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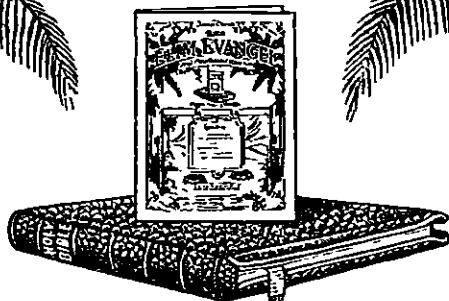
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Saviour Jesus Christ Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 18.

AUGUST 30, 1929

Twopence

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

Baptiser

The Official Organ of the Elim
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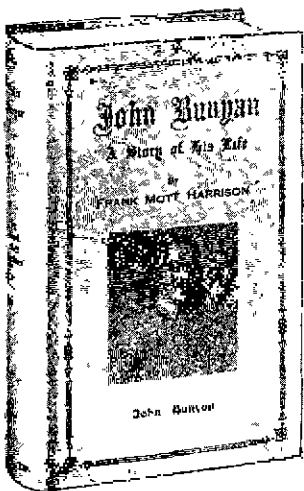
JOHN BUNYAN: a Story of His Life

By FRANK MOTT HARRISON

Extract from a Review in a recent Elim Evangel:

Many lives of John Bunyan have appeared. This ranks among the best. The author has given considerable time to searching out the truth about this man for whom he has such a profound admiration. The life is, undoubtedly, beautifully written.

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USE BLOCK
LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publishing Office, Elm Bible College, Elm 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. 18.

August 30, 1929

Twopence, Fridays

Unto the Uttermost

By Pastor E. C. W. BOULTON

"Able . . . to the uttermost"—Hebrews vii 25

Saved to the uttermost Jesus is near
Keeping me safely, He casteth out fear
Trusting His promises, how I am blest!
Leaning upon Him, how sweet is my rest.

"UNTO the uttermost!" Who can measure the meaning of such a far-stretching sentence when God is in it and behind it? How it throbs with rich spiritual suggestion—how it pulsates with precious energy. It is pregnant with mercy and laden with compassion. Let the imagination take its highest flight, and still you are left dazzled at the splendour and magnitude of this word—"Able . . . to the uttermost!" It is one of those tremendous texts revealing the sovereign ability of God. Its depths are unfathomable—its heights unscalable—its breadth immeasurable. It is a princely proclamation to sin-impoverished souls, opening up to them the exhaustless store of Divine fulness, and covering the whole gamut of human need. What a panorama of spiritual possibility it unveils to the ravished vision.

Let us contemplate this glory-robed thought from three different points of view, each in glorious sequence and offering a wealth of spiritual reward to those who draw nigh with a full assurance of faith.

In John XIII. 1 (R.V. margin) we learn that the Lord Jesus "having loved His own which were in the world, He loved them unto the uttermost." This leads us to our first thought,

LOVED TO THE UTTERMOST.

His was a love that knew no exhaustion—there was no point at which it broke down or gave way—no weak link in the chain of His love.

In the face of all their pitiable failure, He still loved on. What a picture of this uttermost love the Philippian Epistle supplies. Harken! "Made Himself of no reputation . . . took upon Him the form of a servant . . . made in the likeness of men." And to crown all this "He humbled Himself, and became obedient unto death, *even the death of the Cross*." Here we see love triumphant over sin—love irresistible in its intention and intensity. Love that "knows neither measure nor end." Love that yearned until it overflowed. Love that spanned the illimitable space 'twixt God and man. Love that brought earth into union with heaven. Methinks the angels veiled their

faces before the amazing wonder of Calvary—as the eternal Son went forth from the stupendous splendour of the skies to assume the lowly garb of Bethlehem and take the grilling cup of Gethsemane, heaven itself must have been hushed in overwhelming awe. If heavenly beings ever weep, then surely the heavenly hosts must have been in tears as, from the parapets of glory, they watched the Lord of life, arrayed in His blood-dyed garments, stagger up the steeps of Calvary, bearing the load of human guilt. It was the great antitypical gift of Emmanuel foreshadowed so many hundred years before in the offering of Isaac on Moriah's mount. Every step from Bethlehem's natal manger led relentlessly on to Golgotha's gory yet glorious goal. He paid the uttermost price—death—are we eager to pay the utmost price in our response to that "deep, deep love"? For one pearl of great price, He sold *all* that He had.

"Unto the uttermost!" Let the

SPIRIT-FILLED AND SPIRIT-FANNED MUSIC

of these words ring out their glad chimes o'er land and sea, until the whole earth is belted with the ineffable glory of the Gospel. Dear reader, pause one moment in your perusal of these lines and consider the greatness of this all-conquering but unconquerable love of God in Christ, consider it until your heart burns in utmost response and your life is caught in the cleansing love-tides that issue from the very heart of God.

This utmost love never relinquishes the quest of that which it seeks to woo and win—it is always "until He find it" that the feet of love pursue the derelict soul. The Spanish poet Calderon, in one of the finest of his dramas, tells us of a beautiful Roman girl named Daria, who lived in the early ages of Christianity. She belonged to the nobility, and was of a very proud and haughty nature. In her pagan state she used to say that she would never love till she found someone who would die to prove his love for her. One day she heard a wandering friar preaching the Gospel of the crucified Redeemer, and her heart was at once touched. She had found at last someone whom she could indeed love, for He had proved His love by dying for her. She was converted, and became one of the meekest and most de-

voted of the early Christian saints, and finally died herself the martyr's death to prove her love to Him who first loved her. Thus it is that the love-apprehended life lets itself go in unreserved abandon to the will of the One who has stripped Himself so completely in order to make the reception and realisation of that love possible. Oh the inimitable splendour of this all-encircling love!

For our second thought we turn to that beautiful passage in Hebrews vii. 25, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them."

SAVED TO THE UTMOST

How limited are our thoughts of salvation. We cling to the initial and elementary. We tarry in the shallows rather than strike out for the waters a which to swim. We are in danger of emphasising what we have been saved *from* rather than what we have been saved *for*. We have been redeemed for the uttermost manifestation of the glory of the One who has redeemed us. Predestinated, called, justified, and finally glorified. Not just barely saved—saved by a narrow margin—but saved thoroughly, magnificently, overwhelmingly, eternally, and ultimately "presented faultless before the presence of His glory with exceeding joy." We have this uttermost salvation portrayed in the Exodus from Egypt—not a hoof left behind—not a person or a possession that the blood did not cover—a complete deliverance. Just as Samson took the gates of Gaza, "bar and all," so our Emancipator has purchased for us a sweeping triumph over the powers of darkness.

There is something surpassingly great and grand about this utterance. It towers like some lofty Himalayan summit, reaching beyond the range of our vision to the heights above, stretching back into the eternal past and reaching out into the endless ages to come. It takes us in one glorious lift from the depths of condemnation to the peerless pinnacle of completion in Christ. It contains the Gospel in the past, present, and future tenses. When the saintly Dr. Robertson of Irvine was dying he called his sister to his side and said, "If I had the power to preach again do you know what text I'd preach from?" She suggested various familiar passages. "No, no," he replied, as he realised

THE POWER OF CHRIST TO SATISFY

in life and comfort in death, "I would preach from the word, 'He is able to save to the uttermost.'"

How frequently we find redemption restricted to the soul in the Christian conception of the Gospel's provision. Does not the Fall affect the whole of man's tripartite being? And shall not the salvation of God be equally comprehensive in its scope? Are we justified in confining God's great re-creative gift to the spiritual realm? Has it no application to the physical? Can it not put man right in body as well as soul? Dear disease-burdened believer, drink in the sweetness of this boundless word—"Able . . . to the uttermost." Let its truth set you free at this moment

Oh, the glorious guilt-cleansing, sin-covering properties of this evangel of the uttermost! It knows

no racial restrictions—makes no social distinctions—contains no age limitations—sweeps away all barriers of sect or sex. Converting the crude and the common—transforming the trickster and the truculent—reclaiming the reprobate and the rebellious. Hallelujah! What a Saviour! Utmost guilt met by utmost grace!

Where can we find a better picture of this astounding salvation than in the parable of the Prodigal? Not merely brought back from the "far country" to the happy home-circle, but reinstated in the Father's favour. We see the poor broken, bleeding wanderer literally loaded with love-gifts—tokens of the completeness of the Father's forgiveness. But there is yet another side to this subject—He had to come to the very lowest from the highest *because we were there*. We were utterly lost, but—glory to His Name—we are now utterly saved! Our hopeless, helpless estate drew Him from the glory.

Shall we now pass on to our third and last thought

TRIED TO THE UTMOST.

