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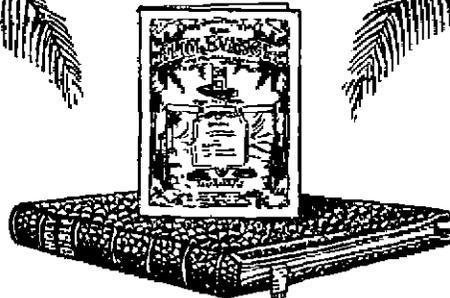
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 38

SEPTEMBER 19, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. ~ ~ ~ EX. XV 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

GREAT REVIVAL CAMPAIGNS

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY

KINGSTON-ON-THAMES. Still in Progress. Conducted by Evangelists James McWhirter and R. E. Darragh.

In the Coliseum, St. James' Road (Two minutes from Kingston Market)

Sundays at 3 and 6.30 p.m. Week-nights (except Saturdays) at 7.30 p.m.

EALING. Now proceeding. Conducted by the Principal

In the Big Tent, Leeland Road (near the People's Market), West Ealing Broadway

Sundays at 3 & 6.30 p.m. Week-nights (except Saturdays) at 7.30 p.m.
Wednesday & Saturday afternoons at 3.30

LAYING OF FOUNDATION STONE

The Foundation Stone of the new Foursquare Gospel Tabernacle at Leeds will be laid by Principal George Jeffreys on Saturday, November 1st

SOUTH AFRICA SENDS ITS TESTIMONY TO THE ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

FROM A SOUTH AFRICAN STUDENT:

As a member of the E.B.C.C.S. I am reaping much blessing from your publications. The Correspondence Course has been a great help and encouragement to me thus far. It seems to be getting richer in teaching and revelation as I go on.

Particulars gladly supplied by the Secretary, E.B.C.C.S., Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

ELIM FOURSQUARE GOSPEL ALLIANCE

Founder & Leader: Principal GEORGE JEFFREYS

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches.

- Elim Foursquare Gospel Churches¹
- " Ministers and Evangelists
- " Foursquare Gospel Campaigns
- " Bible College (Resident)
- " Bible College Correspondence School
- " Publishing and Supplies
- " Printing Works
- " Foreign Missionary Branch
- " Crusaders (Young People)
- " Cadets (Junior Crusaders)
- Foursquare Gospel Testimony
- World Crusade

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

WATCH THESE DATES:

ADDISCOMBE. Sept 28 at 6.30 Adult School, Woodside Green. Visit of London Crusader Choir (Section A)

ANNAN, Dumfriesshire. Commencing Sept. 21 Campaign by Pastor F. A. Farlow

BARKING. Oct. 19-24 Baths Concert Hall, East Street. Elim Crusader Campaign

BELFAST. Sept. 7-21. Elim Tabernacle, Ravenhill Road. Campaign by Mr and Mrs Seth Sykes

COLCHESTER. Commencing Sept. 21. Foresters' Hall. Campaign by Pastor and Mrs C. J. E. Kingstor

IPSWICH. Sept. 21, 22. Pastor E. C. W. Boulton.

LIVERPOOL. Commencing Sept. 7. Elim Tabernacle, corner of Windsor and Whittaker Streets. Campaign by Pastor Len J. Jones.

SOUTH CROYDON. Sept. 28 at 6.30 Rolleston Hall. Rolleston Road. Visit of London Crusader Choir (Section B)

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" 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. XI., No. 38

September 19, 1930

Twopence, Fridays

The Tongue in Relation to Health

By FANNIE F. ROWE

Death and life are in the power of the tongue—Proverbs xviii. 21.

And Miriam and Aaron spake against Moses.—Numbers xii. 1

THE scene here portrayed is a most impressive one. The wilderness of Sinai lies before us, dotted with the tents of the hosts of Israel. The tabernacle is enveloped in a pillar of cloud. The Lord stands in the doorway of the tabernacle. Before Him are three persons, Moses, Aaron and Miriam. God is having a dealing with the two latter.

"Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married, for

Himself. First He spoke of Moses, "My servant Moses is not so, who is faithful in all Mine house, with him will I speak mouth to mouth" (Num. xii. 7, 8).

To Miriam and Aaron God said, "Were ye not afraid to speak against My servant Moses? And the anger of the Lord was kindled against them and He departed. And the cloud departed from off the tabernacle" (Num. xii. 8-10).

Miracles of Salvation and Healing

Another New Tabernacle—Principal George Jeffreys Conducts Opening Service

REPLICAS OF BIBLE REVIVALS ARE WITNESSED IN THE KINGSTON AND EALING REVIVAL CAMPAIGNS WHERE WAVES OF HOLY GHOST ENTHUSIASM CONTINUE TO ROLL ON WITH EVER-INCREASING MOMENTUM. IN THE FORMER, EVANGELISTS JAMES McWHIRTER AND R. E. DARRAGH ARE HOLDING FORTH, WHILE THE PRINCIPAL IS IN THE LATTER. OVERWHELMING SUCCESS, HUNDREDS OF SAVED SOULS AND MIRACLES OF HEALING ARE CONFIRMING THE FOURSQUARE GOSPEL MESSAGE. ON SUNDAY, SEPTEMBER 7TH, THE CAMPAIGN WAS TRANSFERRED TO THE CENTRE OF THE TOWN WHERE THE COLISEUM IN ST. JAMES' ROAD HAS BEEN TAKEN OVER BY THE ELIM ALLIANCE. THE OPENING SERVICE OF THIS NEW ELIM TABERNACLE WAS CONDUCTED BY THE PRINCIPAL AMIDST GREAT REJOICING.

AT EALING THE BIG TENT IS BESIEGED WITH PEOPLE AND HUNDREDS OF CONVERSIONS WITH SIGNS AND WONDERS ARE THE ORDER OF THE DAY. WHOLE FAMILIES ARE BEING CONVERTED AND THE MIRACLES OF HEALING ARE STIRRING THE NEIGHBOURHOOD. PEOPLE HAVE EXCLAIMED IN THE WORDS OF SCRIPTURE, "WE NEVER SAW IT IN THIS FASHION. IN BOTH PLACES THE WORD OF GOD IS IRRESISTIBLE IN GOING FORTH, AND RESULTS SIMILAR TO THOSE OF BIBLE DAYS ARE BEING WITNESSED. READERS, PRAY ON!

he had married an Ethiopian woman" (Num. xii. 1).

Here we have the record of a transgression of the tongue. Miriam, a prophetess, and Aaron, a priest, spoke against the servant of the Lord. They criticised Moses because of his marriage, which was not in accordance with their ideas. This fault-finding and criticism led to another sin, namely,

AN EXPRESSION OF ENVY.

And they cried, "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us? And the Lord heard it" (Numbers xii. 2).

For this cause God called them to audience with

Aaron and Miriam were high in spiritual state and rank, and leaders of the people. God calls them to account for this sin of "speaking against." They spake against Moses, not because of any sin on his part, but because of his doing something that did not meet with their approval.

"And behold, Miriam became leprous, white as snow" (Num. xii. 10).

The judgment of God for this transgression was leprosy. A severe penalty, you say, for so small a sin as criticism, fault-finding, envy. The penalty shews God's estimate of the sin of criticism. He

would have us to realise the exceeding sinfulness of sin.

From this narrative, we see how closely the tongue is related to disease. The transgression of the tongue is followed by disease in the body. The tongue was here the cause of disease. Leprosy was the result of evil speaking.

There are other scriptures which relate the tongue to the physical life, and we will briefly consider some of these.

AN EVIL TONGUE.

‘What man is he that desireth life and loveth many days that he may see good?’

‘Keep thy tongue from evil, and thy lips from speaking guile’ (Psalm xxxiv. 12, 13)

‘For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile’ (1. Peter iii. 10).

A tongue is the possession of every man born into this world. It is God’s gift to us. In it lies largely the power of expression. It is a member of the body in almost constant use. Our feet, our hands, get tired; the eye becomes weary of looking, the ear of listening, the brain of thinking, but the tongue seldom gets weary. It runs on and on in an endless stream of words from morn till night. It talks, often hardly knowing what it says, for it does not always require very much thinking to talk.

Life from sunrise to sunset is enveloped in words. The average man or woman wants someone to talk to. We speak more words in a day than we can count. What does it amount to? What does it all mean?

MILLIONS OF TONGUES

are buzzing all day long. What a Babel of sound! What a multiplicity of words! Do we ever think how it must sound in the ears of God and the angels? Do we ever think how it would sound to us were our ears adjusted to catch the volume of voices?

How many of all these words spoken are counting for life? How many for death? Could we take all the words of Christian people alone and divide them between life and death, which would weigh the heavier?

To be a little more personal, consider your own words. How many do you suppose you speak in the course of a day? How many of them do you think count for something? How many of them are counting for life? How many of them are of real value? How many of them are freighted with wisdom, love, joy, encouragement, helpfulness? How many carry the power of truth?

On the other hand, how many of our words are spoken to pass the time, to be agreeable, to please self? How many of them are words of criticism and fault-finding? More of our words than we realise are death-dealing in their nature. ‘Death and life are in the power of the tongue.’

Will you not think about this, my friend? Watch your words. Put them where they belong, either on the life side or the death side of the scales. Every word that does not count for life counts for death. It belongs on one side or the other. There is a balance in your favour or against you, as the case

may be. The word spoken against another stands against us. We are weighed in the balance by day, weighed according to our words and deeds. One side is heavier than the other. Which is it? Let us not answer till we have considered well our words. A balance in our favour will not justify us in the sight of God, for He has willed that all our words should be life-giving.

RELATION OF WORDS TO HEALTH.

