace, comfort, and prosperity. The day came when Eve suggested that they withhold these fruits from God. Adam responded to Eve's suggestion, and the forbidden fruit was consumed upon themselves. God was thus disobeyed and robbed of His crown rights. There was only one thing left for God to do, and that was to exclude them from the garden, or more correctly, from the tree of life."

I went on to ask, "What do you think this world would have been like had all life and knowledge from the beginning been consecrated to God? Is it not true that all the sin, disease, and

death, and all the great systems of iniquity that abound in the world are due to the fact of man's sin in withholding from God the fruit of life and knowledge?"

"Why," interjected the science master, "I have never heard anything more businesslike and beneficent. Why is not Genesis always presented that way? Is there any way back to God?" "Yes," I answered, "the Creator did not forsake His sinning creatures. He provided a way back into His fellowship—a way that had regard to the heinousness of sin and the justice of the divine judgment. The sacrifice of the beast and the coats of skin met their need in a substitutionary way, and pointed forward to the time when this world would become the platform of the manifestation of God's love. God would be seen in Christ, 'reconciling the world unto Himself, not imputing their trespasses unto them.' Wonderful love! Marvellous grace!"

The science master cried out: "I have lost my life. I have withheld everything from Him, and does He now save my soul?" "He has saved and is now waiting to receive you," I said. It was my joy to lead that cultured atheist to Christ. On leaving him he said: "Explain Genesis like that wherever you go. It is the most rational, businesslike, and beneficent statement I have ever heard—the crown rights of the Lord God as represented by those two trees; the tree of life and the tree of knowledge—how wonderful they are!"

## THE VISION THEORY

**T**HOSE who have been unable to make out that the apostles were deceivers as to the resurrection have sought to fall back upon a "vision theory." They would suggest that these men were visionary, excitable, over-enthusiastic individuals—perhaps even too stupid to make ample investigation. The wish to have Jesus come forth, they say, was father to the thought, so that when a rumour started that He was alive, imagination did the rest.

Let us admit that it is possible for some very honest people to mistake a phantom of their own brains for a reality in the outer world. Such subjective visions are usually due to a diseased state of mind or body. In some way the individual is abnormal, if he is given to thinking that he sees ghosts, visions, etc., when in reality there is nothing to see. The New Testament writers always clearly distinguish between visions and direct revelations. Visions are referred to as occurring at night or during a season of prayer or worship. The knowledge of the resurrection, however, is said to have come to them during their daily occupations. These plain, hardy men were not the type of individuals ordinarily given to emotionalism and visions.

We must explain, also, how subjective visions due to enthusiasm could start so soon after the crucifixion as the third day. How could they have outgrown their utter confusion in so short a time? Explain, also, why these appearances of Jesus only extended over a period of a few days. Would not visionary people have continued having visions of Him over a longer period?

We must also face the fact that the disciples were not looking for a resurrection, although it had been foretold. We witness their utter surprise when it occurred. It is frankly stated that when Christ first appeared He was unrecognised. We are repeatedly told that at first some of them doubted, showing that they would have used every means of finding out whether or not it was true. It is not likely that they would have gone to those who were in a position to know whether or not anything unusual had occurred, to declare His resurrection, if they had no proof whatever of the truth of their assertions.

Then, do subjective visions occur to many people, in different places and circumstances, at about the same time? And how will we account for visionary conversations, for Christ's appearances were not simply glimpses of His form, but always involved the giving of detailed instructions.

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

**Sunday, August 14th.** John x. 19-30.

"I and My Father are one" (verse 30).

I love to contemplate the fact that as Christ is, so is the Father. "He that hath seen Me hath seen the Father." So many regard God, the Father, as a hard, unmerciful judge, ruling with a rod of iron; and Jesus Christ, the Son, trying to appease the wrath of this great God. I am happy to say that such was not the picture which one of the greatest of the Old Testament prophets painted of our God, even though he lived in the day of His judgments: "For the Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. To crush under His feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not" (Lam. iii. 31-36).

**PRAYER TOPIC:**

For blessing upon the revival campaign at Worcester, conducted by Pastor H. W. Fielding.

**Monday, August 15th.** John x. 31-42.

"And the Scripture cannot be broken" (verse 35).

The Lord Jesus Christ regarded it as a settled fact that the Old Testament Scripture was the eternal, unalterable Word of the living God. There never was the slightest doubt in His mind concerning the genuineness of the Scriptures. He preached from these same Old Testament books which we use to-day, and believed that they were verbally inspired: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18). Even those Scriptures which are to-day doubted by the modernists were accepted by our Lord Jesus Christ, such as the account of Jonah and the whale, Lot's escape from Sodom, the Bible account of the creation of man and woman, etc. And if Jesus Christ was mistaken in His teaching, as the modernists say, and was merely following the accepted but erroneous views of His day; then God the Father was also a party to this, for He spake from heaven in the ears of three witnesses: "This is My beloved Son: HEAR HIM." Now, the character of these witnesses has never been called in question, not even have the modernists said that these three men were cold-blooded liars: so their statement stands. Now, don't you think that this makes a strong case for all that is written, including heaven and hell, and God's judgments for sin, as well as His abundant mercies on the truly penitent, according to His Word.

**PRAYER TOPIC:**

That God's living touch may be upon the Westminster Central Hall meetings.

**Tuesday, August 16th.** John xi. 1-16.

"He abode two days still in the same place" (verse 6).

The delays of the Lord, how they try our faith. Why is He so long in coming? He knows, He must have had the message before this, He loves us I am sure, He always made Himself so much at home in our house, and He liked our brother. Why? Oh, why is He so long in coming? If James had been there I could have heard him say: "The trying of your faith worketh patience, and let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." And I could hear Peter say: "Yes, the trial of your faith is much more precious than of gold that perisheth." So after all there is something more valuable than immediate deliverance. There is patience, which means steadfast, constant endurance, forbearance, resignation, long suffering; or in other words: a fully developed Christian character. Then there is faith, which grows mightily every time it is tried and stands the test: what wonders have been, and can be, the result of faith. Yes, it is true that the Lord not infrequently waits for a time before delivering, because He sees something which is more precious than immediate deliverance, and He wants that to be our portion.

**PRAYER TOPIC:**

That in all the Elim Holiday Homes at this time much blessing may be experienced.

**Wednesday, August 17th.** John xi. 17-31.

"I know that he shall arise again in the resurrection at the last day" (v. 24).

