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# INSTANTANEOUS HEALING AT BRIXTON

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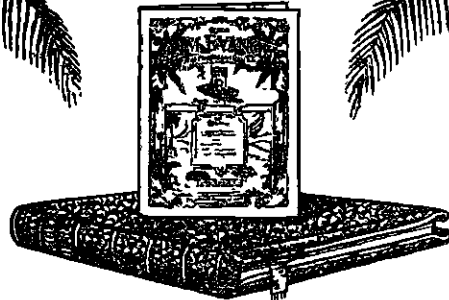
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

## AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 11.

JULY 12, 1929

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

# PRINCIPAL GEORGE JEFFREYS and the Revival Party Engagements:

**WORTHING.** From July 21st and throughout August.

Revival and Healing Campaign in the big CANVAS TABERNACLE.

For particulars of the Worthing Holiday Home write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

**BRIGHTON.** August 5th to 7th.

The Great Annual Elim Convention in the ROYAL DOME

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**ABERYSTWYTH.** June—August New Street. Foursquare Gospel Services on Sundays at 11 a.m. and 6.30 p.m.

**BANGOR.** July 12 Annual Convention in Dufferin Hall, Hamilton Road 11.30, 3.30, and 7. Speaker Principal George Jeffreys and others

**BRIGHTON.** Aug. 5—7 The Dome. Annual Elim Convention Principal George Jeffreys and Revival Party.

**BURGESS HILL, Sussex.** Commencing June 18 Assembly Rooms (adjacent to Potter's Arms, Station Road). Revival Services by Evangelist J. C. E. Reuss Sundays, 8 p.m. Tuesdays and Thursdays, 7.30 p.m.

**LONDON:—**

**King's Cross.** Every Friday at 7.30 p.m. Welsh Tabernacle, Pentonville Road, Foursquare Gospel Rally

**NEWCASTLE.** During North-East Coast Exhibition, Services at the Assembly Hall, 33, Summerhill Street. Sundays, 11 & 6.30. Tues, Thurs, and Sats, 7.30 Pastor J Hume

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To-night and every Friday night in the Welsh Tabernacle, Pentonville Road, King's Cross (kindly lent) at 7.30. Do not miss it!

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# The Elim Evangel

## AND FOURSQUARE REVIVALIST

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

Vol. X., No. 11.

July 12, 1929

Twopence, Fridays

## Closing Scenes in the Big Tent

### Principal George Jeffreys' Revival Campaign at Brixton

**T**HE closing days of the Brixton Revival Campaign can be summed up in a few sentences.

*The Christian family growing.* Over 630 have received the Lord Jesus as Saviour. Many of the converts asked where was the nearest Church of the Foursquare Gospel to their homes, this enquiry shewing their desire to follow on to know the Lord better.

*Believers rejoicing at the work of the Lord in their midst.* This was true of believers of every Church.

*An anointed ministry.* Never have we heard our beloved Principal George Jeffreys speak with greater power. Never has the Word of God been opened up more clearly. Never has it been sweeter to our taste. We know that this is because of the anointing of the Holy Spirit. Thank God for an anointed ministry.

*Bodies of the sick healed and made strong.* Long-standing diseases disappearing in answer to the prayer of faith, as the children of God obeyed His Word (James v. 14). Testimonies were given to the glory of God for deliverance from rumours, insomnia, varicose veins, ulcers, asthma, rupture, eczema, piles, goitre, lumbago, epilepsy, rheumatism, and growths.

*Saints receiving the river experience* of John vii 38, 39. Going on their way rejoicing, realising that they had received power for service, they have said goodbye to a dry and unfruitful ministry, and welcome to a service wet with the dew of heaven.

*Testimonies* are coming in from all over the city and from the provinces of remarkable answers to prayer received during the Campaign.

*Whole families meeting* at the close of the day to worship the Lord, because of conversions which have taken place under the roof of the Canvas Tabernacle.

*Crowds hungry* after the Bread of Life, filling the huge marquee, and the grounds of the pitch.

*Praises rising* from voices in tune with the Infinite—taken by the breeze and carried to the busy streets of the metropolis.

Surely Brixton has had a visitation of the Spirit of God in old-time power and result.

Five words can sum up the Brixton Campaign—

GREAT THINGS HE HATH DONE.

"Yes," said one old lady of 82, "and He's not finished yet."

This is true, for the revival goes on.

### An Anglican Minister's Impressions

REV KENNETH DODDS

(Vicar of Christ Church, Richmond).

Blessed assurance, Jesus is mine!  
Oh! what a foretaste of glory Divine!  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood,  
This is my story, this is my song,  
Praising my Saviour all the day long.

**A**S we enter the Elm Tent at Brixton, we realise that here indeed is no dead formalism, but a definite spiritual apprehension of a glorious and eternal truth. Blessed assurance, Jesus is mine! Emphasis in turn on the three words—*Jesus is mine; Jesus is mine; Jesus is mine.*

Here is no empty lip service; but the genuine brand. Praise God for the work of the Elm campaigns where souls are being born again, and bodies are being healed by the power of Jesus, who is the same yesterday, to-day, and for ever.

Here comes in one on crutches, his poor body bent and twisted, he goes with limbs straightened and leaves his crutches behind—all due to the power of Jesus' Name! Another is blind, the gentle touch of Jesus restores the lost vision! Oh! the joy expressed on the features of those thus saved in soul and body.

How one longs for the power of God to manifest Himself again in the older organised bodies of the Church of Christ. There, under the pulpit of unbelief, is hidden the silver piece of the Virgin Birth, or the coin of God's *creative* act—*man*. Pray God, there may be soon witnessed a mighty revival in the churches, that there may be the experience of Pentecost—"and the same day there were added 3,000 souls . . . and the Lord added to the Church daily."

God bless Principal Jeffreys and his faithful band of workers to the pulling down of Satan's strongholds, and to the upbuilding of the Kingdom of God.

### A Schoolmaster's Impressions

CAREY M. W. DAVIES, M.A.

**I** FOUND the tent conveniently placed close to the Lambeth Town Hall, Brixton. What a strange contrast between the frail structure of this

tabernacle of canvas and the four massive pillars and heavy stone construction of the Church of St. Matthews facing it! None the less, we know God dwelleth not in temples made with hands, but in the hearts of the humble and contrite ones, and with those—be they but twos or threes, or two or three thousands—gathered together in His Name, to seek Him with living faith and a pure heart, whether it be in cathedral grand or canvas tent, in palace or in stable.

And God delights so to honour the ministry of His servants, whose lives are in accord with the Gospel they preach, and whose faith honours the omnipotence of God, and the Divine compassion and willingness to heal, of the Christ of the Gospel—the Christ of the Galilee road.

Such conditions were fully met at the Tent Mission, for there the power of God has been demonstrated

#### GRAPPLING WITH DREAD DISEASE,

of every kind—new and old.

To give a picture of one of the afternoon healing meetings.

After dashing from a car through a heavy shower, I found myself in a smart, snow-white canvas marquee, fitted up with electric light and provided with two amplifiers looking like large gramophone horns, and surrounded with quite a network of wires from the improvised pulpit and platform.

On each side of the platform was a piano, and both the instruments and the players were in perfect harmony. These ably and efficiently supplied the music. As for the choir, Mr. Darragh, the leader, informed those present in the tent that they had no paid choir, but that everyone here could consider himself or herself a member of the Tent Mission Choir. And to be sure one would go far to find such hearty and tuneful singing as was there evidenced. The Lord

#### INHABITS THE PRAISES

of Israel, and surely this beautiful worship of song must have brought joy to the heart of the Master in the midst of His people.

After a preliminary chorus, Principal George Jeffreys delivers a short yet effective address on some feature of Divine healing

Beginning at Moses and the prophets and running through the New Testament and Epistles, he shews his hearers from the Word of God that God's plan was to bring salvation to the body as well as the soul in a deliverance from illness and disease, and above all from sin.

Much as he rejoices to see bodies healed, he would rather see one soul saved than 1,000 delivered from sickness. So he concludes the service (as is the usual custom) with a personal message to every unsaved person in the tent—shewing in such a loving, yet clear and forceful manner, the need, the plan, and the way of salvation.

When this important work of soul-saving has been dealt with, then those seeking healing of their bodies are invited to come forward to seats reserved for them on or near the platform.

#### TO MY AMAZEMENT

dozens came out of their seats, fifty or sixty or more suffering from some disease or other, for their faith had been strengthened by the clear teaching from the

Word of God, by the public testimony by raising of hands of hundreds in the tent who had themselves been healed, by the testimony to healing of relatives or acquaintances, and in many cases by recollection of their own past deliverances from sickness by the healing touch of the Lord.

And now the great work of the Great Physician begins, proving His touch has *not* lost its ancient power, His heart has *not* ceased to be compassionate towards the suffering, and that He is *just the same* to-day!—the wonder-working Jesus.

See the preacher moving among the suffering ones, anointing them with oil in the Name of the Lord and praying the prayer of faith. Some are not noticeably affected, whilst others are immediately quickened with Divine life—virtue flowing from the Master and through the preacher, driving out disease from the afflicted ones. So great is the power that some actually appear to swoon under its sway, yet

#### THEY ARE NOT UNCONSCIOUS,

but fully occupied in mind with the Lord as His Divine chloroform permits painless operation on the sensitive human frame. It seems terrible to think that this healing virtue flowing from the Lord has been lost to the Church for centuries—through worldliness and unbelief.

Thank God, some have dared to pay the price of power—through truth to their convictions and truth to Divine revelation (preachers, ministers, and clergymen know in their hearts the terrible cost of this); and thank God, He has not let them down, but has blessed their hearts, their homes, and their ministry with spiritual, if not financial prosperity, and in the world to come—ah, that great day shall declare it.

The reward of the faithful shall be theirs. All praise, then, be to the great God and Saviour Jesus Christ, who has provided His servant with a big tent and is honouring his ministry with big blessings to all who come in faith believing.

