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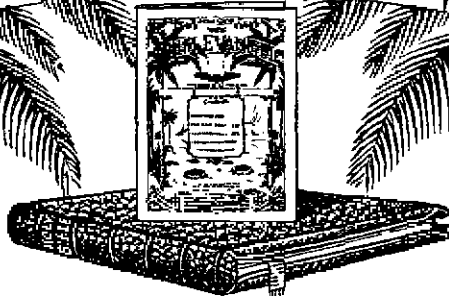
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 16

AUGUST 15, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex II 27

Baptiser

The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters.

Coming King

Three Revelations

(John iv. 1-14).

By P Le TISSIER.

THE Lord Jesus had left Judea, and was departing again into Galilee, and "must needs go through Samaria" Those three little words, "must needs go" seem to indicate that it was not the usual way, and imply that Jesus was fully determined that it was imperative He should go through that land. The question instantly arises in our minds, why did Jesus pass through Samaria to go to Galilee? Was it for geographical reasons only, this being a more direct route? No, I think not, Jesus could have gone along the banks of the Jordan, but chose the hills, a way few cared to go by, for the Jews had no dealings with the Samaritans, there being an ancient feud between them. Why then must Jesus needs go through Samaria? Ah, because He scented an opportunity for manifesting His grace and mercy. Jesus was very popular at this time, the crowds thronged Him, He could scarcely get away from them, but He must needs go through Samaria to find one poor woman "which was a sinner." There she lived in the village of Sychar, lonely, longing and loveless, yea living in open sin and shame.

Oh the infinite love and longing of His heart. He will go out of His way to meet the need of one heart and life, and will help as no one else can.

It must have been about midday when the little company reached their destination, and came to a place in the city of Samaria "which is called Sychar near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there." It was a very warm day, the sun being exceedingly hot at noon, so when Jesus came to the well, we read "Jesus being tired with His journey sat down by the well to rest" (Weymouth's Translation). The well of Jacob is a very interesting place, a typical Eastern well built round with stones, it was 2,000 years since Jacob and his cattle had drunk of its waters, and it still supplied the needs of the village. So feeling the common fatigue known to all travellers, Jesus rests awhile by the cool well, under the shade of nodding palms. But although tired, hungry and thirsty, all is forgotten that He might do the will of Him that sent Him.

It was about the sixth hour, when the woman came to draw water. This was an unusual and unseemly hour for her to come. She did not come in the morning as did the other women of Samaria. Every morning at the cool of the day, and in the evening in the calm hour that precedes night, the women came out with their waterpots to draw water from the well, they might have been seen gathered in little groups, having friendly little chats, but this woman was not one of their number; she did not associate with them, nor join in their merry chatter, she was an eyesore to her moral neighbours, and ostracised by the inhabitants of the city, they didn't

want her, so we can repeat the three adjectives already used to describe this forlorn and isolated creature, she was *lonely, longing and loveless*.

Having ventured out at such an unusual time, she is startled to see a stranger at the well. With cautious and stealthy steps she approaches the well, and proceeds to draw her water, meanwhile speculating as to the identity of the stranger. Judge her surprise when she hears Him make a startling request, "Woman, give me to drink!" Think of it! The Creator of world's supplicating a poor unworthy creature for a draught of water, but is it not a revelation of the love of God as seen in Christ, the Lord Jesus is paving the way to give to this lonely woman

"A REVELATION OF HIMSELF"

Is it any wonder that the woman's interest is aroused? Jesus has gained her attention, and she asks "How?" as did also Nicodemus in the previous chapter, and they both receive the same answer. To the proud, intellectual Ruler of the Jews, the answer was, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life," and the answer to the sin-stained, immoral woman is, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink', thou wouldest have asked of Him and He would have given thee living water" (John iv. 10). Notice, they both receive the same answer from the Master, the one *righteous*, the other *outrageous*, both need the same Saviour, both need to be born again. He tells the woman of the gift, "If thou knewest the gift," and *God gave* because "*God loved*" We could not give to God, so God has given to us. God has given a gift,—and what a gift!

During the war, it became a custom in certain families in America, to place an illuminated star in the window, to signify that the family had a son at the war. A father and his little son were passing along a street and were taking notice of these stars; eventually they came to an opening where the sky could be seen, there shone a brilliant evening star. "See, father," cried the little fellow, "God has given a son too." Ah, this love of God is too great for us, God has given the darling of His bosom, His precious only begotten; sinner, if you only knew the gift, "The gift of God is eternal life, through Jesus Christ our Lord."

The Samaritan woman desired to know more about it, and in attractive terms Jesus tells her. "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing

(Continued on cover in)

The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv, 27

Vol. VI

AUGUST 15, 1925

No. 16

Divine Healing in the Book of Proverbs

By LILIAN B YEOMANS, M D

THE book of Proverbs is an inspired manual of rules for daily living, just as the Psalms are an inspired manual of devotion, prayer, praise, worship and adoration. Here we have God-given instructions, adapted to all times, countries and individuals, and embracing all the practical details of our daily lives. If the Psalms guide our thoughts, the Proverbs are intended to direct our actions. As has been said, in this book "wisdom" is religion, and "folly" is irreligion.

We are therefore not surprised to find here many passages showing clearly the close relation that exists between our walk and our physical condition. Also the most definite instructions are vouchsafed us as to how we must govern ourselves, by the grace of God, so that we may enjoy perfect immunity from disease.

It is very significant that there is not in this practical treatise any intimation that, in the event of sickness overtaking us, we are to resort to the physicians and apothecaries for aid. This is the more noteworthy in view of the fact that in the non-canonical (uninspired) "Wisdom Books," notably the Book of Wisdom, probably written between 217 B C and 40 A D, and Ecclesiasticus, which likely originated during the same period (which are accepted as canonical by the Roman Church, though they do not form part of the Hebrew canon of Scripture, and which, while we do not recognise them as Scriptural, or inspired, are nevertheless valuable from an historical standpoint as showing what was actually taught and received amongst the Jews living at that time) we find people directed to resort to the physician in case of illness.

The author of the Book of Wisdom, speaking of the deliverance of the children of Israel at and after the Exodus, says "For it was neither herb, nor mollifying plaster that healed them, but thy word, O Lord, which healeth all things" (Book of Wisdom xii. 12), but he nevertheless goes on to teach the descendants of these very people who had been healed by the power of God and by that power alone, to resort to physicians in their illness, evidently because owing to their apostacy and spiritual degeneracy,

due in part to their long sojourn amongst heathen, to whom they were subject and with whom they intermarried, they had no longer faith in the true and living God as the Lord, their Healer.