"But Martha, why wait till the last day? Don't you know that you are talking to the resurrection and the life?" Martha, like a good many to-day, was minded to put all the miraculous things off to the last day, forgetting that the One who would do all the wonders on that great day was even now before her. That is it: relegating to a remote past the wonderful acts of the Lord, or looking forward to a distant future for God to manifest Himself as the Great Deliverer. But God is here, the Great Deliverer is by our side. What God desires is that we exercise a calm, steady confidence in His love, His power, His willingness to undertake for us now. And if God says, "This is the way My child, I want you to put your hand in Mine and walk down this dark lane with Me. I will see you through safely, don't fear, don't worry." Then if all rebellion is gone, we will go with our heavenly Guide, walking hand in hand down this Lover's Lane.

**PRAYER TOPIC:**

For God's preserving power to protect His people, the Jews, from those who persecute them. Belgium.

**Thursday, August 18th.** John xi. 32-46.

"Loose him, and let him go" (v. 44).

The Lord Jesus had put something indefinable into Lazarus which would keep him in a better state of preservation than all the physicians of the age could prescribe. So many talk about being able to keep their salvation, but it is actually our salvation which keeps us. What is it which keeps my body from falling into decay? Life. What is it which keeps my soul from falling into decay? Life. Who gives life, either natural or spiritual? God. This life comes into our souls very much like life comes into a body. There is a quickening in both cases. And one is just as mysterious as the other. The one form of life brings us consciously into the natural realm, the other form of life brings us into the Divine realm. And as God has provided natural food to sustain the natural life, so He has provided spiritual food to sustain the spiritual life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

**PRAYER TOPIC:**

The Divine endowment to rest upon Mrs. Taylor in her work in the Congo.

**Friday, August 19th.** John xi. 47-57.

"If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation" (verse 48).

As a matter of fact the thing which they feared came upon them: they crucified Christ, persecuted His followers, rejected the Gospel, and the Romans came and took away both their place and nation. If we sacrifice Christ to-day for the sake of the nation, have we any right to expect to fare better than the Jews? If we sacrifice Christ for the sake of a husband, a wife, a job, money, or popularity, what right have we to expect to fare any better than others whom we have seen reap in tears, in bitterness and remorse, the consequence of following their own way and rejecting the counsel of the Word of the living God? "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

**PRAYER TOPIC:**

Praise for the number of souls won for Christ in our churches week by week.

**Saturday, August 20th.** Matt. xii. 1-19.

"Wherefore it is lawful to do well on the sabbath days" (verse 12).

I love the common sense natural liberty of the Lord Jesus and of His gospel. Satan just hates to see people enjoying Christ, liberty and love. If he cannot get them to throw religion overboard, then he loves to push them onwards in it so as to make it a burden, a bondage, an affliction. Then he holds this up to the happy, pleasure-loving age, and says: "This is the way; do you want it?" Of course they cry: "No!" I don't blame them for not wanting it, for it is not the path of life, peace, and joy, which is found in Christ. For the kingdom of God is not in meat or in drink; in observing days, times, or seasons; "But righteousness, and peace, and joy in the Holy Ghost."

**PRAYER TOPIC:**

For Pentecostal outpouring and revival in Belgium.

**O**UR last article dealt with the Ascension of Christ. He Himself linked His past eternal position with the position He occupied after His Ascension.

To His murmuring disciples the Saviour said: "What and if ye shall see the Son of Man ascend up *where He was before*" (John vi. 62).

Note the italicised words—"where He was before." The same thought is stressed in that beautiful High Priestly prayer of John xvii.: "And now, O Father, glorify Thou Me with Thine own self with *the glory which I had with Thee before the world was.*" So that the Saviour ascended up to where He had been before, and entered again into the manifestation of glory which He had previously enjoyed.

There are those who deny the eternal Sonship of Christ. It is even said that some do in orthodox circles of belief. But it is *not* possible. There can be no Biblical and orthodox circle of belief if the eternal Sonship of Christ is denied. To do so is to smash the theology which has come to us as such a precious heritage. The eternal Sonship of Christ is an essential fact in the doctrine of the Trinity. If Christ is not the eternal Son, eternally abiding in the Trinity of the Godhead, then there is no such thing as the Trinity. Accept the Trinity and with it one perforce accepts

#### THE ETERNITY OF CHRIST.

Consequently the past existence of the Saviour was really set forth in a previous article on "The Trinity." From the unbeginning beginning He was the "Word," existing within the Godhead. His goings forth have been from of old, from all eternity. He was the "I Am" before Abraham. Christ was the Son of God in two ways (1) In His eternal existence; (2) In His human birth. As to His eternity, He was the Son of God. As to His humanity, He was also the Son of God.

Some only see His human Sonship—others only see His eternal Sonship. But the combination of both is correct. In His eternal generation, in the Being of God, He was the Son. In His earthly generation, in the womb of Mary, He was the Son.

Christ did not simply become the Son of God through His human birth. God *sent* His Son into the world—He must have been the Son, therefore, before

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John i. 1-5).

# Christ's Past Present In

By Principal P.

He was sent. The Son of God was *manifested*—He must have been the Son, therefore, before He was manifested. Christ was ever the only begotten Son, which is in the *bosom* of the Father (John i. 18). As the earthly Son of God He was in the bosom of Mary. As the eternal Son He was in the bosom of the Father.

The Word was ever *in* God; the Word *was* God. The position, the powers, the blessings of the Eternal God were eternally the privileges of Christ. The position of eternal power, eternal glory,

#### ETERNAL GOVERNMENT

belongs to the One whom we speak of as the Lord Jesus Christ. God of all beings, Light of all lights, Love of all loves, He eternally was. The highest throne and the throne of the Highest belongs to the Son of God eternally.

The doctrine of the Trinity; the love and justice of the Atonement; the Godhead of the Holy Spirit are completely destroyed if Christ were not uncreated God. But, praise God, Christ *was* God—the God and Creator of all.

But the Incarnation took place. The eternal Son took unto Himself humanity. True humanity was added to true Deity. Then the Saviour died; then He arose; then He ascended far above all principalities and powers. He sat down at the right hand of the Majesty on high.

How shall we describe Him? How shall we set forth His present position and work in the glory?

Let us do so under the figure of "Hands."

#### WOUNDED HANDS.

"He shewed them His hands and His side." This was done to the disciples. But it had previously been done to the Father. It is constantly being done to the Father. Those wounded hands speak of completed atonement. The secret and source of the Saviour's power before the Throne of God is in those wounded hands. It is not a position forced unwillingly upon Him. As God He completely identifies Himself



# Existence and Intercession

P. G. PARKER

with the blood of Atonement. From the unanimous

## VERDICT OF THE FATHER,

Son, and Spirit, there can be no remission without shedding of blood. Those wounded hands are constantly speaking for you and me. They seal our redemption. They are the secret and source of every blessing. Before the Throne our Surety stands, Our names are written on His hands—those wounded hands.

