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FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 17.

AUGUST 23, 1929

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THRESCORE AND TEN
PALM TREES ~ ~ ~ Ex xx 27

Baptiser

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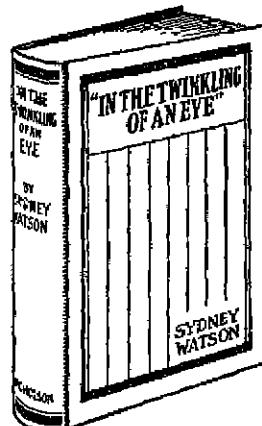
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USE BLOCK LETTERS

The Elim Evangel

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The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. X., No. 17.

August 23, 1929

Twopence, Fridays

Saying Goodbye to Sin

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

I WANT to give you three reasons why every man, woman, and child should say goodbye to sin.

The first reason is found in Numbers xxxii. 23

Be sure your sin will find you out

Sin finds you out.

The second reason is found in Exodus xx. 5 :

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me

Sin finds OTHERS OUT.

The third reason is found in II. Corinthians v. 21.

For God hath made Christ to be sin for us, who knew no sin

Sin found CHRIST out.

There you have the three reasons why everyone should say goodbye to sin for ever—sin finds you out; sin finds others out; sin found Christ out. But first of all,

WHAT IS SIN?

The Bible gives many names to sin. Sometimes it is spoken of as *transgression*, at other times as *iniquity*, at other times *shortcoming* and *unrighteousness*.

Frequently the word *sin* is used itself. But there is one inclusive word which is used over and over again. It is the word *disobedience*. Sin is disobedience to God. Sin is setting up our wills against God's will. Isaiah liii. 6 plainly puts it, "All we like sheep have gone astray." We have turned every one to his own way." Sin is turning to our own way. Sin is pleasing self, not God. Sin is disobeying God and obeying self, and others, and Satan.

A striking illustration of sin is given in Jeremiah xviii. 11, 12. "Return ye every one from his evil way," cries out the Lord. And the people reply, "We will walk after our own devices."

But let us remember that the greatest sin is not so much disobeying the law of God in the Old Testament, as disobeying the Son of God in the New Testament. The greatest sin in the world is refusing to listen to God's Son.

You remember on the Mount of Transfiguration that Moses, the representative of the Law, and Elijah, the representative of the Prophets, were seen in communion with Christ, the representative of the

grace of God. Moses passed from view, Elijah passed from view, the Lord

JESUS CHRIST WAS LEFT ALONE.

Then God's voice was heard saying, "This is My beloved Son, hear ye Him." Hear ye Him—not Moses now, not Elijah now. Christ fills the picture—hear ye Him. Moses and Elijah were among those who spake in divers portions and in divers places, but Christ is the final speech of God. Hear ye Him! Hear ye Him! Hear ye Him! is God's message to the world. John xvi. 9 says that the reason why the Holy Spirit convicts of sin is because the world believes not on Christ. God has brought His Son before the face of every man, woman, and child, and to each man, each woman, each child, He says—Hear ye Him. Refuse to hear Him and you sin. Christ is the Son of God, Christ is God manifest in the flesh, Christ is the express image of God's Person. Refuse to hear Christ and you sin against God. Christ calls everyone to repentance. He calls every one to believe in Him. He calls every one to a holy life—refuse to obey, and you sin.

Now let us proceed with our three headings.

I SIN FINDS YOU OUT.

Be sure—be sure, your sin will find you out. The truth is as much operative to-day as when it was first spoken to the 2½ tribes of Israel on the wrong side of Jordan.

As a rule you don't need to argue about this. Experience is greater than argument. Men and women know by bitter experience that sin finds them out. *Sin finds out in the body.* Thousands are suffering untold pain to-day because of sin. "Sin writes with a very plain hand, sir," said a young fellow to a doctor in a London hospital. This young fellow bore upon his face the traces of the sin of his soul. He knew, as well as hundreds of thousands of others, that sin finds us out in the body. Much of the prevailing disease, deformity, and death is due to sin.

But if sin does not specially find us out in our bodies it will find us out in our conscience. *My sin, ever before me*, cried out David. There it was—ever—ever before him. During the day, during the night, it was haunting, haunting him. The actual sin had long ago been committed. The act of sin was finished, but the fruit of sin remained. That

act of sin with Bathsheba; that

COLD, CALCULATING MURDER

of Uriah was daily living in his memory and conscience. It spoiled his joy. It clouded his life. "My sin is ever before me!"

Then again sin finds us out in the mind. Solomon sinned. He knew the Lord and he deliberately left Him. What was the result? His mind became dark. He lost all sense of God's presence. In the agony of his mind he cried out, *Vanity of vanity, all is vanity; or Vapour of vapours, all is vapour*. Speaking of those days, he said, *I hated life*. Yes—hated it! Mark! Solomon was not an atheist, Solomon was not an agnostic. He knew there was a God. But he deliberately left God. He turned aside after strange women and strange gods. He thought it would not matter. He thought his life would still prosper. But what happened! Solomon passed into despair. He turned his back upon the light and the darkness rushed in.

Remember this, sin may not always find us out with a rush. Sometimes it does—but more frequently sin finds us out gradually. It may find us out so slowly that it may not be noticed. But in some way or other, at some time or other, sin will find us out. Some little time ago

A BOOK OF PICTURES

was published. Each successive picture was almost the same as the previous one. Only the keenest eye could detect a shade of difference. But although the change was so gradual, yet the first picture was that of a *lovely girl* and the last that of a *grinning monkey*.

No doubt when Judas was born he was a lovely babe—loved unto tears by a fond mother. No doubt he grew up an attractive young man. But at the end Christ had to say of him, "It had been good for him if he had never been born."

But then finally under this heading, remember that if sin only partially finds you out in your body, your conscience, and your mind, it will completely find you out at the GREAT WHITE THRONE. Romans ii. 16 crystallises the truth: "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

At the Great White Throne, sins that have been forgotten will have a resurrection. The secrets of men will be judged. Deeds done in private will be revealed in public.

DEEDS DONE BEHIND BRICK WALLS

and curtained windows will be blazed forth. Sin will have a resurrection.

I shall never forget a young fellow coming to me in terrible distress. He said to me, "I am unhappy. I have no consciousness of God." I knew when he commenced to lose that consciousness. Some months before he had told me a lie about his brother, because he thought his brother might get in front of him if he told the truth. I said to him, "I don't doubt that your present unhappiness is caused through some past sin. Can you remember a sin which you committed for which you did not ask forgiveness?" He thought and thought and

thought. At length he replied that he could not remember anything. "Are you sure?" "Yes, quite sure." Then I said, "When you told me such and such a thing about your brother, you lied to me, did you not?" He dropped his head—turned pale—and then at last weakly said, "I had forgotten all about that." He had—but I hadn't. His sin had a resurrection. So will your unforgiven sin have a resurrection.

II SIN FINDS OTHERS OUT.

No man sins unto himself. Sin would not be such a repulsive thing if it only found the sinner out. But it also finds others out. People who are living in sin have said to me, "I have done no harm to anybody, *only myself*." They lie. Every sinner does harm to others as well as to himself. Cain asked, "Am I my brother's keeper?" Yes, he was. A father asks, "Am I my child's keeper?" Of course you are. A wife asks, "Am I my husband's keeper?" Of course you are. Sin—and your sin finds another out.

David sinned—and his sin found his children out. Solomon sinned, and his sin found Rehoboam out.

Listen to this. The Royal Commission on Venereal Diseases for 1917 is a terrible report. It deals with a subject we do not like to mention. Yet it is necessary to face facts. Out of 1,100 blind children in the London County Schools over half (55.6 per cent) are due to the immoral living of their parents. While a large proportion of

JUVENILE CASES OF IMBECILITY,

idioty, deafness, and various forms of skin, bone, and other diseases, result from the terrible scourge, syphilis, passed on from parents.

Years ago I was visiting a home. The man, named Mr. Sheldon, told me this story. A fellow at his works asked him to fetch him a pint of beer. This fellow was an utter wretch. He had a mother, and for years he had given her nothing—spending all his money in drink, gambling and worse. He was breaking her heart. She would wait up for him night after night—but he would frequently not come home. This special day, as Mr. Sheldon was going for the beer, this wicked wastrel, suddenly stood upright by the cupola, spun round and round, and then dropped dead. They immediately sent for his aged father. The father whose heart had been broken—even as the mother's—first of all satisfied himself that his son was dead. Then he raised his arm and hand toward heaven, and cried out, "Thank the Lord he's dead, now I can die happy!"

For years and years that son's sin had been finding out his old parents. The father's great fear was that he might die before his wife, and leave her to the horrors of her wicked son. When at last that son died, then the father could cry out, "Thank the Lord, he's dead, now I can die happy."

Oh, yes. Sin is a terrible thing.

IT FINDS OTHERS OUT

in the home, in the office, in the shop, in the street, in the city, in the nation, in the world.