The author of the book called Ecclesiasticus goes even further in this direction and says in part "Honour the physician for the need thou hast of him . . . (chap xxxviii verse 6) The Most High hath created medicines out of the earth, and a wise man will not abhor them. Was not bitter water made sweet with wood? The virtue of these things is come to the knowledge of men, and the Most High hath given knowledge to men, that he may be honoured in his wonders. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works (the apothecary's) there shall be no end. Give a sweet savour, and a memorial of fine flour, and make a fat-offering, and then give place to the physician. For the Lord hath created him and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their hands. He that sinneth in the sight of his Maker shall fall into the hands of the physician."

Compare these utterances with the Word of God in the Book of Proverbs. For instance in the 4th chapter, verses 20 to 23, where we are commanded to keep the words of God before our eyes and ears, and hid away in our hearts—as David says, "Thy Word have I hid in my heart, that I might not sin against thee" (Psalm cxix 11)—and promised that if we do this, it, the Word, will be health to all our flesh. Not much need for a doctor in that event, when every cell and tissue from the marrow of our bones to the scales of our epidermis is perfectly sound and healthy, is there?

What more excellent counsel could we find than that in Prov. iii. 5-8, "Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes, fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy bones."

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Again in Prov. xix. 23, "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied, he shall not be visited with evil."

But if these instructions found in the Apocryphal books are not in accordance with the Word of God, which plainly states that we were healed of all our diseases by the One Sacrifice of Himself which Jesus consummated for us on Calvary, in virtue of which God is, for all ages, the Healer of His people, how exactly they correspond to much of the teaching which is heard from the modern pulpit on the subject of sickness "Sickness will come, flesh is heir to a thousands ills, but God in His goodness has given us doctors to cope with it, and we should employ them and thank God for them. 'Is any sick among you,

let him call for the best doctor in town, and take whatever drug he prescribes, submit to whatever operative procedure he may suggest,'—you may, if you like call up your pastor on the 'phone and ask him to ask God to bless the means—and if you don't die you will recover' "

Is that the way the Bible reads? No "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up" (James v. 14) That's God's way, and it is as far above the human way with all its medical science, Pharmacopeias, X-rays, and all the rest, as the heavens are above the earth

Revival at Forest Hill and Sydenham

By HENRY PROCTOR, F R S L

GOD has been blessing the Mission begun July 12th, by Pastor Stephen Jeffreys with abundant and overflowing success. In the last four days (26th—29th July) over eighty were saved, bringing the total up to between two and three hundred. To this result some glorious testimonies to healing have contributed. On 26th July, Brother Palmer (dumb for 52 years) made his testimony heard all over the Cinema, and Brother J Hopkins of 16, Elmington Road, Camberwell, SE 5, testified to healing after 23 years of Bronchial-Asthma. For 11 weeks (since 11th May) he had not had the slightest symptom of the disease. He had undergone an operation under Dr Josiah Oldfield, the eminent fruitarian, which benefited him for a time, but after contracting a severe cold his case became hopeless. At times he was so bad that he could not speak for four or five hours, and it took him sometimes 20 minutes to walk 60 yards.

On Tuesday (28th), Mrs Annie Sharpe, of 31, Brockley Rise, who was a passenger on the Lusitania when it was torpedoed, and had since then suffered untold agonies, and had become a physical wreck, was instantly restored to the normal, all the symptoms of heart-disease vanished while hands were laid on her, and so continued as she declared the next day. She told me that she had been rescued in a small life-saving boat, which had overturned and filled with water six times. A lady who had come to the Mission in a bath-chair, which she had used for eight years, came on Tuesday to give her testimony, walking up to the platform free from the slightest sign of lameness. A man who came to the Cinema in a bath-chair was enabled to get out and walk home. A man afflicted with stammering, was healed at once, and so impressed that he and his wife gave their hearts to God. A deaf and dumb

man was enabled to hear and speak at the Cinema on 26th July.

Such vast numbers of deaf people receive their hearing under the ministry of Pastor Stephen Jeffreys, that space would fail us to describe them, and not a few have had their sight renewed. So great has been the success of this Mission that it has been decided to continue the campaign at Trinity Church, Perry Vale, Forest Hill, for a fortnight, commencing Sunday, 16th August.



CENTRAL HALL, SWANSEA.
in which was held the Elim Convention, a report of which will appear in our next issue.

The Coming of Christ—and After

By C KINGSTON (*Elim Evangelistic Band*)

The Tribulation Period—The Beast.

HAVING studied the Coming of Christ for the Christians and the signs of the times which are pointing to the nearness of that coming, our next subject will be the Tribulation period which immediately succeeds the advent of Christ

A glance at the chart (printed in the June 15th issue of the *Elim Evangel*) will clearly explain this

Notice the three arrows—one descending, representing Christ coming for His people according to I Thess iv 16, and two ascending, representing the dead in Christ being raised and caught up together with the living Christians to meet their Lord in the air

Let us imagine that Christ has come—the Christians have gone—and it is the day after this event. The first thing we will notice is the air of uncertainty, of surprise and of dread which pervades the whole atmosphere. Everyone seems to fear what the next hour may bring forth

Business is at a standstill and men gather in little groups to talk over the matter. Many have loved ones missing. Wives, children, parents, husbands and friends, previously thought to be fanatical and extreme in their religion, have now been taken to be with their Lord. And they form the theme of the conversation.

Just at this moment a newsboy runs down the street carrying a bundle of newspapers and a placard upon which is printed "The Rapture—a lot of fanatics gone!" He is eagerly besieged and in a moment every paper is sold. How eagerly they scan the columns, which tell the same story from every quarter—of disappearances, of accidents, resulting therefrom, and of general chaos!