There are two passages—one in the Old Testament and one in the New—which bear upon this truth. In Job xxxiv. 36 we discover these words applied to the man of God who was in the crucible, "*Tried unto the end*", or as Spurrell renders it, "*Tried to the utmost*." Then in II Corinthians viii. 2, we read that the Macedonian believers were "*tested to the utmost . . . yet . . . their joy has . . . been overbrimming*" (A. S. Way). But why this testing to the uttermost? Because "*loved unto the uttermost*." The one has a close and deep relation to the other. "*Whom the Lord loveth He chasteneth*." The way into the place of power is *via* the pathway of His suffering. If you would know the partnership of His joy, then you must enter into the fellowship of His loneliness and loss. All the precious stones for His eternal temple must be thoroughly tested ere they are set in their place. The pearl of patience, the jasper of joy, and topaz of tenderness must each be put through the fire

Love's fire be through thy spirit shed,
For love shall burn the dross away
The more men love the whiter they
White heat is hotter far than red

If you visited the Kew Observatory in London, you would see a room full of watches. There are hundreds of them of different value hanging on the walls from many of the jewellers' shops in London. What are they there for? To be tested. The room is made as hot as the tropics and then as cold as the Arctic. Some of the watches go too slow in the heat and others go too fast in the cold and are sold as cheap watches. Those that stand the test are dear and expensive. Some fail in the test and others stand it. God wants the best, and in order to achieve that end He is prepared to put us through the fire, that therein we may be melted into union with Himself—that our lives may become like wax ready

TO RECEIVE THE IMPRESSION OF HIMSELF

—an impression that shall be indelible "As many as I tenderly love, I correct and put under discipline" (Rev. iii. 19, Rotherham).

Let us not forget that God will not apply greater

pressure than we are able to bear, the test is tempered to the strength of the one being tried. Perhaps in the grey twilight of temptation we have trod

Where every step seemed thornier and harder than the last

But be of good courage, dear disciple of Christ. These crucible lessons shall work out in an "exceeding and eternal" weight of gain. They shall develop a new devotion. Those times of waiting for the fulfilment of God-given promises—of tarrying for the realisation of Spirit-born hopes, and of looking for the result and reward of consecrated labour, shall all issue in a precious "afterwards" of fulfilment.

We are reminded that the Church of Christ was never healthier than in those periods of bitter persecution, when she was tried to the uttermost both by fire and sword. History tells us that during the reign of Diocletian (A.D. 303), seventeen thousand persons were thrown into the Coliseum in the space of thirty days, and the cry *Christianos ad leones*, "The Christians to the lions," seemed to echo throughout the whole frenzied Empire. And yet these were the days when the Church's light shone the brightest and her voice spoke the loudest of this uttermost salvation.

Art thou amongst the number who are "tried to the uttermost"? Do you feel that your path is like that of Joseph or Job? Do not lose heart, neither shrink from the fire. Put not forth thy hand to save thyself at this time. Oh, the things that we have missed through not *waiting*—the treasures of

temptation that we have sacrificed through seeking some self-devised form of escape. What we have lost through our

UNHOLY HASTE AND PRAYERLESS PRECIPITANCY!

Blessed are they who tarry until His uttermost purpose has been accomplished—these shall come forth from the refining pot as gold. "You will know more of Jesus in one sanctified trial than in wading through a library of volumes or in listening to a lifetime of sermons."

Loved and saved—tried! What a glorious trinity of blessing! Love is the great first cause of this wondrous salvation in which we rejoice. Let the crimson-crowned glory of Calvary fall upon your life until it becomes tinted and transformed by those marvellous resurrection hues that stream from above. Until your whole being quivers under the touch Divine—until the "beauty of Jesus" flashes forth from every Spirit-possessed faculty, casting its tender spell o'er many a tear-veiled soul. In all the wide domain of thy will make Him Lord, and thy brow shall be encircled with the laurel wreath of uttermost victory. This thing that hath befallen thee "think not strange," sink into His uttermost sufficiency. Though thou art being pressed in spirit—go through to the glory-light beyond.

Pressed into liberty where nothing clings,
Pressed into faith for impossible things
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

Converts and Healings at Worthing

Principal George Jeffreys' Campaign

From the *Sussex Daily News*.

THE revival and healing campaign which is being conducted at Worthing under the auspices of the Elim Foursquare Gospel Alliance is producing some remarkable results. Principal George Jeffreys is himself conducting the campaign which is being carried on in a large canvas marquee erected on a piece of ground at the corner of Brighton Road and Ham Road.

During the three weeks that the mission has been in progress, great strides have been made, and nearly 150 conversions have taken place, six of them at the service yesterday afternoon, when the fervour was again most marked. There was a large congregation for so fine an afternoon, and there was no mistaking the devotion of those taking part in the proceedings.

When all heads were bowed Principal Jeffreys asked any who were ready for salvation to put up their hands, and from various parts of the canvas tabernacle, hands went up, while that grand old hymn, "Just as I am," was sung unaccompanied, to a tune that was beautiful.

When Principal Jeffreys asked those who had been healed to go forward there was a remarkable scene of numbers of men, women, and children leaving

their seats to testify to the healing of their bodies from their ailments. Among those who went forward was one well-known resident who testified to being healed of acute gastric indigestion following his being prayed for a week ago. Principal Jeffreys brought forward a boy, who, he declared, was healed of deafness at the Bournemouth campaign. The boy was stone deaf, but could now hear a watch tick. Other people testified to being healed of sleepy sickness, neuritis, blindness, tubercular meningitis, as the result of being anointed and prayed for, and having faith in the power of God to heal them.

A young woman walked smartly round the congregation, and of her it was said that doctors had told her that only amputation of a leg which had already become inches shorter than the other could save her, but she had been healed of her infirmity, and was now able to walk as well as anyone. In the course of a short discourse, Principal Jeffreys said they preached the Gospel of healing and they expected signs to follow the Word. They anointed people in the Name of the Lord and then trusted to God to heal them. During the afternoon a large number of those present went up and knelt before Principal Jeffreys, who anointed them with oil and then prayed for their recovery from their afflictions.

Excelling for God

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

IF you wish to be the best for God, you will not be ashamed to be called *narrow*. There are things that thoughtless and worldly Christians do, which you could not possibly do. Do not ask the question, "What harm is there in it?" but ask the question, "What good is there in it?"

If you wish to be the best for God, you will commune with God a great deal. In fact your deeper heart will always be in touch with Him. You will not allow anything to destroy that hidden communion.

If you wish to be the best for God—you will not seek pastime but recreation. *Pastime* is simply designed to *pass time away*.

RECREATION IS TO RE-CREATE

the strength. You will simply take relaxation from effort in order to gain strength for more effort. "Give me strength that I may pray—that I may work for Thee!"

If you wish to be the best for God—you will be clean in your habits. You will take great care not to offend in public, but you will be just as careful not to offend God by unclean habits in private.

If you wish to be the best for God, you will avoid being strikingly fashionable. Fashions vary, but you will take care to avoid *leading* the fashion. You will dress so moderately that you will not be chargeable with showiness nor with untidiness.

If you wish to be the best for God, you will seek to give no offence. You will not put your dirty shoes on the cushioned seats of railway carriages. You will not talk in the library where silence is asked for. If a man, you will not sit while ladies stand in the crowded tram or 'bus.

If you wish to be the best for God, you will aim at grace before gift—character before service. Unless you live for Christ in the home, you have no right to speak for Christ in the pulpit.

If you wish to be the best for God—you will obey rules, even though everybody else break them.

If you wish to be the best for God, you will be very prayerful about your companions. Friends that monopolise your time are not really friends. Usually the lonelier your life, especially in early years, the greater your

OCCUPATION WITH YOUR HEAVENLY FRIEND.

If you wish to be the best for God—you will tarry before you marry. Thousands of promising workers for God have blighted their lives because of haste in choosing a life partner. Hudson Taylor's life (of the China Inland Mission) was made for God, because he rejected a friendship, very precious to him, but yet keeping him back from the highest.

If you wish to be the best for God, you will become a specialist in your reading. In early years general

reading and study are necessary, but as soon as possible you will discard literature and books that do not promote your service for God.

If you wish to be the best for God, you will not waste your time. It is amazing how easily habits of laziness can arise. Your life will be one of definite action, ready to soothe and sympathise, but not ready to waste time in deeds and talk that lead nowhere.

If you wish to be the best for God, you will be punctual in rising in the morning. If you are expected to be up at a certain time, you *will* be up—not a minute later. A soldier of the King *dare* not be a minute late;

A SERVANT OF THE KING OF KINGS

should not be a minute late. If you are *not expected* to be up at a certain time, then you should regulate your own time before God—and keep it.

If you wish to be the best for God—you will not stay up later than necessary. Even hymn-singing and conversations about spiritual things can be out of place—when they are not really necessary, and result in tiredness the following morning.

If you wish to be the best for God—you will be careful about your food. You will not be a faddist and a nuisance to those who provide for you, but to the best of your powers you will eat food that suits and tones up your body. You will avoid heavy suppers and anything that interferes with the smooth-running of your system.

If you wish to be the best for God—you will be courteous. A Christian should always be a gentleman or gentlewoman. Nothing should ever be done that causes unnecessary annoyance to another.

If you wish to be the best for God, you will avoid foolish joking. You will not turn sacred things—hymns, Bible quotations, sermons, prayers—into subjects of light laughter. You will never joke about sin, sinners, or hell. Moody said that the only person justified in speaking about hell was the one who did it.

WITH TEARS IN HIS EYES.

If you wish to be the best for God, you will avoid breaking the spirit of the laws of the land, unless you have conscientious and scriptural reasons for rejecting those laws.