How earnestly every sinful man and woman should cry out with the Psalmist, "I acknowledge my trans-

gression. Purge me with hyssop and I shall be clean. Wash me, and I shall be whiter than snow." And the glad answer can be shouted back:

There is a fountain, filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains

III. SIN FOUND CHRIST OUT.

Jesus was sinless. Yet He died a sinner's death. Why? Because He died the sinner's substitute. II Corinthians v. 21 makes that so clear:

God hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him

Christ was made sin for us. Our sin was laid upon Him. Our sin met in Him

Think a moment Adam sinned, and as a consequence of that the earth brought forth thorns. Those thorns continued to grow until they were platted into a crown and crushed upon the Saviour's brow on Calvary.

Adam sinned, and as a consequence of that murder entered into the world Cain killed Abel. Man killed man. Until at last, on Calvary, man killed the Son of God

Adam sinned, and as a consequence of that man was separated from God. That separation persisted, until it climaxed in Christ when He cried, "My God, My God, why hast Thou forsaken Me?"

But why did sin find Jesus out; Why?—Why? There is one glad triumphant answer. In order that

sin might never find out you and me Christ suffered that we need not suffer. Christ went into the silence of God, that we might live in the speech of God. Christ died that we might live. Christ tasted hell that we might have eternal life. Christ was made sin for us that we might be made

THE RIGHTEOUSNESS OF GOD IN HIM

In Him we are absolutely safe. In Adam all die, in Christ shall all be made alive.

This is how it appeals to me. In imagination all the men and women and children of the world are standing behind each other in two lines. At the front of the first line is Adam. Millions are behind him. In front of the second line is Christ, millions are behind Him.

I watch while a gun is fired. Its name is "the righteous law of God." The first bullet is aimed at Adam. It passes through his heart, and he dies. It speeds on through the next, and the next, and the next. On and on—on and on. Until everyone sheltering behind Adam is dead.

The second bullet is aimed at the heart of Christ. He falls dead. I watch to see the bullet speed on and slay the next. But no!—he lives, and the next, and the next. Yea, all in that long, long line live—live—eternally live. Why? Because the bullet of God's righteous law spent itself in the heart of Christ. He died—but all behind Him live. Where are you now? Are you in Adam? or are you in Christ? In Adam all die. In Christ all are made alive.

Concise Comments and Interesting Items

"The mystery crosses," so argues a writer in the "Life of Faith," have not been sufficiently regarded. A remarkable cross was seen in the sky last Christmas Eve. There was a somewhat similar one on Good Friday. The writer says, "What makes it more impressive is that the cross was seen both on Christmas Day and Good Friday, with their Christian significance. May it not be intended to intimate His near return?"

The Rev. Arthur Hardinge wrote describing the cross he saw on Christmas Eve as "one of the most glorious phenomena witnessed by human eyes. There were first three columns, which became one column, and this became a cross, and then the cross became a four-rayed star."

Mr. Edison, the great inventor, has just offered a prize to the boy who satisfied him most in a series of examination questions. The prize puts the recipient into the possible position of being Mr. Edison's successor. One of the questions asked was "Is a lie ever permissible?" It caused a great deal of discussion after the examination among the competitors. The general conclusion was that a lie is justifiable when it hurts nobody and does somebody else good. We believe Scripture has a far more definite answer, "Lie not one to another." In another place we are told that "it is impossible for God to lie." It therefore follows that it should be morally impossible for God's children to lie.

Beautiful facts are still being brought to light in connection with the passing of Dr. F. B. Meyer. Pastor David Findlay of St. George's Cross Tabernacle, Glasgow, is responsible for the following—"Then what shall be said about his pen ministry? Whoever wrote so many letters and postcards as he did? And these always carried such a loving, gracious touch as made the fortunate recipients' hearts to 'burn within them.' His very last message to the present writer was penned three days before his death. Here it is: 'My dear F. and Wife,—To my surprise I have just been told that my days and hours are numbered. It may be that before this reaches you I shall have gone into the Palace. Don't trouble to write. We

shall meet in the morning.—With much love, yours affectionately, F. B. Meyer.'

Russia is the largest country in the world, has the largest white population of any nation in the world, is the most hopeful of all mission fields for the Gospel message, and has reaped the most glorious harvest of souls during past years

From the steppes of Russia dreary,
From Slavonia's scattered lands,
They are yielding soul and spirit
Into Jesu's loving hands"

Rev. Elvet Lewis, the minister of the Welsh Tabernacle in North London, so kindly lent for Friday night Foursquare services, has met with a motor accident. We are very glad to hear that he is progressing favourably. We pray that he may soon be completely restored to health.

Nine thousand five hundred New Testaments and Psalms have been placed in the bedrooms of leading Australian hotels by the British and Foreign Bible Society.

"Quiet Talks on How to Pray," is the title of another book on prayer lately published from the pen of S. D. Gordon. In it he says, "Prayer is as simple as A.B.C. And it is as profound as the deepest metaphysical problem. And yet, deep though it is in its philosophy, it still is simple in its workings. A child can pray. And the rarest saint, with the greatest brain, and the finest mental discipline, and the ripest experience in prayer, find ground lying beyond untouched as yet."

At Keswick this year, the Rev. Russell Howden told of a friend of his who owned a great business, in a town in one of the Eastern counties, and on the top of all his forms, and of all his workman's time-sheets, there was printed, underneath a picture of two clasped hands, the words, "By love serve one another." If all businesses were run on those lines, there would be no labour troubles, no disputes, no strikes. And if all homes were run on those lines, there would not be the domestic fret and worry that are so often found there.

Croydon's First Baptismal Service

On Thursday, August 1st, Elim Tabernacle, Stanley Road, Croydon, was packed to suffocation to witness the first baptismal service held in the new hall.

Previous to this event Croydon believers had been immersed either at the Royal Albert Hall by Principal George Jeffreys, or at Clapham, but on this occasion a tank had been placed in position and this, with the loving gifts of the friends in Croydon, was hidden in banks of flowers, so much was this the case that one person was heard to ask, "Where is the water?"

Over sixty people followed the Lord in baptism and it was a time of great joy. The word was ministered by Pastor W. Fenderson, and after the



BAPTISMAL SERVICE.

Seventy-Five Candidates Immersed

From the "Croydon Advertiser"

The newly-erected Elim Tabernacle in Stanley Road, West Croydon, witnessed its first baptismal service on Thursday night, when a congregation numbering about seven hundred were present.

The Tabernacle was erected as the outcome of the revival

organised in Croydon seventeen months ago by Principal George Jeffreys of the Elim Foursquare Gospel movement.

The service was conducted by Pastor P. N. Corry, the place being packed to excess.

There were seventy-five candidates for baptism, all of whom underwent total immersion.

The front of the church was beautifully decorated with flowers and foliage, the gifts of members, and at the conclusion of the service they were distributed equally between the Croydon and the Mayday Road Hospitals.

candidates had witnessed to their faith in the Lord Jesus Christ, they were immersed by Pastor P. N. Corry.

At the close of the service an appeal was made for those who were willing to follow the Lord in baptism, and so many hands were raised that it was decided, instead of removing the tank, to hold a continuation of the baptismal service on the following Sunday evening, when forty-seven more obeyed the Lord. In this service also the victory and power of the Cross were manifested in a wonderful way, so that four people received the Lord Jesus Christ as their Saviour Hallelujah!

The Wedding Call

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*)

MATTHEW XXII

FOR this chapter we suggest five topical subject headings. They are

1. Wedding Guests and Garments,
2. Loyalists and Loyalty,
3. The Sadducees Silenced
4. A Lawyer Taught the Law,
5. The Pharisees Puzzled.

WEDDING GUESTS.

This chapter opens with the last of three parables spoken at the same time. Between the second and the third there was some conversation not here recorded, for we read that "Jesus answered and spake unto them again in parables." Then He told the parable of the wedding of the king's son (vv 2-14).

Let it suffice to say here at the outset, that this parable is different entirely from that of Luke xiv. 16-24. Apparently it is a continuation or amplification of "The Kingdom of God shall be taken from you, etc." (chapter xxi. 43). That parable runs into Israel's past; this one goes forward to the future, into a final rejection. We have seen the history of the nation up to the casting out and killing of the "heir" now we are to have pictured to us their attitude subsequently to Calvary and the coming of the Holy Spirit. And we do well to note right here that this parable is a picture of this age of grace, for we read, "The kingdom of the heavens is like, etc.": this distinguishes it from the two preceding parables. In them we saw the Father—God as the Owner of a vineyard demanding something from men: in this we see Him as a King.

GIVING SOMETHING TO MEN.

The Psalmist sang, "God is the King of all the earth," and in Malachi we read "For I am a great King, saith the Lord of Hosts" In the former parables Jesus is seen as "the rejected Son" and "the refused stone", in the last He is seen as the royal Bridegroom. Fearless, dauntless, facing His murder, yet foretelling His marriage. The joy of the Groom sustained Him, though the gloom of Golgotha hung over Him.

The wedding call represents the Gospel of the grace of God in all its fulness. The invitation is to partake of all the benefits of the birth, life, death, burial, resurrection, ascension, outpouring of the Holy Spirit, and the return in glory of the Lord Jesus Christ. This parable sheds light, perhaps as no other does, on the nature of the message preached to the Jews. It was an invitation to a wedding breakfast, a royal feast. In the parable the Bridegroom is mentioned, but not the Bride, nor has it anything to teach as to who is the Bride.