Then, as if in despair, most make their way homewards again—some to read the Scriptures and pray like the foolish virgins, when it is too late, "Lord open to us"—others to try and drown their forebodings in a whirl of pleasure and gaiety

The happenings of the next few months are graphically portrayed in Scripture

Imagine the world with all restraint removed! The Christians are called by Christ "the salt of the earth," and a property of salt is its preserving effect. What is it which preserves the world from open corruption? Christian public opinion! It is that which causes a censorship upon films and plays. It is that which cries out against the evident evils of

the day; and when the Christians are gone then will the way be thrown open for the full manifestations of the wickedness of the unregenerate heart

Accordingly the nations will run riot in an orgy of pleasure and of sin. Crime will increase beyond all proportions and murders will be of daily and hourly occurrence

It is possible that in this time of unrest immediately succeeding the Advent of Christ, many who were without a vital knowledge of the saving power of the Gospel will awake from their false peace and, finding themselves left behind, will in sincerity and in truth seek the Lord

It is easily to be understood that the Advent of Christ will come as such a shock to the world that many will be disturbed from their indifference and will be saved. This is supported by Rev vii. 9-17, where John sees a great multitude, and the angel says concerning them "These are they which came out of great tribulation." In the Revised Version the definite article is placed in front of "great tribulation"—"These are they which came out of *the* great tribulation—thus identifying them as having been saved after Christ's Advent

However, as we shall see later on, it will mean martyrdom for all who profess to be Christians during this period. So it is well to warn the unsaved that if they do not accept the gospel now, when it is comparatively easy to be a Christian, it is doubtful whether they will when it will mean death to profess one's faith in Christ

But events are hurrying on!

Wars break out now on every hand. In Rev iv we are given a bird's-eye view of this period. The red-horse of war goes forth and peace is taken from the earth—blood runs like water. Nations rise against nations and there will be such a scene of carnage that even the last war could not parallel

After war comes the black horse of famine, followed by the pale horse of pestilence and death. Imagine scenes from the Russian famine and from the days of pestilence in Central Europe. Rotting corpses lining the roadways—then emaciated forms creeping about looking for some slight sustenance to keep body and soul together—the fretful plaintive cry of the child for food which its mother cannot give—the mournful toll of the bell sounding like the knell of doom to a famished country. Imagine



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all this and you have only a faint picture of these terrible days of tribulation

It is just at this time, when everything is unsettled, that the Beast and the Antichrist will come into prominence; and before dealing further with the Tribulation period, it would be well to distinguish between these two notable characters, who are often confused and thought to be one and the same person. According to Rev. xiii. there are to appear amongst men two Beasts. These are symbolical of two men who will, by their utter disregard of God and all righteousness, be beastlike in their excessive wickedness. In Rev. xix. 20 one of them, without doubt the second, is called the false prophet. Apparently the first Beast will be the civil head of affairs during the tribulation period, while the second, who seems to be identified as the antichrist, will be the religious head.

Examining the first beast, we notice that several things are said of him —

(1) *He rises out of the sea* (Rev. xiii. 1). Now the sea typifies the masses of mankind—the democracy—as is definitely stated by the angel speaking to John in Rev. “The waters which thou sawest are peoples and multitudes” (xvii. 15). So we see that this remarkable man is going to arise out of the masses, that is, he would not be of royal blood but will come to the honour of a kingdom and by and by to the position of Emperor despot by sheer force of character and personality.

(2) *He has seven heads*. What can this mean? Revelation being mostly symbolical we must seek a symbolical meaning. Turning to Revelation xvii. 3 we see this same beast again. In this case we are given some fresh details of his career. Firstly, we are told “The Beast . . . was and is not, and shall ascend out of the bottomless pit.” This seems to mark his demonic origin. It is possible that the devil, will desire to imitate the miraculous conception of Christ and when he brings his super-man upon the scene, will cause him to be a demon incarnate in human flesh. He is to have such marvellous power that “all the world will wonder after the beast.” And it is stated (Rev. xiii. 2) that the dragon, that is, the devil “gave him his power, and his seat and great authority.”

So we see he will possess super-human powers, no doubt bestowed upon him by his supernatural origin.

Regarding the seven heads, however, it is stated (Rev. xvii. 9) “The seven heads are seven ‘mountains.’” This has two interpretations. The first will identify the Beast as associated in some way or another with the old Roman empire. Notice it is stated that the woman “sits upon these seven mountains” (Rev. xvii. 9), and in the last verse of

the same chapter it is said that “The woman . . . is that great city which reigneth over the kings of the earth.” Now the only city which fulfills both these conditions is Rome. For Rome, at the time when the apostle John wrote the Revelation, was the only city which reigned over the Kings of the earth, and strangely enough it is built (or “sits”) upon seven hills or mountains.

This will associate the Beast with the old Roman empire and, I think, fixes his (the Beast's) dominion as extending over the countries which once were subdued by the Roman.

If this is so, then he will have dominion over practically all of Europe, excluding Russia and Germany east of the River Rhine and probably Ireland, as these countries were never conquered by the Romans.

It is remarkable that the Great War brought about conditions whereby the frontier of France was advanced to the River Rhine, Russia and Germany were excluded from the League of Nations, thus setting them outside a league which embraces practically the whole of the old Roman empire, and Ireland was separated from the United Kingdom, being given Home Rule. Thus is prepared the way for this coming Super-man, called in Scripture, the Beast.

That too much has not been built upon this statement regarding the seven mountains, will appear when the ten horns of the Beast are dealt with.

To return to the second interpretation of these “seven heads which are seven mountains” (Rev. xvii. 9). A mountain in Scripture is often symbolical of a Kingdom, and notice it is stated in the next verse (Rev. xvii. 10) “There are seven kings five are fallen, and one is, and the other is not yet come.” Most students of prophecy agree that these heads are symbolical of the different kings and kingdoms which have always been antagonistic to God's people, namely Pharaoh of Egypt, Sennacherib of Assyria, Nebuchadnezzar of Babylon, Darius of Medo-Persia and Alexander of Greece. These five had fallen in the time of the apostle John. Cæsar of Rome would be the “one that is,” and Napoleon of France has been identified by some as the “one yet to come.”

“The Beast . . . is the eighth and is of the seven” (Rev. xvii. 11). So we may understand that in his rapacious conquests and awful blasphemies he would be like and surpass the above-mentioned seven.

To return to the description of the beast (Rev. xiii. 1) we notice —

(3) *He has ten horns and upon his horns ten crowns*. If we turn again to Rev. xvii. 12, we find it stated that the ten horns are ten kings and it is



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said that these ten kings will "give their power and strength unto the Beast" (Rev xvii 13). It appears then that the Beast will be head of a League of Nations composed of ten kings and kingdoms. Once again it is remarkable that the late war has prepared the way to the fulfilment of this prophecy.

The present League of Nations—although formed with the best intentions and having aims which are ideal—will nevertheless probably become subordinate to the coming super-man, the Beast.