#### A PLEA FOR THE "OPEN MIND."

##### Vauxhall Methodist Agrees with Mr. Jeffreys.

To the Editor, "South London Press."

Sir,—I have read with considerable interest your accounts of the meetings of Mr. Jeffreys at the tent on Brixton Hill as well as the criticisms you also print.

I went to hear Mr. Jeffreys because of the criticisms, and also, because I felt it was up to me to see whether the "danger" was as great as painted. I went more than once, and came away each time wondering what all the pother was about. It is certainly very difficult for a Methodist to challenge most of Mr. Jeffreys' propositions, as Mr. Jeffreys may reply by referring us to Wesley's Journals and Sermons. I find myself in agreement with Mr. Jeffreys on all but a few very minor points—indeed, it seems impossible for any orthodox Christian to be otherwise.

#### ACCORDING TO WESLEY

Most of the teachings of Mr. Jeffreys are already set out in the theological books of the various Churches (as well as in the Bible) and, if they have been allowed to become mere dry statements in dusty tomes untranslated into terms of human life and experience, that does not alter the fact that they are to be found there. The doctrine of the Holy Spirit propounded by Mr. Jeffreys for instance, tallies in nearly every point with the teaching of John Wesley, and the spiritual phenomena which have been attacked may be found in the pages of his

"Journal" Mr Jeffreys should be thanked for reminding the Christian Church of ancient truths it has well-nigh forgotten.

A man who will not keep to the ruts, but remembers that a part of the road is not rutted, is ever in danger of being regarded as peculiar. This is true not only in religion but in other walks of life. It is easy for religious teachers to acquire a professional attitude and regard with suspicion those who feel Divinely led to launch out in new ways. Jesus Christ Himself found His fiercest opponents among religious leaders who dreaded interference with set habits and crusted thought. Let Christian leaders beware how they rush into the fray to fight fellow-soldiers of the Cross. There are plenty of foes for us to fight without fighting our own men.

#### REVIVAL WELCOMED

I plead for an open mind among the critics of Mr Jeffreys. For my own part, I wish him "God speed," and trust that

Christian people who have been stirred by him will return with inspired devotion and heightened zeal, ready to send the flame of spiritual revival roaring through our churches and our streets.

Let us not be unduly alarmed at the arousing of emotion. Most great movements have thus originated. Wesley, Booth, and Moody have all been attacked on this ground. But, as was written of a former revival, so may it be of this one at Brixton:

The flood of emotion deep and strong  
 Troubled the land as it swept along;  
 But left behind its sediment  
 Of richer, deeper, holier lives.

B J BARKER

Lay Superintendent, Vauxhall Wesleyan Mission,  
 Vauxhall Walk, S E 11

—South London Press, June 21st, 1929.

# An Instantaneous Healing at Brixton

## Testimony of the Deputy Principal of Banbury's College, Leicester

**S**EVENTEEEN years ago I met with an accident at Grimsby on a ship and fractured my knee-cap. The fracture was so complete that all the oil in my knee-cap formed a substance at the bottom of the leg. The infirmary authorities wanted me to have my leg "wired," but I refused and was told I should have a stiff leg for life. I engaged a bone-setter, and although he did his work well, I had temporary paralysis for three months.

I attended the healing service at the Brixton Tent



Mr. E. H. Thorpe, F.C.T.S. (Inc.), F.I.P.S.

held by Principal George Jeffreys on Sunday, 16th June, and I had previously prayed that God would help me to be cured in one of three things:—

- (1) That I should be healed of an internal trouble.
- (2) That He would make my eyesight better.
- (3) That He would heal my knee-cap.

I have been unable for many years to engage in any form of recreation, or walk any distance, and could get up and downstairs only with difficulty and by the

aid of the banisters. Within three minutes of the laying on of hands and the offering of prayer by the Principal, I felt the healing touch of the Divine Master and immediately exclaimed, "I am healed!" I then rose, again tested the leg, found that I could move it in all directions, that I was able to swing it to and fro, that the ligaments were free (or loose) and that I could kneel without pain on the right knee-cap. I again tested it on the 'bus, running upstairs, and I then had no doubt that the cure was permanent. On arrival in Leicester, I practised running upstairs to the amazement of several who came to visit me.

At the healing meeting many others gave testimony to being cured of blindness, cancer, consumption and other diseases.—E. H. Thorpe (Leicester).

#### THE CROSS.

Blest they who seek,  
 While in their youth,  
 With spirit meek,  
 The way of truth,

To them the sacred Scriptures now display  
 Christ as the only true and living way  
 His precious blood on Calvary was given  
 To make them heirs of endless bliss in heaven;  
 And e'en on earth the child of God can trace  
 The glorious blessings of his Saviour's grace.

For them He bore  
 His Father's frown,  
 For them He wore  
 The thorny Crown,  
 Nailed to the Cross,  
 Endured its pain  
 That His life's loss  
 Might be their gain.  
 Then haste to choose  
 That better part,  
 Nor dare refuse  
 The Lord thy heart,  
 Lest He declare,  
 "I know you not,"  
 And deep despair  
 Should be your lot.

Now look to Jesus, who on Calvary died,  
 And trust on Him alone who there was crucified.

# Divine Healing—Is it for To-day?

By E. J. G. TITTERINGTON, M.A.

**I** BELIEVE with all my heart that the Lord Jesus Christ is the Healer of the body, as well as the Saviour of the soul. I believe it, because it is in the Bible, and the Bible is the Word of God. I believe that the life of the risen Lord becomes operative in us, to the quickening of every faculty of spirit, soul, and body, just in so far as we yield ourselves to Him, that, in the words of Scripture, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11)

But there is to be found a large body of people—earnest students of the Bible, believing to the full in the whole inspiration of the Scriptures—who question this, and deny that these temporal or physical blessings are intended for the Christian believer at all. They do not deny that the Lord can, and often does, work a seeming miracle in answer to prayer; but they do not allow that we have any ground for expecting these blessings as of right. Their argument is, that these blessings are especially intended for Israel, and are appropriate to the Mosaic dispensation, or to the Millennium, but are not for our day.

This is a very serious argument; for, if we apply the blessings of God to every people but ourselves, and every age but our own, we can deprive ourselves and others of the blessings of God just as surely as the higher critic or modernist, who denies them altogether. Also, if we admit of any doubt in regard to the matter, it is

## IMPOSSIBLE FOR US TO PRAY

in faith for the fulfilment of the promises, and thus again the promises of God are made of none effect.

First of all, is it true that we can make such a clear distinction between the Jewish and Christian dispensations as this? Is it not rather true that in Christ Jesus there is neither Jew nor Gentile now? Much of the distinction that is drawn between the dispensations is purely artificial, and of man's imagining. For in Romans xi. we see that the Gentile has been as it were grafted into the Jewish "olive tree," and thus has become a real part of the true Israel of God. As a graft enjoys all the benefit of the life of the tree into which it is grafted, though yet retaining its own distinctive character, so do we enjoy the benefits that flow from our association with the olive tree of Israel.

In the Epistle to the Hebrews, we see how the writer is at pains to emphasise the superiority of the Christian dispensation over that which preceded it. Note how often, in speaking of the new covenant, he uses the word "better"—a "better hope," "better sacrifices," "better resurrection" and so forth; and in chapter viii. 6, "a better covenant, which was established upon better promises." He does not say that it was better in some respects, but in all respects. If this is so, then the new covenant must include all that is good in the old (and surely it does),

and add to it besides. We cannot argue, "Oh, yes, Christianity is better in respect of spiritual blessings, but Judaism is better in regard to temporal blessings"—it must be better all along the line, and if healing for the body is included in the old covenant—and it is—then it is also included in the new.

Let us look for a moment at the first mention of Divine Healing in the Bible. We are often told that we should be able to find

## SOME SPECIAL SIGNIFICANCE

of the first mention in the Scriptures of any particular word or topic. If this is true elsewhere, it ought to be true here. Now, the first promise relating to healing occurs in Exodus xv. 26. "If thou wilt diligently hearken to the voice of the Lord thy God (we do well to take heed to the "ifs" of God's promises) . . . I will put none of these diseases upon thee . . . I am *Jehovah Rophekha*—the Lord that healeth thee." Notice here the use of the Divine Name, *Jehovah*. This is the Name of God in relation to His eternal, unchangeable nature—"I am the Lord (*Jehovah*), I change not (Malachi iii. 6). The Name is connected with that other Name, *I AM THAT I AM*. The *Jehovah* titles of our Lord, *Jehovah Nissi*, *Jehovah Shalom*, *Jehovah Tsidkenu*, *Jehovah Rophekha* (or *Rophi*), are not bound by any limitations of Jew and Gentile, or of age and dispensation. "I am the Lord that healeth thee" is His Name for ever, even to all generations—and therefore it is His Name to me.

In Mark xvi. 15 we read, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." These verses have been universally understood to contain the missionary commission of the Church, and it is in direct obedience to this command that missionaries have gone forth, carrying the Gospel to the ends of the earth. There is no mention here of any Jewish limitation; the words are plainly and distinctly "all the world . . . every creature." But note how the passage continues. It is the same Lord who is speaking, and there is no break in the words at all. "And these signs shall follow them that believe. In My Name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." To whom is this promise addressed? To the disciples? It does not say so. It is to "them that believe." "Them that believe" cannot mean one thing in verse 16, and a quite different thing in verse 17, and if it includes all who hear the Gospel and accept it in the one verse, then it must mean

## PRECISELY THE SAME

in the other. The promise in verse 17: "They shall lay hands on the sick, and they shall recover," is therefore universal in its scope, and we may claim its fulfilment to-day.