## PRAYING HANDS.

I once saw a painting of a pair of hands. That was all—just two hands, pressed together in prayer. "Christ ever liveth to make intercession for us." Yes, those wounded hands are praying hands. "I have a Saviour, He's pleading in glory." "For you I am praying," is not simply the saint's tender declaration to the sinner, it is also the Saviour's declaration to the saint. Yes, for you, for me, He is praying. He who knows us through and through. He who knows the perfect needs of our imperfect lives is praying for us. We ask others to pray for us. We do well—yet they may forget. They may pray unwisely. But He never forgets—and He never prays unwisely.

## BLESSING HANDS.

"And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Acts xxiv. 51).

It is a beautiful thought that the Saviour passed into heaven with hands raised in blessing. Wounded hands; interceding hands; blessing hands! Yes, the order is perfect. "Blessing abounds where'er He reigns." The imprisoned

## SINNER AND SAINT

can leap to lose his chains. Those same hands which blessed the little children, which healed the sick, which cast out demons, are still working on our behalf. Within the limits of His sovereign wisdom He blesses to the utmost limits that we will allow Him.

## EMPOWERING HANDS.

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts ii. 21). The Holy Spirit on earth is the answer to Christ's enthronement in glory. Through the Holy Spirit the living Christ works with His disciples on earth. "The Lord working with them and confirming their words with signs following." He still does it. In power—enjoying the hand of the Lord upon them the disciples of Christ are going forth to the ends of the earth preaching Him.

## BESEECHING HANDS.

"All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21). The Saviour is still doing it. Through His earthly representatives He is pleading with the world to turn and accept all the blessings that can come to them through His wounded and interceding hands.

In closing, let me write, *Trust those hands*. Those wounded, interceding, blessing, empowering, beseeching hands can well be trusted.

A young lady—so says the *American Sunday School Times*—stood talking to an evangelist on the subject of Consecration: "I dare not give myself

## WHOLLY TO THE LORD,"

she said, "for fear He will send me out to China. Said the Evangelist, "If some cold snowy morning a little bird should come, half frozen, pecking at your window, and should let you take it in and feed it, thereby putting itself entirely in your power, what would you do? *Would you grip it in your hand and crush it?* Or would you give it shelter, warmth, food and care?" A new light came into the girl's eyes: "Oh, I see, I see!" and her face shone as she went away. Two years later she again met the evangelist and recalled to him the incident. Then with a glowing face she concluded: "And do you know, I am going to China."

If a bird, needing refuge, can trust our hands, how much more can we trust the glorified Saviour's hands!

Wherefore, He is able to save, keep, guide, empower, bless, heal, sanctify unto the uttermost those who come unto God through Him, seeing *He ever liveth* to make intercession for us.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 1-3).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

## Home-Call of Paul Rader

ANOTHER great soul-winner has gone home to be with the Lord. The Church of God is all the poorer for the removal of this choice soul, and yet to many of God's people a rich legacy of holy memories is left. The name of Paul Rader is much better known across the Atlantic than in this country. He has had a long and successful ministry as a preacher of the Gospel, for a number of years labouring in the city of Chicago. Ill health cut short his visit to England this year, making it impossible for Dr. Rader to complete the programme which he had in view. We praise God for such stalwarts of the Gospel whose labours mean so much towards the extension of the Kingdom on earth. Let us pray that the Lord will raise up others to take the place of these veterans who are being called to their eternal reward.

## Outstanding Days

THERE are high days in human lives when thought and purpose, which had been quietly gathering strength, like waters swelling against a barrier, suddenly leap from their leash, and vent themselves in acts, or words, or prayers. We are not, then, drunk with new wine: but we are flushed, as to our spirits, with the exhilaration and sense of power which the Spirit of God alone can give! or, to put it in another form, we catch fire. There is too little of this capacity of rising into the loftiest experience of that Spirit-life which is within reach of us all, through living fellowship with God; but whenever we realise and use it, it is as when the feeble, smouldering wick is plunged into oxygen gas; or as when a flower that had struggled against the frost is placed in the tropical atmosphere of the hot-house. In such hours we realise what Jesus meant when He said, "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."—F. B. Meyer.

### THOUGHTS FROM THE THRONE

*If sanctification is impossible in this life then Paul's prayers become prayers for the dead.*

*You can always meet God on His terms.*

*The non-churchgoer will never be reached by the non-going Church.*

## SECRETARIAL NOTES

by W. G. H.

Regular meetings in connection with the Alliance are again being held in the Elim Hall, James Street, Ayr. Speakers from Glasgow are supplying the ministry there for the present.

\* \* \*

We would be glad if any local preachers or other workers who intend commencing Foursquare Gospel services in any district near to an established Elim Foursquare Gospel Church would first communicate with us or with the nearest Elim Minister.

\* \* \*

Considerable interest has been aroused by the erection of the Coronation Temple, Swindon, by Pastor T. A. Carver and his loyal band of workers. This is a real venture of faith and we are glad to know the Lord is blessing their efforts.

\* \* \*

Mr. R. J. Cook, recently in charge of the Church at Cleckheaton, Yorks, has resigned, having decided to take up secular work.

\* \* \*

Programmes and Reserved Seat tickets for the Central Hall Rally on September 3rd, will be ready early August. Applications for both should be addressed to the Accountant, 20, Clarence Avenue, Clapham Park, S.W.4, enclosing remittance.

## Prayer Changes Things

Philippians iv. 6.

**Praise is requested for:**

Answered prayer that a man might receive news of a daughter missing from London. She was recently found near London, and is now at her home again.—D.H.

Answer to prayer, after thirteen years, for the conversion of a mother. Prayer is still requested for the father.—A.L.H.

**Prayer is requested for:**

Two sons, backsliders, who are in trouble with the police through an accident.—D.H.

### ANONYMOUS GIFTS

To those anonymous donors who have helped the work of God by their gifts, we express our grateful thanks.

Elim Debt Fund: Preston (W.L.L.), 5/-; Macclesfield, £1; Portsmouth member, 13/-; Southampton, £1 10/-; Wimbledon, 10/-; Bath (O. E.), 2/6; Barnes sister, £2; Wimbledon, £1; Rathfriland (W. G.), 5/-; Maida Hill, W.2, £2; Southampton, 5/-; Clapham (C. F.), 10/-; Wimbledon, 10/-.

Foreign Missionary Fund: Preston (W.L.L.) 2/6; W.12, per Pastor Hathaway, £5; Clapham Crusader, per Miss Henderson, 10/-.

Work in General: Leeds, 7, 12/-; W.12, per Pastor Hathaway, £10.

Revival and Healing Campaigns: Southsea (designated), £5. Prison Work: Clapham sister (E. M. P.), per Pastor Boulton, £1.