If you wish to be the best for God, you will not indulge your appetites. A habit of chocolate eating is just as bad a habit as that of smoking. Pastor Howton of Glossop found, after conversion, that he had a craving appetite for apples, that led him to buy them when he needed money for other things. He therefore abstained from apples for three months, till he knew he had the mastery over the habit, and then permitted himself to eat them again moderately.

If you wish to be the best for God, you will be as grateful to God for a rainy day as a sunshiny one. Your habit of thought will always be, "This is the day the Lord hath made, let us be glad and rejoice in it."

If you wish to be the best for God, you won't tell your grievances to a circle of others. You will tell them to God—and then look to Him for an opportunity, if He thinks well, of talking over matters with the

ONE THAT YOU FEEL HAS GRIEVED YOU.

If you wish to be the best for God, you will let your Nay be nay, and your Yea be yea. If you say a thing you will mean it, and not allow it to be a polite method of getting out of an embarrassing position. If you don't know or are not sure about a certain matter, you will say so, and not pretend to have knowledge upon matters on which you are ignorant.

If you wish to be the best for God, you will never complain about your position. You are at liberty to pray about an alteration, but not to complain. God will alter your position in answer to prayer if He sees well.

If you wish to be the best for God, you will not shrink from self-denial and cross-bearing. You will welcome these things. Prayer *unto fasting* will not be an unknown experience with you, although it should never be a legal one.

If you wish to be the best for God, you will never depreciatingly gossip about others. It seems to be a habit among many to speak slightly of men and women whom God has highly honoured. If you so act, you are simply

DEPRECIATING YOURSELF IN THE EYES OF GOD.

If you wish to be the best for God, you will always seek to separate error from truth. You will unhesitatingly stand for the truth and unhesitatingly reject the error.

If you wish to be the best for God, you will rejoice in any God-given honour that comes to another. Envy will have no place in your heart.

If you wish to be the best for God, you will praise heartily, rebuke tenderly, guide humbly, and oppose sorrowfully.

If you wish to be the best for God, you will not hold on to any position when you are satisfied that God's time has come for you to give it up.

If you wish to be the best for God, you will be respectful to your elders, and brotherly to your juniors

If you wish to be the best for God, you will seek constantly to be filled to overflowing with the Spirit of God, then as naturally as light and heat stream from the sun, the

BEAUTY OF CHRIST WILL STREAM OUT

from you. The fulness of the Spirit always makes a person Christlike.

If you wish to be the best for God, you will be able to pray the following prayer.

O Lord Jesus,

From the desire of being esteemed,
From the desire of being loved,
From the desire of being sought,
From the desire of praise,
From the desire of preference,
From the desire of influence,
From the desire of approval,
From the desire of authority,
From the fear of humiliation,
From the fear of being despised,
From the fear of repulse,
From the fear of calumny,
From the fear of oblivion,
From the fear of ridicule,
From the fear of injury,
From the fear of suspicion,
From the fear of illness,
From the fear of failure,
Deliver me, Lord Jesus!

When the Reaping Time Comes

By GEORGE MULLER (Given at Bristol in his 92nd Year.)

IN the morning sow thy seed, and in the evening withhold not thine hand. That is, "Use any and every opportunity which the Lord is pleased to give thee. Seek to redeem the time, for thou hast but one life here on earth, and brief—very brief—as compared with eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there!

We shall then rejoice that that aged cripple whom we met incidentally on the road, and to whom we spoke, will be in heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last when our work, labour, or service has, contrary to natural expectation, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had finished I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very ad-

dress, in the goodness of God, abundant blessing had been brought to nineteen different persons.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been labouring. If there be no labour, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the laying out of ourselves for God, most assuredly we shall reap.

For thou knowest not whether shall prosper, either this or that We know not what God is about

to do, because He does not tell us if it is at this or that particular time He will own our labour and service.

Or whether they both shall be alike good. God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor feeble service.

In view of the above let us not grow weary in well doing, or slack in our supplication, but let us be more earnest in endeavour, more faithful in prayer, and because we shall reap if we faint not, let us continue to

PRAY FOR REVIVAL!

Bible Study Helps

EMBLEMS OF THE HOLY SPIRIT.

Water (John vii 37, 39). Cleansing, refreshing, freely given

Fire (Acts ii. 24, Matt. iii 11) Purifying, warming, illuminating

Oil (Isaiah lxi 1, Luke iv 18) Healing, comforting

Rain and Dew (Deut xxxii 1-3, Micah v 7) Fertilising, refreshing, abundant

Dove (Luke ii. 22) Gentle, meek, forgiving

A Voice (I Kings xix 12, 13, Isaiah xxx 21) Teaching, guiding, warning

GOD'S PEOPLE.

Born again—by the Word of God (I. Peter i 23)

Kept—by the power of God (I Peter i 5)

Living—to the will of God (I Peter iv 2)

Speaking—as oracles of God (I Peter iv 2)

Stewards—of the grace of God (I Peter iv. 10)

SAD SUBSTITUTES.

1. Peter substituted human reason for Divine revelation (Matt xvi 22, 23).

2 Peter substituted rest for resisting (Luke xxii 46).

4 Peter substituted fear for confession (Luke xxii 55-60)

5 Peter's substitutes are sprinkled with the tears of repentance drawn forth by the gaze of Jesus (Luke xxii 61 62)

GODLINESS.

1 The Form of Godliness (II Timothy ii 5)—Hypocrite.

2 The Mystery of Godliness (I Timothy iii. 16)—The Saviour

3 The Doctrine of Godliness (I. Timothy iv 3)—The Truth

4 The Profession of Godliness (I Tim ii 15)—The Believer's Confession

5 The Practice of Godliness (I Timothy iv 7)—The Believer's Walk

6 The Pursuit of Godliness (I Timothy vi 2)—The Believer's Object

THE INQUIRY.

Who is this? (Isaiah lxiii 1) Christ as Judge

Who is this? (Matt xxi 10) Christ as King

Who is this? (Luke vii 49) Christ as Saviour

Walking in the King's Highway

F.H.

Florence Horton.

1 We shall see the desert as the rose, Walk-ing in the
2 We shall see the glo-ry of His word, Walk-ing in the
3 There the rain shall come up on the ground, Walk-ing in the
4 There no rav'nous beast shall make a - fraid, Walk-ing in the
5 No un clean thing shall pass o'er here, Walk-ing in the

King's high - way, There'll be sing ing where sal - va - tion goes,
King's high - way, And be - hold the beau - ty of the Lord,
King's high - way; And the springs of wa - ter will be found
King's high - way, For the pu - ri - fied the way was made,
King's high - way. But the ran - som'd ones without a fear,

CHORUS

Walking in the King's high - way. There's a high - way there and a

way, Where sor - row shall flee a - way, And the
and a - way, flee a - way,

light shines bright as the day, as the day, Walking in the King's high - way

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Watered from Below, or Above?

Sketches from Life in the East

By Pastor P. N. CORRY

ASK any farmer if he has enough work to keep him busy, and if it is easy to rear crops upon his land, and it will not be many moments before he pours into your ear a tale so long that you will wonder that he ever gets any sleep or rest at all. He will tell you about ploughing, dragging, harrowing, manuring, rolling, drilling, etc., and also that some of these processes have to be carried out more than once, until you will be filled with a profound

and most hearty respect for these hardy followers of the plough. But in case you think he has not enough to occupy his time, ask him how he would like to take on the additional task of watering his crops, and he may chase you off his land as a dangerous lunatic. Such is the case in the land of Egypt and in many parts of Mesopotamia. They receive no rain (Zech. xiv. 18); therefore all the water for the crops must be lifted from the river below. To do this (as will be seen by the photographs on this page), men stand near the water level with a leather scoop fastened by rope to a pole. This pole works upon a swivel, and has a lump of dried mud on its lower end to act as a lifting weight. The men pull the rope down until the scoop dips into the water, and then the counterpoise at the other end lifts it to the top of the bank where it runs off into the irrigation trenches. These trenches must always be kept full until the grain ripens and the head gardener will be constantly at work directing the water over the fields. As the summer advances, the water in the river shrinks so low that three successive lifts may be required before the water reaches the land level, and can be turned on to the crops. I have often known of men who have been drawing water in this fashion for twenty-four hours at a stretch, and in any case from the time that the seed is sown until the crop ripens this laborious work must go on. The Scripture calls it "watering with the foot" (Deut. xi. 10) because as the water runs along the trench, the man in charge of directing the supply to the crop, breaks the irrigation channel where it is required with his foot, and waters the crop in small portions at a time, so that the seed does not get washed out or swamped



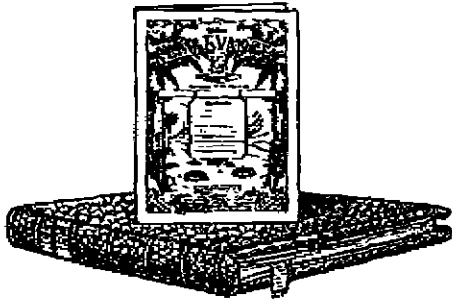
Photo by] [Pastor P. N. Corry
Irrigating a Field with Scoop
and Lever.