John says (I. John iii. 8): "For this purpose the

Son of God was manifested, that He might destroy the works of the Devil." We all recognise that sin is a work of the Devil. Therefore, He was manifested to destroy sin. And demon possession is a work of the Devil. Therefore, He was manifested to deliver the possessed with demons. Similarly, sickness is a work of the Devil—see, for example, Luke xiii. 16: "This woman, whom Satan hath bound . . ." Therefore, He was manifested to destroy sickness. When is sickness to be destroyed, then? Why, at the same time as sin is to be destroyed; and that is, here and now.

It is very remarkable that the Holy Spirit so frequently uses in the New Testament for the healing of the body the common Greek word for "save," making thus no such distinction as we are apt to do between the one and the other. The word in question is *sozo*. Young's Concordance shews that this word occurs 105 times, and that it is ninety-two times translated "save." But it is also translated "heal" (three times), "make whole" (nine times), and "preserve" (once). It is not a little significant that with one exception all of these references occur in the writings of Luke, the physician (i.e., Luke and Acts), though some of them are repeated elsewhere. It is instructive to read the passages where the word occurs, and in place of the word "heal," or "make whole," put the simple word, "save," as thus.

Mark vi. 56. "As many as touched Him were saved."

Luke viii. 36. "He that was possessed of the devils was saved."

Acts iv. 9. "The impotent man, by what means he is saved."

(Note that in verse 12, when Peter says: "Neither is there salvation in any other," healing was the subject of discussion).

Acts xiv. 9: "He (the cripple at Lystra) had faith to be saved."

Then the expression, "Thy faith hath saved thee," was four times used by our Lord, and these four instances are

#### SEVEN TIMES RECORDED

in all: in five places the translation is, "Thy faith hath made thee whole," and twice, "Thy faith hath saved thee." The instances are as follows:

The woman who washed the Saviour's feet (Luke vii. 50). Here healing is, of course, not in question.

The woman who touched the hem of His garment (Luke viii. 48; Matt. ix. 22; Mark v. 34).

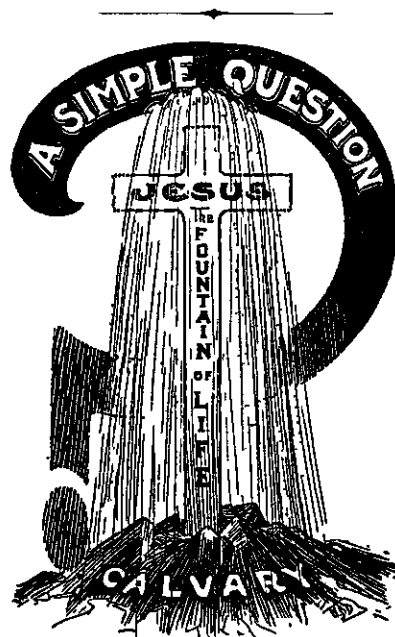
The Samaritan leper (Luke xvii. 19).

Blind Bartimæus (Luke xviii. 42; Mark x. 52).

Finally, in Acts xxvii. 34, we can read: "Take some meat, for this is for your salvation."

The truth of the matter is, that there is a much closer connection than we generally recognise between the healing of the body, and the salvation of the soul. God does not so classify His gifts as to say, "This is for the body," and "This is for the soul"; but, when His Divine life touches man, He touches him

in his entirety—spirit, soul and body. It is the common experience that when a person has received healing at the hand of the Healer Divine, he at the same time experiences a quickening also in his mental vigour, and what is more, in his spiritual life. On the other hand, instances are by no means unknown where a person, seeking salvation, has suddenly and without having thought of the matter, found that he has been healed of some sickness from which he has been suffering. It is true, of course, that many are healed who are not saved, just as there are many saved that are not healed; but this does not alter the Divine plan, that by faith in the Name of the risen Lord, there is both healing for the body, and salvation for the soul!



**A**N aged gentleman at a watering place said to a lady, a stranger to him, as she came up to take her usual draught of the water, "Have you ever drunk at the Great Fountain?"

The lady coloured and turned away without replying.

The following winter, in another place, he was asked to visit a lady who was dying. As he entered the room, she said with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year, 'Have you ever drunk at the Great Fountain?'"

"Yes," said he, "I remember."

"Well, sir, I am that person. I thought at that time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of salvation."

The true happiness of man consists in being united to God, and his only misery in being separated from Him.



# To You—Young Christian!

## A Heart-to-Heart Talk with a New Convert (*Concluded from last week*)

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

MY DEAR FRIEND,—Let me further urge you:

### III. CONFESS SIN IMMEDIATELY.

Your aim should be never to sin. "These things write I unto you," said John, "that ye *sin not*" (I. John ii. 1). That is the ideal, and if it is not your ideal there is grave doubt concerning your conversion. But as a matter of fact, we all sin in various ways. We do not make a practice of sin—that is impossible to the real Christian—but constantly we come short, in thought, word, and action. Temptations come so quickly, and so artfully, that before we know what we are doing, we have denied the Lord—sometimes as badly as Peter did.

Let sin be *immediately confessed*. As soon as guilt is realised, seek forgiveness through the blood of Christ, without a moment's delay. We have God's definite promise, that if we confess our sin, He is faithful and just to forgive us our sin (I. John i. 9). Many make a grave error here. After conversion, through some reason, they fail—they sin, and then despairingly say: "Oh, it's no good me trying, I can't be a Christian," and then they cease to try or trust, and soon they are back in sin. But, beloved reader, mark this; *because you sin you do not cease to be a child of God*. A boy in the home who is disobedient does not cease to be a son. It is not his sonship that is destroyed, but his *communion* with his parents. Penitent confession brings pardon, and then communion is restored—not sonship. *it has never been lost*. I do beseech you underscore that word, *immediately*. Repeat it, and then repeat it again, and then yet again. You may be faithless, but Christ is faithful. He will forgive and restore. Finish John's words, "These things I write unto you that ye sin not. *And if any man sin, we have an advocate with the Father, Jesus Christ the righteous*" (I. John ii. 1).

### IV. CONSTANTLY TRUST IN A RISEN CHRIST.

Notice the emphasis upon the word, *risen*. Christ was crucified, but now He *lives*. He died to remove your sin, He lives to *keep* you from sin. All that I wish to say here, can be conveyed in a powerful illustration of Dr. Torrey's. He says:

"A man once came to me in deep distress of soul. He was a perfect stranger to me, but told me that he had come quite a distance to tell me his story. He said, 'When I was a boy seven years of age, I started to read the Bible through. I had not got through Deuteronomy before I found that if one kept the whole law of God for 100 years, and then broke it at one point, he was under the curse of a broken law. Was that right?' 'Yes.' I replied, 'that is substantially the teaching of the law.' He then continued, that he was in deep distress of soul for about a year, but as a boy of eight, he read John iii. 16, and saw how Jesus Christ had died in his place, and borne the curse of the broken law for him, and he added, 'My burden rolled away, and I had great joy

Was I converted? I replied that that sounded very much like an evangelical conversion. 'Well,' he said, 'let me tell you the rest of my story. Years passed by; I came to Chicago to live; I worked in the stockyards and lived in the stockyards region among many godless men; I fell into drink and I cannot break away; every little while this sin gets the mastery of me, and what I have come to ask you is, Is there any way in which I can get the victory?' I replied, 'There is, I am glad you have come to me; let me shew you the way.' I opened my Bible to I. Cor. xv. 1-14, and had this read:

Moreover brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

"Then I said to him, 'What is the Gospel that Paul preached?' He answered, 'That Christ died for our sins according to the Scriptures, was buried, and rose again.' 'That is right,' I said. Then I said 'Now you have believed the first part of this Gospel, that Christ died for your sins?' 'Yes.' 'Well,' I continued, 'this is only half the Gospel. If you will really believe the other half from your heart, you will get victory over sin. Do you believe that Jesus *rose again*?' 'Yes, I believe everything in the Bible.' 'Do you believe that Jesus is to-day in the place of power at the right hand of God?' 'I do.' 'Do you believe that this risen Christ with all power in heaven and on earth, has power to set you free from the power of your sin?' 'Yes,' he said slowly, 'I do.' 'Will you ask Him to do it, and trust Him to do it right now?' 'I will.' We knelt in prayer. I prayed and then he followed. He asked the *risen* Christ to set him free from the power of sin. I asked him if he really believed He had power to do it. 'Yes.' 'Do you believe He will do it?' 'Yes, I do!' We rose and parted. Some time after I received a very joyous letter from him, telling me how glad he was that he had come to see me, and how the message he had heard was just the one that he needed."

### V. EVERY DAY CONFESS CHRIST.

Make up your mind that every day by God's help you will shew to some one or many that you are a Christian. It is a good plan to accustom yourself at night-time to ask, "Have I confessed Christ before men to-day?" and be dissatisfied unless you can answer, "Yes." You should start confessing Him as soon as you are converted. Tell your home ones about your conversion to Christ as soon as you arrive home; let your workmates and business associates know that Christ has made all things new to you.

A large number of Christian people believe (the

writer among them) that public confession of Christ should be made by baptism—that is, adult immersion, as practised among the Foursquare Gospel Churches, the Baptists, the Brethren, and others. A good plan of confession is by a badge. A Christian Endeavour badge is excellent. But your badge will be influenced by the company of God's people with whom you associate. One gentleman at a tent mission drew my attention to a very suggestive badge he wore. It read: John xiii 35 ("By this shall all men know that ye are My disciples, if ye have love one to another"). Do not be afraid to read your Bible in tram-car or train. Don't purchase a Bible with ordinary book covers, so that it appears to be some secular book. It is not an ordinary book and no useful purpose can be served by hiding it. You may call it "prudence," rather it is *cowardice*.

Remember you will never confess Christ by reading in public a penny dreadful, a sickly coloured love story, comic papers, and sensational dailies or weeklies. Let the words of Matthew x 32, 33, ever urge you on to open confession of Christ.

Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven

#### VI. SEEK THE BAPTISM IN THE HOLY SPIRIT.

It is vital that you receive the Baptism in the Holy Spirit. Read the following Scriptures very carefully: Acts i. 8, ii 1-4, viii 14-17, x. 44-47, xix. 1-6. There are those who tell us that we cannot be baptised to-day as in the days of Acts. *But Scripture and experience prove we can*. On the one hand are those who say no such baptism is possible and on the other hand there are those who do very unwise and wild things in seeking to get people to receive the baptism. But neither of these two classes should keep you from earnestly seeking what God has definitely promised. In order to get further light on this important subject you may like to get the writer's book, "What is the Baptism in the Holy Ghost?" 1/- (postage 3d). It can be obtained from the Elim Book Saloon, 7, Paternoster Row, London.

#### VII. SEEK TO WIN OTHERS.

Dr. Dixon said, "A Christian never backslides while he is seeking to win another to Christ." With one or two exceptions that statement is certainly correct. We are *saved to serve*. If I were to be introduced to you, then it would be my privilege to introduce others to you. Now you have been introduced to Christ, it is not only your *privilege*, but your *duty*, to introduce others to Him. "Go into all the world and preach the Gospel" (Mark xvi. 15), is Christ's command to all His redeemed. "Begin," said He, "at Jerusalem,"—in other words, begin where you are; preach Christ in your home—if you are a mistress, don't forget your servant. You need the Andrew-like spirit. Having found Christ, he led his brother to Him. After your home ones, seek to win your friends and your associates: keep on widening the circle as God permits. Moody planned to speak to some one about his or her soul each day. Once

having forgotten during the day, he left his study after 11 o'clock at night and spoke to a man under a lamp, who fiercely resented the approach at the time, but afterwards sought Moody out, and asked him the way of salvation, and was converted.

May God indeed grant, beloved reader, that you may not cast away your crown. Satan will do all he can to wreck your life. His workings are so subtle and powerful, that

#### ONLY THE LIGHT AND POWER OF CHRIST

can save you, but He *can*, He *will*. His aim for you is perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

Trust Him fully—have no confidence in yourself, put all your confidence in Him, and you will find that day by day "He will perfect that which concerneth you" (Psalm cxxxviii 8), until at last you will awake SATISFIED in His likeness. I have a dear aged friend, who for years was a butler in Africa to a Christian family. Now he is in heaven. He had his room at the top of a large house. You would have had to ascend many steps to reach him, but when in his presence you would be more than repaid. To be in his company was to be reminded of heaven. His conversation indeed was in heaven, yet he could be very sympathetic and

#### PRACTICAL CONCERNING EARTHLY THINGS

I always thank God for having met him. One day he gave me his photograph. I was delighted. His very photograph proved an inspiration, but I was far more delighted when, turning to the other side, I found written there: "I shall be *satisfied* when I awake in *His likeness*" (Psalm xvii 15). That that was his great ambition I had known before, but I rejoiced greatly to see it written in his own rather shaky handwriting. Now when I look at his photograph, I say to myself, "Yes, dear brother, now you are satisfied, for you have seen Him, and are like Him."

So shall we be, beloved friend. We are very imperfect at present, but it will not always be so. He has said it will not always be so—otherwise we dared not presume that sinners of earth would ever become like the Son of God. But, praise God, *it is true*, for we have his own promise and *that* cannot fail (I. John iii. 2).

Shall we then, prayerfully, together reconsecrate our lives to Him, and say in the words of that beautiful hymn,

Work on, then, Lord,  
Till on my soul  
Eternal light shall break  
And in Thy image perfected  
I satisfied shall wake

## Foursquare Gospel Testimony

In most of the Elim Churches a free-will offering is taken annually as a thank-offering to God and for the furtherance of the Foursquare Gospel Testimony. Members of such Elim Churches may now purchase the badge of the Testimony without signing an application form or paying the annual subscription.

All members of Elim Churches are asked to wear the badge as a testimony to the truths for which we stand. You can obtain a badge through your local Foursquare Gospel Testimony Secretary or Treasurer.



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## Keswick—1929

THE Keswick Convention is one of the greatest spiritual tonics to the Church of Christ. The influence of this yearly gathering in beautiful Lake-land cannot be measured. Countless numbers owe the greatest uplift in the spiritual experience to the ministry of the Word of God as they have listened to it from gifted servants of God in this place. The Convention dates are from July 13th to the 21st. The Keswick Council have issued a warm invitation to all Christians to gather together at this time. The Council's invitation includes these words, "We recall that when Jesus saw the multitudes, 'He went up into a mountain.' It was as though He could best reach them by getting away from them for a time, and by imparting Himself to His disciples. The present time seems more than usually propitious for our coming to Him as on that occasion they did. It is certain that if we do He will not fail to keep tryst."

The Keswick Convention lays stress upon the doctrine of the Holy Spirit. But it is a vaguer form of teaching than Foursquare Christians are used to. We, however, pray that the Convention will be so swept by the power of the Spirit that many will be compelled to say, "Why, the Foursquare people were right after all."

\* \* \*

## Holidays

NOW THAT the holiday season is in full swing, we desire to wish our readers a delightful and refreshing

holiday. The holiday has been called "the silly season." While this may be true of the world, Christians have found it to be something better. When Christ is in His rightful place in the life, holidays are *holy days*—none the less enjoyable because they are holy, but the joy is thereby intensified.

Most of us live our lives amid the strain and stress of modern life. The contemplation of escape from the common round and daily task is a very real joy in itself, and unfortunately with too many it is here the experience of joy reaches its highest peak. Probably we have all at some time or other known the verity of this fact of experience; when we found that the confection of the world's pleasure was not so sweet as expected, then the bitterness or disappointment made clouds in our sky, and then we found our only refuge for contentment back in the work-a-day life we were so eager to leave.

Thank God, the Christian life is not a cycle of illusion and disillusion. A holiday with the companionship of the Lord Jesus Christ is one of the richest and most satisfying experiences of life. His presence makes an atmosphere of rest and quiet that causes peace to flow like a river along our tired and jaded nerves. In communion with Him, nature becomes a delightful avenue that leads to God.

If we spend our holidays with Christ, we shall return to our sphere of service in the affairs of men with ample resources of spirit, mind and body, to make life a pleasure instead of a drudgery. We shall feel fit for the fray and delighted to be alive!

\* \* \*

## A Flood of Information

A FLOOD of valuable information has been thrown upon the Flood of the Bible. Once more the truthfulness of the Bible record has been demonstrated. Mr. C. Leonard Woolley, the famous archaeologist, lecturing at the Royal Institute, has affirmed as follows: "This year in four months' digging, we discovered direct evidence of the Flood, as written in Genesis, and in Sumerian legend. The town of Ur looked out upon level country, delta land in fact. In digging in the cemetery area we found below the graves a stratum of smooth water-laid mud. From this and other evidence we deduced that a catastrophe buried the low-lying parts under the huge bank of water-laid clay, which must originally have spread over a very wide area. This stratum covered the old settlement, while on the top of it were the beginnings of a newer civilisation. The disaster which wiped out the town could have been no other than the Flood. Certainly only a flood of unexampled magnitude could have deposited the eight-foot bank of clay which we found overlying the original settlement of Ur. It seemed incredible that material evidence of such an event as the Flood should ever be discovered, but in no other way can the facts of recent excavations revealed to us be interpreted." How glad we are that the spade is so ringingly bearing its testimony to the accuracy of the Bible.

# Another Comforter

A Sermon By Pastor JESSE LEES

*And I will pray the Father, and He will give you another Comforter, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you.*—John xiv. 16. 17.

**T**HERE are two promises made by the Lord Jesus Christ in our Scripture reading, as follows:

1. That although He was going away to prepare mansions in heaven, He would come again to receive His people unto Himself

2. That during His absence He would send another Comforter.

Unless we have these two points in mind we shall be astray regarding the teaching of this chapter and of the Holy Spirit.

The first blessed truth has gripped the hearts of thousands of God's children these days, and we praise Him and are encouraged and comforted by the knowledge that Jesus is preparing mansions for His people. It does not matter so much about the home down here. Whether it be large or small, we can be wondrously happy in Him, for we know that He has made incomparable provision for eternity.

Secondly, He says that when He goes away He is going to pray the Father, and the Father will "give you another Comforter." Truly our hearts respond believingly to His words.

Remember Jesus did not say, "I will pray the Father and He will give you *Myself* with another name," as some people would suggest. "I will pray the Father and He will give you *another* Comforter, that He may abide with you for ever, even the Spirit of truth whom the world cannot receive."

Immediately we see that this statement is divided into two affirmations by the Christ. We must emphasise the fact that the greatest teacher who ever walked the earth declared that the world

## COULD NOT RECEIVE THE HOLY SPIRIT;

and if the world cannot receive Him there is only one other company left, and that company is composed of born-again Christians. So I want you to remember those words: they are not my words, but the weighty words of Jesus. Christendom is united in its belief that the promise of Christ was fulfilled on the Day of Pentecost, when the great outpouring of the Holy Spirit took place

Beautifully significant are the words in Acts ii, "When the Day of Pentecost was fully come." As it is our intention in these addresses to enter as comprehensively as possible into the sublimity of the Scripture on the Holy Spirit and the outpouring, we can with profit dwell for a few minutes upon the significance of the word "Pentecost." The Apostle Paul tells us in one of his letters that the Old Testament happenings were types and shadows pointing to the substance in the New Covenant. With this in mind I want you to notice that the Day of Pentecost was mentioned a long, long time before the outpouring of the Spirit actually occurred.

There are some people who are afraid of the word "Pentecost." I do not know why. In the economy of God I find that there has been a Day of Pentecost right from the early days of Israel.

We will glance at the Old Testament references.

In Leviticus xxiii. there are tabulated no less than seven feasts. I will quote them up to Pentecost.

1. The Feast of the Passover (v. 5).
2. The Feast of Unleavened Bread (v. 6).
3. The Feast of Firstfruits (v. 10).
4. The Feast of Pentecost (v. 16).