# Swindon's Coronation Temple

## Great Rejoicings at Stone-laying Service

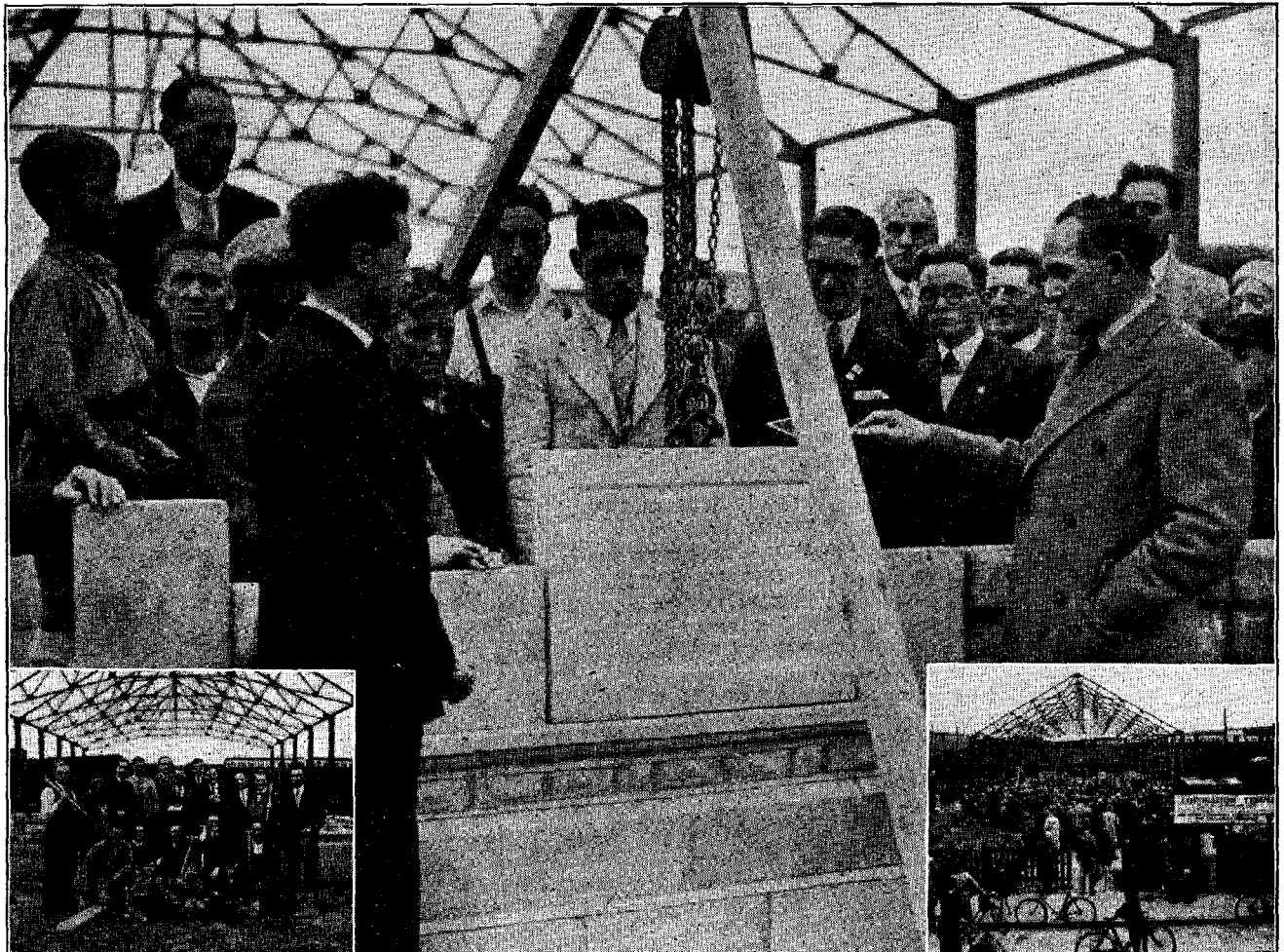
"I HAVE laid many foundation stones in my time, but none has given me such joy as the laying of this stone." So declared Principal George Jeffreys at Swindon on Thursday, July 14th.

For over three months the brethren of the local church have laboured on this great work, and with great joy we have all looked forward to the first big service on the new site. Our beloved Principal who motored all the way from Colwyn Bay with Pastors Tweed and Strange, received a warm welcome at 4.30 p.m. from the brothers who were still working on the building. The small picture shows the Principal and Pastor Tweed viewing the amazing work that has already been done, whilst Pastor Carver tells them of God's wonderful blessings in this great venture. What a great joy it was to see the Principal shaking hands with the men in their overalls, and hands soiled with mortar. Truly here was such a fellowship as is only produced at the Cross. We would have liked to have seen the Principal don the dungarees and handle

the trowel, but time was hastening so we rushed off to the treasurer's home and seven of us packed around his well-laden table.

At 7.15 we arrived back in Osborne Street. My word, what a crowd already. Some from Bath, some from London, some from Cardiff, some from Swansea (Cymru am byth!), some from Malvern, some from Romsey, and everyone with a real Foursquare smile. The windows of the houses were opened and packed with interested residents. They were getting their introduction to the Foursquare Gospellers. Principal now mounts the improvised platform, and gives out the opening hymn, led by Pastor Carver's concertina. How we sang "I will sing the wondrous story"! Next to me was a brother of 84, while just opposite were several small boys—all singing like a crowd of Welshmen. Then followed prayer and the singing of "When I survey the wondrous Cross."

Principal now opened God's Word and told how the previous evening a man at Colwyn Bay said to him:



Principal George Jeffreys lays the Foundation Stone at Swindon.

Insets: Right, the service in the partly-finished building. Left, a group of the workers.



"I understand you are going to Swindon to lay the foundation stone of the new church." "No," replied Principal, "that is not true." "But," said the brother, "it is announced in the 'Evangel,' " to which Principal replied: "The foundation of the Church at Swindon was laid long ago—'Other foundation can no man lay than that is laid, Jesus Christ.' I am merely going to lay a foundation stone of a building in which the Church will meet."

Then Principal pointed to some foundation laying services in the Scriptures which were held in the same atmosphere as we were in at that moment—the foundation of the earth; the Temple; and then the Church on the Day of Pentecost. How Osborne Street rang with Foursquare Gospel language!

A second stone was laid by Pastor Carver at the request of the church members. Before doing this Pastor Carver told of the wonderful way in which God had supplied all the money and materials up to the present time in answer to prayer, without raising any loans or mortgages. He then explained the purpose of the building—viz., to stand in Swindon as a witness to Apostolic faith. He read out the fundamentals of the Elim Foursquare Gospel Alliance, and declared that only men who believed the Bible to be the inspired and infallible word of God would ever occupy the pulpit of this Temple.