Thank God for a land of hills and valleys, a land of brooks of water, of fountains and depths that spring out of valleys (Deut. viii. 7) and a land that receiveth the rain of heaven (Deut. xi. 11-15). Egypt was not only a land of bondage but terrific hard labour, and this was true not only of bricks but of crops as well. Dependent for nourishment from below it demanded ceaseless toil before any return was yielded. Can you equal this as a picture of the sinner gaining his pleasure and sustenance—a bucket at a time and constantly having to go deeper and deeper before he can get it. The river shrinks and dries up as his heartbreaking, back-breaking task increases. I would rather live in Canaan any day and leave Egypt with its cucumbers, melons, leeks, onions, and garlick (Numbers xi. 5), because in Canaan the watering is cared for by the Lord, and as a result, wheat, and barley, grapes and figs, oil and honey abound (Deut. viii. 8, 9).

Tell me from whence you receive your life, your joy, your power, your gifts, and I will tell you if you belong to the land of promise or the house of bondage. The Christian is heaven-born, his home is there, his citizenship is there, and every good and perfect gift that he receives is from above, and cometh down (James i. 17). Life is no longer a labour or a task too heavy to be performed, but a blessing coming down like rain upon the mown grass and showers that water the earth (Psalm lxxii. 6).



Photo by] [Pastor P. N. Corry
Emptying the Scoop



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John Bunyan

NO MAN ever lived since the days of the apostles of whom it might be more truly said, "He being dead yet speaketh." How authoritatively he speaks to-day may be judged by the fact that a new and revised edition of his life, times and work is sold at one guinea.

It will be 231 years to-morrow since he crossed his immortalised river. The following is culled from the preface of the book mentioned: "The pens of the great and mighty have been wielded for two and a half centuries in his honour and they will continue to be wielded so long as the English language exists." "Dr. Arnold says (of the *Pilgrim's Progress*) 'I have always been struck by its piety; I am now struck equally or even more by its profound wisdom.'" We deduce from this two-fold impression a distinction that is eminently worthy of note. We have all been struck by the piety of the *Pilgrim's Progress*, that was the impression from reading it in our childhood, but those who have read and re-read the work with a ripe understanding are impressed by another phase—"by its profound wisdom." In other words it is wonderfully true to life; so much so, that it was a favourite work among some of England's greatest thinkers and penmen. Dr. Johnson, who hated to read a book through, wished the *Pilgrim's Progress*

had been longer. Robert Louis Stevenson, in *Books which have influenced me most*, included this book, and said of it that it breathes of every beautiful and valuable emotion.

Lord Macaulay says it is very amusing and very instructive to compare the *Pilgrim's Progress* with the *Grace Abounding*. The latter work is indeed one of the most remarkable pieces of autobiography in the world.

We might go on indefinitely quoting the masters to prove the worth of Bunyan's works, but sufficient has been said for those who have ears to hear. Twenty-one shillings may appear a high price, but the knowledge to be gained from *John Bunyan*, the Tercentenary Edition, is worth twenty-one pounds.

Obtainable from Elm Book Saloon, 7, Paternoster Row, London, E C 4

* * *

"You Can't Enjoy Yourself Without God."

THESE arresting words chanced to catch our eye recently. They formed the headline of a church poster, inviting the hundreds of holiday makers passing to and fro, to join in the worship of God. They certainly express a truth fundamental to all true life. The deepest and richest enjoyment can only be found in fellowship with God. Some people persuade themselves that Christianity is detrimental to gladness and joyousness; that religion is only suited to the morbid, melancholy, and mystical; that it has no appeal to jubilant and vigorous youth; that it stultifies and suppresses the warm-blooded enthusiasms of healthy manhood. What a mischievous and misleading idea! Its form of that which makes life rich, full and free: that lets loose all the noble emotions of manhood and womanhood, and gives them magnificent expressions. God does not come into the life to dwarf it, or to cramp its capacity for enjoyment. He comes to lift the life on to a higher and purer plane of pleasure—where the stream of joy is deep, enduring and eternal.

* * *

"A Great Flood-tide of the Spirit."

A missionary was lately asked the question "What is our greatest need?" His reply went straight to the heart of the question—"A great flood-tide of the Spirit." We heartily agree with such a statement of the supreme need both of the mission field abroad and in the homeland. Less than this will prove utterly inadequate to cope with the increasingly aggressive forces of evil. And it is only some such outpouring of heavenly power that will enable the Church of God to rise up and claim her privileges, and seize the swiftly passing opportunities of this period: a baptism that will open her eyes and unstop her ears to the appalling need of the Christless masses who are daily passing into eternity; an immersion that will invest her with an irresistible passion—sending her forth to the salvation of the sin-bound with all the urgency of those who cry, "Give me souls or I die."

Degrees of Spiritual Life

By HAROLD PAYN (*Continued from last week*).

THE fellowship of Christ means a complete uncentring, re-centring, and reconstruction of my life, which is entirely under new management. My Master did not want my gifts and graces, my capabilities and accomplishments, but wanted *me*, so that it might be "no longer I but Christ."

In acknowledging His proprietorship we have a peace and joy not known before, and which cannot be expressed. If our witness is to be effectual, we must often resort to the quiet place for communion with our Lord. What precious lessons we learn in the secret of His presence. It is just here that He speaks to us that we may speak in living echoes of His tone, and when we leave the silence and solitude of this happy meeting place, we shall bear the image of the Master in our face.

I have often been told I have a "tell-tale" face. That may be an advantage or a disadvantage, it all depends on what I have been up to. May it be that on each occasion I have been up to the mountain, and had fresh converse with my Lord. When we have fellowship with Jesus we realise that we are children of the light and must

WALK AS CHILDREN OF LIGHT.

There can be no fellowship between light and darkness, between the dead and the living. We are in the world but not of it—not conformed to this world but transformed by the renewing of our minds.

To be carnally minded is death, but to be spiritually minded is life and peace (Rom viii 6).

But if Christ be in you, the body is dead, but the spirit is life because of righteousness (Rom viii 10).

The fellowship of the world is enmity with God. Whoever therefore will be a friend of the world is the enemy of God (James iv 4).

So we see the line of demarcation is clear-cut. We have to decide which fellowship we are going to cultivate. To try and gain the approbation, approval and applause of the world, or be despised and for ever ruined in its eyes. To go the straight road that leads to the centre of the target, or go round in a circle with the crowd and get nowhere. There is an infinitely better, wiser, holier and truer friendship than the world can give, in the fellowship of the Lord and the Lord's people, who stand for the whole Bible.

REAL FELLOWSHIP

with the Father and with Jesus can only be known through the power of the Holy Spirit. When He comes in, He lifts us out of the world and the things of the world. The joy of the Lord becomes our strength. Prayer then will not be merely empty words, but will become a reality in our life.

What a difference there is between a prayer indited by the Holy Spirit and one of words only, no matter how beautiful the phraseology. It is the Holy Spirit that empowers us to pray. What we need in the individual life and in the Church to-day is that its life may be saturated with the spirit of intercession,

a re-discovery of its power and new dedication to its practice until the life is fused into the holy fire, burning up the dross, coldness, and formality, purifying the whole and creating a holy zeal and deep devotion to Christ.

When we have experienced the blessedness of real communion, we have cultivated the desire, like two lovers, to get away from the crowd, and enjoy the sweet counsel not intended for the profane ears of the world. 'Tis then we get into a circle nearer the centre called

INTIMACY.

In Mark ix 2 and vi 31 respectively, we read:

Jesus taketh with Him Peter and James and John, and leadeth them up into a high mountain apart by themselves, and was transfigured before them.
Come ye apart and rest awhile.

The disciples were busy people and were weary in, though not of, their service, just as the labourers are caught to-day in the busy rush of the Master's work in this twentieth century. These disciples had been accompanying the Master who was in the heart of His ministry. There was the rush and noise of the city streets, and crowded market places, the feeding of the hungry multitudes and sick folk to heal. How weary they were of the press and throng, the heat and the dust, the noise and the din. "Come, come away, wipe from your brow the sweat and dust, and come with Me up into the mountain and get a glimpse of Myself which will refresh your heart and soul."

So Peter, James and John climb the mountain in obedience. It was a beaten track, one that the Saviour often traversed when He went into the mountain to pray. If we are tired and weary of the noise and din, tired of the day's work, tired of seeing and hearing people, tired of business or family cares, tired of the workshop, office, or of washing dishes, then come away with Him up the mountain path, and we shall find, as these men found, that as we ascend the voices of earth's multitudes grow dim, earth is receding and heaven is drawing nearer with each step.

As we climb we notice the air begins to change. How pure and exhilarating it is becoming, and

HOW DIFFERENT THE VISION.

The things that filled our vision below, now appear mere specks. This mountain was a high one, and when the disciples reached the top they stood alone with Jesus. They saw Him in His beauty, and heard His blessed voice in the clear mountain air, and it thrilled their soul. "The blessing I have for you and the words I want you to hear cannot be given 'midst the crowd, for you cannot hear my voice until you have shut the door upon the noise and chatter of the world's voices."