‘For he that will love life and see good days, let him refrain his tongue from evil.’ What have words to do with health? How is it that a word thus strongly affects the physical life? Back of the word is a thought. Words are the embodiment of thoughts. The power of a word lies in the thought contained in it. We know the power of thought to move heart, mind, will, to mould the face, to move the nerves, to influence circulation and vital action, either for health or disease. By thought, impressions are made in the body.

‘He that will love life and see good days, let him refrain his tongue from evil.’ This is the statement of Scripture, and in it is embodied

A SPIRITUAL LAW

governing the physical life. There is an absolute law by which we bring the body under the condemnation of disease through words. Evil speaking will cause disease and shorten our days. ‘Length of days and health,’ is the promise of God to those who keep the tongue from evil and the lips from speaking guile.

Some who seek the Lord for healing wonder why they are not healed. Some of God’s dear children, who have known His healing in the past, are wondering why they have not received healing to meet some more recent need. There is a reason for the failure. Perhaps, as in the case of Miriam, a prophetess of the Lord, the cause may be in a transgression of the tongue.

When the doctor calls to see a patient, he usually first asks to see the tongue. His practised eye will diagnose the case by the condition of the tongue. We come to the Great Physician for His healing. He, too, asks to see our tongue. He too, diagnoses our case by the condition of the tongue, for ‘out of the abundance of the heart the mouth speaketh.’ He reveals to us what is wrong, and how we may come closer to Himself. My friend, do you know the condition of your tongue? We may know if we will look and watch under the searchlight of the Spirit.

God speaks to us in His Word of many kinds of tongues. Perhaps we may find, in the light of these Scriptures, the cause of our bodily suffering and why we are not healed. He speaks to us of

A PROUD AND FLATTERING TONGUE

‘They speak vanity, every one with his neighbour, with flattering lips and a double heart do they speak.’ ‘The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.’ ‘Who have said, With our tongue will we prevail; our lips are our own, who is Lord over us?’ (Psalm xlii. 2-4).

Pride of words is a common sin among God's people and often an unconscious one.

"With our tongue will we prevail." It is easy for those endowed with a rare gift of speech to unconsciously depend upon this natural gift to persuade men either for their own ends or to accept Gospel truth. There is a trusting to natural powers of persuasion, eloquence, and reasoning even in Gospel ministry. "With our tongue will we prevail." "We will talk her into it," we say, or, "We will make her see the truth of this, or the right of that." It is a proud tongue that tells of the works of grace wrought through us in service for our Lord, save as it is

TOLD FOR HIS GLORY

alone. It is a proud tongue that talks of "me" and "mine" and what "we" do and what "we" have and what "we" are. Pride of birth, of family, of attainments and success, find expression in words we would quickly recall did we fully realise their import.

"The Lord shall cut off the tongue that speaketh proud things."

"Death and life are in the power of the tongue."

A gifted tongue, yielded to the Holy Spirit, will be cleansed from all that is of the flesh. Brought under the control of the Spirit, it will speak not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power . . . the wisdom of God, even the hidden wisdom."

A FLATTERING TONGUE.

Read Psalm xii. 3. "And can we never say nice things to people?" you ask. Certainly we may, if spoken from the right motive. Flattery is characterised by an element of selfishness. We say nice things to gratify self, or to win the personal favour of others—this is flattery. We may speak the word of approval and appreciation for the encouragement of another, and thus help that one upward, and onward, and nearer to God. Death is in the power of the one word and life in the power of the other, for "death and life are in the power of the tongue."

A LYING TONGUE.

"They have spoken against me with a lying tongue" (Psalm cix. 2). What is a lie? We all think that we know and not a Christian would admit that he speaks a lie. Webster tells us that a lie is a

falsehood uttered for the purpose of deception. The temptation to deceive, to make things appear different from what they really are, is greater than we realise. The deviation from the truth may be very slight, and yet, however slight it may be, it is an untruth, and is closely related to the lie. The word that is not the exact truth is a lie. There is no medium ground. Our words are either true or false. Exact truthfulness is not always found, even among God's people. There is much carelessness of speech, because of much talking. Exaggeration is a common habit. The temptation to enlarge on facts is strong. The highly coloured word-picture may be thrilling, but it is not wholesome.

We desire God to have all the glory possible, but He is not honoured in the overdrawn testimony or report of His working. Sweeping statements of events and experiences are liable to have in them

AN ELEMENT OF UNTRUTH,

or to deceive when there is in the mind of the one speaking no purpose to deceive. Hence we should be careful in all our statements to know that they are exactly truthful and do not carry false impressions.

The temptation to make things appear better than they are is very great. We are prone to excuse ourselves and to cover our faults. This tendency sometimes unconsciously leads us to speak words that give a wrong impression, and yet are not a direct lie. God says "Confess your faults"; and truly, we find it better to confess them than to cover them.

We all know perhaps consecrated children of God who have a habit of jumping at conclusions. They state as a fact the appearance of something that seems to them to be so, while in reality conditions may be quite the contrary. There is, of course, no intention to deceive in the matter; but their words are misleading, nevertheless, because of carelessness of speech.

You see your friend wearing expensive clothing, or possessing elegant things, and you accuse her to another of extravagance, thinking she has purchased them, when in reality the things have been given her. Consequences attending such utterances may often be serious. "Death and life are in the power of the tongue."

(To be concluded).

The Tongue

Wise words about "The Little Member"

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death,"

Or sometimes takes this form instead:
"Don't let your tongue cut off your head"

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed"

While Arab sage doth this impart
"The tongue's great storehouse is the heart"

From Hebrew wit the maxim sprang,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul"

The Tabernacle: Its History and Mystery

Talk No. 13.—The Cloud

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

THE cloud that accompanied the children of Israel was one of the most wondrous things in history. Read Exodus xiii. 21, 22.

And the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Here we have the first mention of the cloud. By day it appeared as a pillar of cloud, and by night as a pillar of fire. Read Exodus xvi. 10.

And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

This verse shews that the glory presence of God and the cloud were distinct. The cloud could exist without the Glory and the Glory could be manifested without the cloud. But generally the cloud was the vehicle of the Glory presence. It would seem in connection with the Tabernacle that

THE CLOUD WITHOUT

was at times filled with the glory-light of God, but the part of the cloud which penetrated into the Holy of Holies and rested over the Mercyseat was always indwelt by the Glory. The cloud itself was probably a miraculous collection of vapours, the Glory-light was an actual manifestation of God. An illustration that will readily occur to us of the distinction between the cloud and the Glory is found in the rainbow. The rainbow can exist without visible clouds, and clouds can exist without the rainbow—but at other times the rainbow is seen in association with the clouds. Read Exodus xix. 9, xxiv. 15, 16.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud.

From these verses it appears that after the Israelites reached Sinai and before the Tabernacle was erected the cloud hovered over Mount Sinai. Read also Exodus xxxiii. 18 with Exodus xxxiv. 5, to obtain another interesting fact.

Read Exodus xl. 34-38

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

These verses shew that when the Tabernacle was erected

THE CLOUD MOVED

to a position in, on, and above the Tabernacle.

Leviticus xvi. 2 shews that God manifested Himself from the cloud within the Holy of Holies.

Read Numbers ix. 15-23 and note that the movements of the cloud were spoken of as "at the commandment of the Lord."

Now read II Chronicles v. 13-14. Little is known about the cloud after the failure of the Israelites at Kadesh-barnea. We know that it led Israel during her thirty-eight years wandering, but it seems to have been withdrawn before the children of Israel crossed Jordan. At that time the people were led by the ark and the instructions given to Joshua. The cloud does not appear again until the Temple was dedicated, when a similar manifestation took place at the dedication of the Temple. See for further references Numbers xii. 5, 10, xiv. 14; xvi. 42; Deuteronomy i. 33.

Read Ezekiel x. 4, 18; xi. 23. Ezekiel was carried away by Nebuchadnezzar into Babylon, and while there he saw in vision the gradual, stately

WITHDRAWAL OF THE CLOUD

from the Temple. First it was withdrawn to the threshold, then it was lifted over the Temple, and then it was carried away to the mountain on the east of the city—Olivet.

Read Matthew xvii. 5. This again seems to be the Glory-cloud. You will observe that God spake to them out of the cloud. It is interesting to remember that this would not be a unique experience to Moses. God, in bygone years had often spoken to him out of the cloud.

Acts i. 9 again shews us the glory-cloud. Then the cloud was filled with the presence of the glory of God in the person of His Son.

Read Ezekiel xliii. 2-5. In this last portion of Ezekiel the prophet sees the Millennial Temple—the Temple yet to be erected. The glory of the Lord returns from the east and fills the Temple. So that we ourselves are yet to see the Glory-cloud again!

Lastly read Isaiah iv. 4-6, which shews that the cloud will rest not only over the Millennial Temple, but over the whole city of Jerusalem. This is a very inadequate survey of the history of the cloud, but the student should, with the aid of a concordance, study every reference in Scripture to

THE CLOUD AND THE GLORY.

Now for some practical lessons.

1. Please turn to Exodus xiii. 20-22. This shews that the cloud commenced to lead Israel as soon as they left Egypt. That is true of every Christian. As soon as we leave the world, of which Egypt is a type, the Holy Spirit commences to lead us. "As many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14).

But now read Numbers x. 1-6. This is particu-

larly interesting because it shews that the children of Israel were not simply governed by the cloud, but by the cloud *and the trumpets*. Although the cloud rose and began to move, the people were not to follow until the trumpets, blown by the priests, gave them permission. Thus the movements of Israel were always orderly. Now this is very important because it shews us that we must not simply be led by the leadings of the Spirit within, but also by the trumpets without. The trumpets form a type of the Word of God. There must be agreement between the Spirit of God and the Word of God before we act. It is so easy to believe that the movements of our own spirit are the leading of the Spirit of God that the twofold confirmation is most necessary.