"My chains fell off," must have been heard nearly all over Swindon as we closed. What lungs these Foursquare people have! The friends began to separate. The threatening rain had only threatened, and we were as happy as the day is long on June 21st. And now back to the hard work and hours of prayer. We hope to see a good many of you readers at the opening.

The following report is taken from the "Evening Advertiser," July 15th, 1938:

#### **VOLUNTEERS BUILDING A TEMPLE** **Foundation Stone Laid in Swindon**

As Pastor T. A. Carver laid one of the foundation stones of the Coronation Temple of the Swindon branch of the Elim Foursquare Gospel Alliance last night, he gave thanks that

they had not had to resort to such "worldly, un-Christlike and un-Godlike ways of raising money" as whist drives, dances, and bazaars.

The site of this new Temple is in Osborne Street, and two months ago was a builder's yard. In that short space of time the little band of voluntary workers has transformed the scene. Skeleton girders straddling the site rise, grey and gaunt against the sky.

Despite the clouds which threatened rain, there was a large crowd in Osborne Street to see the first concrete signs of the progress of the temple. The street was blocked by cars, and householders on the opposite side of the street crowded their upstairs windows.

Throughout the service cries of "Hallelujah!" "I believe," and "Praise God," punctuated the prayer and hymn, while the happy laughter of those who crowded around as the foundation stones were laid was infectious and indicative of the happy spirit which fills the voluntary workers.

#### **THE CHOICE**

Principal George Jeffreys was the outstanding figure of the ceremony. He laid the first foundation stone.

In an appeal to all to be saved, he claimed that England's greatest need was a revival of Holy Ghost Power. "The country has to decide whether it is to have rivers of the Holy Spirit or rivers of blood, for the prophecies of the Bible are about to be fulfilled."

Later, Principal Jeffreys said that he had laid the foundation stones of a good many churches in his time, but he had never known a ceremony which gave him greater pleasure than that of this faith temple. He praised the work which had been done by the voluntary workers and said, "I have been touched to the heart by the way in which they have given of their service in the building of the temple."

He expressed especial gratitude to the architect—Mr. Kenneth W. Morrell—who had given his services.

Hymns were softly sung to the accompaniment of the rattle and click of a small crane suspended from a tripod of wooden beams as Principal Jeffreys adjusted the stone in place.

#### **TEMPLE'S FUTURE**

Speaking of the future of the temple as he laid the second stone, Pastor Carver said that there were men occupying pulpits in the Christian Church who were departing from the real apostolic standard. Such men would not be allowed to occupy the pulpit of this temple.

He referred to the manner in which the money for the building had been obtained. The building had been begun in the confidence that God would provide their needs, and the expenses that had already been met ran into hundreds of pounds.

## **God is Light**

By Rev. KEITH L. BROOKS

*God is light, and in Him is no darkness at all.*—I. John i. 5.

**L**IGHT is said to be invisible, yet what glorious effects are produced by it! The scripture declares that "no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him" (John i. 18). God only reveals Himself to man as His unapproachable light is shadowed to us in Christ.

It is Christ who brings the light of God to us in a degree that we can apprehend (John i. 4-9). And shall we say that to all eternity the most glorious manifestation of God ever to be seen by the redeemed in heaven will be the person of the Eternal Son? He is the "blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power, everlasting. Amen." (I. Tim. vi. 15, 16).

You say you were in a dark closet and saw the sunlight streaming in through the keyhole. But scientists tell us it was only because there was dust in the air that you saw the light. Take the dust out and the beam of light would disappear. Or clear the air of dust and hold an object in the path of the light, and the object would be full of light without any indication of its pathway. Blow smoke in the air and

#### **THE BEAM OF LIGHT**

would light up the room. Light is reflected from innumerable particles in the atmosphere.

*Light is substance.* They tell us that the very sky above us, apart from particles in it, would appear almost black. We might see bright spots because the light of the stars would strike the eye. It seems to be well established that when we "see light" we see

substance. The bright sky is substance, suspended particles. The colours of the sunset are affected by the dust, smoke, or vapour that is suspended.

What causes the glorious effects in nature? The effect of light. We plant our seeds in the garden, and through the mysterious operation of the sun, we have from the same soil the white lily, the yellow chrysanthemum, the red rose, the pink carnation, the orange daisies, the green foliage, the blue violet. The shower comes and as the sun again bursts through the clouds, we look above and see these very same colours in the rainbow. Birds come and flit in the trees, flashing the same colours from their wings. The sun sets and the heavens unlock the treasures of colour—and there they are again. We look into the clear lake and see them reflected there. The frost comes and all these colours come out in astonishing glory in the leaves.

#### HOW COLOUR IS PRODUCED.

Where does all this colour and beauty come from? Let God withdraw the sun for a few days and you will have the answer. Colours are produced in nature, they tell us, in two general ways. In some trees and plants pigments are developed from the sugar of the plant as the sun works upon it. All the colours are developed from three basic colours, red, blue, and yellow. As the light strikes these colour mixtures, we have their beautiful effects.

But more mysterious are the structural colour effects produced without any pigment whatever. We say the snow is white, but melt it and you will see there is no white in it. Freezing produces thousands of tiny crystals which reflect all the colours of light, and the sensation of white is produced. Try and scrape some white off a lily. You will find it is only millions of air bubbles reflecting light which produce the white effect. White hair contains no white. Air infiltrates and all the colours of light are reflected. Someone has said that "a crown of white hair is an investiture of light." The same is true of the swan, the snow, and the foam of the sea.

And what of the beautiful colours of the birds? Naturalists tell us that they really have no such colours. It is but the magical effects of light.

#### THE CREATOR HAS DESIGNED

thin, transparent films through which light passes, as the basis of feathers. Look into a pearl, a diamond, a soap bubble, or the waves of a lake and you will see the same colours—yet they are not there.

*The candle of the Lord.* God is light. He searches all things. What is it from which He radiates the graces of the Divine Spirit, the very natural attributes of Deity? It is a redeemed and thoroughly consecrated soul. There is something in man not found in any animal. He has a God-given capacity to discern and reflect God (I. Thess. v. 23). "The spirit of man is the candle of the Lord" (Prov. xx. 27). Man is capable of partaking of the divine nature (II. Peter i. 4).

But man is fallen and this light must now be let in gradually. "The entrance of Thy words giveth light"

(Psalm cxix. 130). "The law is light, and the reproofs of instruction are the way of life" (Prov. vi. 23). Those who will receive the Word of God will discover Christ, the Light of the world (John viii. 12). When He has been accepted, one testifies: "The Lord is my light and my salvation" (Psalm xxvii. 1). Those who were once the children of darkness become "light in the Lord" (Eph. v. 8). Let us often be reminded that we are not light ourselves. "He remembereth that we are dust"—let us not forget it ourselves. What is your life? "It is but a vapour." But, thank God, dust and vapour can be made glorious in the light that streams from

#### THE THRONE OF GOD!

*The saints' privilege.* Oh, what a privilege to "show forth the praises of Him who hath called us out of darkness into His marvellous light" (I. Peter ii. 9)! All those individual differences of personality, natural and acquired talents, lighted up by the supernatural light from heavenly places, are made to radiate the praises of Deity. "They looked unto Him and were radiant" (Psalm xxxiv. 5).