At present there are more than the requisite number, ten, but the number will no doubt be reduced either by the nations who did not belong to the old Roman empire resigning from the League, or else by the Greater Powers annexing the smaller states.

That these ten kings are to be kings over territory once subjugated by the Romans is proved from other Scriptures. For instance, Daniel sees a vision (chapter vii) of four beasts, representative of four great empires namely, Babylon, Medo-Persia, Greece and Rome. The last, representing the Roman Empire, is said to have ten horns and they are "ten kings which shall arise"—no doubt the same ten kings which give their power to the Beast.

Now it is obvious that if the ten horns grow from the one beast, then they could not sway any power outside of that beast. This is why it is assumed that the ten kings of the last days must be kings of territory which was once conquered by the Romans.

To sum up that which has been said regarding the first Beast of Rev. xiii, we learn that he will be an emperor having under him ten kings. He will not have obtained this position because of royal blood but will be raised from among the people. He will probably be of demonic origin and will, by the power of Satan, do many wonders to deceive the people. His sway will extend over most of Europe, and he will be a military dictator similar to Cæsar of Rome, etc.

Regarding the length of his reign, we are told that "power was given unto him to continue forty and two months" (Rev xiii 5). This period of time appears in Scripture very often, and seems to mark the closing half of the seven years' Tribulation. Probably the first half of this period will be spent by the Beast in working himself into the favour of the nations—so that he will only be absolute monarch for the closing 42 months or 3½ years of the Great Tribulation.

There is a remarkable prophecy concerning this man to be found in Daniel ix 24-27. An angel reveals to Daniel what shall be in the future and states that 70 weeks will "bring in everlasting righteousness," which obviously refers to the Millennium (verse 24). These 70 weeks are divided up into three parts, viz, seven weeks, 62 weeks and one week.

"From the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks, and threescore and two weeks" (verse 25). When did this commandment go forth? Well, Biblical Chronology is a little uncertain, but it is usually estimated that B C 454, the tenth year of the reign of Artaxerxes, marks this event.

Now Scripture very often uses a day to represent a year (see Ezekiel iv. 6) and in this prophecy 69 weeks represent 69 weeks of years, namely 483 years. Adding this to B C 454 we are brought to A D 29, which is usually taken as the year in which Christ, the Messiah, was "cut off, but not for Himself" (verse 26).

In a wonderful way, then, this part of the prophecy has been fulfilled. Reading on we are told that the people of the prince that shall come shall destroy the city and the sanctuary."

Here is foretold the destruction of Jerusalem and the Temple by the Romans in A D 70. Notice that the prince that shall come is to be of the same nationality, viz, Roman—the prince evidently being the Beast of Revelation because, as we have sought to prove, he is to be the head of a revived Roman Empire.

Notice, however, that there is a break between the 69th week and the 70th, the reason being that when Christ was crucified God ceased His reckoning of time in regard to the Jew. It was as if God's clock had stopped then and He will not start it again until the Jews are once again back in their own land.

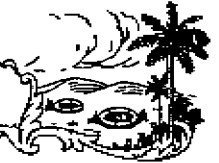
Accordingly we are now living in this unreckoned interval, which is called the Church age. When the Church age is completed and Christ has taken the Christians from the earth, then the 70th week commences. It is from this Scripture that we understand the length of the tribulation period, namely one week, that is seven years.

In the 27th verse we are told that the Prince that shall come or the Beast "will confirm the covenant with many for one week" (or seven years).

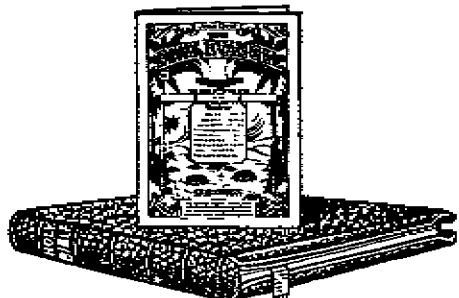
Apparently the Beast will have become a power to be reckoned with at the beginning of the tribulation, although not Emperor-despot until later, and the Jews, returning in unbelief to their land, will seek his protection. Possibly they will pay him tribute on condition they receive his support.

However, their hopes will be dashed to the ground, for half-way through this seven years' covenant he will break it, and for the final three and a half years (that is the period in which he is Emperor), he will persecute the Jews and seek to force them to worship an image of himself in the New Temple, which they will have erected to God in Jerusalem.

(The next article of this series will deal with the Antichrist.)



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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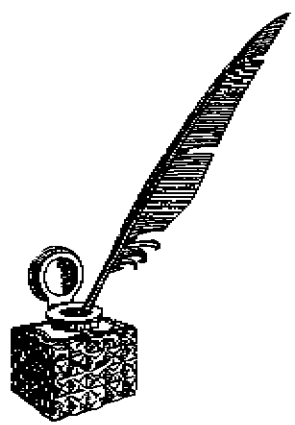
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Editorial Notes



LOOKING across the rolling waves of the sea as they beat in on the shore of a quiet resort in South Wales, whither we have come for a rest from our busy London headquarters, we sit down to pen these lines. Our thoughts wander first of all to a spot, but a few yards away, where many years ago—and we have not been here since—the writer was

baptised in the sea. And then, as in contemplative mood our eyes scan the horizon, we think of the millions beyond who have never heard the gospel of Christ. Looking nearer at the rising and falling

billows, we are reminded of the restless multitudes at home, like the waves of the sea. Morning, noon and night, and seven days a week, unceasingly tossed and driven—what a picture of the unregenerate world! There can be no peace apart from Christ. List to the words of the prophet Isaiah "The wicked are like the troubled sea, when it cannot rest. There is no peace, saith my God, to the wicked."

* * *

Never was there more restlessness and dissatisfaction than at present. Never were the waters more troubled. No sooner is one industrial crisis settled than there breaks out another of greater magnitude. Man is powerless to cope with the situation. "The floods have lifted up their voice," said the Psalmist, "the floods lift up their waves. The Lord on high is mightier than the voice of many waters, yea than the mighty waves of the sea." He alone is able to bring peace to the troubled waters.

* * *

To the masses or to the individual, peace can only come through the gospel of Christ. The preaching and demonstration of its fulness are the great needs of the hour. Nothing but its acceptance can calm the disturbed multitudes or quieten the restless heart. A full gospel, or, as we prefer to call it, a foursquare gospel, it must be. Christendom is tired of all that is less than this. Nothing else will satisfy but the whole gospel for the whole man. It is God's provision, and they who take from it do so at their own peril and at the peril of those who give heed to their words.