The method of calling the "bidden ones" finds an example in Esther v. 8 and vi. 14. In the first place Haman was invited, and accepted that invitation, afterward Esther sent a servant to fetch him. In the

parable however when the "bidden ones" were called, they refused to go. The first servants sent were John Baptist, the twelve apostles and the seventy disciples: this was the first or pre-Pentecostal invitation. "And they would not come," sums up the Jewish attitude. Jesus put it very plainly when He said, "Ye will not come unto Me, that ye might have life" (John v 39). Thus we see it was the Gospel call the Jews refused, and the gift of life which they rejected. Neither earthly kingdom nor earthly kingship were involved.

"Again, He sent forth other servants." How blessed are God's "againis!"

THIS GOSPEL OF A SECOND OFFER!

Tell them My breakfast is prepared and that all things are ready. Hear this gospel of "Again" sounded out by Peter. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Messiah. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before shewed by the mouth of all His prophets that Christ should suffer, He hath so fulfilled. Repent ye therefore," etc. Hear another servant, "Men and brethren, children of the stock of Abraham—to you is the word of this salvation sent. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and through Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

At the first invitation they had simply and solidly refused to comply. At the second they begin to feel the pressure, and divide into classes. Firstly, those who made light of it. They did not hate, scoff or oppose; they simply carelessly disregarded it. Their neutrality had just the same result as positive refusal. Open sin slays its thousands, but indifference its tens of thousands. Having refused the invitation to the wedding, the others begin to manifest an unusual interest in the farm or merchandise. It was not that business claims became more pressing, but that they had to find an excuse for their attitude. When Christ has often knocked at the door, and the inhabitant soul within has as often refused to open, there is no longer peace in the dwelling that has been barred against its Lord. He who has rejected the merciful offers of a merciful God, does not afterwards sit at ease: every sound that in moments of solitude falls upon his ear, seems as the

FOOTSTEP OF AN ANGRY GOD,

returning to inflict deserved punishment. When one has distinctly heard the Saviour's call, and deliberately refused to comply with it, he thenceforth experiences an exceptional craving for company and employment. He cannot endure silence or solitude. When he stands still he seems to hear the throbings of his own conscience, terrible as the ticking of a clock in the chamber of death. To be alone is un-

endurable, because it is to be with God. To escape from this fiery furnace, he hastens to plough in his field, or sell in his shop. In such a case, the worldliness, even when it runs to the greatest excess, is not the primary passion, but a secondary refuge—“the trees of the garden” among which the fallen would fain hide from God.” (Arnot)

“And the remnant took His servants, and entreated them spitefully and slew them” Those who should have received with all honours these ambassadors of the great King, took and laid violent hands upon them, stoning Stephen, slaying James, imprisoning Peter and Paul, etc. The apostles were warned by the Master, “If they have persecuted Me, they will persecute you,” and again, “For if they do these things in a green tree, what shall be done in the dry?”

Contempt, cruelty, crime, are seen as the three stages here but those who “made light of it,” missed it just the same as those who murdered. They were but different paths to the same destination. To be saved it is necessary to flee to the refuge, but to be lost, it is enough that you remain where you are.

“But when the King heard thereof, He was wroth and sent forth His armies, and destroyed those murderers, and burned up their city.” How surely and literally this prophecy was fulfilled in Jerusalem’s downfall. The Holy Spirit says, “For the wrath is come upon them to the uttermost” (I. Thess ii 16)

THE ROMAN LEGIONS

which destroyed Jerusalem, are here spoken of as “His armies”; just as He had said, “O Assyrian, the rod of Mine anger,” “Cyrus, My servant, and “Nebuchadnezzar, my servant,” etc.

“Then saith He to His servants, The wedding indeed is ready, but they which were bidden were not worthy Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast.” Thus we hear, “Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts xiii. 46) Practically the last words in the Acts of the Apostles are, “Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it”

Thus we see the servants going forth for the third time, with the same message, the same invitation, to the same feast but to a different place and a different people—to the highways, the branch or forked roads, just outside the city walls. We seem to get a foreshadowing of this in Proverbs, “Doth not widow cry, and understanding put forth her voice? She standeth in the top of the high places, by the way, in the places of the paths She crieth at the gates, at the entry of the city, at the coming in at the entrances—she hath killed her beasts, she hath mingled her wine, she hath furnished her table—who so is simple, let him turn in hither.” Jesus said, “The poor have the Gospel preached unto them; and we know, “The common people heard Him gladly”

THIS HIGHWAY SERVICE

Ied Philip to Samaria, and then to the desert for the

Eunuch It led Peter to Cæsarea, to the house of Cornelius. It led Paul, so that he could write “From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.” He told the Jewish delegation in Acts xxviii, “The Gentiles will hear the Word of God,” and he had the joy of declaring the conversion of the Gentiles.

The Gospel of Grace complete in Christ is obviously the feast to which the house of Israel were in the fulness of time specially summoned. When they refused to come to the banquet, the Provider was displeased, but not put out: the Omniscient knows His way. He never permits His purposes to be thwarted. He makes the wrath of man to praise Himself, and the remainder of wrath He restrains.

In the beginning of human life, and of God’s moral government on earth, the enemy seemed to triumph. Creation was thrown out of joint. the being made in God’s image was defiled in sin. But although the Garden of Eden was emptied, God was not left without a witness in the world sin abounded, but grace did much more abound. In like manner at a later stage of the Divine administration, when the favoured vine became barren, another was brought out of Egypt and planted in its stead. When Israel rejected Christ, God rejected Israel, and called another people to be His own. “We have Abraham to our father,” said the Jewish leaders to the Baptist when his lessons began to gall them “We have Abraham to our father,” meaning thereby to intimate that they alone were the chosen people, and that, failing them, God would have no children on the earth. How did John answer this boast? Think not to say within yourselves, ‘We have Abraham to our father,’ for I say unto you that God is able of these stones to raise up children unto Abraham” Although

THESE PRIVILEGED HEBREWS REJECTED HIM

Christ did not remain a King without subjects. a Shepherd without a flock. In the exercise of the same sovereignty through which He chose Abraham at first, He passed over Abraham’s degenerate posterity, and called another family. This family was Abraham’s seed, not by natural generation, but in the regeneration through faith. Of these stones he raised up children to Abraham, when the natural children of the family had through unbelief shut themselves out, —“Go to the highways” Christ commanded His apostles to begin at Jerusalem indeed, but He did not enjoin—did not permit them to continue holding out their hands to a disobedient, and gainsaying people. the alternative was embodied in their commission, “If the Jews do not receive you, go to the Gentiles” (Arnot).

“All things are ready—come.” There is no lack in provision, and no limit in welcome. No one will ever be able to say at the last that it was God’s fault if he is not saved. The Father is ready to love and receive. The Son is ready to pardon and cleanse guilt away. The Spirit is ready to sanctify and fill:

ANGELS ARE READY TO REJOICE

over the returning sinner. grace is ready to assist him, the Bible is ready to instruct him. Heaven is ready to be his everlasting home. One thing only is

needful and that is—the sinner must be ready and willing.

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." The apostles gathered an Ananias and Sapphira, and Philip baptised a Simon of whom Peter said, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God—I perceive that thou art in the gall of bitterness, and in the bond of iniquity." So we see that in the best that the best men can do, there will always be good and bad, necessitating the purifying presence of the King. And this brings us to the second part of the parable.

THE WEDDING GARMENT.

"And when the King came in to see the guests, He saw there a man which had not on a wedding garment: and He saith unto him, Friend, how camest thou in hither not having on a wedding garment? And he was speechless. Then said the King, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

The pith of this second part of the parable appears to be, the presence or absence of the "Wedding garment." This garment must have been of a distinct and conspicuous nature, for as soon as the King entered, He noticed this man without one. The presence of it apparently made up for any other defects the lack of it was not compensated by any other virtues. Either the garment was a provision of the host, or it was of such a nature that even the poorest could procure one at the shortest notice. No reference is made as to its value or style, but its presence was an absolute necessity. It was the line of demarcation between fitness and unfitness.

Whatever the wedding garment does or does not imply, it certainly means complying with the royal requirements—a submitting to another.

THE WEARING OF A SPECIFIC BADGE.

The word "not," in "not having" in verse 12 is not the same word in the original as the "not" in verse 11. The "not" in verse 12 refers to the man's subjective consciousness of the omission when he entered; not to the mere forgetfulness of the fact. Seeing he was invited and not compelled it would have been better for him not to have gone at all, than to go wilfully ignoring the necessary requirements at such a feast. Those who went not were honest sinners; he was a hypocritical sinner.

"There is a word still extant in Arabic—*khilal*, which means a garment presented by a king; if you are the king's own subject, to refuse to wear it is "*lèse majesté*" (treason, or insult to royalty), to accept such a garment from the monarch of another country is treason to your own. This is a true explanation of the story of Gehazi in II. Kings v. Naaman was the general of the King of Syria, then at war with Israel. By accepting two changes of garments from Naaman, Gehazi became a traitor to his country and the subject of the King of Syria. The

leprosy of Naaman is high treason" (Findlay).