You cannot have one ear to the 'phone and the other open to the babel of voices around you. You

must take time to get alone to learn the true meaning of the separated life. Fix your eyes upon Jesus on the mountain peak of communion, and your adoring eyes will behold the Christ transfigured. He will appear as the Lily of the Valley, the Rose of Sharon, and the fairest of ten thousand to your soul. Yes, it will be so real, and not merely flight of fancy or poetical phrases, as you once thought.

These moments of mountain top experience in which we get a vision of the glory of Christ fill our souls with ecstatic joy, and we cry out, "Master, it is good for us to be here!"

These glimpses of the glory of Christ are only for those of the inner circle, but there is a more blessed experience than that of the inner circle—for those who have got nearer the mark, *i.e.*, the centre of God's will.

ONENESS.

In musketry, it is necessary to aim at the centre or bull's eye, not the inner circle. A centre or bull's eye counts more than an inner circle. So in the spiritual world let us keep our eye on the mark of our high calling in Christ Jesus, until we get into that charmed circle, the centre of God's will. It is the most wonderful abiding-place in heaven above or on earth below. In the centre of God's will there is safety, healing, victory, perfect peace and rest. No man-made weapon, or scientific invention, no terror, plague or pestilence, can penetrate to do us harm if we abide in the secret place of the Most High

Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand
Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there

How do we get there? First, real desire is necessary. "In the day that you seek Me with your whole heart, I will be found of you" When we get the real desire, we set out to obtain the object of our desire, and if our desire is

THE DESIRE OF ALL NATIONS,

we shall find that the way is narrow, and we shall have to part company with some more of our friends and companions, who will object to accompany us on this narrow way. They will voice their objection by calling us narrow-minded and that they prefer to take a broad-minded view of Divine teaching. Some have such broad minds that they cannot get into the narrow way that leads to life eternal.

When we walk with Christ up the mountain path we find the beaten track so narrow at times that there is not room for two to walk together, Christ and the disciples, and so each has to go on alone until the way becomes broad enough for two to walk together again. As we continue our walk with the Master in the centre of His will, we learn that our Lord wants to be more than a companion on the road to help us over hard places. The path that leads to God must needs be straight. As we wend our way to this sacred dwelling place within the charmed circle, we find the way gets too narrow for two to walk side by side, then we realise self has to drop out and Christ alone remain.

'Tis then we learn the secret of the indwelling

Christ. Christ then becomes our life, when self has utterly and unconditionally surrendered. We find we only possess what we have surrendered; our only life the life we have yielded. We find that it is not so much what we bring to God as what we renounce that fits us for partnership in our Father's business. 'Tis then we learn the secret of Paul's life and what he means when he says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me"

Paul lived in

THE CENTRE OF GOD'S WILL.

You may sometimes question whether you are in the centre of God's will because of adverse circumstances, storms and troubles that may arise. Do not consider these things as evidences that you may have missed your road, for they may be evidence that you are in the real way, since the path of believers is seldom without trial. Jesus knew the trials and sufferings that were before Him when He set His face to go up to Jerusalem. He also knew He was doing the will of His Father. The three Hebrew men who were flung into the burning fiery furnace had their trials, but because they were in the centre of God's will, their trials did not hurt them, but brought honour and glory to God and were the means for their own advancement.

This truth is so obvious in the lives of such men as Abraham, Noah, Joseph, Daniel, and others both in the Old and New Testaments, that it needs no further emphasis. To be in the centre of God's will is to enter into the fellowship of His sufferings, to have our mind pierced with the crown of thorns, to have our hands nailed to the Cross so that we cannot hold anything the world holds dear, to have our feet nailed one over the other, so that we can no longer go

WHERE THE WORLD'S FEET GO

and to have our side pierced to the heart so that our affections are dead to the world and the world is dead to us. It is when we realise all that this means that we begin to live

For the way to live is to die. The way to receive is to give. The way to be rich is to be poor. The way to be wise is to be a fool. The way to be exalted is to abase yourself. In short, to live in the circle of God's love is to live in communion and fellowship with God, even as Adam did before sin entered and marred that blissful state. We read that man was made in the likeness of God, and that Jesus was made in the likeness of man to bring us back to the likeness of God, and, praise God, when He shall appear we shall be like Him, for we shall see Him as He is. That is our aim, our object, our goal, as the hymn puts it

My goal is God Himself, not joy nor peace,
Not even blessing, but Himself, my God
'Tis His to lead me there—not mine, but His—
At any cost, dear Lord, by any road

So faith bounds forward to its goal in God,
And love can trust her Lord to lead her there.
Upheld by Him my soul is following hard,
Till God hath fulfilled my deepest prayer

Criticising Others

PEOPLE do not usually throw rubbish on beautiful flower-beds and nicely kept lawns. If our lives are beautiful and fragrant to God: if the rose of love, the lily of purity, and the violet of faithfulness are blooming in our hearts, we shall be avoided by talebearers, whisperers and backbiters; instinctively they will realise that their words would not prove acceptable.

When tales of evil are whispered in my ears, I feel that I have been defiled and need the cleansing blood. It is absolutely repugnant to me to have the

DEVIL'S RUBBISH ON MY SOUL.

Dear friend, don't be a dumping ground for the Devil, and don't be a dumper. If you are, you are being hired by the Devil, not of God. If you permit others to dump on you, you are giving place to the Devil. I do not purpose lending as much as an inch of ground to Satan for his vile business. This stuff that these traffickers are carrying around is only fit to be cast into hell, not upon a soul that has been cleansed in the precious Blood.

Rubbish is not conducive to health. If you let these servants of Satan dump their evil things upon you, you will soon breed spiritual miasma; you yourself will not be healthy in body, soul or spirit, and you will become a pestilential influence to others. You will not be sought after by spiritually minded people; they will sense the disagreeable, unhealthy atmosphere about you and avoid you. Perhaps you wonder why you are not spiritually minded. May not this be the reason? The Lord save us from becoming so

ACCUSTOMED TO UNHEALTHY SPIRITUAL CONDITIONS

that we can be comfortable in the midst of them.

Some rubbish looks quite harmless and even attractive but it develops into corruption, and is just as dangerous to health as that which appears much worse.

Some criticisers look so harmless that you would never know them to be such. They come to you with sweet tones and tell you of the slip that Brother So-and-so has recently made, or the sad defect they have observed in Sister So-and-so's character, asking you to pray for them. If they were really and honestly concerned about the condition of Brother or Sister So-and-so, and had any faith in God, they would do the praying themselves and cover, as with a mantle, the fault or ugly defect in their brother or sister. Love, the Word tells us, covers even "a multitude of sins" (1. Peter iv. 8). Shun these brethren who come to you with their whisperings; it is only another less distinguishable but equally vile form of rubbish. Though it be at the time more insidious in its working, in the end it is equally injurious to the spiritual health.

We may seem severe and unrelenting, but we want to expose this evil in all its genuine ugliness. We want, if possible, to save the dear souls who are engaged in a traffic of whose evil consequences they are

not fully aware. We want to disgust them with it if we can.

Not only evil speakings, whisperings and backbitings, but murmurings and other unwholesome things are equally sinister. Did you ever meet persons who every time they saw you, had some tale of complaint? It seemed as though they were always just waiting to unload on somebody. If they had been calling on friends, they had some unfavourable comment to make about them or their family. If they had been to church, the minister proved disappointing; either his gestures, or his handling of the subject—or something else—offended their taste. It mattered not what a splendid God-given message he had delivered; a flaw was found, and that flaw spoiled everything. It loomed up so large before these croakers that nothing else could be seen. Others came away refreshed, but not so our friends. They had so long cultivated

THE HABIT OF LOOKING FOR FAULTS

that they could now see nothing else

Such persons have what might be called a "turkey-buzzard spirit." The turkey-buzzard is a large, ugly, black bird, native of the United States. One associates its name with unclean things, because it lives solely on corruption. This bird, however, was created by God to be a scavenger in a land where the burning sun quickly turns refuse into impurity. It has its uses—but the complainer is an unnatural product, he is not born of God.

Now turkey-buzzards breed turkey-buzzards; and complainers, as a general rule, breed complainers. Their progeny take after them either by heredity or example, and a complainer's home is rarely a happy place. The children of some people will never be converted until they see in father and mother more of the "love that covers," more of the sunshine and hope of heaven, more of the spirit that lives to bless. A complaining, unhappy Christian is, above all things, a hindrance to

PEOPLE FINDING THEIR WAY

to God. There is no attracting power about a religion of cold, barren duty, destitute of thanksgiving.

It is a blessed thing that it is God's highest glory to change the character. When Jesus was anointed with the Spirit it was "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah lxi. 1). Are any of my readers bound by just such unchristian practices or defects of character as those mentioned? Just as surely as our Lord can and does free the drunkard and harlot, so surely can He free from every unholy, unlovely thing that grips the spirit of man. "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt i 21)—not only from the evil consequences of sin, but from sin itself, and every unchristian thing that is a form of sin.

Beloved, we must be thus saved if we would sit and reign with Christ upon the throne, for the promise of this exalted blessedness is to the "overcomer."—J. C. B.