* * *

The unrest foretold by the prophets is upon us and is being manifest on every hand. Let our readers pray for that which is the world's chief need on the eve of the Great Tribulation,—a world-wide revival of the preaching of the foursquare gospel, with foursquare results. Jesus Christ enthroned in many lives as Saviour from sin, Healer of the body, Baptiser in the Holy Ghost and soon-coming King.

IN TIME OF TROUBLE

First He brought me here. It is by His will I am in this strait place, in that will I rest.

Second He will keep me in His love, and give me grace in this trial to behave as His child.

Third He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

Fourth In His good time He can bring me out again, how and when He knows.

Studies in the Jehovah Titles

By PASTOR DONALD GEE
JEHOVAH-NISSI.

THE Divine Title we have chosen for this meditation is full of the message of Victory. It occurs in Exodus xvii 15 and the margin gives us the meaning—"The Lord my Banner."

HOW THEY WON THE VICTORY.

The incident around which the building of this altar gathers was the first taste of warfare and conflict experienced by the children of Israel after leaving Egypt. Possibly they had no thought of the likelihood of such an attack now that Egypt was left well behind, and the experience came as an unpleasant surprise.

In like manner the young convert, in the first flush of the New Life in Christ, may almost feel that struggling with sin and Satan is a thing entirely of the past, and it will come as quite a jolt when the first discovery is made that bitter spiritual foes will still make their determined onslaughts on the soul.

But, Hallelujah!—there was victory then, and there can be victory now. That is the first message of "Jehovah Nissi," the Lord my Banner.

A new secret lay, however, at the heart of their victory. It was no ordinary natural triumph by sheer force of human strength or human skill. Joshua fights in the valley, it is true, but three figures are up on the hill-top alone, upon whom the whole tide of battle depends. Moses with the rod of God in his hand, and Aaron and Hur on either side holding up Moses' hands with the uplifted rod. The rod uplifted means victory for Israel; the hands let down mean defeat.

What does it all mean? A type of prayer? Yes, undoubtedly that. But in principle it reveals even more. Israel was now to learn that her battles were to be won by supernatural means, confidence was to be placed, not in her own resources, but in the fact that Jehovah was with His people.

It was JEHOVAH Who gave the victory that day, and with a fine appreciation of this, Moses builds the altar which he names "The Lord my Banner."

So, for the conflicts in the believer's life, we must learn the Divine secret that victory for us is assured by the indwelling Christ; its principles are supernatural, its keynote is not struggle, but faith. Our answer to all the Amaleks that come along is "The Lord my Banner." Jesus is with us; Christ

is within us,—*that* is the victory. "More than conquerors—through Him" (Rom viii 37).

For the larger conflicts of the Church as well as the individual sphere of each believer, the prophet Isaiah gives the same inspiring message in chapter lix 19—"when the enemy shall come in like a flood the Spirit of the Lord shall lift up a *standard* against him."

THE BANNER OF TESTIMONY.

Another thought now calls for attention. If we turn to Psalm xx 5 we are still in the atmosphere of conflict, but the important place of testimony now comes to the front.

God's people are evidently pressed hard by the foe, but their defence (verse 1) is to be "the Name of the God of Jacob,"—JEHOVAH. So confident are they of victory then that they rejoice in His salvation and set up His banners (verse 5).

Bold testimony is often the secret of victory. A clean cut with the world and old associations or habits at the opening of our Christian life—how much easier it makes it afterwards.

Psalm lx 4 gives us the thought in yet stronger language "a banner . . . to be displayed because of the truth." After all, what is a banner for? To be kept carefully rolled up, and packed away in a specially guarded box? Never! Up to the topmost flagstaff let it float, that all may see its dauntless message of confidence, possession and victory.

There must be wisdom in all things, but depend upon it, truth, light, experience that is kept hidden and wilfully concealed, will quickly cease to mean very much to those who hold it, and will mean nothing at all to anybody else. In God's Name let us dispense with what we are ashamed to boldly testify to before all men. "Thou hast given a banner—to be *displayed*."

FROM FIGHTING TO FEASTING

A very different scene invites us now. "His banner over me was love" are words almost too full of sacred meaning to be adequately dealt with in cold print (Cant ii 4).

It is the banqueting-house of the King. The "house of wine," says the margin, the place of Joy, of the fulness of the Holy Ghost and spiritual delight. "Be not drunk with wine," says the apostle, "but be filled with the Spirit."



THE ELIM EVANGEL



We need these times of feasting, and the Lord knows it and graciously provides them. It must not be all feasting and no fighting, but neither must it be all fighting and no feasting. God can be trusted to wonderfully balance the life and character yielded to Himself.

And such spiritual feasting often marks the sharpest agony of the martyr and the follower of Jesus, it is Divine cordial to strengthen for suffering. It made the old martyrs mock the stake and the flame it has been, and will be, the strength of the inner life of the Church in all her times of outward conflict and trial. Do not be afraid to drink, my friend, we shall need all the strength the "Joy of the Lord" so blessedly ministers to our souls in the days that are ahead of us.

"His banner over me was Love" Love preparing the feast, Love guarding the banquet, Divine Love displayed over all. O Thou wonderful "Jehovah Nissi" of my soul! What a picture! "Feasting with my Lord"

"A STANDARD FOR THE PEOPLE"

The last revelation we will consider is that of a banner as a rallying-point. There are some wonderful prophecies in Isaiah especially worthy of notice where the Hebrew word elsewhere translated "banner" is rendered by "ensign" (Ch. II 10 and 12 etc.)

The Messiah Who is to come is evidently the Ensign for the people—another revelation of the great Jehovah Nissi—destined to yet be the rallying-point of the mighty nations.

Our Lord is now rejected and by the world disowned,
By the many still neglected and by the few enthroned
But soon He'll come in power, the Hour is drawing nigh,
For the Crowning Day that's coming by and by

Wonderful hope! *Jesus*—the Centre of attraction. The "outcasts of Israel," the "dispersed of Judah" are coming, and to this wonderful Centre, this Divine Ensign, shall "the Gentiles seek" also. "At the Name of Jesus every knee shall bow" Glorious certainty. *Maranatha*

One remaining aspect should be noted. How many "banners" there are to-day that form the rallying point of little parties. Denominational banners, banners of some pet creed, some new idea, the banner of "our church is *The church*" etc.