We take it then that this garment was, among other things, a badge of loyalty to a king. Its absence would betoken rebellion: insubordination. We will turn to the words of Scripture for our exposition. Hundreds of years previously, Isaiah had spoken, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels" (Isaiah lxi. 10).

It was unquestionably these garments of salvation and this robe of righteousness which were missing in this man's attire. It is

THE PICTURE PAINTED BY THE HOLY SPIRIT

in the New Testament of a people "going about to establish their own righteousness, and not submitting themselves to the righteousness of God" (Rom. x. 3). This righteousness of God, we are told, "is unto all, and upon all them that believe." Paul exhorted the Romans to "put on the Lord Jesus Christ," and the Ephesians to "put on the new man, which after God is created in righteousness and true holiness" Again we read, "For as many of you as have been baptised into Christ have put on Christ."

The first people who were bidden to the feast proved their unworthiness by their persistent refusal, and murder of the King's servants: but this man by his refusal to wear the necessary garment. In verse 7 of this chapter, we see the judgment upon the avowed foes; in verse 13 we see the judgment upon the false friend. To the King's "Friend, how camest thou in hither, etc" he was speechless, yet even to him, the King has a kindly feeling. He calls him "Friend," and gives him opportunity to repent, and cry for mercy. But he is speechless. False to the core, he has no rallying point within to fall back upon. All is confusion and despair. He cannot even pray. Nothing remains but to pronounce his final doom.

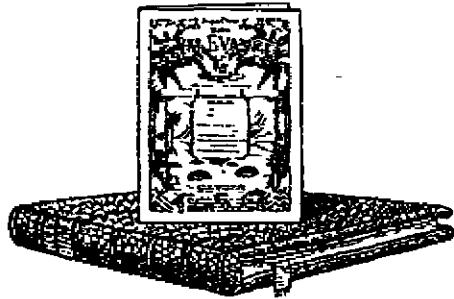
It is the old, old problem of "How then can man be justified with God?" If I justify myself, mine own mouth shall condemn me. Yet I know I shall be justified. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and through him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The "false friend,"

THE "REBEL WHO REFUSED THE ROBE,"

is taken from the reception room of the well-lighted banqueting house, and cast into the dark night: into outer darkness. No further comment is here offered as to this hidden place. Refusing to be made free at the King's invitation, he is bound at the King's bidding. There shall be weeping and gnashing of teeth. None who live without Christ in the world, shall be permitted to glide into heaven with the crowd in the great Day.

Note—If we take this parable beyond the Gospel feast we shall meet with confusion only. It does not set out to teach who is the Bride. The Bridegroom is not brought to the fore. And notice, that although Jesus says all judgment has been committed to the Son, it is the King—the Father, who here does the judging and pronounces the sentence.



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The Elim Evangel

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Amiable Christianity

THERE is a form of Christianity which is very quiet, very pleasant, very proper. There is the manifestation of gentle love to all around. When hymns are sung they are sung with correct time and small voice. Hidden praises to God are in the heart, but they are never expressed through the lips. To say audibly, "Praise the Lord," or "Amen" would mean an impossible effort. To wear a badge or give out a tract is far from the thought. There is deep love to Christ. But there is one thing lacking. What is that? FIRE! There is no fire in worship—no fire in witness. What is the secret of the supply of this fire? THE HOLY SPIRIT. Filled with the Holy Spirit there will be heat in our praise and heat in our testimony. The great need of every individual believer is a great baptism in the Holy Spirit, and a continual supply of that same Spirit. Men and women who are filled with the Spirit are not satisfied with quiet, amiable Christianity; there must be a zealous, aggressive expression. No doubt our temperaments have some influence upon that expression, but to a Spirit-filled life there must be expression. In it there will be such heat, such force, such fire, that men and women will know that we have been in contact with the Saviour who baptises in the Holy Ghost.

Reports

WE RECENTLY noticed groups of boys and girls leaving school in excitement. The source of excitement lay in a printed sheet of paper which each one was studying. The printed sheets were filled in with written words. These attention-commanding sheets were the school reports. They were read with mingled feelings. Some of the children had eyes sparkling with delight. Others revealed a defiant and don't-care spirit. Really those reports should have been kept in their envelopes for parents to open. But curiosity overcame the children's wills and so the revealing reports were usually well studied before parental eyes saw them. We heard of one child at least who put the report down the drain.

Report-day will come for everyone of us. The Judgment Seat of Christ will reveal us to ourselves as we appear to God. What we are now will determine our report then. Will our report be something like this: "In the pulpit—eloquent. In the prayer-meeting—enthusiastic. In the shop—difficult to get on with. In the home—selfish"? Or will it be—"In the pulpit—never seen. In the prayer-meeting—seldom heard but always felt. In the shop—bright even on cloudy days. In the home—the centre of sympathy"?

Earth's school-days will soon be over. Heaven's report will soon be presented

* * *

The Light Within

THIS was the testimony given by one student of another student. "She will not mix up with other girls at our social gatherings. She will do anything for us in order to help along other lines. She is the most reliable girl in the school. There always seems to be a light within her. She belongs to the Brethren." No doubt that student herself would not have placed emphasis upon the fact that she belonged to the Brethren—but that she belonged to Christ. Christ was her secret of light. Christ was her reason for not attending worldly social gatherings. The Light of the World possessed her heart—and others knew it. "Ye are the light of the world," said our Lord. "Christian, rise and shine," says one of our hymns. "Shine, shine, just where you are," says a popular chorus. Shining Christians are needed in this dark world. The outshining is dependent upon the inshining of Christ. There is a Mount of Transfiguration for each one of us. Away from the crowds—in faith and communion with our Lord, we can be so filled with His light that when we descend to the valley of our everyday life everybody will know about it.

* * *

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Degrees of Spiritual Life

By HAROLD PAYN

ALLOW me to introduce you to my friend." If we have a friend with us when we meet another, we are pleased to introduce the one to the other "I have heard of you before, but have never had the pleasure of meeting you."

After the introduction, we get interested in watching how

THE ACQUAINTANCESHIP

ripens into friendship and friendship into intimacy, and eventually these friends become inseparable, being always together.

Should not we be as pleased to introduce the Friend Jesus to those we meet? When Matthew made the acquaintance of Jesus, he made a feast and invited his old friends, he made a public confession; he was not ashamed of Jesus. Jesus had a genius for friendship, especially among the outcasts, the poor and the fallen. You may have heard of the name of Jesus before, but may never have met Him. Have you made His acquaintance?

If not, then let me in the words of Job (xxii. 21) beg of you to "acquaint now thyself with Him and be at peace; thereby good shall come unto thee." Get really acquainted, not a passing glimpse. It may be you have had a glimpse of Him in some revival meeting, but not feeling your need of such a Friend you did not make a personal acquaintance. You just looked on as one of a crowd. In I Corinthians xv 6, we read that Jesus "was seen of above 500 brethren at once." These 500 however, were brethren who saw the Lord after He had risen from the dead. None but His brethren saw Him after His resurrection. No worldlings saw Him as the risen Lord. Neither will you, until you have first seen Him as your substitute on Calvary's Cross.

In order to make your acquaintance with Jesus, you must first feel your need of Him. The poor woman who had an issue of blood of twelve years realised her need of Him, and although so weak and emaciated from her long suffering, she felt that if she could only muster up sufficient strength to press through the crowd and get a personal touch, even of the hem of His garment, she would be healed. If you feel your need of Him, you will not mind the crowd, but will be in dead earnest to get into

PERSONAL TOUCH WITH HIM

and, like the woman, you will find that you cannot touch Him without becoming acquainted with Him. He knows the difference between a touch of faith and a touch caused by the press of the crowd. When once you have made His acquaintance, your whole outlook on life will be changed, you will become a new creature.

Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue

that hitherto your Christless eyes have never seen. You will be so filled with joy that has come with the acquaintance of Jesus that you will want to live

for Him. You will realise the truth that everyone who is not living for God is co-operating with the Devil in his work of destruction. They may not be intelligently co-operating, they may not be consciously co-operating, but it dawns upon your soul, that if you are not with the Lord Jesus Christ, then you are against Him. If you are not gathering with Him you are scattering His sheep. You did not realise the truth before, for it was Satan's business to blind your eyes to it. You are now determined that you will no longer be assisting the foes of your newly found Friend, but will come over on the Lord's side and face the foe. Having made a trial of His love, experience will implant a desire in your breast for a closer bond of friendship.

SERVICE.

Jesus now having won your heart's affections, you will realise that you have been saved to serve; not for self or pleasure, but to shew in highest measure what the Lord has done for you. When you realise this, you come into a closer circle, the circle of service, which brings you into closer fellowship with the Master and those who are in the same circle. If you have responded to the Lord's call "Come!" you will hear His command "Go!" An apostle is a sent one; sent to preach the Gospel. Luke x. 1-24 tells us of the appointment by our Lord of seventy disciples, whom He sent two by two, as labourers into the harvest field of God.