There are three things that must agree together before a believer can be absolutely sure of

THE GUIDANCE OF GOD:

- (a) The constraint of the Spirit within us
- (b) The agreement of the Scripture without us
- (c) The open door.

Until these three things are in agreement the believer cannot safely move forward.

Let me illustrate.

In the earlier years of my life there was a great yearning to leave business and to devote the whole of my time to the Lord's work. The Scriptures shewed me that in desiring so to act I was yearning for a right thing—one that would be pleasing to God. But for years and years there was no open door. Therefore I could make no move. But at the end of seven years the open door was given, and then I was able to go forward without hesitation. Three things agreed in one (a) the leading of the Spirit, (b) the testimony of Scripture, (c) the open door.

Supposing you have a desire to live in the country. A suitable house is free. Two things are yours (a) the constraint of the spirit (which may be that of your own spirit or that of the Holy Spirit), and (b) the open door. But then there comes the test of Scripture. Now the Scripture says that we are to go into all the world and preach the Gospel to every creature. Seeking first the Kingdom of God is to be the aim of your life. That brings up questionings in your mind. "Am I," you ask, "by going to live in the country increasing my witness for Christ, or am I going to a place where there is little opportunity of witness for Him?" After due consideration you come to the conclusion that Scripture does not encourage your idea of going away into the country. So that because

THE THREE THINGS

do not agree in one, you do not make a move. Israel was confirmed in her march forward by (a) the cloud, (b) the trumpets, (c) the open door. So should we.

2 Now notice another important fact. The cloud did not guide in every detail. For instance, while the cloud led from place to place it did not tell how much bread was to be eaten from meal to meal, and how many dishes were to be placed on the table, and what time one was to go to bed. No, these things were left to the enlightened judgment of every

Israelite. There were certain general principles laid down in the law, and there were certain experiences through which each individual had passed, and these, taken together with other items that arose, were to be weighed by the judgment of each person and then action taken. This should be so with us today. There are times when we have no special revelation from God. God is silent. Then we are to use our own judgment. This was often done by George Muller. When he had no special revelation he would weigh up matters as far as he was able to judge, and then if there were no restraint upon his spirit from the Holy Spirit he would act on his own judgment. God will not give to us special enlightenment when our own judgment is sufficient.

We should, however, *always be ready to receive restraint upon our judgment.* Let me give you

ANOTHER PERSONAL ILLUSTRATION.

I was in the habit of giving a Bible lecture every Wednesday evening. I was greatly aware of the Lord's help in preparation. But one week I could not get going at all. There was no light from the Lord whatever. I was earnestly looking for guidance, but there was none. There was no constraint in my spirit at all. My judgment said that I should prepare. The people were coming and expecting a Bible talk, and also an outline on the blackboard in connection with it. But at last I acted against my judgment and gave up seeking to prepare, and cast myself entirely upon God. What happened? Just as I entered the lecture room that Wednesday a severe thunderstorm came on. The rain pelted down in torrents. The lightning flashed and the thunder rolled. All we could do was sing. I had to shout out the numbers of the hymns at the top of my voice, and even then they could scarcely be heard. It was one of the worst storms I had ever known. It lasted for nearly one hour. There was only time for

A FIVE MINUTES' TALK

at the close. Had I had the lecture ready it would have been impossible to give it.

There was such a restraint from the Holy Spirit that I acted against my judgment. So we may summarise by saying, while generally God leaves us to make decisions by an enlightened judgment there are other times when by special restraint or constraint He causes us to act contrary to our own reason.

3 Lastly, notice the extraordinary leading of the cloud. It led the Israelites into a tight corner, where they were shut in by enemies behind and the Red Sea in front. It led them into the wilderness. It led them to foodless places. It led them to waterless places. It led them to apparently inviting water, but the water turned out to be bitter, and so forth.

So with the Holy Spirit. He leads us into all kinds of difficult places—places where our faith is tried to the utmost. He oftentimes does not lead us in a direct way. Frequently our way seems roundabout and inexplicable. He leads us into tight corners, and into places of human disappointment, sorrow and pain. Why? The answer is simple enough. The first work of the Holy Spirit is not to give us fulness of joy,

but fulness of faith. Before there can be fulness of joy, there must be fulness of faith. Only perfect faith can bring permanent joy.

Faith grows by testing. A sister in Christ was in great trouble and pain. In her depression she cried out, "Oh, I wish I had never been made." A wise friend at her side replied, "My sister, you are not made yet. These trials and sufferings are helping to make you."

You will remember that in building the Temple all

the stones were chipped and polished away from the locality of the Temple, and then when ready they were brought and put in their proper places.

That is what the Spirit does with us. In our private life, in the secret places, through the valleys of life, in our tight corners, in our needy hours He is preparing us for a life of joy and power. So, if we cannot understand all the leadings let us not murmur. Let patience have her perfect work, and then we shall discover ourselves to be God's gold, purified for Himself and His service.

Revival Progress on the Congo

By Pastor CYRIL TAYLOR (of Ngoi-Mani).

THE past three months have seen the end of the rains, which this year have been heavy. Most of the bridges are down, and many streams quite impossible to cross. The work on the station has continued steadily, and a goodly group of young men have come in, desirous of receiving a Bible training. We praise God for these. Some are quite in their teens, but we find that men are never too young to start training. In fact the sooner we get hold of them, and start to keep them under our care the better. Pray for these young men that they may be mightily

FILLED WITH THE HOLY GHOST

and fire, and be given a grip of the Word of God, become apt to teach, and be made winners of souls. Pray that the training days may be made a real blessing to them, and that much wisdom may be given to them whose lot it is to teach them. In the morning they begin with a short prayer meeting, and then have scripture references to look up and write out. Later they have a Bible study lesson. In the after-

women's meetings. Then often she is called out to midwifery cases in the nearby villages. She recently had a very sad case when a young girl mother died shortly after the birth of her child, and left the wee Luban girlie an orphan. Miss Hazelwood has taken the baby under her care.

Sister Agnes MacDonald is with us again, and we are having precious times of fellowship with her in praying for mighty revival showers, and God is blessing her ministry of intercession and prayer in our midst.

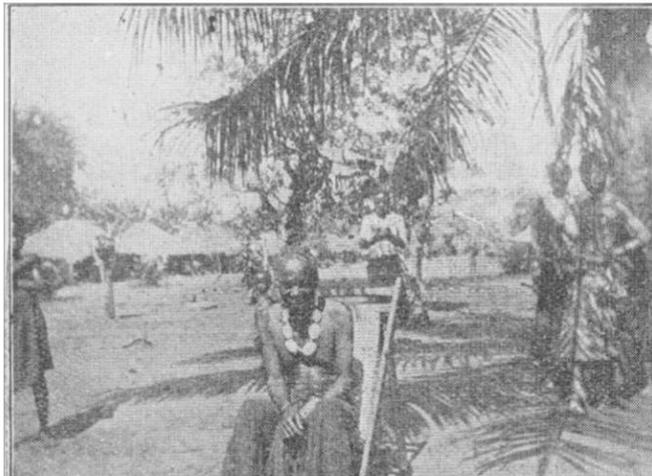
I was glad to have a full month visiting the out-schools and stations in the Pyanambyo, Kilulwe, Luvidye and Kachimpwe districts. We praise God for the softening of the hearts of so many of the older people, and for so many accepting salvation. At Mujinya we saw old friends, and had a good, well-attended meeting. In the morning we passed on to Kijunki, because it was not possible to cross the Lubumbu River on account of it being in flood. The sun was very hot, and we had to be

CARRIED OVER SEVERAL SWAMPS,

with water up to our necks. At last after sitting down at Kijunki for a rest, we gave out a message to an eager little crowd and passed on to Kikonbwe, arriving with a warm welcome from all, and had a good meeting. Here we also held a baptismal service at the little stream, four being baptised by Mudishi, who then accompanied me with twenty youngsters all the way to Kyala, where the teacher met me with six fine young men who had come to carry me over the swollen river. So we entered Kyala, where we found that Mateo had obtained the respect of the people. Here we spent a very happy Lord's Day. In the morning we held a service in the big hangar with the chief, the head men, and a big crowd. Mateo started off with a short word, and I followed with a longer exhortation. The chief Kyala stayed all the way through. Then we had a happy time around the Lord's Table. After lunch we went down to the river for a baptismal service when two confessed their faith by baptism.

At Mutombo we visited round the village from hut to hut, and some listened gladly to the Word.

Later we had a meeting in the school, about fifty being present. In the morning the chief came to bid us farewell, and we started with about twenty youngsters. We sat down by the stream with Swangala (the chief's son) and had prayer, and a little talk on



CHIEF N'TAPA.

A chapel has been in his village for ten years, but he has not yet believed. Pray for his conversion.

noons they go two by two to the nearby villages, take meetings, and have school. They return at sunset, and we have a meeting all together in the school.

Miss Hazelwood has continued her school work at Kalembe, also visiting Kimbalama and Kishiko for

Romans vi 23 Arrived at Kalombo, we had a morning meeting, then another in the afternoon, well attended by the whole village Three of us spoke

THE CHIEF KALOMBO,

his wife, another village elder, and about four youths came forward to believe We prayed together, and while praying, we felt the power of the Lord upon us, as these poor, simple, yet earnest souls called upon God to save them Up went their hands, with "I believe, I believe," as their cry. Praise God for this break among the elder folks at last. May He keep them and bless them and nourish them. We must move on, but He will be with them to the end, and will lead His sheep, going before them. It is five years since I first was here, and two years since I came with Shipila, and was shouted down by some of the Roman Catholic roughs Shipila has gone to his reward, but, praise God, he was faithful to the end.