But, oh, how painful are the first revelations as this light begins to operate upon the soul! "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 19, 20). For this reason we must be ever exhorting men to pay the price, for no human being can live to the praise of Him who created him, or even begin to reveal likeness to Jesus Christ, until he has come to know God as Light. When one has discovered in Him the fountain of spiritual life, then in His light shall we see light.

## PRAYER THAT PREVAILS

SEEK entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only on the merits of our ever adorable Lord and Saviour, that, according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—George Muller.

# The Need of Belgium is Jesus

By Pastor H. KITCHING

**T**HREE of us, Elim ministers, recently made a brief holiday visit to Belgium. Being our first visit we were filled with anticipation and expectancy. It is truthful for me to say that our chief joy during our short stay was the fellowship we enjoyed with our two worthy missionaries, Mr. and Mrs. Archie Scott. We had never met them before, yet we had no doubt as to what would be the nature of our welcome, having read in the *Elim Evangel* only recently about the visit to Belgium of Miss Barbour and Miss Henderson. We were not disappointed in the gracious welcome we received. It was a real Pentecostal salutation. The Missionary asked us to speak at his services, and it was our privilege to grasp this opportunity to tell these saints of Belgium that in Christ Jesus we are all one happy family, no matter what racial differences may divide us. Hallelujah!

It was certainly with great apprehension that we journeyed to our first service, for none of us knew the language, except a few minor phrases relating to food and sleeping, and where to find the station. A brother in the Assembly acted as our interpreter, and we all three gave a message lasting about a quarter-of-an-hour each. We thought that pretty good for a start. I think for all three of us it was

## THE HARDEST SERMON

we had ever preached, but our interpreter was excellent and made up for our deficiencies. We thank him!

Next day we went to see some of the sights of the country and returned to conduct the week-end meetings. It was my happy honour to speak to the Belgian children at their Sunday morning service. I enjoyed every moment of it, and brother Scott, of course, acted as interpreter. It was really delightful to hear those youngsters sing. I would have liked to have brought some of them back with me to Croydon to let our children hear them. I shall never forget how they sang that hymn "For you I am praying. I am praying for you." I can still hear the sound of their enthusiastic voices—not always in tune, but most fascinating and real. In their own language the words of the chorus were:

Mon Sauveur vous aime;  
Ah, cherchez en lui  
Votre ami supreme,  
Votre seul appui.

Then the children wanted to hear "my" language which is quite cosmopolitan, having ministered in England, Scotland, Ireland, and not forgetting my native county of "Yorkshire." I sang two solos, and the children bore the "inflection" with great courage. It was lovely to hear them read out their scriptures. Pastor Scott believes in giving the children a sound fundamental training. Our earnest prayer is "May God bless

## THE CHILDREN OF BELGIUM."

At the evening service Pastors Brewster and McAvoy ministered the Word, and Brother Scott acted as their guide and interpreter. Pastor Brewster, in his own inimitable and definite way gave a message concerning the return of Christ. The congregation looked

interested and convinced. The evangelistic ministry of our brother must have been very helpful to the unsaved in the service. Our esteemed brother, Pastor J. McAvoy rose to the occasion and gripped the congregation. He had great liberty in utterance and spoke for forty minutes; but there was not one dry moment; with illustration and anecdote the message was thrust home. The power of God rested upon the people. The four of us sang two quartettes together, and I sang two solos. I was comforted by the fact that they did not understand my tongue. Pastor Scott, with his wife at the piano, conducted all the services throughout. His call to the field in Belgium is proved by the signs that have followed his short yet very successful ministry there. There are great difficulties in such a calling. The temperament of the people, the generations of oppression by Romanism, the Continental café life of the people are great

## BARRIERS TO BE OVERCOME.

These people need our prayers just as much as the dark-skinned natives of darkest Africa. Their sin and need are just as great. There is a great need for the Pentecostal witness. The fields are white unto harvest, but the labourers are few. Let us, therefore, pray more earnestly for our missionaries there. The congregations are not large, but the work of redeeming grace is very manifest in Haine St. Pierre. To God be all the glory!

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## ELIM SUMMER SCHOOLS & HOLIDAY HOMES

**COLWYN BAY, NORTH WALES.** Noted for splendid scenery. House in best locality near sea, and within easy reach of Revival Campaign. Bathing from house. Double rooms and dormitories only. Apply Miss Treadwell, Morannedd, Marine Road.

**EASTBOURNE.** Till August 30th. Bible Readings and other meetings. Bathing, games, picnics, coach drives:

**House 1.**—Beautiful house in extensive grounds with tennis courts on sea front; central position. Chiefly private bedrooms, single and double. Miss Barbour, Miss Warburton Booth, Miss Volekman, Raven's Croft South Cliff.

**House 2.**—Spacious house near sea and downs. Tennis courts and playing field. Chiefly dormitories. Miss Henderson, Miss Baker, Mr. and Mrs. Snowdon. Aldro School, Meads.

**FELIXSTOWE.** Till September 3rd. Mrs. Saxon Walshaw. Tennis, boating, picnics, etc. Special meetings and speakers. St. Felix School, Queen's Road.

**GLOSSOP.** "Beth Rapha," near hills and moors, bracing air. Rambles and outings arranged. Spiritual fellowship. Moderate terms. Crusader Camp—July 30th, to August 13th. Apply Pastor T. Tetchner.

**ELIM WOODLANDS** with its beautiful grounds, is an ideal spot to stay in, also a good centre for visiting places of interest in and around London. Spiritual fellowship in the home and the London assemblies. Apply: Miss Barbour, 30, Clarence Avenue, Clapham Park, London, S.W.4.

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## ANYWHERE WITH JESUS

Samuel Rutherford, writing from his prison, which he calls "Christ's palace in Aberdeen," says, "I sat and thought of the Lord Jesus until every stone in my prison-house glowed like a ruby."





# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Ulster Crusader Choir and Irish Crusaders at Liverpool

### A New Venture

A Conference of Children's Workers, embracing Sunday school superintendents, Sunday school teachers and Cadet leaders, was arranged as a new venture in connection with the East Essex Elim Churches. This was so successful that arrangements have been made for similar Conferences to be held twice every year.