We have then the Passover, Unleavened Bread, Firstfruits and Pentecost, running consecutively. It is obvious to the student of Scripture that when God

gave these feasts under the Jewish economy, just because there was a "pointing to" the New Testament days, He ordained that the feast-days should have a fulfilment in the New Testament; and we find from a study of the Scriptures that these feasts certainly had a prophetic significance.

Let us momentarily pause here. Those of us who are saved, having accepted the sacrifice for sin, always remember with heartfelt gratitude the anniversary of the day when Jesus Christ our Passover was sacrificed for us. Shall we ever forget the change which it brought into our lives with its concomitant heavenly calm? Never! The change is so radical, we can never forget it—from sinners to saints, from sinners to sons, from sinners to friends, and, hallelujah, sinners to joint-heirs with Him! Truly the



Pastor JESSE LEES

cadence of the beautiful hymn is ever with us.

What a wonderful change in my life has been wrought  
Since Jesus came into my heart  
I have light in my soul which so long I had sought,  
Since Jesus came into my heart.

The Gospel bells bringing peace and happiness have rung in our ears, we have heard the glad story of redeeming love. A heavenly light also has shone upon the Bible pictures and now they live.

(1) *In the Passover feast we see a picture painted so perfectly under the guardian hand of God. A lamb has been slain; its blood has been*

#### SPRINKLED UPON THE DOORPOSTS

and lintels of the houses of obedient Israelites. The angel of death has passed that way, but the blood-covered homes and lives are protected. There was sadness and wailing in Egypt that night, sin and defiance of God had brought its inevitable penalty. Thank God, the blood-covered lives and homes are overshadowed by the protecting and almighty hands of Jehovah God.

Another alluring picture has attracted us, our eyes have been riveted upon it, it is so real. As we drew nigh we caught the echo of a voice speaking so loudly and clearly, the words were written speedily and indelibly upon our hearts. "Behold the Lamb of God which taketh away the sin of the world." We listened, we looked, the picture moved—another voice, "He is risen." Hallelujah! Such love won us, we came to Him and now He is our Lord and our God. The Lamb has been slain. He is our Passover. "*Christ our Passover is sacrificed for us*" (1. Cor. v. 7).

(2) *We keep the feast of unleavened bread.* We meet together at the Lord's Table to break bread and to remember His atoning sacrifice. Jesus asked us to do this; He left on record this ordinance. We meet because we love Him, and because we long to fulfil His desires. Has He not said—"This do in remembrance of Me?" Yes! one precious thought is ever with me at His Table; it is this—the One who said so lovingly, so tenderly, "Remember Me," draws nigh spiritually and remembers us as we remember Him.

(3) *The feast of Firstfruits comes into its appointed order.* Jesus is the Firstfruits. He is declared to be "the Firstfruits among many brethren" (Rev. vii. 29). Again the Apostle Paul in his Corinthian letter says, "Christ is the Firstfruits of them that slept."

(4) *Prophetically the feast of Pentecost falls into its ordered place.* We have dwelt upon the former feasts with a view to seeing the importance of Pentecost. It is essential to note that Pentecost means *fiftieth*. It came fifty days after the children of Israel kept their passover in the land of Egypt.

When the Jews met together to keep the Feast of Pentecost they remembered the time when God led them to Sinai. A careful study of Exodus xix. reveals the interesting fact that they arrived at Sinai about forty-five days after the Passover. Here God reminded them of His dealings in redemption from slavery. He also declared His purpose for them. Their response to that declaration was that they would do everything necessary to prove their worthiness of

redemption—"All that the Lord hath spoken we will do" (Exodus xix. 8)—and on the fiftieth day from the Passover God's law was given. Pentecost, I repeat, was commemorated fifty days after the Passover. The blessed Holy Spirit, the promised Gift to the Church, descended fifty days after Jesus Christ our Passover was slain for us. So the Old Testament pointed dimly yet surely to the time when God would bestow that great Gift upon His Church fifty days after the Passover. Surely this is worthy of note as we remember the passing of century after century before the sure fulfilment.

When we view the Old Testament in the light of the New, and *vice versa*, we begin to comprehend the greatness and the magnitude of the inspired Book. Some would place unholy hands upon it and tell us it is a collection of cunningly devised fables. We would answer, "Away with your baseless, your unfounded criticism. Take unholy hands off holy things." We are fully persuaded that

#### THE SCRIPTURES FAR SURPASS

the workmanship of cunning schemes; herein is the Word of the living God, written by men as they were moved by the Holy Spirit, and, thank God, revealed by the same Spirit to us.

There was usually a great influx of Jews to Jerusalem as the Pentecostal season drew near. They came expressly to keep the feast. Without much of a stretch of imagination we can visualise the immense crowds, their minds traversing the centuries and centralising in the vicinity of Sinai, the mount so precious in their history. They would re-live the Mosaic scene and see the beloved leader descending the mountain at the bidding of Jehovah. We are led to remark upon the Jews' tragic mistake in rejecting the Saviour. They had blindly followed the equally blind lead of their leaders; but there is one redeeming feature in their character (if redeeming feature it can be called)—they still shewed concern for God and the keeping of the old laws. Little did they know that when the Day of Pentecost was "fully come" thousands of them would begin to enjoy the New Covenant blessings. *To them this would include a new conception of Pentecost.*

I want to refer you to a scripture which was well-known to them—Jeremiah xxxi. 31-35, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God and they shall be My people."

The Old Covenant was upon tables of stone. I turn to the Apostle Paul's letter to the Hebrews, chapter x. verses 14, 15, 16, 17, "For by one offering He hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness to us for after that He had said before, This is the covenant that I will make with them after those days,

saith the Lord, I will put My laws into their hearts and in their minds will I write them." Paul is talking of the offering of Jesus for sin, followed by the "writing of the laws" in a new way.

The Jews, I reaffirm, rejected the Sacrifice, but on the Day of Pentecost when

#### THE MIGHTY POWER OF GOD

descended upon Jerusalem in such a marvellous way, conviction fell upon the multitudes

Peter went out and preached the glad news of salvation to them and three thousand souls were saved that day. The law of God was written in their hearts. It was written there and the power to keep it was given in the person of the Holy Spirit. Born again men and women no longer need to get hold of two

tablets of stone and read them; when the Lord Jesus Christ comes to reign within, we know there is a law of love and duty which by His grace we can fulfil.

Every man who has had an experience with Jesus Christ, has a revelation of God's law, which is—duty toward God and his neighbour, or fellow man. When God writes His law upon our hearts it makes a difference. The Lord Jesus Christ said to a company one day, "If you love them that love you, what reward have ye? Do not even the publicans the same? But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" (Luke v. 44).

(To be concluded).

## Concise Comments and Interesting Items

**Emil Ludwig**, the famous word-painter of eminent people has just given in "The Outline" an article on "Mussolini as I Saw Him." Thus he writes "The man of iron, the demon's glance, the great actor, Napoleon—thus he had been described to me. I found an entirely different a much more interesting and complex character." Then he continues significantly, "My friends were disappointed. They said that he had misled me and had presented himself to me in just the light he wished to be seen in. I ask, 'Who does not?'"

Mussolini is by no means satisfied. Twice he said to his interviewer, "Wait three years more at present I have sat here scarcely seven years, we have just begun."

**Attention** has been previously called to the Rev. O. J. Smith's tour in Russia. We can only give an extract from another account—we would have liked to give more.

"Next morning we were compelled to move to the main auditorium, for more than 1,200 were present, and again many sought salvation. Praise God! With hands uplifted they sang, 'Blessed be the Name!' At four o'clock I preached again, this time to an audience of over 1,500, many being compelled to stand. Once more the altar was lined with souls. Then at seven o'clock I faced my third congregation, and the power of the Spirit was most real. There was a holy hush on the large audience, so that at the close so many came forward that the after-meeting lasted an hour. This was in the lower hall. At eight I went upstairs and found an audience of 1,300 waiting for me. I again proclaimed the message, and gave the invitation, and immediately a long row of men and women, young and old, stood and accepted Christ. That was my fourth service for the day, and I thought my last; but when I returned to the mission-house I found a room full of Russians, all on their faces before God, praying quietly, earnestly, as only Russians can. For awhile I joined them, then left, and at twelve o'clock went to bed. What a day it had been! What meetings! What marvellous conversions!"

**Gospel Soloists** will be glad to have this additional verse to "Shadows," the beautiful Gospel hymn in Alexander's Hymns (95 in No. 3). It was sent to "The Christian" by Mr. H. J. Barker for general use.

Verse four, with the chorus

In the blessed homeland there will be no shadows,  
Neither lamp or candle, nor the moon or sun,  
For the Lord Himself will be its light and glory,  
And will welcome to His home each weary one.

Chorus:

Sunshine! all glorious sunshine!  
For the Lamb's the glory of the place;  
Sunshine! eternal sunshine!  
In the brightness of His blessed face.

**The Newspapers** state that the Pope is to set up the most powerful wireless transmitting station in the world. But the significant fact is this: "When the Papal station is working, all other nations will be silenced. What an appalling prospect!" says the "Star."

**The Bishop of Jamaica** uses the aeroplane for visiting distant parts of his diocese. It is said that the Bishop of Gibraltar contemplates doing the same thing.

**General Bramwell Booth's** passing upward has revealed the tremendous place he had in the Army's affection. The Albert Hall was crowded with people and crowded with heartfelt words of appreciation at the memorial service on the 23rd of June. The coffin containing the body was placed in the Hall during the service and on it lay the General's Bible. The service at the graveside has been described as being "an occasion that will surely live long in the history of the Army. Their joy in the singing of the hymns, their complete faith in the assurance that in the next world they would rejoice their loved leader and their emotional 'Amens' to all the prayers, stirred their hearts to their depths. It was impossible to remain unmoved as speaker after speaker paid tribute to the love, courage, and devotion of one whom they revered as father and friend."