The next day it rained in drenching torrents. An hour after we had again started on the trail, the deluge came on and drenched little Yamboko and myself He tried to comfort himself as we went along by singing a few hymns from time to time. The path was a roaring river We reached the village at last, and had meeting with a huge crowd, but not accustomed to listen The Roman Catholic priest's boy has had his reign here undisturbed for some years It is circulated here that the god of the priests (Mupe) is a different one to the God of the Mission people I felt the resistance of the Devil in such a way as I have seldom felt it before in Africa At last one man and one woman came forward to believe We took them aside into the hangar where we further instructed them. The chief came excitedly and it seemed as if they were going to stop

the woman from believing because she belonged to a soldier. I tried to explain it all to them, and at last, however, they gave in, and we prayed with them, and the chief left

The next morning we set out for Kopwasa—a long day of fifteen miles of long grass and burning sun At last after we were all feeling fagged out, on the outskirts of the village some four miles out we were met by Benji and

EIGHTEEN BRIGHT YOUNG MEN

coming out to meet us. It was just one of those delightful surprises that God so often gives to us out here when we are feeling tired with the heat and fatigue of the journey We found that the new chapel had been finished by Mosesa and four of the believers After a rest, and a run round the village on the bike to call the people about eighty gathered around the camp fire. One young man stayed behind to believe and four returned to the Lord The next day we spent quietly and the chief killed a sheep in our honour.

At Kamufolo we pitched camp for the night Here there are a number of young people who have recently believed, and need teaching and grounding in the faith Pray that God may raise up men who will be able to teach the many young believers in the different villages around where so many have stood up to confess their faith in Christ, but who now need shepherding and feeding on the "finest of the wheat" I spoke on the parable of the tares and the wheat and we had a blessed meeting.

Pray for all these souls who professed their acceptance of the faith, that they persevere and continue faithful

Concise Comments and Interesting Items

A royal baby has arrived at Glamis Castle, Scotland The Duke and Duchess of York have been inundated with congratulations at the birth of a daughter—who may possibly reach the Throne of England On many counts we have very much to be thankful for regarding the Royal Family Our highest wish for this little life that has come into the heart of England is that she may belong to heaven's royalty and become, through the new birth a daughter of the King of kings

Ivory Coast mission work is being carried on by the Rev R S Roseberry, supported largely by readers of the "Defender" in America Here is an interesting paragraph

"From away yonder on the Ivory Coast come regular letters from Rev R S Roseberry and his co-workers The last few letters received disclose amazement at the wide area and far-reaching results which came from the preaching of that strange black man William Wade Harris, who appeared suddenly and dramatically on the Ivory Coast in 1914 What a character Harris must have been to have had so many multiplied thousands of conversions in so short a time—a few months Away back in the interior, Mr Roseberry is finding more and more church buildings which the converted savages went back to their villages and built after hearing Harris instruct them"

Mussolini's utterances make statesmen everywhere gasp If he means half of what he says, Europe is over a volcano No sooner had the world's best statesmen closed the London Naval Peace Conference than Mussolini announced that his country would shortly plunge into a gigantic ship-building programme His reported statements belittled the idea of peace and goodwill among the nations This was taken

generally to be a thrust at France France answered that if Italy built more ships, she, too, would build more ships

In the midst of a display of oratory, while being cheered wildly by 100,000 "blackshirts" in Florence late in May, Mussolini cried "Though words are beautiful things, muskets, machine guns, ships, airplanes and cannons are much more beautiful things Fascist Italy cannot be attacked without mortal risk Fascist Italy, fully armed, will give (he did not say to whom, but he probably meant France) her simple alternative of precious friendship or hardest hostility

Florentines! Have I changed in these eight years? Do you see any decrease in my natural pugnacity?"

"No, No! You are not changed," came the response from his hearers that sounded like the roar of an ocean"—The Defender

An airplane is used by the Rev L Daniels of Wilcannia, New South Wales, in getting about his huge parish He owns a Moth airplane, and for two years has been travelling by it from village to village and station to station He has outstations 200 miles away from his headquarters Three villages in his parish are 100 miles apart He recently flew to Sidney, a distance of 700 miles, in order to have his machine overhauled

A striking illustration of obedience is given in a current number of the "Sunday School Times" (USA)

"An engine driver received the following order, as he was driving his luggage train a long journey "Switch that train into the river" He did so, jumping from the engine as he attended to the order He didn't know the meaning of it, but simply obeyed. Two or three minutes after, the mail train came thundering past He had saved hundred of lives by obedience"



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Autumn

EACH SEASON of the year has its charm. Amidst discomforts there are many comforts. Wintry blasts only increase the joy of a snug room with its heat and homeliness. Our habits change somewhat in autumn. Darkness falls earlier. Nights are chilly. Our indoor hours are longer. What is this autumn to be to us? Let us pray that it may be the best autumn we have ever experienced. Let it be an autumn for God. Let us ask for grace that we may fill its hours with the most vital matters. Do not let the colder mornings deprive us of early rising with our prayer and meditation. Start the day well. Let prayer be the key to unlock the morning and the bolt with which to secure the night. Prayer, Bible study, meetings should pack this autumn with happy experiences. Don't neglect God—then it will follow that business duties and household duties will also not be neglected. To honour God means to uplift the whole of our day. Well may we pray for a fresh revival in our own souls at this time. Well may we use the words of the hymn, with its joyful and eager refrain:

My God, I have found
The thrice blessed ground
Where life and where joy
And true comfort abound

Hallelujah! Thine the glory
Hallelujah! Amen!
Hallelujah! Thine the glory,
Revive me agam

* * *

Open-air Work.

Do not let us narrow down open-air work to summer months. Many carry on open-air work throughout the whole year. Here is a paragraph to quicken the zeal of open-air workers. To read of Wesley and Whitefield is to be stimulated in our efforts for God.

George Whitefield and others less well-known started the Wesleyan revival by going into the woods and fields to preach, with the blue empyrean for a church dome and the sun or the moon for swinging lamps. John Wesley was such a high churchman, at first, that he thought it was wrong to hold a meeting outside of a consecrated and dedicated church, and not until he saw how God was blessing did he change his mind, and begin so to preach, too. The Wesleyans could not get a church to preach in at all in those days. Whitefield preached to as many as 10,000 Cornish coal miners at one time, and their tears washed white channels down their grimy faces. Satan opposed their open-air preaching. Charles Wesley, the hymn-writing brother of John, and a little group to whom he was preaching, were chased into a house by a fox-hunting squire, who set vicious dogs upon them. There the Spirit put prophecy into Charles Wesley's mouth. "The man who has persecuted us to-day," he said, "will do so no more for ever." Either at that hour or a little later, the squire died in awful agony. God worked for soul-saving and also against enemies of the Cross when this out-door revival got going.

* * *

Homely Things.

THE major portion of our life is made up of homely things. Most of us know far more about the kitchen than the pulpit. *Christ Life* gives a homely piece of poetry which many will like to cut out and hang up in the kitchen.

Jesus teach me how to be
Proud of my simplicity
Sweep the floors, wash the clothes,
Gather for each vase a rose
Iron and mend a tiny frock,
Keeping one eye on the clock
Always having time kept free
For childish questions asked of me
Grant me wisdom Mary had
When she taught her little Lad

We gratefully acknowledge the receipt of the following anonymous gifts. For Pastor and Mrs. Mullan's outfit, £5 ("A Grateful Heart"), £1 (B.K.), 10/- (E.L.B.), for Foreign Missions, £1, for work in general, 10/- (Acton)

"Thy Kingdom Come"

By DOROTHEA DANGERFIELD

'How shall they hear without a preacher? And how shall they preach except they be sent?'

AT the Diocesan Conference held recently in Nottingham, the Bishop of Southwell remarked, among other things

"Our sense of spiritual need is deepened as we become conscious of the increasing neglect of God in all branches of religion, and the lack of financial support is a sign of this.

"The situation is a stirring challenge for us to come together for prayer and study. When parishes fail to give their quota, the effect is felt in all God's work. We must reform and spiritualise our organisation for the raising of money, and have firm faith in prayer."

As I sat there I realised that this was indeed the very crux of the whole system of giving—it must be spiritualised. But how is this to be accomplished?

I think the only answer to this great and pressing problem is God's own wise plan of the tithe. The tither never thinks of the tithe as his own, and therefore is willing to part with it. He pays it out promptly and gladly on behalf of its Owner. Tithing is God's plan of taking us into

PARTNERSHIP WITH HIMSELF.

What an honour to think that our earthly goods may be used for the building up of His heavenly Kingdom. The Father wants to use His children as stewards of His financial wealth as well as of His manifold grace, and where He can find one who will be a channel instead of a hoarder, He will cause an unlimited supply to flow through them for the promoting of His Kingdom—that Kingdom which should take the first place in our affections: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

How often we say this prayer in the privacy of our own room and in company with other fellow worshippers yet how little it means to many. They sit at ease with their hands folded, and softly murmur, "Thy kingdom come," and that is about as far as their work for the Kingdom goes. I am thinking especially of this question of the tithe. If every redeemed child of God tithed, there would be no church debts, no impoverished clergy, no lack for the Lord's poor.

Oh, you who sit comfortably at home toasting your toes by your own fireside—awake! let the Holy Spirit take the scales from off your eyes and shew you your lack. God says, "Faith without works is dead." You repeat, "Thy kingdom come," and draw your

PURSE STRINGS TIGHTER,

not only over your own money, but over God's. For the tenth is God's; it is not your own. "Will a man rob God?" Yes, systematically, constantly, unashamedly.