The evening meeting was preceded by an afternoon ramble, and games in which Chelmsford distinguished themselves. After a very enjoyable tea, the company proceeded to the Hadleigh Tabernacle. Pastor H. Mason of Southend, as Chairman, led the Conference in opening worship, and then handed the meeting over to Pastor G. Stormont, who has the children's interest at heart. After a short address, pointing out how in His earthly ministry, Christ showed forth the importance of Child Evangelism, Pastor Stormont left the meeting open for discussion of problems previously submitted. These included such difficulties as how to introduce variety into Cadet meetings; how to counteract the Modernism of the Day School; how to lead a child to Christ and train him in Discipleship. After free discussion on each problem, a brief summing up was given by Pastor Stormont.

We separated, feeling that we had spent an enjoyable and profitable time together, and conscious that God's guiding hand had been over all. We returned to our work among the children with a new vision, inspired to labour unceasingly among the "tender shoots" of Christ's vineyard.

JUST OUT

**ELIM SONGSTER, No. 17**

(Central Hall Number)

3d. each; 2/6 per doz. post free.

Elim Publishing Co., Ltd., Clapham Crescent,  
London, S.W.4.

The much-looked-forward-to visit of the Ulster Crusaders to this church was thoroughly enjoyed by all who were fortunate enough to be present on July 16th.

The programme, although somewhat curtailed through unforeseen circumstances, was much appreciated, and great blessing was derived by all present through the items rendered.

Throughout the whole of the service not the slightest discord was evident; the messages, testimonies, recitations, duet, and especially the choir singing were all conducive to God's power and presence being felt in a marvellous manner.

The God who manifested Himself in times past, is still doing so in the hearts and lives of consecrated believers. This fact was more than emphasised throughout the service.

Heartfelt thanks were given to God for the glorious time of fellowship we enjoyed, for the matchless love which binds hearts in Christian service and devotion through the sacrifice on Calvary. The fragrance of that happy hour of worship and praise will long remain in the hearts of God's people here, and we can say with Job we "know that our Redeemer liveth."

## Revival Blessings at Gloucester

A party of the London Crusader Choir, accompanied by Pastor and Mrs. D. B. Gray, conducted a very profitable and blessed week-end at Gloucester. The Gloucester Mandoline Band, a combination of great promise and possessing excellent talent, rendered throughout the meetings stirring items of music and song under Pastor H. Haith's able leadership. Every meeting, although different in character, was richly blessed of God, specially in the breaking of bread service. Pastor Gray's and Mr. F. Henson's messages were directed to youth and to those of more mature years, and the saints rejoiced when seven adults and four young people publicly decided for Christ in the evening service. The singing of the London party and individual items of Miss Betty Tetchner, Mr. and Mrs. J. Phillips, and Mr. Henson were greatly appreciated.

## GREAT RALLY OF YOUTH

SATURDAY, SEPTEMBER 3rd.

Central Hall, Westminster

AT 3 P.M.

Principal **GEORGE JEFFREYS**

(Crusader President)

will preside

Lieut-Com. **D. H. MACMILLAN, R.N.R.**

will speak

Massed Choirs from London and Provinces

**CRUSADERS BRING YOUR FRIENDS!**

*Others may do a greater work,  
But you have your own to do:  
And no one in all God's heritage  
Can do it as well as you.*



A Group of Young People's Workers of Elim Churches in East Essex

# Critical Comments on Current Concerns

By "PURITAN"

T. A. Carver

**NOTE.**—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

**Pulling the Strings.** I commented recently on the appointment of Mr. Joseph Kennedy, "a devout" Romanist, as U.S. ambassador to Britain. I warned readers to expect questionable moves. Surely here is the hand of Rome. The "Daily Herald," July 22nd, announced: "This evening a party of Spanish nuns arrive in London from Barcelona. Behind their coming lies a story. When Mr. Kennedy put one of his daughters to school at the Convent of the Sacred Heart, Roehampton, he heard that there were thirty-four nuns of the Order in Barcelona anxious to leave. Officially a U.S. ambassador could do nothing about nuns who are Spanish subjects. But unofficially, and "off the record," he could talk about it to Lord Halifax. Lord Halifax fixed it that they could be brought here if the Spanish Government would give them permission to leave. Equally unofficially, Mr. Kennedy went and talked to Senor Azcarate, who spoke to Dr. Negrin. The permits were given. H.M.S. *Hero* took them to Marseilles. To-day they reach London. . . . But only twenty-eight. Six were killed by Franco's bombs."



**Crocodile Tears** of the first order were shed by the popish paper "The Universe" over this affair. Papists are adepts at the "sob-stuff" when occasion demands. This paper spoke of their terrible sufferings in "Red" Spain, and also said, "They are with us now, but cannot be cited as witnesses: their lips are sealed" because of promises made before leaving Spain. What a farce! As if Rome could not get from these people any information she wished. The priest in the confessional "sits as God," and could get whatever he wanted. Furthermore, popish theology declares that promises made to heretics are not binding, especially if the information held is required by "Holy Church." But behind the whole matter we see a sinister hand. International law is scattered to the winds when an ambassador has subjected his will to the "Man of the Vatican." A further question arises in my mind. Why weren't these aliens transferred to the nearby "holy ground" of Catholic Italy? No doubt Mussolini knows a thing or two and is particular about the company in his house. When will John Bull wake up?



**Every Bird is Known by its Note**, so they say. There were some queer notes at the Methodist Conference last week. I have been too busy to read much about it, but some statements in the "Methodist Recorder," July 28th, rather took my breath. There was a good deal of eulogising the Catholic Church, and speaking on "Church Union." Dr. Luke Wiseman declared, "he was convinced that the only two issues that mattered in the Christian Church to-day were the High Catholic view on the one hand and the Methodist view on the other." Another writer in this paper spoke of "G. K. Chesterton, most daring and sprightly of Christians." Chesterton was a bigoted papist who sneered at everything

Protestant, especially temperance and such things. Yet another writer spoke of "those of us who have no sympathy with the raucous cries of ultra-Protestantism." I don't know whether he was referring to Mr. Kensit's warning to the Conference, two years ago, of the insidious dangers of the popish Methodist Sacramental Fellowship, which matter was shelved and put away in the dark. But we can see which way the wind is blowing.



**Selling the Pass.** I confess I cannot understand the minds of some professing Christian writers who, under a false sentiment, mis-named "charity," seek to palliate all evils, and make saints of all enemies of Divine Revelation. The above-quoted paper has a long article by one, George Jackson, which is an effulgent eulogy of Charles Darwin, the promoter of that blasphemy against God and man, called "Evolution." After practically making him a saint, the writer says, "I make no doubt but he is one of these "many" who "shall come from the east and the west, and sit down with Abraham, Isaac and Jacob in the kingdom." O course, to many the Bible is superfluous legend, and the blood of Christ a "distasteful non-essential."