But when we can truly say "Jehovah Nissi," *the Lord* my banner—how different is the radius of the invitation. When Jesus is uplifted, when He is the Centre, then there is a wonderful secret of unity established at once. And what is more there is an infallible attraction to the vast multitudes still outside. "I, if I be lifted up, will draw all men unto Me" Holy Spirit—help us to ever, only, lift up *Jesus!*

Items of Interest

Pastor Stephen Jeffreys' revival campaign at Forest Hill will be resumed in the Trinity Church, Perry Vale (close to Forest Hill Station) on Sunday, August 16th. Services will be held on Sundays at 3 and 6.30 p.m. and each week-night (except Saturdays) at 7.30 p.m. On Wednesday and Thursday afternoons special Divine Healing services will be held at 3.30 o'clock.

* * *

On July 4th Pastor E. W. Hare wrote "We are just entering the Red Sea, having passed through the Suez Canal. The scenery is most fascinating. We must have passed Elim about 8 o'clock this morning, but of course it was too far off to recognise. We sang 'Elim waters' and rejoiced in the overthrow of Pharaoh." A cablegram announced the safe arrival of our brother at Kobe on August 3rd.

* * *

Readers of the *Evangel* will learn with regret of the death of Professor W. J. Cunningham Pike M.A. which took place at Penzance, Cornwall, on July 27th. He was a frequent and most welcome visitor to the Elm Tabernacle, Clapham, and our young men had

learned to love him as a father in the gospel. Much sympathy is extended to Mrs. Cunningham Pike.

* * *

Following on the Convention meetings at Bangor, Evangelist Watson Argue conducted a short campaign in the Revival Tabernacle at Belfast. The young evangelist captured the hearts of the Elm people and there were striking results to his ministry. Night after night souls rejoiced in the foursquare gospel they found in Christ. Many were saved and testified to the great blessing received, while the saints were enraptured with the ministry of the Word. The overcrowded Tabernacle on the Sunday evening was an inspiring sight and one long to be remembered. Quite a new and interesting feature was introduced into the services in the nature of the Evangelist's trombone playing, as one was overheard to say, "It caught on." The new choruses "In my heart send a great revival" and "Coming down, down, down" caused the people to rejoice. The best wishes and prayers of Elm friends go with our beloved brother as he returns early next month to Canada.

The Supreme Teacher

By HENRY PROCTOR, F R S L

THERE is an old adage which affirms that "what is new is not true," and like many another saying of antiquity, it is worthy of universal attention. For as Solomon says, "There is nothing new under the sun . . . that which is to be hath already been. If it is ever said, 'See, this is new!' it has often been in former times which were before us" (Eccles. : 9, 10). Truth is that which has been

HID FROM THE AGES IN GOD

Truth is old, because it endureth forever, while that which is false in any degree is short-lived, evanescent, "having no root in itself." So that men who are ever seeking that which is new, turning away from the old paths and seeking for new gospels, scorning the Good Old Book, are in greater danger than those who have never known the truth. And we live in days of great apostasy. Yea, of

THE GREAT APOSTASY

in which Satan is manifesting himself as an angel of light, and preparing the world for the advent of the Man of Sin, the Son of Perdition, he that opposes and exalts himself against all that is called God, or is worshipped, so that he within the Temple of God, takes his seat, showing himself forth that he is God. His *parousia* will be accompanied by the energy of Satan, with all powers and signs and terrors of falsehood, and in all manner of deceitfulness of unrighteousness to those that are perishing, because the love of the truth they welcomed not that they might be saved. And because of this, God will send them strong delusion

AN ENERGY OF ERROR,

that they may believe the Lie* in order that they may be judged, one and all who believe not the truth, but have pleasure in unrighteousness. The consummation of the ages has come upon us. The Christ is at hand to come, the Antichrist is nearer. He is not coming under that name, however, but that of

THE SUPREME WORLD TEACHER,

who is falsely represented as having obsessed the body of Jesus, who was his disciple. This "occult conception" is thus stated

"The conception of a Christ for whom a body was prepared, and prepared by his own well-loved disciple, who guarded, tended, trained it through the years of childhood, of youth and of early manhood,

*Greek, to *pseudo*—II Thess. ii. 1-12

a body surrendered to the incoming mighty Personage, who is the supreme Teacher of the world, incoming at the point marked by the Baptism, even until the time of the death, so that through the whole of that teaching, the ministerial life, it was not Jesus, but the Christ who was the Teacher, who founded Christianity. That body is laid aside, but he is still the Lord of all religions, and he gives to his well-beloved disciple, who became the Master Jesus, this religion specially as his charge, his work in the world."

This is the kind of Gospel of which the Apostle Paul said, "Though we or an angel from heaven teach, let him be anathema-maranatha." It is entirely new and therefore not true. It has no warrant in the "Scriptures of truth." Moreover God Himself is said to choose their delusion, and to send them an energy or inward working of error, that they may believe the lie. They believe that they have found a short cut to the kingdom of heaven, because they enter not in by the *door*, but climb up some other way." They do not know Him who is the Way, the Truth and the Life, but they take the kingdom with violence as

THIEVES AND ROBBERS,

and for a season exercise the powers of the kingdom in all manner of mighty working and signs and wonders of falsehood saying even to the Judge, "Have we not in Thy name prophesied and in thy name cast out demons, and in Thy name done many mighty works? Then will He answer them, I never knew you, depart from me, ye workers of iniquity." Only the man of single eye, of pure, holy, and blameless life, can discern between the righteous and the wicked, between the wheat and the tares. But already in this period of the consummation of the age, the Christ has sent forth His angels to bind them into bundles, i.e., to gather them together into societies. The harvest of the tares comes first, in the time of the world's crucifixion,

THE HOUR OF DARKNESS

The reapers will gather "out of His kingdom" all the causes of offence, the stumbling-blocks and

THE DOERS OF LAWLESSNESS

Then will the righteous shine forth as the sun in the kingdom of their Father

At present all is confusion,



THE ELIM EVANGEL

BABEL AND BABYLON.

Loud is the warning cry "Come ye out of her my people! that ye may not be partakers with her sins, and become recipients of her plagues, for her sins are piled up as high as heaven" (Rev. xviii 4-8)

THE REMEDY IS TO LISTEN

to the voice of the Supreme Teacher, even the Spirit of Truth, for he will lead us into all the truth. Than

this therefore we need no World Teacher, for surely that must be the Supreme Teacher of whom it is said: "He shall

TEACH YOU ALL THINGS,"

and ye need not that *any man* should teach you, for ye know all things, because the anointing (*chrisma*) which abideth in you teaches you the truth concerning all things, so that nothing that is false can find a lodging-place in your hearts

Kamukunka

By CYRIL E TAYLOR (*Elim Missionary in Belgian Congo*)

HAVING slept at Kapwasa, an early sunrise meeting and a baptismal service in the stream Pinga. Then a snack of breakfast. A quick run on the bicycle brought us to Kamukunka, where a new school and chapel are being put up.