## Discharged From Sin

A literal translation of Romans vi. 7 is: "He that is dead *has his discharge* from sin." J. H. McConkey graphically illustrates it thus: "A bright lad enlists in the navy for the regular term of service. The work keeps him busy. Nor is it always an easy job. But he entered with the purpose of doing his duty to the utmost. Moreover he realises that the officers of his ship are his superiors and that it is his duty to obey them to the limit of his ability. The years pass by and the term of enlistment is about to expire. At high noon he receives his discharge papers. He is a free man. Five minutes afterwards his superior officer says to him, 'Jack, I want you to scrub the deck, polish the rails, and clean the guns as usual. Jack turns to him, respectfully salutes, and quietly replies, 'No more of that for me, sir.' The officer says, 'Why, you have been scrubbing these decks, polishing these rails, and cleaning these guns at my command for five long years.' And Jack replies, 'That is all true, sir; but not any longer.' 'Why not?' says the officer. Whereupon Jack smiles and says quietly but very firmly, 'I have my discharge'.

Even so is it with the believer. Sin has done its worst in putting the Lord to death. Death has no more dominion over Him. Christ is risen. And because the believer is united to Him in the likeness of His death, sin shall no longer have dominion over him. For 'He that is dead is freed from sin.' That is, he *has his discharge*.

# The Carmel Spoor of Prayer

I KINGS xviii—xix.

By Pastor CHARLES H. COATES

**B**EFORE Israel's climatic drought came on, there had been devastating drought in her spiritual life, under the tutelage of Ahab the Apostate. This spiritual drought was the real one, and the cause of the other. When a people is bound over into covenant relation with God, events and actions in the material sphere are but faithful shadows of deeper facts in a sphere invisible. The libertine spirit in press and playhouse, and the Bible-rejecting spirit in the pulpit—the distinguishing marks of heathen Britain—these are but the accusing shadows of a deep rejection of God in the heart, and the re-crucifixion of the Saviour in His own house and among His faithless friends. They mark the advance of an Adversary against the faith of the land.

For three and a half years neither rain nor dew had fallen. The period was imposed under the prayer of a Divinely commissioned messenger, and its symbolic numeral pointed to an allegiance to Satan as having caused the infliction—Ahab's idolatry. By the same token there was call for revival, which came in due time through the effectual fervent prayer of the same righteous man. Again spiritual realities flashed out on the material scene, in the descent of heavenly fire upon the prepared sacrifice on Carmel. Elijah was sure of his commission, and therefore sure of God's co-operation. Hence his confident call to heaven for the fiery sign. In working for revival which is Divinely promised,

## LET US COUNT ON DIVINE CO-OPERATION,

and employ the language of faith whenever we have standing ground Divinely prepared for testimony.

That Carmel thunderstorm had a spiritual origin, and its premonitory flash of heavenly fire upon Jehovah's altar revealed the bystanders as separated in spiritual groups which still recur wherever spiritual revival falls to-day into the midst of the droughts of apostasy.

The first group are the people to whom revival means nothing. "Ahab went up to eat and to drink." Elijah's suggestion to him to do so was surely the ironic index-finger of judgment pointing to his unchanged heart. The world's self-contentment has always answered the fall of the Divine fire by rejecting its call to the searching of the soul, and pursuing with renewed eagerness its quest of satisfactions for the body—"Keep calm, Conscience, the old life is sweet; no cross disturbs or embitters it; and as for Christ, let Him still hang for my sins if He will; I will seek Him later!" Worldling and procrastinator, this is the meaning of thy thought. Oh, but let Christ rise in thee unto eternal life, lest His rejected death seal thee into death for ever (II Cor. v. 14, 15).

The second group consists of worldlings who seek to silence conscience by active opposition. "God do so to me and more, if I make not thy life as the life of one of them"—thus Jezebel. These will nail the servant with his Master to the Cross.

Further groups comprise professing people of God. Group three are

## MOURNING THE DROUGHT AND IGNORING THE SHOWERS.

Should the deep cracks in the earth close up under the kiss of moisture, their occupation would be gone, for they spend the days in searching out and marking up the nakedness of the land, and declare that now the foundations are undermined, the God of Carmel cannot again speak, nor fires of Pentecost again kindle—as though revival was not intended for this very kind of drought.

A fourth group are "middle of the road" men. Such was Obadiah (I Kings xviii. 3-16)—a believer in Jehovah, and a succourer of the persecuted prophets, yet a supporter and operator of the apostate machine; looking to the glory of God with one eye, and to his position and salary in the fellowship of Ichabodian Christianity with the other.

A fifth group appears in the bread-and-water prophets (I Kings xviii. 4)—fleeing from drought and persecution to the caves, divided into two camps, looking narrowly for sustenance; called of God to the prophetic office, yet shying from its difficulty, warfare and danger; their witness quenched and covered, and their prayers mute.

There was company six. 7,000 who had not bowed the knee to Baal. They would sooner die than do it—but neither were they bending the knee to God. They vaguely hope for the restoration of the ancient worship of Jehovah, but if it depend on their efforts, it will never be effected. They are the quiet, too quiet, mass of church members who, while welcoming the faithful discourses of orthodox pastors, are yet willing to

## LISTEN CHARITABLY, UNINTELLIGENTLY, AND UNPROTESTINGLY

to a destructive critic.

Only the fire of Carmel will rebuke from their midst the gangrene of false charity and apologetic inertia.

The prophet's servant is the representative of company seven, with his wistful attention to the heavens (I Kings xviii. 43, 44); spiritual, yet unprayerful; other-worldly, yet doing nothing to bring to pass what he longed for; sighing for another Luther or Finney, but not personally sure of Luther's God. A wistful gazer, but not a heaven-storming warrior of prayer.

But the man who counted—company eight—was scarce to find who impressed in the sand of Carmel's height the spoor of prayer. See the conqueror in the fiery test, with his mantle of ox-hide, his knees in the sand, head down between his knees, pleading for the promised downpour, the death on Calvary deeply separating him from the world; the kingly life of Olvet mighty in him unto perennial Pentecosts for the flock of God. Mighty Spirit, prepare Elijahs unto prayer! God is looking for *the spoor of prayer in the sand!*

# The Family Altar

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

**Sunday, July 14th** Acts xxiv 1-10

"A ringleader of the sect of the Nazarenes" (verse 5)

The name Nazarene was given in depreciation. The term "ringleader" was also used for purposes of condemnation. Yet it is lovely to think about every Christian leader as a RINGleader. The Church of Jesus Christ is a RING. It is a ring gathered round the Lord. He is in the centre of the ring. We gather round Him to worship Him, to praise Him, to receive our instruction from Him. He is in the midst of many rings this morning. In thousands of local churches a great ring of adoring worshippers will be gathered round Him. I am so glad that I have a place in the ring. Are you not? Visibly this morning the bread and wine will be in the centre of the ring. But invisibly the centre will be occupied by Him of whom the emblems speak.

**Monday, July 15th** Acts xxv 17-27

"Felix trembled" (verse 25)

Yet he was faced only by a prisoner. Apparently that prisoner was in his power. But actually that prisoner was not in Felix's power, he was in the power of the Holy Ghost. Paul was there because God had arranged for him to be there. Paul was in God's place, so Paul enjoyed God's power. Before the power of God Felix trembled. Felix should have trembled unto repentance. Instead he trembled unto delay. He refused to yield to God. The witness had been given. In course of time Paul passed on—but Felix had had his opportunity. Paul had been faithful but he had not been fruitful. We would rather face a Lydia who immediately yields to God than a Felix who refuses to yield. But whether we face a yielding Lydia or a rejecting Felix let us rejoice that we are not judged by our fruitfulness but by our faithfulness.

**Tuesday, July 16th.** Acts xxv. 1-12

"Grievous complaints which they could not prove" (verse 7)

Grievous complaints! We need not be afraid if such complaints cannot be proved. Many a one is persecuted for righteousness' sake. If complaints are levelled against us let us be sure there is no ground for them—then rest in the Lord. Don't fight complaints—hand them over to God. God has promised to bring forth our righteousness as the noonday. Many a greatly used servant of God has lost power when he has turned aside to fight his enemies. Never answer complaint with complaint. Never meet backbiting with backbiting. Explanations to those who are really perplexed concerning charges brought against one may be all right at times. But usually it is better to be absolutely silent before the voice of complaint and let justification come from the Lord alone.

**Wednesday, July 17th.** Acts xxv 13-27

"Agrippa said I would also hear the man myself" (verse 22)

It was with confidence in his own ability that Agrippa desired to hear Paul. Where Felix and Festus had failed, Agrippa expected to succeed. He was trusting in worldly wisdom. Worldly wisdom will carry so far, but it will never carry to the place of final and permanent victory. Self-confidence is the beginning of failure. Self-confidence will carry a certain distance in this world. Pelmanism teaches self-confidence and to an extent the students of self-confidence advance. But such an advance is risky—it is never permanent. Progress that is eternal takes place when self-confidence gives place to God-confidence. We should approach each task, each duty, each opportunity with the thought, With God's help I will succeed.

**Thursday, July 18th.** Acts xxvi 1-18

"I—I—I—I—I—I" (many verses)

Paul gave his personal testimony. It was not a personal testimony of conceit, but a personal testimony of humble witness. He just told in a simple way what the Lord had done for him. Do not be ashamed of giving a personal testimony. Do not hesitate to tell what the Lord has done for you. Seek a big experience—then you will have a big testimony. Testimonies impress the listeners when arguments leave them cold. "O, brother, have you told how the Lord forgave? Let us hear you tell it over once again." So says the hymn. So

also says the heart of man. The testimony meeting should never be dropped. The Wesleyan movement and the Salvation Army movement sailed the seas of opposition on the waves of testimony. Be sure that solid Bible study accompanies your testimony, however. Link solid study and solid testimony together in your service for God.