The instructions He gave to these disciples were the same as He gives to-day. They cannot be improved upon or altered to suit modernistic theories, and if these same instructions are obeyed, then the same results will occur, and the disciples will return again with joy, saying, "Lord, even the devils are subject unto us through Thy Name." Then, like them, we shall be admonished by the Lord and told not to rejoice merely because the spirits are subject unto us, but because our names are written in heaven. In verse 23 of this chapter, we read that the Lord turned unto His disciples and told them something "privately." Now we see how the acquaintance-ship is developing into friendship and intimacy. It is just the words He tells us privately

IN THE SECRET PLACE

that make our hearts glow with fervent love. It is not the accumulation of knowledge we get from other masters or the bookshelf, for that only puffs up. We can swell up continually with the increase of intellectual wealth, and yet remain emaciated in soul and feeble in ministry.

Living in these days of hurry and bustle, it is so easy to surrender those precious, priceless moments of waiting before the Lord in the secret place where the soul cultivates the art of "listening in" to God. We can listen, without effort, to the various voices clamouring in the world and in the Church, for our attention and support. In these last days there are a thousand thronging sounds seeking to command the

attention of the child of God, and it behoves him to pull the helmet of salvation well down over his ears, so as not to hear them: but if he does, then he should test them by the test given us in I. John iv. 2, or he might be led away and so miss the dynamic of the words of the Lord.

"Lord, anoint our ears that we may catch Thy living words! The words that Thou dost speak unto us, they are spirit and they are life." Communion is effected through the Holy Spirit, and it is only as He is received and known in our lives, that we can know God and Jesus. It is only through the Holy Spirit that the grace of God will be manifested in our lives. How often have we heard the words, "The grace of the Lord Jesus Christ, the love of God and the communion and fellowship of the Holy Spirit, be with you all." Have the words fallen on dull ears and awaked?

NO RESPONSE IN OUR SOULS!

We shall never be equipped for service, never know the power of prayer, and the joy of worship and praise to God, until we know the Holy Spirit. That is the reason why prayer becomes so wonderful in the hearts of those filled with the Holy Spirit. I have never heard any man or woman pray as Spirit-filled men and women can pray. I have never heard such singing as these Spirit-filled can sing and never tire. It is the Holy Spirit too, who is able to give birth in our soul to the Word of God. It is the Holy Spirit that quickens the Word and makes it live in our lives. It is the Holy Spirit that searches the heart and knows our life, and makes us know just where we are living before God. In short the Holy Spirit is the executive of the Trinity.

How desperately in need of the Holy Spirit are believers to-day! How pathetically and hopelessly impotent is

THE CHURCH WITHOUT HIS POWER!

Just as lamps need oil, as parched ground needs rain, as drooping flowers need fine rain, as listless sails need the heavenly gales, and as the electric tramcar needs the overhead power, do does the follower of Jesus need the Holy Spirit. Jesus says, "When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, He shall testify of Me." He does testify when He comes into a man's or woman's life and this is the testimony we need to-day. The Holy Spirit leads us into all truth. How necessary in these days of false teaching. The Holy Spirit also reveals the deep things of God. That is what we desire, to know more and more of Him and become more and more useful in His service.

At a Baptist church anniversary service recently, one of the speakers said he was told by a Methodist, that "you Baptists have too much water. What you need is some of the fire of the Methodists, but your water puts out the fire." It would have been nearer the truth if he had said, "What we need is the water of salvation, plus the fire of the Holy Ghost, which makes the steam which drives pastor

and people into a soul-saving service."

FELLOWSHIP.

This power for service is for those who are called and ordained by the Lord to preach the Gospel. In Mark iii. 14 we read "He ordained twelve that they should be with Him, and that He might send them forth to preach and to have power to heal sickness and to cast out devils." In the preceding verse we read that Jesus went up into a mountain to get away from the throng, and only sincere followers would follow Him up the difficult path.

From these sincere ones He called unto Him whom He would, and ordained twelve that they should be with Him, have fellowship with Him, and get to know Him and each other better. Paul writing to the Corinthians says, "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." This fellowship with Him was necessary in order to acquire firsthand knowledge, that their testimony might be real, and drawn from heart experience. "Ye are My witnesses," and witnesses must have firsthand knowledge.

THE PRESENT CONFUSION OF VOICES

and propaganda in the world to-day would cease if all witnesses gave firsthand knowledge.

Knowledge of God is obtained by listening to His voice in the solitary place. To be real witnesses we must have fellowship with Him, so that our testimony may be "that which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life—that declare we unto you." It is the pure in heart that see God, not the able of intellect. No second-hand evidence is of any value—no hearsay, theorising or pious opinions. John (I. John i. 3) says, "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ." If our testimony and fellowship is the same, others will want fellowship with us and the right hand of fellowship will be extended to them. Thus will empty pews be filled up.

A second-hand or hearsay testimony is often far from the truth, and gets more diluted with error the oftener it is repeated. Many good and well-meaning people hear evil of a noted evangelist, either from the worldly press or prejudiced persons, and accept the news as truth, and so propagate it. When asked if they have

ACTUALLY SEEN OR HEARD

the evangelist for themselves, the answer is "No," and so by their testimony they, instead of propagating the truth which may be their intention and desire, spread untruth. This is one of the Devil's delusions. Some of God's own people are deluded in spreading reports, biased opinions, and what appears as truth, thinking thereby they are fighting for God, when in reality they are fighting against God. If we resist Christ's messengers, we resist Christ. If the doctrine of the evangelist or messenger is of God, "ye cannot overthrow it," but if the doctrine is of men it will come to nought. So take care, "lest haply

ye be found even to fight against God "

How much more effectual is the testimony of one who has both seen and heard. It is spontaneous, and arises from the depths of an overflowing heart. Out of the abundance of the heart the mouth speaketh." There is a sincerity about such a testimony that is irresistible and convincing, because it flows from a personal knowledge of the things of God obtained by a personal fellowship. Have I fellowship with the

Father and with Jesus Christ—or am I acting on my own? If I have surrendered my own business, and entered into partnership with Christ, my interests are no longer self-centred. I cannot have fellowship with the Head if I am concerned about my success, or my failure, my plans and projects, my good deeds or bad ones, my religious life or my worldliness. No, I must leave all these.

(To be continued).

Worthing Revival Campaign

Principal Jeffreys and Present-Day Miracles

From the *Worthing Herald*.

SCENES of great religious fervour were witnessed this week at the big tent on Brighton Road, Worthing, where Principal George Jeffreys is conducting a revival and healing campaign.

Mr Jeffreys disclaims any personal healing power, but affirms that people can be healed in answer to prayer. Addressing a large and representative audience, he said there were one or two things he would like to make his position clear about. He was often asked: "Do you oppose the medical profession?" He replied: "Nothing of the kind; we are in sympathy with and pray for the work of that noble profession." Also he had been asked, "What church do you belong to?"—to which his answer

was "That body of believers, whether Anglican, Wesleyan, Congregational, Baptist, or any other Christian body, that consists of those who are born again."

Then Mr. Jeffreys explained why he believed in present-day miracles. It was, he said, because the Christian religion was essentially a religion of the miraculous.

One of Principal Jeffreys' assistants said that over seventy had been "converted," and a number had been healed in answer to prayer. A great many adherents of the Foursquare Gospel movement are spending their holidays in Worthing in order to attend the campaign.

Experiences with Divine Healing

By J. T. BUTLIN

ABOUT forty years ago, when my little boy was about a year old, my wife and I found to our sorrow that he was not getting on, and we discovered after a while that the symptoms of internal tuberculosis were manifesting themselves. In spite of all the doctor could do, the child grew worse and worse, until all hope for his life was taken away, and it seemed as though any day might be his last. He continued to live, though the disease increased in severity, and spread to the brain. The little fellow was quite delirious for two months or more, and his cry penetrated to every room in the house, while his little arms were bruised against the sides of his cot. His forehead sank back, and his eyes became deeply set. He could get no rest except from a sleeping draught given by the doctor, and this often had to be increased in strength, or it would have no effect. Someone had to sit up with him every night for six months. During this period, his mother and I dedicated him to the Lord to die or live, and if he lived, to carry the Gospel to the heathen wherever the Master might call him. On more than one occasion he seemed so near death that preparations were made for laying him out. Although I had seen scores of cases of tubercular meningitis in the large slum parish where I was then working, I never saw another one in which the symptoms were so severe.

I was often engaged in evangelistic work, and while the child was in this very sad condition, and my heart was greatly depressed with sorrow and pain,

I was asked to conduct a meeting in a church where the preacher's health had broken down. I went, and while I was engaged in this strenuous labour, it was continually laid upon my heart that I had never anointed my child with oil in the Name of the Lord. I had read Dorothy Trudel's life, and I had no difficulty in believing Scripture, nor had I any sympathy with those criticisms which would try to explain away passages like that in James v. 14-16, or make them of no effect. So when I was on my knees, praying, I told the Lord that when I returned home I would carry out His command, and anoint my child in His Name for healing. I kept my promise by putting a little oil on the child's forehead and laying my hands on his head while I prayed for him. Within a few days my wife and I were amazed to find the whole condition of the child changing. There was no doubt whatever that the course of the sickness had turned, and that the disease was beginning to leave him. The little fellow had become a mere bag of bones, and it was a long time before he could eat the smallest bit of bread without being violently ill; but he went on steadily in one direction. He had become so weak that even when he was sufficiently recovered to be put on the floor, his head fell forward to his feet; he had no strength to sit up, and strength came but slowly.