The evangelists have only been here just over two weeks, but already the fire has begun to fall and the blessing of the Holy Ghost has "caught hold of three of them" as they themselves say.

The school was already thatched, but the teachers hut was awaiting completion. A small crowd gathered in the new school for a meeting, which was accompanied with blessed freedom and liberty. Then a happy prayer meeting followed, and the Spirit fell first upon one of the teachers and then upon some of the others. One was most blessedly under the power and revealed many things in spontaneous prophecies for the edification of all. Some who had recently believed were still clinging to some native medicines which had not yet been destroyed. These were fetched and burned in the presence of all.

This causes others from the village to come into the school to see whatever was going on there. Simeoni, one of the young evangelists, was told to fetch a wee cripple girlie and that hands were to be laid upon the child for healing. The father brings along his child and sets her down in the midst of those who were under the power. She was not at all frightened and seemed to understand that we all wanted to help her. She did not cry at all. It was the case of a devil that had got hold of the foot of the child. The devil was cast out in Jesus' most precious Name, and the blessed assurance given that the Lord had undertaken. The limb was straightened and the Christians instructed to continue in faith for the perfect restoration. Many spontaneous prophecies were given for the exhortation and edification of all (I. Cor. xiv 3).

How good is the God we adore! The time that remains must be very short for this is the blessing of the last days that was spoken of by the prophet Joel: "I will pour out My Spirit upon all flesh, and

your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii 28). It is a great joy and privilege to be out here in Africa and to see these great prophecies being fulfilled in our very midst.

The Lord is truly going to burn up this old world of sin and sinful men, and bring forth that which shall blossom as the rose: the parched, barren lands shall become blessed pools of blessing and all shall be Holiness unto the Lord (Isaiah xxxv 7, 8). There was a smell of burning of horns of small antelopes, in which native medicines and fetish charms had been placed.

A small fire had been lit outside the school and these things had been thrown in. Some small dried gourds had also been brought out in which beads and safety pins and some vile rubbish after being marched up had been placed.

Someone tried to create a disturbance, and said that the people who made the medicine and charms were angry and demanded payment for the burning of their beads and safety pins, etc. Happily a way out of the difficulty was forthcoming and we told them they could go to the pile of ashes if they wished and dig out their beads and safety pins from the ashes.

There is an increased desire for the Gospel—a greater desire than I have as yet witnessed out here. Almost every village is demanding to have a school, chapel, and evangelist. Pray much for these people who sit in such depths of darkness, whom the Lord is delighting to bless and to bring forth into His great light.

I must tell you what happened the other day whilst I was cycling through a village. The natives had been out hunting and had wounded a big mother elephant with a very young one. Eight men had caught the baby elephant alive and had brought it into the village just before I arrive. It was such a playful thing and tossed its trunk about, and I gave it about six jars of water to drink for which it seemed so grateful.

Evangelist A. Watson Argue's Campaign at the Surrey Tabernacle

WITH great expectancy everyone gathered at the Surrey Tabernacle for the first meeting of the Campaign. Those who the day before had distributed handbills giving an invitation were amply rewarded to see the crowd which gathered there, in spite of the fact that there were five other "Elim" meetings being held at the same time in London.

Entering the building one immediately became conscious of a great liberty. From time to time Mr. Watson Argue accompanied with his trombone, which, with its mellow tones, added appreciably to the sweetness of the singing. The message, generally, was to Christians exhorting them to pray and have faith for great things to take place in the coming meetings, and the preacher believed would grow better and better, and which indeed proved to be the case.

On Monday the theme of the message was one upon which all true Christians love to dwell—"The Second Coming of the Lord." How the messenger and congregation alike enjoyed meditating upon the fact could be seen by their glowing faces, and one was constrained to echo back a loud "Amen! Even so, come, Lord Jesus," as the text rang forth, "Behold I come quickly."

Tuesday and Wednesday nights again saw a great number gathered together. On Wednesday, a remarkable healing service was held and the subject of the message was "Who is your Physician?" Many texts were quoted to prove that the Lord is just the same to-day as when He walked the streets of Galilee. Although this was a healing meeting, when the invitation was given to those who wished for salvation, over twenty raised their hands in quick succession. What joy this afforded amongst the saints and "in the presence of the angels." As these people came back from the enquiry room, after being pointed to Christ, one could at once see that a change had been wrought, and the peace of God was filling their hearts. After the service the sick were prayed for, and many received a touch from the Lord.

The remainder of the campaign quickly passed. Thursday night was Bible night, when everyone was requested to bring a Bible. People in the congregation were called upon to read out texts dealing with salvation, healing, the baptism in the Holy Ghost and the second coming of Christ, thus making the Foursquare Gospel. During his address, the Evangelist put forward many splendid arguments. He said that if the Bible is merely a man-made book, then man in these days should be able to make as good a book as the Bible, and that the Bible must have come from a higher source than man or else man had become so degraded that he cannot write a book like they could thousands of years ago. "But," he added, "we know that 'holy men spake as they were moved by the Holy Ghost'."

In the course of a remarkable address on Friday night on the subject of the outpouring of the Holy Ghost, the speaker said that one might just as well try to sweep back the Atlantic Ocean with a broom stick as try to sweep back this movement of the Holy Spirit. They might sweep it back a little here and a little there, but it will break out somewhere else.

Sunday night will long be remembered as a night when many young men found the Saviour.

On Bank Holiday vast crowds attended the afternoon meeting, and in the evening the seating capacity of the large building was taxed to its utmost. What a spirit of liberty pervaded the atmosphere. There was not a trace of the stiffness which characterises most religious services of our day.

Tuesday night was "Family night," when all were invited to bring their relatives. At the close of this meeting, as on the other nights, a large number surrendered to the claims of Christ.

Very many who received from the Lord during this all too short campaign the blessings of salvation healing and the baptism in the Holy Ghost will have much to praise God for sending Evangelist Argue to the Surrey Tabernacle.



EVANGELIST A. WATSON ARGUE.