While you are comfortably murmuring, "Thy kingdom come," our missionaries are struggling through jungles, tramping over deserts, plunging through

rivers, scaling almost inaccessible heights to take that Kingdom to the heathen and the savage. I know of many who are literally doing these hard things, and often with insufficient food and in want. This would not be the case if Christians obeyed God's law of tithing. Every time you repeat the Lord's prayer, you are mocking God unless you are supporting the expenses of that Kingdom for which you are praying, and giving God's own money to His own cause. Prayer is good if it comes from the heart, and is prevailing prayer in the Holy Ghost, and those who pray in this way are the people whose works follow their faith.

The Bishop of Southwell's plea that the raising of money should be spiritualised, is God's own meaning for us in the tithe.

It is an act of worship; somewhere it has been said that worship is the giving of self to God. A man's money is part of himself, of his mind which enables him to accumulate wealth, his physical strength, which enables him to labour and receive wages.

The tither recognises this. He goes to God's house on His day. He remembers His Saviour who redeemed him—not with money but with His own precious blood—and he puts into the Lord's treasury

THE LORD'S MONEY,

thus making his service a complete and supreme act of worship.

We should recognise that all belongs to God. He owns the land, the property, money and income. It is God's world, God's silver and gold. But the tithe is in a very special and definite manner God's property. In paying tithe we simply "render unto God the things that are God's."

God's ratio of giving is the tenth, some give less than one per cent, some less than five, and still maintain a semblance of religious self-respect. Some ask "How much do we owe?" God says, "One tenth" (the tithe). Surely He should know.

In Leviticus xxvii 30 we read "And all the tithe 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, and all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Also in Malachi iii 10 we read of a faithful promise of temporal prosperity to all who tithe. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

This follows God's warning and curse upon

THOSE WHO ROB HIM

of the tithes and offerings. Some say, "Yes, but we are not under the law, we are under grace." Romans viii. 4 answers that excuse "That the right-

eousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit "

Jesus also said, "Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil."

Our blessed Lord, when speaking about this very question of tithing, said, "These ought ye to have done, and not to leave the other undone."

In the Old Testament God the Father commanded the tenth to be kept holy unto the Lord. In the New Testament God the Son confirmed this law by His sanction and teaching

Others say that tithing was done only under the Law. This is incorrect, for Abraham tithed 400 years before the Law was given, and he is held up as our great example of Gospel righteousness. We are plainly told that if we walk in the steps of faithful Abraham, we shall be blessed with faithful Abraham.

Jacob's prosperity when he went to work for Laban, was

THE RESULT OF TITHING.

It was not until afterwards that it became law

We know that the early Church tithed. In I. Corinthians xvi. 2, Paul says, "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him." Paul was a great expounder of the Scriptures, and was reared from a child to give systematically a tenth unto the Lord. Was there any doubt in that age that the Corinthians would not understand Paul's letter? No, not in the least, it would be understood at a glance, that he was referring to the tithing of their money. I am persuaded that a great fault with God's people has been that they have not understood the importance of obeying His command with respect to this law, and the direct result has been spiritual and financial lack in our churches. When we have become scriptural in our

stand of faith and liberality, we shall be able to claim and receive the rich returns that God has promised. Being a tithe-payer myself, I can assure all non-tithe-payers that they are losing great and precious blessings. Our God is faithful who has promised, and He wonderfully increased my blessings both spiritually and temporally since I accepted His financial plan. I would on no account go back to the old way, giving when and what I felt inclined, and so miss the great joy of tithing, for it brings with it a sense of fellowship with the Lord of heaven and earth that one would terribly miss, and that nothing else can give in quite the same way.

ITS SPIRITUAL RESULTS

commend it as a Divine institution. Let us remember that when we have paid the tenth we have not commenced to give, because it is not possible to give that which is not our own. Our freewill offerings are to follow the tithe as a love token—something which is entirely our own to present. It is because men and women do not tithe, that the cause of Christ is bankrupt, and an object of charity in the world. What a disgrace to the glorious Captain of our salvation, and what a difference between God and man. For God so loved the world that He gave His only begotten Son—for man so loved God that he gave a sixpenny piece. How are we going to obey the Master's last command, "Go ye into all the world, and preach the Gospel to every creature"; and how is His kingdom to come if we neither go ourselves, nor give our tithe to enable others to go in our place? Let us see to it that our murmured prayer, "Thy kingdom come," is made practicable by our financial support, so that we may some day hear the Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord."

? Questions and Answers ?

Who are the two witnesses (Rev. xi. 3)?

We cannot be dogmatic. But the suggestion we make in our Correspondence Course is as follows:

1st. ELIJAH. Why?

i. Malachi iv. 5, 6, said that Elijah must come before the Day of the Lord.

ii. At the word of Elijah fire came down from heaven (Rev. xi. 5; I Kings xviii. 36-38; II. Kings i. 10).

iii. Elijah by his prayers was able to shut heaven (Rev. xi. 6; I Kings xviii. 1; James v. 17, 18).

iv. Elijah was translated to heaven without dying. This was probably for one reason, because God did not wish to put him to the pain of death twice.

2nd. MOSES. Why?

i. Moses had the power of turning water into blood (Rev. xi. 6, Exodus vii. 20).

ii. Moses had the power of calling down plagues on the earth (Exodus vii.—xii).

iii. Moses was Elijah's companion on the Mount of Transfiguration (Matt. xvii. 3).

iv. Moses died, yet on the Mount of Transfigura-

tion he was seen like Elijah with a glorified body. He therefore rose before Christ. But Christ is declared to be the firstborn from the dead (Col. i. 18). What is the explanation? Christ was the first to be fully raised from the dead. He was raised *not* to die again. Moses was raised from the dead, but he is to be slain again (Rev. xi. 17). If this is not so, then Moses was the firstborn from the dead, and not Christ. But Scripture says Christ was. Therefore Moses is to die again. These facts almost certainly identify him with one of the two witnesses. If Moses is not to die again then we should have to argue that he appeared on the Mount of Transfiguration not in his resurrection body, but in that clothing given him which belongs to the intermediate state.

Our correspondent also asks quite a number of further questions on the Book of Revelation. Properly to answer some of them would take up a considerable space. The Book of Revelation is dealt with by the Elm Bible College Correspondence School in Handbooks 28 to 48. The special questions asked are included in Handbooks 28 to 43. These books can be obtained at 6d. each.

“Who Forgiveth all . . . Who Healeth all”

By MINNIE L. SMITH

IN the beginning of the year 1920, I was very ill. When I arose in the morning I felt completely tired out, and when night came I was utterly exhausted. Any effort on my part was like pulling water out of a deep well. A friend of mine, a trained nurse who had been in Red Cross work in Belgium, and had had long experience in European hospitals as well as American, came home from Europe and found me in this condition. She was very much shocked, as she regarded me as her dearest friend. She told me that unless I gave up all work of every description I should soon be unable to do anything, and that I should die. I tried to laugh it off, but the fact remained that I was thoroughly worn out. I had had more doctors in the early part of 1920 than at any time before in ten years.

One evening I was lying on the couch in the house alone, and the conviction came over me that

MY DAYS WERE NUMBERED.

I had tried to keep up before friends and others, but I knew in my heart that night that it was useless. In my great need I said, “If there is such a thing as Divine healing, how would a person get it? God is no respecter of persons, and what is for one is for all.” Instantly, as if a voice spoke, came the words, “Faith cometh by hearing, and hearing by the Word of God” (Rom. x. 17).

I thought at once, if that is the case I have been making a big mistake, I have been listening to this one and that one trying to get their experience, and I have been reading this and that, when I should have read the Word of God. With that, I got off the couch, went into my bedroom, got into bed and opened the Bible. I was in such pain all over that I could have screamed. I could not hold the Bible in my hands, but had to prop it up on my knees. I opened at the 103rd Psalm and said, “I am going to read this as I would a business contract, and if there is anything in it not so, I will throw it out.” With that I began. I soon arrived at the words, “Who forgiveth all thine iniquities.” I said, “Yes, I believe that.” I noticed that there was

A SEMICOLON,

then I came to the words, “Who healeth all thy diseases.”—I said, “No, I do not believe a word of that.”

Then my reason stopped me. I said, “What is the difference between that and the rest of the verse?”—“I don’t know, but I do not believe a word of it.”

“Well, if that is not true, how do you know the first half is true?”—“I do not know, but everyone takes it for granted.”

“If this is false, what assurance have you that there is anything true about the first half of the verse or about the whole Book?” I pondered. Finally came the thought, “Supposing it to be true, how did you take hold of it?”—“I just took it for granted;

I did not stop to think about it, but I knew it was true.”

“Well, why can’t you do the same with this half?”—“I do not know, but it is different.”

I puzzled for at least an hour and a half over that verse, and after a while I was much more concerned as to whether the Bible were true than with the thought of my healing. Later, like the dawn stealing over the valley it came upon me that that verse was

TRUE ALL OF IT,

and I said, That verse is true, and if it is true I am healed now, whether I ever see it, or think it, or feel it, or get up out of this bed. I will never go back on it.”

With that I shut the Book and turned out the light. I was not a whit better so far as I could see or feel, but I stood on the Word of God. In the morning I got up feeling worse if anything than when I went to bed. I neglected to say that all this time my face was colourless, being like ashes. About eleven o’clock in the morning I suddenly realised that something happened, I was afraid to move, afraid of I knew not what. Suddenly I realised that all pain had left me. I chanced to look in the mirror, the colour had all come back to my face. I decided to say nothing that day, but to watch events. When night came I could have started the day all over again,—I felt buoyant, radiant, glowing. The next morning I told my husband that I was better. He said, “Any one could see that you are better.”