A good deal is said in the present day about cure by suggestion, but it will be easily seen that there was in this case no possibility of suggestion. Also much is attributed to mind cure, and the action of the will, but this was never employed. The only mental

effort was a determination to do the will of God, and to obey His commandments.

I may say also that the child grew up with a strong desire to be a missionary. His desire was fulfilled, and he has been for about twenty years

IN THE FOREIGN MISSION FIELD,

in India, and has enjoyed good health. He has also learned a difficult language.

Many years after his illness, when he was a boy at school, the doctor told us that he had used the same medicine that he gave to our son, in scores of cases of the same disease, but he had never saved one.

It would naturally be supposed that the faith of my wife and myself would be greatly strengthened by this experience. It was strengthened for a time, and I was led to pray for a few sick people and received remarkable answers to my prayer. But it is amazing how slow the heart is to rise to a full and strong confidence in God under depressing circumstances, and in the midst of temptation to unbelief.

About this time my wife became ill, and was an invalid for some years. She begged me to anoint her in the Name of the Lord, but I knew that surgeons would advise her to undergo one of the severest operations at that time performed in surgery, and I told her I had not the faith to trust the Lord alone and to anoint her. I am ashamed to confess this, but the Lord was very gracious, and led us in a way we did not expect.

Some years passed by and my dear wife had become much worse. She was almost constantly on a couch or in bed, suffering from a complication of disorders. She had slightly overdone herself on a short holiday, and we were again obliged to call in the doctor. I, too, had changed my charge, was overworked, and was suffering from overstrain. There was to be a meeting among young women in the town and a lady whom we will call Miss E was appointed to do the work. When she came and found my dear wife on the couch, she said, "I did not know you were an invalid." "No," replied my wife, "I thought you would find that out soon enough when you came." "But," answered the lady, "you do not need to be an invalid if you don't wish." My wife said, "I heard that you were a faith-healer," and then she began to advance some objection to the idea. "Well," said the lady, "we will not speak about that now, but will wait till we know each other better, and then we will have a talk."

The next day Miss E told how she herself had been healed some years before, and she gave some remarkable instances of healing, in which she had been used since that time. Among others was the account of a lady whose right wrist had been

BADLY PUT OUT OF JOINT

by an accident. Neither the surgeon nor any bone-setter was able to get the joint back. After some time she had a fall, and broke her right arm. The arm was thus made completely useless and she was compelled to write with her left hand. Hearing of Miss E, she wrote to her and came to see her by appointment. They conversed together, and then prayed. As they knelt, while Miss E. was holding the lady's hands the Spirit of the Lord came upon them

both, and set the bone and healed the arm instantly. The lady went home perfectly well, and wrote to Miss E. with her right hand easily and without any inconvenience.

These accounts greatly encouraged my wife and the next day we three prayed together and my wife and I were both anointed. While Miss E. was praying my wife felt a sharp pain, and thought she was going to have a new attack of illness. She changed her position, but the pain continued for about the space of a minute; but in that time my wife was perfectly healed, and the illness of some ten years passed away. My church was only a quarter of a mile from the parsonage, but she was seldom able to go to a service there, even though she rode in a wheel-chair; and when she did come she was obliged to sit down all the time. But on the Sunday after her healing she was able to walk easily, and to stand with the congregation. We returned thanks to God for her remarkable healing in answer to prayer. Of course the event caused a great stir among the people, for her former condition was widely known.

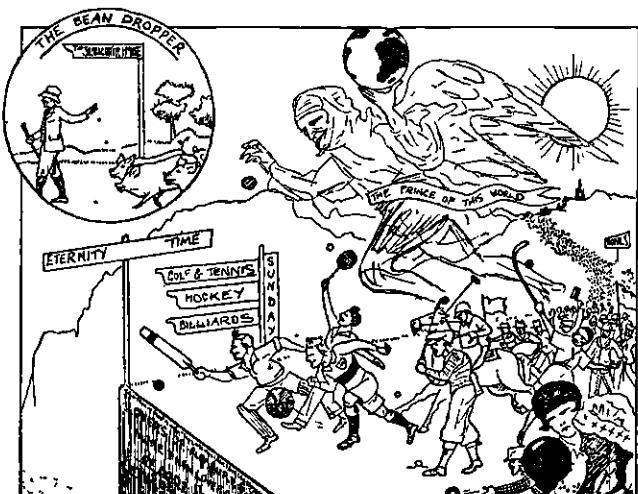
My own state grew worse for a time, but I had been anointed by Miss E., and

MY WHOLE SOUL WAS FILLED

with a desire to receive the Holy Ghost. I was healed, yet the oppression on my brain returned; but in answer to prayer, I felt as it were the touch of a hand, and the pain was suddenly taken away. It was at least a week before I was fully delivered, but the deliverance, when it came, was complete.

There are people who object to statements of this kind as being untrue. If I had written a book of fiction, the objection would be valid. I have, however, not made up a fictitious experience to amaze the reader; I have simply written the actual facts as I saw and experienced them, and, instead of exaggerating, I have written only a small part of the reality

The Ball Dropper



The Prince of this World "I used to sweep them along at first by Baal, but in these last times I am managing much better by ball."

Bible Study Helps

**JESUS CHRIST, THE HEAD OF
THE BODY, THE CHURCH.**

As Found in Colossians.

I. His Personality (i. 1-19).

1. His Likeness (verse 15).
2. His Pre-Existence (verses 15-17).
3. His Relationships (i. 3, 13, 16, 17, 18).
4. His Knowledge (i. 19, ii. 3).

II. His Work (i. 20-23).

Reconciliation.

III. His Presence in the World To-day (i. 24-29).

IV. His Fulness or Sufficiency (ii. 1-iv. 18)

1. In Him is all the fulness of wisdom and knowledge (ii. 1-9).
2. In Him is all the fulness of man's redemption (ii. 10-iii. 4).
3. In Him is all sufficiency for holy living (iii. 5-17).
4. In Him is all sufficiency for true home and business relationships (iii. 18-iv. 1).
5. In Him is all sufficiency for steadfastness in prayer and service (iv. 2-6).
6. In Him is all sufficiency for true Christian fellowship (iv. 7-18).

The Grand Old Book

The grand old Book, the grand old Book, You'll find the words of
 com-fort where-ev-er you may look, In sor-row or in pain, His
 pro-mis-es are plain, So keep on be-lievin' in the grand old Book.

How God Gave Me the Stamps

By the late Dr. F. B. MEYER

Many years ago Dr. F. B. Meyer, who recently passed to his rest, was asked to become an honorary member of a foreign stamp-collecting club, which some boy friends of his had formed. He readily agreed and insisted on paying a subscription of half-a-crown, instead of the ordinary sixpence. He told the boys the following story about his first experience as a stamp collector.

WHEN first I went to a big boys' school, I was one of the youngest there, and rather small and delicate for my age. A good deal of rough conduct by the older boys went on, and I had a very poor time of it. It was not many years since postage-stamps had been introduced, and the craze for stamp-collecting had begun. It sounded a harmless sort of thing; but some of the bigger boys made up their collections by bullying the younger ones into bringing stamps to school for them, and one day they pounced upon me. "F. B., you must give us some foreign stamps." Not only had I no foreign stamps, but I really hardly knew what they were. I was speedily enlightened, however. "Now mind, F. B.," they said, "you've got to bring us some foreign stamps—good ones—by next Monday; and if you don't we shall spiflicate you." I suppose boys have some other word for it now-a-days, but "spiflicate" was

WHAT THEY THREATENED TO DO FOR ME.

I did not know what this awful threat might mean, but what I did know of their rough handling was quite bad enough, and if it were something even worse—woe betide me!

But how was I to get any stamps? There were no stamp dealers then, and no stamp clubs; I had no idea how to set about it—not the faintest. My father

was away from home on business that week, so I asked my mother if she had any foreign stamps. She had not, and had never thought of such a thing. Grown-ups might perhaps suppose that I told her why I wanted them. You, who are schoolboys, will understand that that was the last thing I was likely to do! My mother knew nothing about the bullying that went on at my school. But there was one thing I could do. Mine was a Christian home. I heard

A GREAT DEAL ABOUT ANSWERED PRAYERS.

Now, I thought, was the time to put it to the test. I had always said my prayers, but now I prayed—prayed with all my might, that God would in some way enable me to get the coveted foreign stamps, and so escape the direful penalty threatened me. But the week went by, and no stamps fell from the skies. Sometimes I hoped faintly that I should find some, but I never hit on any, nor was I likely to in those days.

Sunday came. I went to church as usual, praying earnestly for the same boon all through the services, but as it seemed, in vain; and by Sunday evening I was in despair. Monday morning arrived, and with it my father, who, if I remember rightly, had returned home early to breakfast. At any rate, I had not seen him over-night. Breakfast seemed to be over terribly soon. I lingered about, putting my books together, dreading to face my persecutors. "Come, make haste," said my mother, "you will be late." Feeling desperate, I slung on my satchel, and got as far as the front door. There

A SUDDEN FORLORN HOPE

occurred to me and I returned to the dining-room

My father was standing on the hearth-rug, talking to my mother. "Father, have you got any foreign stamps?" I asked him—timidly enough.