Bible Words About Giving

Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive—Acts xx 35

1 God claims a portion of our substance

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord—Lev xxvii 30

2 Withholding this claim is to rob God

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings—Mal iii 8

3 Therefore the claim should be attended to promptly

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithes of all things brought they in abundantly—II Chron xxxi 5

4 Prosperity promised to those who honour God with their substance

Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine—Prov iii 9, 10. He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again—Prov xix 17. There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it lendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself—Prov xi 24, 25. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom—Luke vi 38

5 It is accepted according to what a man hath

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not—II Cor viii 12

6 It should be given willingly

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver—II Cor ix 7. Freely ye have received, freely give—Matt x 8

7 Does limited means excuse from giving to the Lord?

They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee—Deut xvi 16, 17. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him—I Cor xvi 2

8 Jacob's vow

Of all that Thou shalt give me, I will surely give the tenth unto Thee—Gen xxviii 22

* * *

No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive *something*. Set aside one-tenth of it, try it for a year, anyway. "Can't afford it?" You can. You will make money by it, not only to spend for Christ, doing good, but you will have more money for your own use, if you do it. You cannot afford not to do it.

"Sounds strange." Possibly it does, but no stranger than that you can do more work in a year, working six days a week, than if you work seven. Thousands, tens of thousands, have tried proportionate giving—are trying it—and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings, pays in temporal prosperity, pays in happiness, pays in embraced opportunities for usefulness and doing good, pays in a higher, deeper, broader, happier Christian experience, pays in every good sense.

"Don't know your exact income?" You know approximately. You know what you have now, tithe that.

Do it now! You know what you receive to-day—this week. Make the start. Take the first step. Light will come as you need it. You have your Father's promises, take Him at His word. They include temporal as well as spiritual blessings. Test them by saying, "I will."

Some say, "I don't believe in giving just a tenth. All we have belongs to the Lord," and the practical result is that the Lord gets little or nothing. Give at least the tenth! One who has tried it says, "I know of many who make it a matter of conscience to give at least a tenth of their income and all that I know agree in declaring that they find it a great improvement over their former unsystematic manner of giving. Everyone who tries this method of giving systematically at least one-tenth of his income is surprised at the results. I used to think I gave about as much as anyone else and about as much as I could afford to give, but when I tried this plan, in imitation of an honoured minister of the Gospel, I discovered that I could give about five times as much as I had given before, and I felt ashamed that for so many years I had given so little"—Sel

(Continued from cover u)

up into everlasting life" Jesus tells the woman of two wells, of the water of Jacob's well of which she has often drunk, and of the well of living water she has never tasted, and a desire is created in her heart for things above. Like many another, she could sing:

I've tried the broken cisterns, Lord,
But Ah! the waters failed,
E'en as I stooped to drink they fled,
And mocked me as I waited

She desires to taste of the living water, but there is something in her life which makes it impossible, that something must first be put right. Jesus perceives with His divine intuition that the woman needs

"A REVELATION OF HERSELF."

It is a very hopeful place to be brought into, when we see ourselves as God sees us. Only then do we see and know sin as sin. And it was very difficult for the Lord Jesus to shew this woman herself as she really was at heart. And do you know why? It was because this daughter of Samaria was steeped in Religion. She was a *professor* of religion, but not a possessor of Christ, she had religion without Christ—a form of Godliness but denying the power thereof, consequently there was no radical change in her heart and life, the religion she knew permitted her to do very much as she pleased. So religious was she, that she could argue religion with Jesus, and talk it by the yard. "Our fathers worshipped in this mountain, and ye say that Jerusalem is the place where men ought to worship." How vain were her arguments, Jesus shews her that it is not where but *How* and *whom* we worship that matters. Only spiritual worship is acceptable in God's sight for He is a Spirit and they that worship Him must do so in spirit and in truth (John iv 24). How restless the woman becomes beneath the searching eyes, and penetrating gaze of Jesus. Only in the atmosphere of Jesus, do we really see how grievous sin is, and the time has come when the woman must know and see herself, so taking a special arrow from His quiver, the Master aims at the plague spot in her life. "Go, call thy husband." This is the second command and a physical impossibility. She is pricked to her heart, the Master's words are a charge, a conviction, and a condemnation, all in one sentence.

She is awakened, she has a revelation of herself. With shamed blood surging slowly through her cheeks, she is constrained to confess her guilt. "Ah, Lord, Thou hast spoken truly, for I have no husband." The sin of adultery had made her an outcast from her friends, and she was an alien from God. But, oh, the great final. With what infinite wisdom, and sublime patience the Lord has dealt with her, and now, having extracted this confession from her own lips, He, in His turn, confesses His Messiahship. He now points her away from all that tends to ritual and outward ceremonial worship. He soon disposes of all her questions and arguments, and points her to Himself as the gift of God, and I have no doubt that she receives Him, for, lastly, she has

"A REVELATION OF A NEEDY WORLD."

It is only after we have been blessed that we can be a blessing to others. There is a familiar old adage, which says "He that hath an experience is not at the mercy of an argument." Beloved, a person can only witness for God who has had an experience. It is out of the abundance of the heart the mouth speaketh; it is impossible to remove the mote in the neighbour's eye, if our own eye be obstructed in like manner. The Samaritan woman, having heard the Gospel, which has been carried with power to her own heart, rushes to the city with a new commission. Firstly she has seen her own need, then the needs of others, and filled with a burning love for those who had no love for her, she hastens, on winged feet, to "spread the tidings round, wherever man is found, that the Messiah has come." "Come, see a man which told me all things that ever I did. Is not this the Christ?"

"Come, see the man"—that is an invitation, and that implies the alternative of either accepting or rejecting. Then what will you do with Jesus? Oh, dear unsaved one, let nothing hinder you from enjoying the gift of God. The wonderful salvation of a wonderful God, which wrought effectually for the woman of Samaria, is the salvation you need. How deep and marvellous are the ways of God. The woman of Samaria was a sinner in the morning, a saint at noon, and a missionary in the evening. "Surely this is the Lord's doing and it is marvellous in our eyes." "Believe on the Lord Jesus Christ and thou shalt be saved."

Elim Alliance Convention

ASHBOURNE. From Saturday, August 29th to Wednesday, September 2nd.
IN THE ELIM HALL, SOUTH STREET.

Speakers PASTOR W. J. JEFFREYS and EVANGELIST MISS N. KENNEDY
Convener PASTOR R. LEWIS

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