THE TRAINED NURSE

was told. She could not believe it except for the evidence before her. She said it was the most remarkable thing she had ever seen in her life. The people with whom I came in daily contact saw it and marvelled, and how can I tell the freedom from petulance and irritation and all those symptoms which follow in the wake of a nervous, exhausted body? This occurred two years ago, and I have had no return of illness. I have been busy every day, up every evening until midnight, little rest and sleep, but keeping quite well.

After my healing I reasoned as to whether I should tell other Christians about it. I said, “If I tell them, they will say it was only for the Jews, because the verse on which I stood was in the Old Testament.” If any are troubled by such thoughts, let them note carefully Ephesians iii. 6, “That the Gentiles should be fellow-heirs.” But I said, “Matthew viii. 17 says that was for Christ and the apostles.” Finally the verse came to me, “O fools and slow of heart to believe all that the prophets have spoken” (Luke xxiv. 25); also the text, “Believe in the Lord your God, so shall ye be established, believe His prophets, so shall ye prosper” (II. Chron. xx. 20). I said, “Yes, I will believe, no matter what people may say.” I want this testimony to glorify God, and to prove a blessing to others who are in need of help.

All that Thrills my Soul

T. H.

Thoro Harris

1. Who can cheer the heart like Je - sus, By His presence all di - vine
 2. Love of Christ so freely gr - ven, Grace of God beyond de - gree,
 3. What a won - derful re - demp - tion! No - ver can a mor - tal know
 4. Ev - 'ry need His hand sup - ply - ing, Ev - 'ry good in Him I see,
 5. By the cry - stal flow - ing ri - ver, With the ransom d I will sing,

True and tender, pure and pre - cious, O how blest to call Him mine!
 Mar - cy higher than the hea - ven, Deep - er than the deepest sea
 How my sin, tho' red like crim - son, Can be whiter than the snow.
 On His strength divine re - ly - ing, He is all in all to me
 And for ev - er, and for ev - er Praise and glo - ri - fy the King.

REFRAIN.

All that thrills my soul is Je - sus, He is more than life to me, (to me,)

And the fairest of ten thous - and, In my blessed Lord I see

Copyright

Again this week we give a choice hymn which will be welcomed by many as an old favourite. The chorus is sweet and worshipful. Next week "Oh, it is wonderful" (Chorus)

Bible Study Helps

SEVEN-FOLD WITNESS TO CHRIST'S DEITY

In John's Gospel.

- 1 The Father (viii. 18, v. 37)
- 2 The Son (viii. 14).
- 3 Christ's own works (v. 36)
- 4 The Word (v. 46)
- 5 John the Baptist (i. 7, 34, 35, 36).
- 6 The disciples (xv. 27)
- 7 The Holy Spirit (xv. 26)

THE ALL-SUFFICIENT CHRIST.

John x, 9

- 1 Entrance through Christ
- 2 Salvation by Christ
- 3 Liberty in Christ
- 4 Spiritual food found in Christ

THE TEMPLE OF JOY.

Psalm xxxii. Outlined.

1. Architectural Plan—Forgiveness and blessing (verses 1, 2)
2. Excavation—Sin and iniquity (verses 3, 4)
3. Foundation—Confession of sin (ver 5)
4. Corner Stone—Rejoicing in the Lord (verse 11)
5. Superstructure—Refuge, guidance and promise (verses 6-10)

THE BIBLE—OUR DIVINE STOREHOUSE.

ii. Timothy iii. 16, 17.

1. The Origin of the Scriptures:
"All Scripture is given by inspiration of God"
2. The Worth of the Scriptures:
"Is profitable for"
 - 1 Doctrine,
 - 2 Reproof,
 - 3 Correction,
 - 4 Instruction in righteousness"
3. The Divine Object of the Scriptures:
"That the man of God may be"
 - 1 Perfect (complete)
 - 2 Fully equipped—"Thoroughly furnished unto all good works"

THE CHRISTIAN'S WALK.

- Walk in light (I John i. 7)
 Walk in love (Eph v. 2)
 Walk in good works (Eph ii. 10)
 Walk circumspectly (Eph v. 15)

"I Have Seen the Sea"

"To know the love of Christ, which passeth knowledge"—Ephesians iii. 19

A little child was playing by the shore of the broad blue sea,
 And oft he looked away across the waves, so wonderingly

It was a new entrancing sight to him, that watery waste,
 The tossing billows breaking on the sand with foam wreaths
 graced

And often in his distant inland home, with childish glee,
 The boy would say to young and older friends, "I have
 seen the sea"

And so he had, the child made no mistake, his words were true
 But yet, how much of ocean's vast expanse had met his view?

Only the waves that rippled on the shore, while far away,
 The broad Atlantic in its depth and strength beyond him lay

And thus we say we know the love of Christ, and so we do,
 'Tis no exaggeration or mistake, but sweetly true

But ah! how much of that unfathomed love do we yet know?
 Only the ripples on the shores of time, the nearer flow

The mighty ocean of redeeming love rolls deep and wide,
 Filling eternity, and heaven and earth, with its vast tide.

We know it by a sweet experience now, yet shall explore
 Its breadth and length, its depth and height of grace, for
 evermore

Flashes from the Foursquare Front

Gospel Gleanings—Baths Baptisms—Crusader Consecration

BAPTISMAL SERVICE AT THE BATHS.

Eastbourne (Pas or J R Moore) The following are excerpts from a report in the "Eastbourne Herald"

"Enthusiasm, happy enthusiasm, is the keynote of the religious services of the Elim Foursquare Gospel Church. The members sing with spirit and do not mind how many times they repeat a chorus. It can hardly be called fervour, there is nothing heavy or sinister about it. They are joyful all the time."

"At their baptismal service, held at the Devonshire Baths on Wednesday night, this feeling of happiness was strongly evident, and under the guidance of Pastor J R Moore, it was never allowed to flag."

"This was the second baptismal service of the Eastbourne Tabernacle of the Foursquare Gospel, and it attracted a large crowd to the baths. There were forty-one candidates, and they included a crippled girl who had to be carried into the water, and three married couples."

"Pastor Moore stood in the middle of the bath, and after saying to each candidate, 'On confession of your faith, I baptise you in the Name of the Father, the Son, and the Holy Spirit,' he completely immersed them in the water. All the candidates were dressed in white."

"In his address, delivered with impressive emphasis, Pastor Moore said that in studying a subject which involved any controversy it was as well to keep to the words of the Scriptures, and to take the Word of God as a guide. It was better to stand foursquare with the Word of God and trust in Him."

"Some people asked if it was necessary to be immersed, and wanted to know if sprinkling would do. Other people asked if it was necessary at all."

"For two centuries after the death of Christ the early Church knew nothing of baptism except by immersion."

"A baby could not be baptised into the Christian Church. One was made a Christian by believing in Jesus Christ, not by having water sprinkled on the head. No one could become a Christian by the will of man. It must be by simple faith in Christ, and the child must be at the age of discretion before it could accept Jesus."

"Another question asked was 'Is it necessary to salvation to be baptised in water?' It was not necessary. We were saved by repentance and by simple faith. It was the blood of Christ which cleansed us from sin, not the water. But it was necessary to be obedient, and it was the Lord's will that everyone who would be a Christian must be immersed."

"The Foursquare Gospel was persecuted and plenty of slurs were cast upon it, but they did not mind because they knew they were standing foursquare with the Gospel."

CONTINUAL PROGRESS

Watford (Miss W F Buchanan) The Lord continues to bless in this centre in St Alban's Road, Watford, and continual progress is reported. During the past week there was joy in the camp over the surrender of four souls to Christ. To Him be all the glory!

CONTRASTING SCENES.

Hendon (Pastor H Fardell) The following is culled from the "Hendon Times and Guardian"

"By way of contrast [with the worldly attractions around on this Saturday evening] an assembly of people at the corner of Gaskarth Road, proclaimed a meeting of the Hendon Branch of the Elm Crusaders at which a young girl ardently expounded her belief in the faith she so adequately represented. The eloquence and sound judgment issuing from this girl made many pause in wonderment, with silent appreciation for her tenacity and concentration on the cause at heart. She was supported by a few young men, fellow members of her creed and one could not but think that this setting was the lie direct to the critics of the younger generation."

The above shews that the Hendon Crusaders certainly believe in carrying the Gospel message into the highways and byways, and the Lord is blessing their efforts.

ENTHUSIASTIC CRUSADERS.

Cardiff (Pastor A Longley) The revival flame is still burning brightly at the Welsh capital. During the hot summer months there has been no noticeable decrease in the attendances at the services in the Cory Memorial Hall. The prayer and Divine healing meeting on Tuesday nights attracts a congregation of quite 700 people, on Thursday evening of each week a similar number of people gather together to hear the Word of God expounded in all its fulness, and the Foursquare Gospel service on Sunday evening continues to draw together between 900 and 1,000.

We have also to report that souls are continually being saved, bodies are being healed, and the saints are being baptised in the Holy Ghost, thus proving the Word of God to be true, even in these latter days, "And these signs shall follow them that believe."

Thursday evening, August 28th, an evening of almost unbearable heat, when the vast majority of Cardiffians were going hither and thither in search of cooling breezes, there were seen on our city streets a steady stream of people making their way to the Cory Hall. The heat was forgotten in the anticipation of great things ahead.

It was the occasion of the Cardiff Crusaders' third open night, when quite 800 people gathered together to enjoy the spiritual feast prepared for them by this "called-out company of young people."