Workers—An Acrostic

By HILDA W. M. BELLINGHAM

God wants His workers to be

WILLING (I Chron xxix 1) It is not always age or wisdom God chooses, but the willing worker, the ever-ready child of His Ever ready to do His will, and to do even the very humblest work for Him—even as Jesus was ever ready to do, and He is our great Example

OBEDIENT (Haggai i. 12, 13). God requires His children to be obedient to His Father's will, even to die on the Cross Our ears must be ever ready to hear His voice and to obey it Samuel heard it (God's voice) speaking to him, and he was quick to answer, and to obey

RELIABLE (Acts vi 1-8). For deacons, men of good report were chosen, who also were reliable. You know what it means to have a friend in whom you can absolutely rely? It is just the same with God, He must have really reliable workers Satan is always on the lookout for side-slips in the Christian's walk and life, and unless we are entirely reliable, he will get in, and then we should be stumbling-blocks instead of helps to the sinner

KIND (Eph. iv. 31, 32). Our Lord gave a new commandment, "Love one another, be kind to one another" Without this Divine love and kindness our work for Him will be spoilt—we shall have no patience with the weak and sinful. How often we hear unkind things said about us, and then it is that this Divine love and kindness keeps us from bearing malice in our hearts, and returning evil for evil, and thereby grieving the Holy Spirit. We need all His Divine love to keep bitterness and anger away from our hearts We must be kind and loving when dealing with the sinner, or our work for Him will be spoilt

EARNEST (I Tim vi 12-16) The Apostle Paul urges Timothy to lay hold on eternal life—to fight the good fight—to be earnest. How often our work for God is spoilt by not being a real earnest worker for Him—just being luke-warm instead of red-hot. God requires us to be really earnest, and unless we have Jesus right in our hearts, and inmost beings, we shall not be the earnest workers He requires.

READY (Gal. vi. 1-10) A Christian worker must be ever ready to be a burden-bearer, ever ready to help his weaker brother (or sister), to shew him his mistake in love and kindness, as our Great Example, the Lord Jesus, did He was always ready to be a Burden-Bearer. He always shewed love, and readiness in dealing with the sinner

SOUL-WINNERS (Daniel xii. 3) Ah! to be a soul-winner should be the real born-again Christian's one ambition. Just think of the joy of leading one sinner to Him—joy to the Father, joy to the sinner, and the joy to oneself. Oh! the remembrance of that first soul that one has

led to Him—it is too great to express; and then at last when we shall see Him face to face, to hear Him say, "Well done, good and faithful servant," when we bring our sheaves to Him and say, "Lord, these are the souls that I have won for Thee" Our Lord's heart rejoices over every sinner that returns to Him and who takes the redemption, purchased at such great price. There is joy in heaven over every sinner that repents. Hallelujah!

We Must Pray More

A YOUNG man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said, "I don't see how God can use me on the field; I have no special talent." His friend said, "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went In his room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel disposed to walk softly, for a soul was wrestling with God

To his home hungry souls would flock, drawn by irresistible power. In the morning-hours some would call and say: "I have gone by your home and longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call, saying, "I heard you would tell us here how we might find heart-rest"

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: if all who read these lines would thus lay hold upon God, with holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine grace and power wrought, in place of weakness, failure, and disappointment, let the whole church answer God's standing challenge: "Call upon Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxiii. 3). We must pray more.—*J Hudson Taylor.*

The great Hope of the Church is Christ Himself. It is not Christ and glory, or Christ and clouds, or Christ and angels, or Christ and His iron sceptre of authority. We love Christ for what He has done, but we love Him most of all for what He is.

Elim Summer Conventions

Crowded Convention Meetings—The Gospel in the Open-Air

Lurgan. Definite progress is reported from this church, where Evangelist W J Hilliard is in charge. Every Sunday night the hall is crowded. A new band of Crusaders has recently been formed and they are on fire for God. The open-air gatherings on Saturday nights are splendid and very well attended. The Lord is reviving His people and calling them to a more earnest service for Himself.

Hammersmith. The ministry of Pastor W A Nolan in this corner of the Lord's vineyard has already been greatly blessed of God. During the first few weeks of their ministry several precious souls experienced the new birth and are now living transformed lives, transformed by the power of God. The weekly Bible readings are a source of great spiritual uplift, and at every service the power of God is being manifested in marvellous ways.

Quite recently two sisters were baptised in the Holy Ghost with signs following during the preaching of the Word.

On August Bank Holiday the Elim Crusaders spent a very enjoyable day at Chorley Wood. At the close of the day an open-air meeting was held and great interest was shewn by passers-by and those standing round.

Pastor W. A. Nolan.

On Sunday, August 11th, the Crusaders held their first anniversary, when the Lord greatly blessed their ministry in word and song. A brother and sister Crusader gave the Gospel message, both messages being full of promise and great blessing.

SPLENDID PROGRESS

Eastbourne. For some weeks past Pastor Le Tissier has been giving Bible readings on Tuesday evenings on the Epistle to the Hebrews, which have proved a great blessing, also on Thursday evenings a Bible study on the Book of Ruth. On Thursday, August 1st, after a most powerful address on Ruth's noble decision, four precious souls gave themselves to God. The Sunday evening services have been remarkable times of blessing. One cannot help praising the Lord for the way in which our congregations are even increased. The Tabernacle was well filled on August 11th, the Pastor delivering an effective sermon on the conversion and baptism of the Ethiopian eunuch, as recorded in Acts viii, speaking from verses 35-37. At the close two precious souls were saved.

This was followed by a large open-air service. The singing was very attractive, a large number stood around us. After singing and prayer several choruses were sung, and a Scriptural volley was given by the members, many of them giving a suitable text of Scripture. The Pastor followed with a telling address on "Quack Doctors" (not of the medical profession, but so-called spiritual teachers), who hold false doctrines, and fail to lead men and women to Jesus Christ as the only source and hope of salvation, and the only true remedy for sin. The address was followed by a part-song chorus, the sisters and brethren singing alternate lines, and the large audience which had gathered joining in the close. Blessed fruits are looked for from the manifested presence of the Spirit of God.

ANNUAL AUGUST CONVENTION

By DR W GORNOLD (of Brighton)

Brighton. Convenor Principal George Jeffreys. Speakers: Pastors E C W Boulton, P N Corry, W Henderson and the Revival Party.

A really magnificent and thrice-blessed Convention of the Elim Foursquare Alliance was held at Brighton by Principal Jeffreys and his colleagues during the week ending 10th August, whereat the Gospel was preached, wonderful healings followed the anointing and laying-on of hands, and many were brought into the harvest of souls already counted to the service of the Lord. Many also waited upon His grace for the gifts of the Spirit and were not sent empty away. Most impressively, and with touching appeal, Principal Jeffreys called upon the indifferent and doubtful among his hearers,

pointing out to them that it was not a question of individual worthiness that commended them to the grace of God and the saving power of Calvary. Rather it was their very lack of all merit that impelled the wonderful love of Jesus towards them, and it was their dire need that made appeal to the most gracious Lord, who "came not to bring the righteous, but sinners to repentance," and died that they might live, giving to the uttermost all that He had received from the Father, that we might have it more abundantly. Nor was it their souls alone that He would redeem and make whole and perfect by the working of the Holy Spirit, but their minds and bodies also. He would make the work of His salvation complete in them if only they would come to Him as to an all-wise, gentle and loving Physician. For He knows the needs of the body as well as the hunger and thirst of the souls of men, and He can fill those needs—and only He—making life an instant and continual joy to those who will receive Him. It was not a matter of selection. His loving arms are open to all, and He is seeking only to save us from the trouble and sorrow and sickness of our own waywardness.

Without doubt Mr Jeffreys made a powerful appeal during the whole course of the Convention, and many souls were impressed to the service of Christ. The Principal was supported by Pastors Henderson, Boulton, and Corry, who all gave stirring addresses at the various meetings. On this occasion Pastor Boulton emphasised the truths already voiced so effectively by the Principal, and quoted from the Epistle to the Hebrews (vii 25) "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them." The Pastor spoke at some length shewing how all-embracing and inclusive were the words, "to the uttermost." It was not a partial or temporary salvation that Jesus was able to effect in us, but a thorough, complete, entirely perfect and everlasting salvation of spirit, soul and body. He would not give us the waters of life without giving us also a fit vessel to contain them. We needed a physical as well as a spiritual redemption, and we should get it if we went to Him (Rom viii 18-23). The highway of salvation had been made open and free for all who would come to God through Jesus Christ, whose intercession would continue until the work had been done to the uttermost for the redemption of the world. For He loves us to the uttermost, and we love Him because He first loved us.

Throughout the meetings of this remarkable Convention the signs that follow them that believe were evident upon all sides. And truly there was a great shaking in the valley of dry bones, for the power of the Lord was manifest and mighty to save through the preaching, prayers, and tireless ministrations of His servants, and for many souls it has proved a great awakening.

ANNUAL AUGUST CONVENTION

East Ham. Convenor Pastor H A Court. Speakers Pastors J J Morgan and W L Kemp.

While the Bank Holiday crowds were making their exodus to seaside and country—some professedly to appreciate God's handiwork in nature—others remained behind, and in East Ham Tabernacle appreciated and enjoyed God Himself.

The opening service of the Convention augured well for the remainder, for in it Pastor Kemp sought to dispel any doubts that might have arisen in the hearts of any as to their standing in Christ. After all, the many difficulties that we are called to pass through, we were told, are but a trial of our faith, and to God that trial is more precious than gold.