"Foreign stamps, my boy! Why, how odd that you should ask me that. (Here my father began searching various pockets.) I do happen to have some, the clerk at X gave me a bundle of envelopes from abroad, and as I didn't know what to do with them, I brought them home. You can do anything you like with them," and he put the packet into my hands.

Oh, the welcome words—"You can do anything you like with them." No awkward questions to be answered. How I ran to school! My tormentors were

waiting for me outside the school gates: what torture they had reserved for me I was never to know!

"Have you got the stamps, F. B.?" they shouted to me. "If not, you know what you'll get."

"Yes, I have, I have," and I held out my hands, full of the precious envelopes, which they snatched from me. "All right, we won't spiflicate you this time."

I never forgot that experience. God had answered my prayer, and never since then have I doubted His power and willingness to hear the cries of His children.

"O taste and see that the Lord is good—blessed is the man that trusteth in Him"—*The Christian*.

Baptismal Services in River and Sea

Many Converts—Progress in Various Centres

Bath (Pastor W. G. Channon). Week by week the saints in Bath are experiencing richer blessings from the Master's hand. Last Sunday evening the congregation listened to a stirring appeal for separation, and four backsliders returned to the Lord, who has promised to love them freely, while every one of His children heard Him calling for deeper consecration in their lives. Then Tuesday's meeting again saw the room filled with a happy company of people, who listened to the Word which was faithfully proclaimed in the power of the Lord. The assembly here has already been considerably increased by means of the open-air meetings, which have been wonderfully blessed of God.

A PROGRESSIVE WORK

Haslings (Evangelist H. W. Greenway). Praise God the fire is still burning brightly in this seaside town, and His Name is being glorified. On a recent Sunday at the Gospel service the Pastor gave his message on "Time" and at the appeal, six souls took that as their day of salvation. Again on the following Tuesday evening two souls yielded to the call of their Master.

The Central Hall continues to be packed on Sunday evenings, and extra forms have to be used, and the week-night services are well filled, for, praise God, the people are always hungry for spiritual food and He supplies their needs. Last Sunday evening God's people rejoiced to see three more precious souls come to the Cross. This brings the total to ninety-two souls since the New Year. Surely He shall see of the travail of His soul and be satisfied. The Crusader open-air meetings continue to increase in size, and the churches are looking on in amazement, for this work they predicted would fizzle out in two months. Last Monday, ten Crusaders took part in their open-air meetings. Glory to God!

Exeter (Pastor F. G. Cloke). July 20th will be a memorable day for the Exeter assembly. When other places had

severe thunderstorms, our gracious Lord sent us the most perfect weather in answer to prayer. It was a beautiful sight when, in the lovely River Exe, twenty-six of God's children were immersed in water, shewing their acceptance of the blessed Jesus as their Saviour, and following His example. As Pastor F. G. Cloke took each one and they went through the water, prayers ascended that the resurrection life might ever be a bright reality in the daily walk of all. An Indian lad was amongst the number, also his adoptive parents, several also from one family.

The Lord has greatly blessed in Exeter in spite of opposition—mighty healings, baptisms in the Holy Ghost, souls brought to the knowledge of the cleansing precious blood, and we pray on and praise His Holy Name for the great things He has done, knowing He will go on to bless those who abide in Him, waiting for the

near return of our beloved Lord, so that "when He shall appear we may have confidence, and not be ashamed before Him at His coming." Praise ye the Lord!

BAPTISMAL SERVICE IN THE SEA

Herne Bay (Pastor Horton). On Wednesday, July 24th, Pastor Horton conducted a baptismal service in the open sea. There must have been more than 2,000 people present to witness something which has never been seen in Herne Bay before. This huge crowd was most reverent and sympathetic, joining very heartily in the singing of the hymns and choruses, which included such Foursquare favourites as "Follow, follow, 'Anywhere with Jesus,'" "I know a fount," and "Tell the world!"

Pastor Horton lifted the hearts of the people to heaven in earnest, believing prayer. Pastor Davis of Canterbury assisted in this unique ceremony, and gave a message on the meaning and purpose of baptism. Following this the ten candidates—five of them members of the gallant band of Crusaders, and one a member of the assembly over eighty years of age—were led out one by one by Pastor Davis to Pastor Horton, who baptised them in the name of the Lord.

The writer, moving among the people heard many comments, such as "How realistic!" "How like the Bible times!" "How impressive!" "How moving!" "How lovely!" and everybody appeared to enter into the spirit of this wonderful service. Most of the churches of the town were represented, and a deacon of the Baptist Church read the lesson (Mark xv.) The two local papers gave graphic descriptions of the service and referred to its impressiveness and reverence. The assembly has been greatly helped on several occasions recently by the ministry of Pastor Davis, in exchange with Pastor Horton, who went to Canterbury.

The Crusaders referred to are a splendid band of willing workers and hold open-air meetings in different parts of the town, ably led by the Pastor and Miss Mowbray. There is also a Sunday School in connection with this assembly, and last Saturday they went in charabancs to Deal for their outing, where they had a happy time.

Pastor Horton is making a valiant stand for the truth, the whole truth, and nothing but the truth—against great odds, it is true, but with much to encourage. God's blessing is resting on the work and several members have recently been baptised in the Spirit, and now testify to the rapture of this wonderful experience, praising Jesus, and giving glory to God.

A lady from abroad, visiting Herne Bay, came to the services and gave her heart to the Lord. On Wednesday last this lady went to the front for the Lord's healing touch, and was made whole. Hallelujah!

Will all the Foursquare friends please support this young cause by their prayers, that it may achieve greater triumphs in the Name of Jesus?



Pastor F. G. Cloke.

the cleansing precious blood, and we pray on and praise His Holy Name for the great things He has done, knowing He will go on to bless those who abide in Him, waiting for the

The gate into Christ's school is low, and we must stoop to enter. The Master Himself is so "meek and lowly" that He will not teach a proud scholar.

The Family Altar

Being the Scripture Union Daily Portions with Meditations by Pastor T. BURTON CLARKE.

Sunday, August 25th. Luke x 13-24.

"But rather rejoice because your names are written in heaven" (verse 20)

Above everything else, a personal salvation stands first, a name written in heaven. The electoral roll of heaven is the only sure place to have our names written.

In every experience of success as we toil for our Master, He rejoices with us, for it is through His Name, that such triumph is achieved. Jesus reminds His disciples to keep ever before them the sense of their own heavenly citizenship. A name written in heaven. How proud men are to have their names written upon scrolls of fame in letters of gold, but the saints are engraved upon the palms of His hands. The ink of earth will fade. The heroic deed of earth be largely forgotten, but if our names are written in the Lamb's Book of Life, who shall who can blot them out? His Name—Jesus—written in blood over our hearts, gives to us the assurance of our names being written in heaven. Hallelujah!

Monday, August 26th. Luke x 25-42

"Mary hath chosen that good part, which shall not be taken away from her" (verse 42)

In commanding Mary, we will not condemn Martha. Our problem is that of proportion. Happy every Christian if he may go out and do yet never leave that safe retreat, of resting at the Saviour's feet. Mary's choice was the best choice, because it was the Divine choice. We will accept the Saviour's verdict however much it may hurt us. The good part not to be taken away. The ceaseless doing! doing! doing! has spoilt that sweet tranquil rest that may only be ours as we sit at His feet. "They also serve who only stand and wait." If Jesus had bid Mary help Martha on this occasion, we might then consider a different application to the story. Fellowship with Him may be far better at times than a good supper. "Oh, to sit at His feet more often and be still, 'Twill make it easier far to do His will."

Tuesday, August 27th. Luke xi 1-13

"Lord, teach us to pray" (verse 1).

Jesus at prayer, think of it. He had need to pray, how much more we. His disciples had been watching Him pray on this occasion. Such was the impression made that their united cry was, "Lord, teach us to pray." They had witnessed no formal outburst so characteristic in all ages, but had listened to an animated, intimate conversation 'twixt Father and Son. What had they seen and heard to inspire such a request? Perhaps four things. 1. They saw a face of radiant beauty, transfigured as He communed. 2. They listened to a language of familiarity only possible to those who were closely associated. 3. His deep set earnestness, too, must have inspired their petition. 4. His wondrous voice, more wonderful still when engaged in prayer. Never man spake like this man. What matchless music in that voice, the music of heaven, for He was the heavenly Man. With the disciples we cry "Lord, teach us to pray."

Wednesday, August 28th. Luke xi 14-26.

"He that is not with Me is against Me and he that gathereth not with Me scattereth" (verse 23)

The message of this verse is Neutral. We cannot be. If we are not on His side, we are on the side of Satan, and Satan is opposed to Jesus. If we are not gathering precious grain with Him, then we are scattering, and that is the Devil's business, all the time, for he is the author of confusion. Jesus explains for us the position of the man that merely pretends. He is only an hireling. His care for the sheep is small, for when the wolf comes he runs away, and the wolf scatters them. It is so easy to scatter, unless we are entirely with Jesus, we may never hope to be a gatherer. Are we with Him in His crucifixion, and can we say, "I am crucified with Christ"? Are we with Him raised in power, and can we say, "I am risen with Christ"? Even so shall we be with Him throughout eternity.