An inspiring sight it was indeed, on such an evening to see that platform tastefully bordered with flowers, above which rose row after row, the buds of promise of the Cardiff assembly, their faces aglow with the Divine light, eager to spread the tidings of great joy to all people.

The programme from beginning to end was of the highest spiritual standard, Jesus only was the message, and a sermon preached by one of the sisters on "Calvary" was listened to with great attention. Then there was a message of inspiration from a brother on "Casting the nets on the right side of the ship."

The musical items rendered by the Crusaders called forth the praise of the large audience.

Thus the Cardiff work is continuing to go forward and the saints are being edified and built up in the faith, and strengthened for the battles of life. Outsiders are wondering what the attraction can be at these Foursquare meetings, and the reply with one accord is, "We have found the Christ, the Son of the living God."

RICH SEASONS OF BLESSING.

Aberystwyth (Mr D W Evans) God is blessing the labours of Mr Evans at the Mission Hall, New Street. Although the residents of the town are hard to reach, and there has been and still is much opposition to fight against, God has poured out His rich blessing in mighty power, with signs and wonders following. All glory to His Name! Souls have been saved, bodies healed, and saints baptised in the Holy Ghost. Many who have come for their holidays and have found this little mission, have been fed upon the finest of the wheat. For the last few Sundays the Pastor has been led to preach upon the Baptism of the Holy Ghost, and many souls have testified to receiving the fuller light and been led to seek this blessing in its fulness, returning to their homes rejoicing in the rich blessings received, and determined to spread the glad tidings far and wide, so bringing others into the glorious light of the Foursquare Gospel. Prayer is ascending that a mighty Foursquare revival will break out in this town, and that the hearts of the people may be awakened and their blind eyes opened to the glorious truth.



Mr D. W. Evans.



Pastor J. R. Moore

FIRSTFRUITS OF HARVEST.

Battersea (Mr Newsham) David said, "Great is the Lord (Jehovah), and greatly to be praised," and as the saints meeting at Plough Road realise the Lord's blessing which has been upon them during the past few months they can only praise Him from hearts that have been cleansed in the pre-

cious blood During this time Mr T E Francis has been in charge and souls have been saved—the firstfruits, we believe, of a rich harvest from this difficult district The saints have been built up, and many bodies have been quickened in answer to prayer The little church here is looking forward to still greater times in the future, until the Lord shall come for His redeemed ones

Sunday, September 28th, 1930.

READING: John ix. 18-41.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."—John ix. 39.

THEOLOGY VERSUS TESTIMONY

TEACHER'S NOTES.

Most young people are full of questions at one period in life, and it is good to be a living question mark, provided there is a real desire to know the truth

Mark the questions asked by the Pharisees in this chapter and then ask your class in what way they differ from honest straightforward questions They were not asked with any desire to know the truth, but to entangle the witness—the man who had been born blind—their minds were made up before they asked their questions (See verse 22, "The Jews had agreed already that if any did confess that He was Christ, he should be put out of the synagogue") To be put out of the synagogue or excommunicated, as this man was threatened, was a dreadful punishment The excommunicated person was not allowed either to bathe or to anoint himself, he was forbidden to take part in public prayer, or to meet with others for any purpose whatsoever If he died, stones were cast upon his coffin, he was forbidden ordinary burial, and no mourning was allowed He was forbidden to study or hold intercourse with any, and was not even to be shewn the road, or to eat and drink with anybody, and was only allowed to buy the necessaries of life No wonder his parents would not answer—though we would have loved to hear them conquer their timidity and reply to these Pharisees The witness of this beggar is wonderful, he did not try to explain the doubts of these men, but he did keep close to the facts of what had happened His testimony could not be shaken by their theology

The Character of Christ (verses 24, 25)

They tried to get him to give God the glory for his healing and leave the Lord Jesus out of it, because they had agreed that the Lord "was a sinner Verse 16 shews that even the Pharisees were not agreed on this point, but yet they try to catch the beggar His answer is a refusal to discuss theology, and a statement of fact, the one thing he did know—"Whereas I was blind now I see" As Graham Scroggie says, he was not a philosopher but a witness, and thank God, in these days even if you have not studied theology you can still bear witness to the Lord What the Lord Jesus has done for you is a greater witness than what you can say about Him The change in character and life is greater than your feeble lips can express Your opened eyes speak louder than your stammering tongue

They have not finished with the man, and now return with fresh questions of "What?" and "How?" just as they had when he was first brought before them (verses 10, 15), so that the beggar, never tired of telling the story, says, "Would you

hear it again? Will ye also become his disciples?" Then they bring to bear all the weight of their knowledge as to The Source of the Christ (verses 28, 29)

They actually say that they did not know from whence Christ came, or if God spake through Him, and this turns the beggar into a preacher His statements about the Lord are as wonderful as they are true (verses 30-33), and because of his boldness they put him out

How like the Lord it is to seek out this faithful witness later and personally reveal to him His own character, not simply as a man of God but the Son of God (verse 35) The man's witness had been full, but from henceforth it would be fuller, because of the revelation given to him outside the synagogue after his witness inside Tell what you know about the Lord, witness to the full of what He has done, and the Lord will soon give you the next lesson How different questions are when they come from a real desire to know, and not from idle curiosity! Compare his question in verse 36 with those of the Pharisees His question led to worship (verse 38), but theirs to reviling (verse 28) The natural sight witnessed to so fully by this man is now increased, because he receives spiritual sight also, whilst the Pharisees become blind

The Lord did not leave His child to stand alone when they had finished with him, they had still to reckon with the Christ, and He now shews them that light refused leads to blindness If we receive the Lord Jesus and are born from above, we begin to see the Kingdom (John iii 3), and then go on to see wonders of grace and glory that eye hath not seen (I Cor ii 9-12) But if we shut our eyes and refuse the light of the world, then that light itself will blind and condemn How many boys and girls, and men and women, walk about London or even down an English country lane and never see any beauty or glory in the things that are about them They ask questions needlessly when the answer is staring at them into wide open eyes Things that are common are not noticed, the ordinary and the everyday are deemed unworthy of interest Who is to blame? Themselves, they have become blind

Is it not the same with Christ Jesus, the Light of the World, to these Pharisees, and to modern reproductions of their kind? He is nothing, and they see no glory in Him that they should desire Him, because in service, class and open air they have heard so much, asked needless questions, paid scant attention, and ruined their spiritual vision Go to the blind heathen and he at once gasps at the glory of the vision, his questions are answered, and he has spiritual vision The Lord said, "I am come into the world that they which see not might see, and that they which see might become blind" To which class do you belong?

Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this paper

Children under fifteen years of age are asked to put the correct letter in place of each X, write the completed texts on a postcard together with the references where the texts are to be found Put your name and address on and send in your answers by Monday, September 22nd to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4

Kxxp thx hxxrx wxrh xlx dxvxgxxce fxx xvt xf ix axe txx ixxues ox lxxe

Lxxx nvt thx wxxxd oxxxthx thx thxxgs txxi axe xn thx woold Ix axy mxn lxxe thx woold txx lxxe ox thx Fxthxx ix nvt ix hxm

Thxxxfxrx xxing jxxxiifxx xy xxrh, xe lxxxx xeaxx wxrh Gxx txxuxh oxx Lxxd Jxxxx xhxixx

Fxx axl xhe xxxmssxx ox Gxx xn xxm axe yxx anx ix xix amex, xxto xhx glxxx xf Gxd xx ux

Fxx xe xre axl xhx chxxxrex ox Gxx xy xxith ix xxrxs Jxxxx

Answer for September 5th Puzzle: Heb xii 2, Mark ix 23, Matt xx 28, John xv 8, John xx 21, Acts x 36, Luke xix 10

Solutions should arrive first post Monday, September 22nd.

The Family Altar

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

Sunday, September 21st. Psalm xxx 1-12

"I cried unto Thee, and Thou hast healed me" (verse 2)

We all long for health. We all know the limitations of ill-health. It is not simply the body that can be ill. Body, soul and spirit can all be in a state of sickness. There is bodily sickness, soul sickness, and spirit sickness. Both the cause and the form of sickness are at times elusive. We have a headache—but are not quite sure what it is that causes the trouble. We know we do not feel well, but exactly what is the matter with us we do not know. It is the same with the soul and spirit—both may be obviously out of sorts. Exactly what is wrong we cannot say. We are aware that the vitality has gone out of our soul and spirit. Whether the trouble is from the world, the flesh, or the Devil we are not quite sure. But God knows. What is vague to us is not vague to Him. The Physician knows what the patient does not know. Therefore we will cry unto Him. Roots of spiritual and physical disease are perfectly open to His sight. Therefore we will cry unto the Lord that every root that impoverishes our lives may be destroyed.

Monday, September 22nd. Psalm xxxi 1-13

"Thou hast set my feet in a large room" (verse 8)

Children like a large room to play in. There is freedom for each to carry out its wishes in play. God has set His children in a large room. There is no need for them to get in the way of each other. There is no need for them to hit up against each other, or to tread on each other's toes. The trouble is that although God has set us in a large room we all want the same corner. Mary wants the corner that Martha is in, and Peter wants the place that John occupies. But there is plenty of room in the house of God for each one of us. If everyone preached, where would be the hearers? If everyone prepared sermons, who would prepare the flowers to beautify the house of God? If everybody was a treasurer, who would be the secretary? If everybody took up the collection, from whom would they collect? There is plenty of room. God has brought us into a large room. Let us take care that in a big room we are not little-hearted. A large heart suits a large room.