After the evening meeting there could be no uncertainty in the minds of believers as to "Christ—whose Son is He?" The message on "The Deity of Christ" will long be remembered.

As we entered the Tabernacle on the morning of Bank Holiday Monday, our hearts were eager with expectation—and not in vain. "The Church as a Building" was the subject, and we were called upon to consider the Foundation and the stones in this most marvellous of buildings. At the end of that service we all felt that we each had a part to play in God's great programme. The very weakest believer was included. In the afternoon Pastor Morgan reminded us very forcibly of the fact that the revival that commenced on the Day of Pentecost has not petered out. The substitution of

other things (in some circles) for the Spirit of God was deplored, while we all rejoiced that God still has a people through whom He can find a right of way. It was interesting to note at that service that God's people had come from all parts. As the crowd gathered again in the evening there was a "shout in the camp!" The "high praises of God" were in the mouths of the saints as they sang and sang and sang, until one wondered if there could be any song left in them. That wonderful hymn of the new revival—"Since Jesus came into my heart," seemed to have the anointing of God upon it.

As the typical teaching of the Tabernacle was unfolded by Pastor Kemp, the people of God hung on every word, drinking in the truth as from the great well of living water, and then followed the message—"How I look at life!" Pastor Morgan made our troubles feel very light when putting them in the balances and comparing them with the "eternal weight of glory" that lies before us.

On Tuesday evening—the last meeting of the Convention—the subject of the Second Coming was fittingly dealt with. That this great event cannot be far off was abundantly proved by the present-day signs, and the cry in every believer's heart must have been, "Even so come, Lord Jesus!" In anticipation of His coming, a most appropriate message reminded us "what manner of men we should be." "Separation" was the theme. After drawing our attention to many foolish and unscriptural ideals on this subject, our blessed Lord was pointed out as the Standard if we take Him as our example in this matter we shall not go astray.

And so ended one of the most blessed of Conventions. The hand of God was upon it and in it from beginning to end. The Lord sealed it in the salvation of precious souls and a number of people experienced the touch of the Lord in their bodies. The attendance throughout the Convention was remarkably good. May the Word of God hidden in our hearts bring forth fruit in our lives for the glory of His Name!

The Family Altar

Being the Scripture Union Daily Portions with Meditations by Principal PERCY G. PARKER

Sunday, September 1st. Luke xii 16-34.

"What shall I do I will . . . I will" (verses 17-19)

A foolish man always asks, "What shall I do?" A wise man asks, "What will God have me do?" The foolish man plans and his plans are shattered. The wise man plans and his plans are successful. They are successful plans because they are not really his plans—they are God's. God-made plans are never wasted. They may be slowly developed, yet they triumph at last. God's plan is always the quickest plan in the long run. There is no sin in desiring bigger barns. The sin is in a selfish use of those barns. If bigger barns are desired for the extension of God's work—then all is in order. God wills us to be after the big things for Him. But we need to remember that bigger barns need a bigger consecration. Otherwise our material progress will result in spiritual impoverishment. A bigger salary should always result in a bigger service.

Monday, September 2nd. Luke xii 35-48

"Unto whomsoever much is given, of him shall be much required" (verse 48)

Great gifts necessitate great faithfulness. Gift does not only bring privilege—it brings responsibility. The greater the trust the greater the misuse of the trust. We should covet great gifts. A lost world requires them. But we should also ask for great grace to hold those gifts in faithfulness. It is sinful to shun responsibility. It is sinful lightly to hold responsibility. The truth of the return of our Lord should stimulate our faithfulness. Any moment our stewardship may come to an end. Any moment we may be required to give an account of that stewardship. The Lord does not want excuses from His stewards—He wants faithfulness.

Tuesday, September 3rd. Luke xii 49-59

"Suppose ye that I am come to give peace on earth?" (verse 51)

The Jews undoubtedly expected their Messiah to bring a victorious peace on earth. The angels sang at Christ's birth, "Peace on earth, good will to man." Were the Jews mistaken? Were the angels mistaken? No. They had the ultimate view. The Lord in this passage was speaking of the near view. Ultimately Christ will send peace on earth—a glorious peace. But first, division. First, that which is peace-destroying must be dealt with—separated—burnt. Then peace! Now there is not peace on earth, but there is peace in the individual heart that rests in Christ. There is a chaos in the world which passeth all understanding, but there is a peace in the heart of the believer which also passeth all understanding. The peace of the heart superabounds even in the midst of abounding unrest. Your heart should be out of tune with the world, but in tune with God.

Wednesday, September 4th. Luke xiii 1-7.

"She was made straight" (verse 13).

What made her straight? The laying on of Christ's hands. For years the hands of Satan had been laid on her continuously. But when Christ placed on His hands, then the Devil perforce had to remove his. Christ's hands are still the same. They reach from heaven to earth. They are invisible, but the results are visible. Many are being made straight

physically and spiritually because of His touch. It is a good thing to be physically straight, but the main thing is to be spiritually straight. Crippled spirits are worse than crippled bodies. Spiritual crutches and cases, spiritual irons and bandages are far worse than physical ones. Make us spiritually straight, Lord. So straight that the world will know we have the continuous laying on of Thy hands.

Thursday, September 5th. Luke xiii 18-35

"Depart from me, all ye workers of iniquity" (verse 27)

Hell is sure because Christ insists that the workers of iniquity shall depart from Him. His love is a seeking, wooing love. It seeks unto the uttermost, it woos unto the uttermost. But when holy love only receives unholy resistance, then there can be only one action for holy love. It is to say, "Depart from me, all ye workers of iniquity." There can be appeals to the sinner, but there cannot be identification with the unrepentant sinner. Heaven will be heaven because no workers of iniquity are there. Hell will be hell because all workers of iniquity are there. It is ours to woo men. It is for the Judge of all the earth to woo men.

Friday, September 6th. Luke xiv 1-14

"Took him . . . healed him . . . let him go" (verse 4)

He yielded to the taking power of Christ, he experienced the healing power of Christ, he rejoiced in the freeing power of Christ. Christ captured! Christ healed! Christ freed! Our capture is sought in different ways. Churches and creeds seek to capture us. We are sought for our name's sake, and our money's sake, and our influence's sake. A dead church may capture us, but it cannot heal us and free us. But when we are Christ captured, then we are healed and freed. To be able to say, "I am healed and freed," to be able to say, "I am there, O Lord," is to declare that out of weakness and bondage we have come into health and liberty. Let us possess our possessions, and demand that now we are Christ-captured we shall be Christ-strengthened and Christ-freed. Then in spiritual and physical health and freedom we can go forward along a way that grows sweeter as the days go by.

Saturday, September 7th. Luke xiv 15-24

"They all with one consent began to make excuse" (verse 18).

Excuses are not difficult to find. If we want to find excuses for not doing a thing we usually can. Excuses are frequently used. We give a certain plausible reason for not doing certain things, when, as a matter of fact, the real reason is not the plausible reason at all. The real reason is a deeper—perhaps darker—one, which we do not wish to reveal. In this passage the real reason was that the excuse-makers did not sufficiently value the "certain man" to desire to be in His company at His supper. If they had wanted His company they would easily have overcome the excuses. They did not want Him. That was the real fact. To-day the difference lies between those who do not want Christ and those who do. If we really want Him, no excuse will keep us from His supper. On His supper-table we shall find the lamb of redemption, the wine of health, the bread of power, and the sauce of hope. A real Foursquare meal!

Concise Comments and Interesting Items

Dr. Thomas M Chalmers said at the Lake Odessa Bible Conference in America that information has reached him, "that the Jews, now going back to their old homeland in Palestine in large numbers, intend to re-instate the Sanhedrin, and to begin its work by revising the trial of Jesus." Suppose they do? It will not destroy what they did 2,000 years ago. But it will be one of those influences which are helping the Jews to consider afresh the One whom they crucified.

In **Germany** strong attempts are being made to stop the teaching of the Bible in public schools. But the following shows that the opposers of the Bible are being strongly opposed.

"Eighty-three German neurologists and insanity specialists have published a pressing call not to take Christian teaching from the young in the German public schools. 'In the present lamentable struggle of political parties over the schools,' they say, 'attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We, the undersigned insanity and nerve specialists, who have daily opportunities to look into the deep abysses of psychic need and suffering earnestly warn against allowing the belief in Christ even in the least degree to lapse in the hearts of our youth, since that is the real anchor in the storms of our time. The Christian religion is now and will remain the philosophy, the ethics, the socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as her sons, and who have taught us to recognise the nature and ends of Christianity in its infinite wisdom, truth, freedom, and strength.'"

The first chance in centuries of hearing the Gospel has come to the natives in White Russian Poland. This is a vivid description of a pioneering tour by Miss Hayt and others.

"The week has been full of weariness and blessings. We travelled much over rough roads—no roads really, land completely destroyed during the war, people too poor to rebuild. Conditions are terrible. When we reached villages, crowds already waited to hear us. We had risen at 3 a.m., taken the train from Pinsk in the cold dawn, and from Smitowo had driven seven versts to the village where a meeting had been arranged.