**Friday, July 19th.** Acts xxvi 19-32

"Then Agrippa said unto Paul, Almost" (verse 28)

So near—yet so far. So near to the forgiveness of sin and the fellowship of Jesus and the entrance to heaven, and the enjoyment of eternal life. So near—so very near! Yet, because the final step was not taken the glories were all lost. One more step, O mountain climber, and you will reach the summit, and the glorious panorama of matchless scenery, will lie open to your delighted gaze. Fail to take the last step and you will lose it all. Failing to take the last step is one of the greatest tragedies in life. The last step which leads to salvation, the last step which leads to the fullness of the Spirit, the last step which leads to Divine healing, the last step which leads to victory over all the powers of darkness, can all be rejected. What a tragedy that some who take many steps toward blessing yet hesitate at and finally reject the last step. Then all the blessing is lost.

**Saturday, July 20th.** Acts xxvii 1-17

"The ship was caught, and could not bear up to the wind" (verse 15)

Many a life is like Paul's ship—driven by the wind and tossed. Let us remember that day by day we are in touch with such lives—lives which are driven with the wind and tossed. How shall we meet these lives? Shall we lecture them? Shall we condemn them, because they are driven with the winds of passion, of drink, of gambling, of godlessness? We could do that—but there is a better way. There is the way which comes through remembering that Christ came not to condemn the world but to save it. Men and women know they are driven. They do not need to be told that. It is the bitter experience of their hearts. They need to be told of One who can come into the boat of their lives and say to the storm, "Peace, be still." With Christ in the vessel we have discovered that we can smile at the storm. Let us pass on the glad tidings.

## Confessing Christ

A YOUNG actress, having been converted, told her father, who was the leader of the theatre troupe, that she could not live a consistent Christian life and follow her profession as an actress. Her father told her that their living would be lost to them and their business ruined if she persisted in her resolution; and, loving her father dearly, she was shaken in her purpose, and consented to fill the published engagement to be met in a few days. She was the star of the troupe, and every preparation was made for the play in which she was to appear. The evening came, and a large audience had assembled. The curtain was drawn, and the young actress stepped forward amid the applause of the multitude. Then, to their surprise, she sang this hymn:—

My Jesus, I love Thee! I know Thou art mine,  
For Thee all the pleasures of sin I resign,  
My gracious Redeemer, my Saviour art Thou—  
If ever I love Thee, my Jesus, 'tis now.

Through Christ she had conquered, and, leaving her audience in tears, she retired from the stage, never to appear on it again. Through her influence her father was converted, and through their united evangelistic labours many were led to God.



# Advancement and Consolidation Everywhere!

## Ministerial Changes—River Baptisms—Healing—Fruitful Seed-Sowing

### DIVISIONAL SUPERINTENDENTS.

Owing to the continual growth of the work of the Elim Foursquare Gospel Alliance, it has recently been necessary to divide the British Isles into five Divisions, each with its own headquarters. These are as follows:

- London Division (including Midlands)
- Northern Division (including Scotland)
- Southern Division.
- Irish Division

The London Division, including the Midlands, is so large that it is divided into two sections, Pastor E C W Boulton being Divisional Superintendent of one and Pastor W. G. Hathaway of the other section.

Pastor R Tweed is Divisional Superintendent of the Northern and Pastor W Henderson of the Southern and Irish Divisions.

### MINISTERIAL CHANGES

A number of changes have recently taken place in Elim Churches. Pastor and Miss Henderson are now at Southampton, Pastor R Tweed is at Carlisle, Pastor W G Hathaway at Bermondsey, Pastor W A. Nofan at Hammersmith, Pastor H A Court at East Ham, Pastor J J Morgan at Clapham, Pastor J T. Bradley at Ilford, Pastor W L Taylor at Bournemouth, Pastor W F South at Grimsby, Pastor W. L Kemp at Hove, Pastor F. E. H Trevor at Plymouth, Pastor R Smith at Rochester, Evangelists H W Greenway at Hastings, J. Hill at Devonport, J Spiers at Reading, A S Gaunt at Hornsey, J. Robinson at Battersea, Miss Streight at Portsmouth, Miss Kennedy and Miss Thompson at Islington, Miss Dougherty at Ashbourne, and Miss Manning at Canning Town.

In Ireland, Pastor F Farlow is at Bangor, J Kelly at Ballymena, W J Hilliard at Lurgan, J McAvooy at Lisburn, J. R Knight at Armagh, J Naylor at Banbridge, and W G Hawkins at Moneyslane.

Pastor W Kelly is in charge of the church at Glasgow, and Pastor L. C. Quest at Guernsey.

**Portsmouth.** A crowded meeting on Thursday, June 20th, heard the farewell addresses of the two evangelists, Miss Kennedy and Miss Thompson.

Miss Thompson gave an exhortation to the saints to be steadfast, taking as examples Ruth and Daniel, exhorting them to be unmovable on the Rock Christ Jesus. Miss Kennedy also gave an inspiring message, "Then shall we know if we follow on to know the Lord," entreating the saints to follow on in a life of trust in Jesus, that they might be 'grounded and settled'.

Numbers testified to Jesus as Saviour, Healer, and Baptist in the Holy Ghost, and the Lord put His seal on this meeting by revealing Himself as the Saviour to two brothers.

The prayers and blessings of the assembly go with these two dear sisters, and a gratitude towards the Lord for the ministry of Miss Kennedy since the commencement of this local church in 1927.

**Hammersmith.** On Sunday, June 16th, Pastor and Mrs W F South conducted their farewell services before leaving to take up their new sphere of work at Grimsby. God has richly blessed their labour at Hammersmith. Recently over thirty new members have been added to the Church.

Souls have been saved at most services, many have testified to deliverance from the bondage of disease by the mighty power of God, and many have experienced a mighty baptism in the Spirit. In praying for the droppings, surely God has sent the copious showers.

**Devonport.** The Lord has abundantly blessed His saints at Devonport under the ministry of Evangelist J Naylor. Since opening the new Church, saints have been sanctified, sinners saved and the meetings flooded with blessing. Since establishing the Church, petitions have been ascending to the Throne of Grace for a Sunday School. The Church is situated in a district teeming with children anxious to see and hear more of the Christ. The Sunday School was opened on Sunday, 16th June. On Wednesday, Evangelist J Naylor preached his farewell message, taking for his text, the phrase found in Hebrews vi., "Go on," shewing the Lord's ability to bless even in a greater measure than He had done.

### STREAM OF SALVATION.

**Brighton.** With the passing of every Sunday, souls are won for Jesus Christ during the evening Gospel service at the Elm Tabernacle in this seaside town, and last Sunday an exceptionally fine address resulted in five decisions being made for the Master. Pastor Lees chose as his text on this occasion, "But the Day of the Lord will come." (II Peter ii: 10). In addition to the conviction brought to the five souls who accepted Christ as their Saviour by the ministry of this message, many others were stirred to a deeper consideration of their position with God, and those who were already saved urged to fuller efforts in His service.

### HEALING POWER MANIFESTED

**Hastings.** During the period of Pastor W L Kemp's fourteen months' ministry, many souls have decided for Christ, and outwardly confessed Him, and bodies have been healed, all to the glory of God.

On Sunday evening last, the Central Hall Church was tested to its greatest capacity, and about 400 people gathered to hear Pastor Kemp's last Sunday Gospel message. During the service the Crusaders rendered, "Hosanna" by special request.

Tuesday evening was a healing service at which many saints received a touch of healing, and one sister was completely healed of cancer, while another rejoiced in deliverance from bad legs. She came into the meeting with the aid of a stick, but, praise the Lord, she went home without it. On Thursday, seven confessed Christ, making about seventy since the New Year.

### RIVER BAPTISMS AT READING

**Reading.** After a successful ministry of fourteen months during which the Master has, in His goodness, seen fit greatly to increase spiritually and numerically the Reading assembly, Pastor L Quest took his departure on June 20th, for a short rest at his home in Devon and then on to his new work in Guernsey. A goodly number gathered to bid him farewell as he left Reading station. On Sunday, 16th June, the Pastor received fifteen more into membership. He refrained from preaching a farewell address, and completed a series of addresses from Revelation, discoursing upon the Marriage Supper, the Millennium Age, and the New Heaven and the New Earth. Praise God for such a bright uplook! Three souls were saved and three baptized in the Holy Ghost, and nearly 400 stayed to the breaking-of-bread service which followed. An address on "Broken Vessels" took the place of the usual breaking-of-bread service in the morning.

On Wednesday afternoon, 19th, at the Lodden Tea Gardens, another of the large baptismal services which are characteristic of the Foursquare movement was held. There was a congregation of about 200, some coming all the way from Wantage and from Windsor. About forty-seven candidates, including two old ladies of 74 and 70, and an old gentleman of over 80, were immersed in the river. This makes about 120 who have been immersed by Pastor Quest during his ministry, whilst about fifty have received their spiritual baptism. Ten souls have surrendered to the Lord during the past few weeks and twelve have received the Baptism in the Holy Ghost.

The assembly has been favoured with a series of lectures by Principal Parker, who unfolded part of the Book of Genesis in such an impressive manner that all enjoyed a great spiritual uplifting and very few have not notes in their Bibles of these gleanings.

### NEXT WEEK.

The Hymn and Chorus which proved such a blessing at the London Easter Convention—"From Grumble Corner to Sunshine Square," by Seth Sykes

## Bible Study Helps

### THREE HARVESTS.

1. The harvest in the valley (I. Samuel vi 13).
2. The harvest of the slothful soal (Prov x. 5).
3. The unreaaped harvest (Jer. viii. 20).

### SIMEON.

1. Consecration.—He was just toward man He was devout toward God. His hope was the coming of Messiah (Luke ii. 25).
2. Revelation—"It was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ" (Luke ii. 26).
3. Adoration.—"He blessed God" (Luke ii. 28).
4. Resignation—"Now, lettest Thou Thy servant depart, O Lord, . . . in peace" (Luke ii. 29).
5. Salvation—"Mine eyes have seen Thy salvation" (Luke ii. 30).