**Uplifting Films.** The "News Chronicle," July 29th, contained an account of how at Dartford a little boy, aged three, was found nearly naked and three parts buried in a hole. It was discovered that two boys, about six years old, had approached him, calling themselves "tough guys," and threatening to "put him on the spot." Hollywood manners and morals soon spread.



**Peaceful Eire.** Our Government has sold our Irish ports to De Valera's popish ambitions. Here is a good story from the "Protestant Times": "As the Union Jack fluttered down from one of the ports, and the Eirish tricolour was hoisted, an old Irish woman said: 'Sure now, thank goodness, that's the last of the English spalpeens. Now the bhoy's will be able to fight in peace.'"



**The Home-Rule Problem.** Several readers enquired where the "Comments" were a fortnight ago. I was moving house and hadn't a moment to attend to business.



**Sorry to Disappoint You.** But many articles sent for my comments must remain over owing to lack of space.

*There is enough hidden away in the Glory of God to occupy all eternity in its revelation*

## CLASSIFIED ADVERTISEMENTS

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

- Bognor.**—Comfortable board-residence, apartments, bed-sitting room, or bed and breakfast 3/6; good cooking and attendance; stamp reply. Mrs. L. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate. C670
- \* **Brighton.**—Bedroom and breakfast £1 single, 18/6 sharing; opposite The Level, central to all parts of town, not far from sea and Tabernacle; Foursquare; stamp. "Shalom," 89, Ditchling Road. C667
- \* **Brighton.**—Bed and breakfast from 3/6; central, 5 minutes' walk to Elim Church, sea, station, and shops. Mrs. Robinson, 78a, Dyke Rd. C682.
- Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C683
- \* **Bristol.**—Home for holiday, rest, prayer and Bible study; near Downs. Open throughout year. Particulars from Superintendent, Mrs. Percy G. Parker, 22, Downs Park East. C615
- Christian Workers' Holiday Home.**—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Roekery," Lynton, N. Devon. C535
- Colwyn Bay.**—Elim Holiday Home. (See page 510).
- Cornwall.**—Newquay.—Christian guest house, secluded position, comfortable and homely; vacancies for August and September; h. & c., electric light. Mr. and Mrs. Hooper, "The Place," St. Columb Minor. C680
- Eastbourne.**—Elim Holiday Home. (See page 510).
- \* **Edinburgh.**—Board-residence, a home from home; two minutes from Elim Tabernacle; recommended by Pastors; terms moderate. Write, Mrs. Gunn-Russell, 5, Portgower Place. C676
- Folkestone.**—For sun and happy fellowship; 35/- full board, August 38/6; one minute to sea; special terms for winter months. Mr. Mayhew, Seaview, Wearbay Crescent. C647
- \* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodehurst Road, Clapham Park, London, S.W.4.
- London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C566
- London.**—General London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C573
- \* **London.**—Christian greetings. Bed-sitting room, use kitchenette if desired; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. Phone, Mountview 7069. C671
- Old Colwyn.**—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521
- Old Colwyn, North Wales.**—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C637
- \* **Portsmouth.**—Bed and breakfast, near assembly and big tent; buses to all parts; garage; terms moderate. Mrs. Pulling, "Ebenezer," 37, Tipnor Road, North end. C672
- Ryde, I.O.W.**—Superior, comfortable, homely; full board £2 each, bed-breakfast, 25/-; good food; 5 minutes sea; vacancies August 6th onwards; recommended by Elim Pastors. Rolf, "Thorington," John Street. C678
- \* **Southend-on-Sea.**—Christian guest home with spiritual fellowship, few minutes Elim Tabernacle, sea and parks; terms moderate; apartments, board, or bed-breakfast. C. E. Whitton, 3, Ilfracombe Avenue. C668
- Southport.**—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576
- Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C638
- Worthing.**—Homely apartments, board-residence, or bed and breakfast; four minutes sea and gardens; bus from corner of the road direct to lovely Sussex downs. Mrs. White, 78, Lyndhurst Road. C679
- Worthing.**—Comfortable board-residence, Christian atmosphere, sunny aspect, midday dinners, two minutes' sea, shops, and Elim Tabernacle; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C660

### HOUSES, FLATS, ETC. FOR SALE, TO LET, AND WANTED.

**For Sale.** £190, bungalow, 3 rooms, kitchenette; town's water, electric light; high ground; ideal country cottage; outhouse, large garden; glorious views. Apply: "Elzaphan," Chilthorne, nr. Yeovil, Somerset. C677

### MARRIAGES

**Barber : Bradbury.** On July 30th, at Elim Tabernacle, Stanley Road, Croydon, by Pastor W. G. Hathaway, Leonard Barber to Cecilia Rose Winifred Bradbury, both Elim Crusaders of Woodside, Elim Church.

**Cruse : Parry.**—On July 20th, in the Elim Tabernacle, Eastbourne, by Pastor P. S. Brewster; J. S. Parry to Gladys Cruse.

**Daubert : Mauger.** On July 28th, at Elim Church, Vazon, Guernsey, by Pastor J. R. Moore. Gordon Stanley Daubert to Olive, Mary Mauger.

**Drury : Rudland.**—On July 23rd, in the Elim Tabernacle, Grimsby, by Pastor J. Tetchner; Cecil Drury to Lily Rudland (both Elim Crusaders and Sunday school teachers).

**Geer : Loveland.** On July 27th, in the Elim Tabernacle, Eastbourne, by Pastor P. S. Brewster; Harold Geer to Dora Loveland.

**Rogers : Parry.**—On July 21st, in the Elim Tabernacle, Edinburgh, by Pastor G. Bishop; Alfred Albert Rogers to Elizabeth Porter Parry.

**Walker : Burch.**—On July 9th, in the Elim Tabernacle, East Ham, by Pastor S. Penney; Cyril John Walker to Rose Edith Burch.

**Watkins : Hinchcliffe.**—On June 8th, in the Elim Tabernacle, Eastbourne, by Pastor P. S. Brewster; William Watkins to Doris Hinchcliffe.

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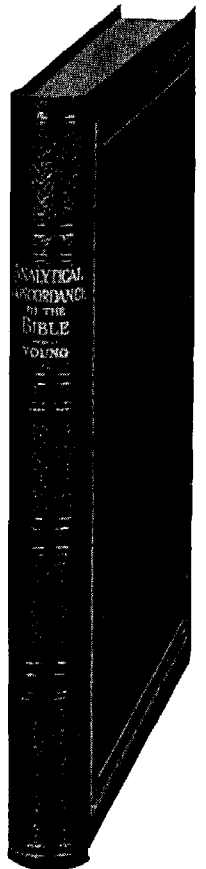
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