"The Gospel had never before been preached here. What glorious privilege! A poor peasant hut was opened to us—dirt floors, two benches and a table the only furniture. People just packed in hardly room for us to deliver our messages very hot day. Windows and doors were crowded so that air

could not get in flies in abundance. People stood with their mouths open many in tears. Flies buzzed around, in and out the open mouths! No Bibles in the village, many asked us for them. The priest's wife created a disturbance when I took a picture of the gathering. Crowds followed us, and Christ was preached again."

"**The Christian Lawyer**," is the pen-name of a prominent lawyer writing in the American "Sunday School Times." Speaking at a Student's Conference at America's Keswick, he said "God's own 'health' is perfect and glorious. He wants all his children to enjoy that same perfect health. Sin is spiritual sickness and often makes for bodily disease. Holiness is spiritual health, and makes for bodily health. Why should we be sick when we can be well? Why should we be weak when we can be strong? The Lord Jesus Christ wants to present "to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 27). Let us cast forever away our fear of holiness, and welcome the abundant life and health that God lovingly offers every child of His in Christ."

Sister Eva's well-known faith home has recently been visited by Mr. Walter B. Sloan. The home is situated at Friedenshort in Siberia. Mr. Sloan writes:

"It was most deeply touching to see Sister Eva bending over some of these deeply afflicted and deformed fellow-creatures, pouring out her love upon them and kissing them. One was pointed out to us, now old and very stiff. She had been sentenced to death and reprieved, and, after spending forty years in prison, she is now ending her days in this wonderful home of love, where she has learned to put her trust in the Saviour. A young Jewish woman, who speaks a little English, told me how the Spirit of God had spoken to her through the story of the brazen serpent, and she added she had come to understand John iii. 16, 17 by first seeing the meaning of verses 14 and 15."

Toward the Caesars and the Pharaohs. The events of the past few years in connection with Mussolini indicate a movement toward the establishment again of Roman Caesars. Now the events in Egypt and the desire of the British Government to make sweeping concessions indicate a movement toward the establishment again of Egyptian Pharaohs. Scripture seems to show that Antichrist will come out of Rome, and that the King of the North refers to Russia, and the King of the South to Egypt. The amazing national movements in connection with these lands are providing abundant matter for investigation among prophetic students.

Reading: Judges xiii. 1-25.

September 8th, 1929.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "His Name shall be called wonderful" (Isaiah ix. 6).

FOR THE TEACHER.

Note 1. Divine Messengers.

A study of the appearances of Divine messengers to various characters in the Old Testament as well as the New cannot fail to be one of profit. You will not be able to accomplish it in a few days, or in a few weeks, but it will well repay every moment, and will enrich your spiritual life.

Whenever there was a time of need or of danger, when every other avenue of victory had failed, and when the enemy seemed to win all along the line, then God stepped in, and His own arm brought salvation and deliverance. Follow this out in the life of Abraham, longing for the seed of promise (Genesis xviii. 1-22), with the emptied-out Jacob, who had seen every hope cross over the brook (Genesis xxxi. 21-30), with Moses who had found it impossible to deliver Israel by murdering Egyptians (Exodus iii. 1-6), with perplexed Joshua before the walls of Jericho (Joshua v. 13-15), with Manoah in Judges xiii.,—and you will see how and when God will speak and reveal Himself to those that seek Him.

Note 2. The Nazarite Vow.

The teacher should understand this subject, and to do so should read Numbers vi., where the law of the Nazarite is laid down. The word is derived from the Hebrew verb *nazir* which means "to separate." Thus a Nazarite is one who is

separated or devoted. This separation from wine and strong drink might be of lifelong duration or for a set period, and special sacrifices and offerings took place at the completion of the vow. Samson, Samuel and John the Baptist are the three lifelong Nazarites mentioned in the Word, but of the temporary Nazarites there must have been a great number, seeing a special part of the Temple buildings was allotted to them where they boiled their peace offerings, and cut off their hair (Acts xx. 20-27, and also Romans i. 1).

Note 3. Hope of Offspring.

It is not so easy for Western people to understand the anxiety with which Eastern families looked for offspring, but Scripture in this is very true to the Eastern desire. Even to this day the barren woman is a thing of pity, and this alone is counted as a sufficient reason for putting away a wife. Scripture is full of instances that will well repay study. Sarah (Genesis xvi. 4), Rachel (Genesis xxx. 1) the wife of Manoah (Judges xiii. 2), Hannah (I Samuel i. 6), and in the New Testament Elizabeth (Luke i. 25), and others.

THE LESSON.

Israel were in trouble again. Doing what was right in their own eyes only blinded them to the dangers of idolatry, but once again the Lord raised up a deliverer, and the messenger to Manoah and his wife was sent to acquaint them with the

manner of his coming and upbringing (Judges xii. 7 and 14). Not knowing that He was an angel, Manoah asked the question, "What is thy name?" and the reply was, "Why askest thou thus after my name, seeing it is wonderful?" (margin, verse 18). The word used (pele) is the same as that in Isaiah ix. 6, mentioned as one of the titles of the child that should arise in Galilee, and undoubtedly refers to the Christ of God. He is wonderful!

The Wonder of His Birth.

He who is in the bosom of the Father (John i. 18) the brightness of His glory, the exact expression of His substance (Hebrews i. 3) the Creator, the Sustainer and the Inheritor of the worlds, the Firstborn of every creature (Col. i. 15-17), made Himself of no reputation, took upon Himself the form of a slave, and was made in the likeness of men (Phil. ii. 5-7). Oh, the wonder of that child that was born, that Son that was given, for there the only begotten of the Father possessed Himself of a body, and came to do His will (Heb. x. 5). The more you gaze into the fathomless mystery of the incarnation of our beloved Lord Jesus, the oftener will the title that He has taken be upon your lips—"Wonderful."

The Wonder of His Work.

It would be enough to set the world wondering that the Son of God should come down and be tempted in all points like

as we are, yet without sin, but this child was not born to live but to die. He came for this very cause that He might lay down His life (John x. 17, 18, and John xi. 27). Take your class to Calvary, speak of His wonderful love in dying, the just for the unjust, enlarge (if it will ever be possible to do so) upon the marvel of His great love wherewith He loved us even when we were dead in sins, until the word "Wonderful" bursts from their youthful hearts, and they love Him because He first loved them.

The Wonder of His Coming (Rev. xix. 11-16)

The name of the Ambassador to Manoah was not only wonderful but secret, and in this chapter there is a name written that no man knew, but He Himself. Thank God we know Him, for He is Jesus, King of Kings and Lord of Lords, and our wonderful Saviour.

I am glad that we do not need to wait to know Him as the One who in righteousness doth judge and make war, but we may know Him now as our Lord and Master, our WONDERFUL Saviour, and say with even greater wonder in our heart, "I live, yet not I, but Christ liveth in me—who loved me and gave Himself for me" (Gal. ii. 20). As with Jacob, Moses, Joshua, Manoah, and a hundred thousand more, the knowledge of this wonderful Saviour has made a change—we can never be the same again. Old things have passed away, and all things are become new. Wonderful Jesus!

"Not of Works"

BY grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast (Eph. ii. 8, 9).

In a recent book, "Wings," we read the following illustration of this text from the pen of R. I. Hanks. He said: "One night while I was holding a meeting in Richmond, Virginia, a mother came into the church pushing an invalid chair, in which was a child who looked to be about ten years old, though I found out afterward that she was 'in her teens.' The next day I got a note from the child asking me to call. I found her alone, on a bed in a very shabby cottage in an alley. The door was open, as it was spring and she bade me come in.

After the greeting I said, 'I received your note—do you want to see me especially?'

She answered, 'Yes, I heard you preach last night, and I want to be saved.'

She looked so young that I answered, 'My child, do you need to be saved?'

"Oh, yes!" she replied. "You see I am helpless, I have never walked in forbidden paths, for I have had no use of my feet. I have never done evil with my hands, for I am helpless with them also. But oh, this heart! I have often cursed God for my affliction, but now I am sorry, and I want Him to forgive me."

I said, "Well, you ask what you must do to be saved. What could you do? Could you give any money?"

"No," she answered, "there is not a penny in the house. Mother has gone to do a day's washing, and if the lady should pay her, she will come home in the evening and bring dinner and supper, and we will have a feast, but if she does not pay her, we will have to do without until to-morrow. But surely God will not let me be lost because I have no money!"

Then I asked, "Well, what could you do? Could you join the church, be baptised and work for the Saviour?"

"No," she said, "I could not leave this bed unless mother lifted me out. I could not get up and go to church and join. And as to being baptised I could not, for I am suffering with spinal disease. But surely God will not refuse to save me because I am helpless and cannot do anything!"

"My poor child," I said, "Jesus has promised to save the believer. If you can trust Him, put your faith in Him, and He will save you."

I shall never forget her answer. "Oh, would He?" she said. "Why I live a life of trust. I have to trust



I ANSWERED. "DO YOU NOW TRUST HIM?"

mother for everything. Yes, I can trust. I will trust Him to save me."

I answered, "Do you now trust Him? God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A heavenly smile played over the drawn face of the invalid child as she said, "How sweet! I do trust Him!"

Not of works, lest any man should boast.

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