### ABSOLUTE IMPERATIVES.

1. God's Necessity—"Even so must the Son of man be lifted up" (John iii. 14).
2. Man's Necessity—"Ye must be born again" (John iii. 7).
3. Christ's Necessity—"He must increase" (John iii. 30)
4. The Servant's Necessity—"I must decrease" (John iii. 30).
5. The Saint's Necessity—"Must worship Him in spirit and in truth" (John iv. 24)

July 21st, 1929.

Reading: Joshua xxiv. 14-25.

**MEMORY TEXT:** "Choose ye this day whom ye will serve . . . but as for me and my house we will serve the Lord"  
—Joshua xxiv. 15.

### FOR THE TEACHER.

At various periods of life, and all the way through it, from the cradle to the grave, our life is made up of chains of choice. We are always choosing things. Sometimes the choice is of what appear to be trivial things, but these have a nasty knack of proving to be vital. For instance, friendships are more often than not slipped into as ordinary things, whereas they ought to be made with care, because they are vital. How many youths choose their trade with care, or just simply slip into the first job that offers itself, to find in a few years that what they have chosen is one of the blind alley occupations. The same is true of the choice of habits (which in the end form character), of recreations, dress or speech, and to many the choice of the companion who shall become their wife, when they find that she cannot cook, let alone darn socks! How necessary it is therefore, to make our choice in all things with care, but how much more is this the case in the greatest choice of all which is brought to our attention in this final message from the Book of Joshua.

### How to Choose.

It is always well to view both sides of the question before making a choice. Put clearly before the mind, the will, and the heart those things which are FOR or AGAINST the thing to be chosen, and facing the facts, make your choice. It is to be hoped that before voting for the present members who are to represent them in the new House of Commons, that the persons who voted, listened with an unbiased mind to both sides of the question, and took into account not only the promises made, but the performances in previous governments. This is Joshua's method.

## All Things in Jesus

H. D. L.

H. D. Loes

All that I want is in Je - sus, He sat - is -  
Je - sus, in Je - sus,

fies . . . joy He sup-plies; Life would be worth-less with-  
with the free-ly with-

out Him, All things in Je - sus I find. . .  
out Him, with-out Him,

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## Sunday School Lesson

By Pastor P. N. CORRY

### For God (Joshua xxiv. 2-14).

Joshua rehearsed in their ears all that God had done for the nation since their earliest beginning. He recounts all His gracious dealings, and how He took, He brought, He delivered, He destroyed enemies, until its consummation in the present is shewn in God's gracious dealings, in giving them a land "for which ye did not labour, cities which ye did not build, vineyards and oliveyards that ye did not plant" (verse 13)

### Against (Joshua xxiv 19, 20).

The things that were against their choice were not failures on God's part, but on the part of the nation. Many among Israel were already half-hearted and serving other gods (see Joshua xxiv. 14); and in Acts vii 40-43, we know that in the nation at this time were tabernacles not only to Jehovah but also to Moloch and Remphan. Joshua points out clearly that this divided service cannot go unpunished. If they choose to serve the Lord they must expect judgment for such conduct, and we know full well from their history that such was the case.

### The Answers.

As each case is presented and the call to make their choice is made, they answer, "We will serve the Lord" (verses 16-18, and verse 21). Then, as in all transactions of importance or deeds of value, witnesses are called to attest the choice of Israel, and these are the people themselves against themselves, and the great stone that was under the oak by the sanctuary of the Lord (verses 22 and 26).

**APPLICATION.**

**FOR.** What witnesses shall be called to speak for Christ? If we would ask in heaven, the hosts of the redeemed and of angels would flock to tell us of all that He had done for them. But there is another witness who speaks for Christ, the Word of God. Let this tell us not only what He is, and what He has promised, but **THE RECORD OF WHAT HE HAS DONE.** He died for our sins (I Cor xv 3), and not for ours only, but also for the sins of the whole world (I John ii 2). He died the just for the unjust, having once for all suffered for sins in bringing us to God (I Peter iii 18). The iniquity of US all was laid upon Him (Isaiah liii 6), and He offered ONE sacrifice for sins, and is for ever sat down (Heb x 12 and ix 26). This is only a small part of what He has done. The marvel of it, and the glory of the work on Calvary has filled the ages and heaven itself with the songs of those who sing, "He loved ME and gave Himself for ME" (Gal ii 20). Still the wonder grows, for not only did He do so much, but He is NOW alive at the right hand of God, not only a Prince and a Saviour, but a great Intercessor, who

ever liveth to make intercession FOR US (Rom viii 34). He is appearing in heaven itself for us (Heb ix 24), and because of the power of His untransferable, indissoluble life as our High Priest, He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them (Heb vii 24).

**AGAINST.** Seek through the regions of the damned and in the ranks of the lost, through the writings of those that hate Him, and who have set their choice against Him, even there you cannot find one that is able to point a flaw in His life and character. Those who slew Him proclaimed Him innocent, and every judgment since has confirmed their judicial finding. Not a voice is raised against Him, but as surely as He died will they find that when He fulfils His promise and comes again they will confess that Jesus IS Lord and will bow the knee. Then what will you do, what choice will you make? Thank God, for those who from the heart can witness in those fitting words of Joshua, "As for me and my house, we will serve the Lord?" Can you?

## The Live Bird Let Loose

**H**OW very good God has been in giving us such plain pictures in His Word, setting forth man's moral condition and his great deliverance through the death and resurrection of Jesus. And certainly there are few more striking than the picture or type of the two birds.

Let us look at the picture. This was the law appointed of God in Israel. "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean! unclean!' All the days whereon the plague shall be in him, he shall be defiled, he is unclean; he shall dwell alone, without the camp shall his habitation be" (Lev xiii 45-46).

What a terrible picture of sin leprosy is, what a living death of wretchedness and desolation. The disease itself is most loathsome. The person covered with sores so as to be unfit for human eye. Wandering alone, or with others in like wretchedness. His food left him by a brook, or under a tree; or living as best he could from the wild fruits of the desert. At times there must have been heart-aching longings for home. One thing was very remarkable, if the leprosy had covered him all over from head to foot all turned white, then he was clean.

The priest is appointed of God to express God's mind, or judgment, in the case. The manner of his cleansing was this. "Then shall the priest command to take for him that is to be cleansed two birds (the margin reads "sparrows") alive and clean, and cedar wood, scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" (Lev xiv 4-7).

Then the priest comes down to this poor, anxious leper by the brook in the valley. He watches every movement of the priest, one bird is killed, its blood falls into the earthen vessel. How expressive of the death of Christ. And now the priest takes the other bird in his hand, watch him. He dips it in the blood of the dead bird; you see the blood on its feathers. He sprinkles the blood on the poor leper seven times—the perfect number. He is about to speak the sentence of God on the poor, anxious leper, the leper listens with breathless silence. He fixes his eyes on that live bird held captive in the priest's hand. Thoughts of a happy home rush into his mind—his liberty is bound up in that little captive bird. If it is let go, then the leper is free. The priest pronounces him clean—the bird is let loose into the open field—tears of joy gush down the cheeks of the

cleansed leper—his streaming eyes gaze on the flight of the blood-stained bird, a living witness of his cleansing and liberty.

Ask him how he knows he is cleansed, and his reply would be "The priest of God pronounces me clean. The bird is free, and flown away, that is how I know." Yes, as certain as the living bird is flown away so certain is it that he is cleansed. For this is the way God has made known His mind to the poor leper. The bird could not be set free until he was pronounced cleansed. Nothing could be more plain or more precious than the truth thus set forth. The one bird shewing the death, and the other the resurrection of our blessed Lord. This is God's only way of cleansing the sinner from his sins. And, blessed be God, your case cannot be too bad for God's cleansing. If you are a sinner all over, if, like the leprosy having spent itself, turns white, if you have spent all in sin, if character, health, friends, home—if all are gone—if weary of life, however wretched and desolate, God meets you in the death of His own beloved Son with the certainty of the forgiveness of all sins, through His blood to every one that believes.

You do not suppose that the priest, if he had the mere feelings of a man, would pronounce the words so that the leper could not tell whether he was cleansed or not. Nothing could be more cruel than such uncertainty. There was the priest's word, and the bird was flown loose away. This gave him the utmost certainty and joy. And can we then suppose that God has spoken in His Word so indistinctly as to leave the believer in cruel uncertainty? Oh, no; God could not have spoken more plainly. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." Do you believe Jesus died on the Cross, bearing your sins in His own body on the tree, there taking your place as Substitute for your sins?

Just as the bird could not be let go unless the leper was pronounced clean, so Christ our Surety could not be let go from the prison of death if His blood had not purged our sins. But God, by the very raising of our Substitute from the grave pronounces every believer justified from all things. I repeat again, the leper knew he was cleansed, the priest said so, the bird was free in the open field. As a believer on the Lord Jesus Christ, I know I am forgiven and justified from all things, God says so, and my captive Surety, the Lord Jesus, is risen, and free in the highest heavens. God could not give me a greater proof of the certainty of my justification than He has in raising Jesus from the dead. "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24).

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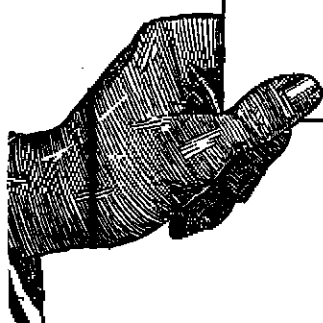
I beg to say we are delighted with the combination of the "Foursquare Revivalist" with the "Elim Evangel"; and also that the publication will be weekly. I am pleased to have this publication early in the week, one has then a little more time for reading, and for decision re forthcoming meetings.

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I pray your paper with its life-giving messages may circulate the whole earth.

Yours very truly,

*J. Rigg Gates*



*The above unsolicited testimonial from a Wesleyan Methodist Pastor is particularly gratifying to the Editor of the "Elim Evangel."*