Tuesday, September 23rd. Psalm xxxi 14-24

"Thou shalt keep them from the strife of tongues" (verse 20)

The biggest warfare is the warfare of tongues. Tongues can be swords and bullets and bayonets and cannon rolled into one. Tongues can strike in the daylight, or they can shoot out of sight. Every one of us is in the midst of the battle of tongues. Mrs. Taikative next door knows all about our business, and she and Mrs. Gossip hit us right and left when we are out of sight. Then there is Mr. Bigheart who thinks that everything we do must be right, and so talks about us to Mr. Easily-persuaded in such wise that we are exalted to the skies. The battle surges round us. Sometimes the tongues are on our side, sometimes they are against. Whether tongues praise or condemn, we are far better away from their influence. Settled peace is not the possession of one who is always seeking to know what others are saying. If we wish to be kept from the strife of tongues, God will keep us. But we must be honestly anxious to be outside such strife. A lurking desire to know all about the views of others regarding ourselves will keep us in a ferment of restlessness.

Wednesday, September 24th. Psalm xxxii 1-11

"I said, I will confess my transgressions" (verse 5)

It is not easy to confess our transgressions. To confess transgressions is not the way of pride—but it is the way of peace. If we have done wrong, let us say so—let us ask forgiveness. To confess our transgressions is not so difficult if we habitually have transgressions to confess. But the hardest experience is for one to do so who usually does not have any special transgressions to confess. Especially is this so between individuals in the church circle. Frequently when forgiveness should be asked of another, the request is

delayed with the hope that time will bind up the wound and cause forgetfulness. It is a mistake to confess faults when there are no faults—some people are over-sensitive in this way. They will always be confessing to failure. If Satan can get us to blame ourselves when we are not blameworthy then he has trapped us. But when we are quite sure that we have transgressed against God or man, let us bravely and earnestly ask forgiveness.

Thursday, September 25th. Psalm xxxiii 1-11

"The counsel of the Lord standeth for ever" (verse 11)

Therefore it is much wiser to trust the counsel of the eternal God than the counsel of finite man. Sometimes finite man is the vehicle of the counsel of God. But we need to test our counsel. The question is not what do the newspapers say about a certain thing, but what does God say. Earthly philosophers may appear to be very wise, but their advice may lack the salt of all advice—faith. Nothing is wise unless it is done from the standpoint of faith. Faith says that the only counsel worth while is that which causes us to honour God. When we are counselled we should not ask, "Will it pay?" but, "Will it please God?" Bring all counsel to the test of the Word of God. If it conflicts with the Word of God then reject it if it harmonises with the Word of God, embrace it. "What wilt Thou have me to do?"—Thou, with a capital T.

Friday, September 26th. Psalm xxxiii 12-22

"Behold, the eye of the Lord is upon them that fear Him" (verse 18)

The thought is that His eye is upon us to deliver us. A mighty man is not delivered by much strength, neither is the strength of a horse essential to safety. It is sufficient to have the eye of God upon us. Behind God's eye is His heart, and behind His heart is His power. His eye sees our need. His heart pities us in our need. His power delivers us in our need. In the midst of weakness we can rest, for God is our strength. In the midst of persecution we need not fear, for God will either give the grace to bear, or shew us His strength to deliver. How gracious God is! How quick to see our need! How wise and powerful to deliver! The heathen may be against us, but God bringeth the counsel of the heathen to nought. Our misguided friends may be against us, but if God is for us, not even our friends can really be against us. In the confidence that He sees us, we will go forward into this day. No believer is ever lost in the crowd from the watch-care of the Father.

Saturday, September 27th. Exodus 1:1-14

"There arose up a new king over Egypt which knew not Joseph" (verse 8)

The Israelites had lost an influential friend. It was a new call to trust God. Influential friends may be lost, but therein comes a new challenge to trust God. A wealthy supporter dies—then trust God the more. A manager that could help us forward in our business leaves—then trust God the more. An eloquent preacher is moved from the church—then trust God the more to bless the preacher that is not so eloquent. Sometimes it does us good to lose the influence of those we trust in. We can get in the habit of depending too much upon others. God wants us to depend on Him. An earthly prop breaks, but the Rock of Ages is unbreakable. Heavenly faith should increase in the face of earthly losses. No loss is a real loss if it causes us to find Christ in an increasing manner. Even the loss of a loved child has frequently proved the foundation of a new experience of God.

If God writes "opportunity" on one side of open doors, He writes "responsibility" on the other.

Leisure is a very good garment to put on occasionally, but a very bad one to wear constantly.

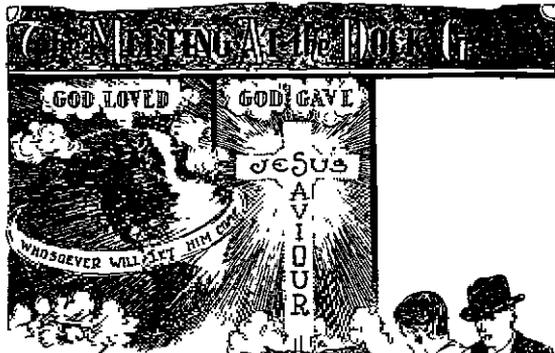
"Forgive Us Our Debts"

A PATHETIC story told by a state prison chaplain was about a little girl whose father had been murdered by a man awaiting death in prison. The little girl was motherless, and the father had been everything to her. When he died from injuries received from the man who tried to rob him, the child, in an agony of grief, cried, "The wicked man! I hate him!"

She repeated this for several days, until praying one morning, she stopped at the petition, "Forgive us our debts."

For days she wrestled with the anguish of heart, and then she went to the warden, and asked to be admitted to the cell. She stood before the prisoner, and with trembling voice, said "I forgive you, as I hope to be forgiven."

The criminal, whom nothing had moved up to this time, gave way to tears, confessed his crime, sent for the chaplain, and asked for his prayers. The child "gained" the wicked man by her forgiving spirit.



I WAS standing by the dock gates the other day deeply engrossed with the animated scene around me. A man sidled up to me, and, like those who altogether ban an introduction, abruptly opened with, "I've been to the hospital lately." Exceedingly laconic, I thought, nevertheless there is evidently more behind it, and perhaps there will be an opportunity for transacting a little of "my father's business." So I responded in encouraging tones, "Oh, indeed, have you?" "Aye," he went on, reflectively, "and while I lay there, pretty bad, I tell you, a visitor came into our ward. He went from one to another, and in turn came to my cot. He first asked me about my condition, and I told him. Well, then, the next question he put was, 'Have you been converted?' Well, now, I've been pretty bad about that ever since."

He did not enlighten me as to how he had at the time disposed of the visitor or his important question. But evidently the interview had not been quite satisfactory, for his last words were uttered very sadly. The question still rankled. It caused him continual uneasiness. It was an arrow of conviction shot from God's bow. That it went home was clearly evident. "Well, you are not converted yet, then?" I asked. "No," he replied, quietly and sadly.

I began to step out, for the noise here made talking an effort. My friend stepped out alongside of me. I fancied he thought I was not taking sufficient interest in his case, but if he did he was much mistaken. I was lifting my heart to God as to the best way to meet his difficulty. "Isn't it strange," I said, "how difficult you find it to believe God?" "I don't know," he rejoined, "I wouldn't like to say I disbelieve God." "Now, look here," I said, "if I told you of a little incident, would you believe me?" Oh yes, I don't

think you are an untruthful sort of man!" "Well, you are quite right there, I always endeavour to speak the truth, and I believe I always manage it, too. But if I told you this incident—say, something that happened in my own family, or something I read last night in the evening paper, you say you'd believe me?" "Yes, I would, why should you lie to me?" "Just so. Why, indeed?" But I'll tell you what happens in my family when any member of it seems to be unwell. We first of all use all the home remedies we know, or we ask a good sick-nurse neighbour then if these all fail to give relief, we send for the doctor."

"Aye," he answered, "that's just the same as we do in our house, exactly." "And it's exactly what you are doing now about your soul's conversion, too," I added. "How? I don't see what you're driving at." "Why, ever since that question was put to you in the hospital you've been coddling your soul up with all the man-made remedies you or your friends know. You've been cutting off, perhaps, swearing and drinking, and you've been trying to turn over a new leaf, and perhaps going to meeting?" "Why, you might have known me. It's all true. Still, I'm no better, I'm no better."

"Do you know John three sixteen?" I asked. "Oh, yes. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Right now, do you know what it means?" "Yes, it was part of a conversation Nicodemus had with Jesus." "True, but the word 'whosoever' would bring you within the scope of its blessing, wouldn't it?" After reflection, he hesitatingly answered, "Yes." "And you wouldn't like to disbelieve the Lord's word to Nicodemus—and you?" "No, I wouldn't. Then, what does He say of those who do believe Him, from 'whosoever' onwards?" "Whosoever believeth in Him should not perish, but have everlasting life," he quoted. "Well, if you believe, isn't the rest true?" He pondered a while, then he said, "Oh, I see, it's believing only, and God gives the believing one everlasting life, and saves him from perishing. Well, I never thought it was so simple." "Do you believe God now?" I asked. "Yes, I do," he replied. "With what result?" "That I shall not perish, and that I have everlasting life." "Then you really are converted now?" "Oh, praise the Lord, yes! Why, the load's gone. My eyes are open now, thank God!"

"Now just read the 36th verse of that same chapter." I opened my Bible, and he read aloud "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "Aye," he commented, "that confirms the other, it's only believing God, and He saves. I see it all now."

He went away rejoicing, for all his sins were forgiven. He knew now that Christ had died for him on Calvary's Cross, and that he was now saved on the authority of One who cannot lie! He now possessed eternal life, given to him by God on the simple ground of faith.

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