Thursday, August 29th. Luke xi 28-44

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light" (verse 33)

What a homely illustration Jesus ever appealed to man's common sense. Here from the candle He would teach many lessons. First the candle is to shine a light. It does not exist for itself. It lightens the surrounding darkness. Having lit your candle, it must fulfil its purpose, or what use would it be? How many Christians try to shine in secret, and they become so fearful and afraid if someone gets to know they are saved. Then the further purpose is to shine for the sake of others that they may see the light. Not the candle, but its light is all-important. We are far too concerned about the look of the candle than its power to shine forth in the darkness. God forgive us. Plain and undecorated we may be, but if we are a candle of the Lord, we can and must shine.

Friday, August 30th. Luke xi 46-54.

"Woe unto you lawyers for ye have taken away the key of knowledge; ye entered not in yourself, and them that were entering in ye hindered" (verse 52)

Here is the type of man whose head is bigger than his heart, unbalanced, disproportioned. We would not descry heads, but bigger hearts are needed to-day. The homely illustration of the key appeals to us. To stand outside a fast closed door, having lost our key of entrance is at times a source of trial and anxiety. What a dog-in-the-manger business is displayed by these lawyers. Presumably with their key they had looked into these things that angels in vain had tried to fathom, coming away they had imagined themselves locking the blessing up so that others should not be blessed. Praise God, they do not control His blessing. So simple faith doors will swing open into blessing untold. The man whose head knowledge exceeds his heart faith is always a hindrance to himself and others. Simple faith in Jesus will turn the key into all the Divine promises and their fulfilment.

Saturday, August 31st. Luke xii 1-15

"Five sparrows sold for two farthings and not one of them is forgotten before God" (verse 6).

What gracious encouragement these simple but profound words contain. Sparrows are as common in the East as the West. Two were sold for a farthing in our Lord's day, and when two farthings-worth were bought, the odd one was thrown in, and yet He maintained not one of them was forgotten. It is the parable of the odd sparrow that grasps us. Forgotten, despised, esteemed as worthless. Remember when you have the experience of being overlooked, Jesus never forgets. He says, "Ye are of more value than many sparrows," and that even the very hairs of your head are all numbered. Like the sparrow you may be small, plain looking, and forgotten by all, yet remember "Your Father hath many dear children, and He'll never forget to keep you."

"I Go UNTO HIM THAT SENT ME" (John vii 33)

Christ was anticipating a glad home-going. He had come forth from the Father—He had come to earth. What that coming meant to Him none of us can understand. We understand something of what it means for a faithful earthly son to leave a faithful earthly father for a distant land—the sorrow on both sides, the sadness, the loneliness, the homesickness, the heart hunger. But for the Son of God to come forth from the Father defies our understanding. Human analogies fail. Out of glory into gloom—out of perfection into chaos—out of rippleless peace into rending strife—out of angelic hosts into earthly mobs—out of eternity into time—out of the Father's bosom on to a cruel Cross. Nay, we cannot understand it. But there came the day when our Lord could say, "I'm going home." It was the way of the Cross which led home. But He endured the Cross for the joy set before Him. He has gone home. Now we may go home. It's the way of the Cross for us, it was the blood of the Cross for Him.

1st September, 1929.

Reading: Judges viii. 22-35.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Take the whole armour of God that ye may be able to withstand . . . and having done all to stand" —Ephesians vi. 13.

HINTS FOR THE TEACHER.

Note 1. Ornaments.

The Arabs, even of the present day carry their wealth with them in the shape of ornaments both upon themselves, their wives, and their camels I have often seen in Mesopotamia, women who were employed as coolies and whose dress would lead one to think that they were poverty stricken, weighed down with heavy necklets of gold, or silver coins, and with anklets of solid silver that resembled leg irons They carried the wealth of the family upon their person, and upon their possessions, camels It was these moon-like ornaments (see Judges viii 21, margin) that were probably dedicated to Baal (the moon-god deity), that Gideon took from off the camels, necks, and he also received as a gift the golden earrings taken from the Midianites The weight mentioned, one thousand seven hundred shekels of gold, in English measure would amount to more than sixty pounds (60 lbs.) weight

Note 2.

This account of the failure of Gideon in making an ephod and placing it in his city, thus causing all Israel to go and worship it, so that it became a snare to Gideon and to his house (verse 27) is one of those remarkable records of the Word of Truth that shew it to be a Divine history, and not a human story What history written of any nation would close the life story of the nation's deliverer with a record of his failure and backsliding with idolatry? They would pass such things over very quickly, or better still leave them out altogether, but the Word of God is Truth, and tells not only of their victories, but their failings David's sin, Solomon's weakness, Saul's unworthiness, Uzziah's end, Peter's denials, are things that would not be made much of, if even mentioned in the life of any national hero, but in history as God writes it, they are not whitewashed or glossed over, but shewn to be what they were—sinners needing a mighty Saviour, and weak as ordinary men. Those who dislike such accounts in the records of many Bible characters, and who say that the Bible is an unclean book because it mentions such things, would be the first to shout out that it was an unreal and impossible Book if the lives recorded were written of as being blameless

and without a fault Thank God, it is a real book and records the truth without favour and without hypocrisy

Gideon's Victory and Defeat.

The strength of Midian was broken From this time onwards the bondage of Midian was no longer a thing to be feared and the smallest member of the house of Manasseh who began his conquest by destroying the Altar of Baal in his father's house and had cleared the land of the enemy, was the national hero (verse 22) It was now the time to divide the spoils of war, a time of "Peace settlements," and as is very often the case, there was need for greater watchfulness than ever before We very often hear it said, "Peace hath her heroes as well as war," and in the same way we can truthfully say, "Victory and security hath her perils and defeats as well as war" Let me explain it this way A few weeks ago I was trying to float motionless in a swimming bath, but the water was shallow, and my feet would sink to the bottom, no matter how I tried to keep them up Then last week I found a nice spot on the coast of Devon where the water was fairly deep, and I tried again This time it seemed so easy to float that I could almost have gone to sleep lying on the waves It is easier to float in deep water than in shallow, because the depth and the body of water keep you up So Gideon and Israel in the time of oppression lived for one end—Victory, but when that time of trial was passed they soon landed back in the old ways, and they turned again and worshipped Baal The shallow times of peace and plenty soon landed them upon the rocks of idolatry In the same way with many, they find that the words of the Psalmist are right, "Before I was afflicted, I went astray BUT NOW have I kept Thy Word" (Psalm cxix. 67). It is easy to keep near to the Lord when trouble and difficulty abound, but let us be even more careful when everything is smooth, and when things go well It is then that we need to keep watch, lest any of us begin to make stumblingblocks that will lead astray and that will bring about fresh bondage.

The offence of the Cross has not ceased, persecution for Christ is still the common lot of those who follow Him; the water is still deep, bless the Lord, and it is not time yet to divide the spoil so put on the Lord Jesus, and make no provision for the flesh, lest in doing so, you make a stumblingblock for those who follow you

"If I Only Had!"

CRIES echoed through the corridor of a large lunatic Asylum in America "Oh, if I only had!" A doctor was taking a friend round, and he had passed through several of the wards when he came to one in which there was an unfortunate madman who seemed in terrible distress The poor man was occupied in walking up and down his cell, wringing his hands in agony, and wailing out over and over again, "Oh, if I only had! Oh, if I only had!" "What is his history?" asked the doctor "Well, sir," said the nurse, "it's a strange story, and I will tell it you He was the keeper of a railway bridge over one of the great rivers down south His business was to open it for ships to pass, and then to close it before the train came by One day a heavy excursion train was scheduled for the afternoon, and strict orders were given not to open the bridge for anyone between the hours of three and four as a precaution against any accident Several people came to him, asking him to let their boats down the channel, but he refused; one man offered him five pounds if he would do it, but he wouldn't At last, a few minutes before four, the train hadn't been signalled, and he began to think, perhaps it wasn't coming after all Just then a great friend of

his came up and implored him to open the bridge He told him half his fortune depended on his being able to catch the tide that evening, and at last the keeper, who had resisted the bribe, gave way to his friend's entreaties He let the vessel through, and was just going to close the bridge when he heard the shriek of the engine right ahead of him He threw up his hands in hopes of signalling to the driver to stop, but of course it wasn't any good The train ran right on, down into the river with an awful crash When they went to look for the bridgekeeper they found him standing wringing his hands and shrieking, 'Oh, if I only had! just as he is doing now, sir, that is eight years ago next September "

"Come now, and let us reason together, saith the Lord though your sins be as scarlet they shall be as white as snow . If ye be willing and obedient, ye shall eat the good of the land BUT if ye refuse and rebel, ye shall be devoured with the sword" (Isa. i. 18-20). Through endless ages, as you sink deeper in despair, you will echo the cry, "If I only had accepted Christ and been saved!" Ere it is too late, accept Him now,

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