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Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a newspaper.

Vol. XX., No. 34.

AUGUST 25th, 1939.

Twopence

In this issue —

False Theories About Sin.—Dealing with modern attempts to refute the existence and power of a universal factor.

The Believer's Attitude to the Return of the Lord.—A stirring call to whole-hearted consecration and diligence.

The Great Words of Christian Experience.
—Practical descriptions of stepping-stones along Pilgrim's way.

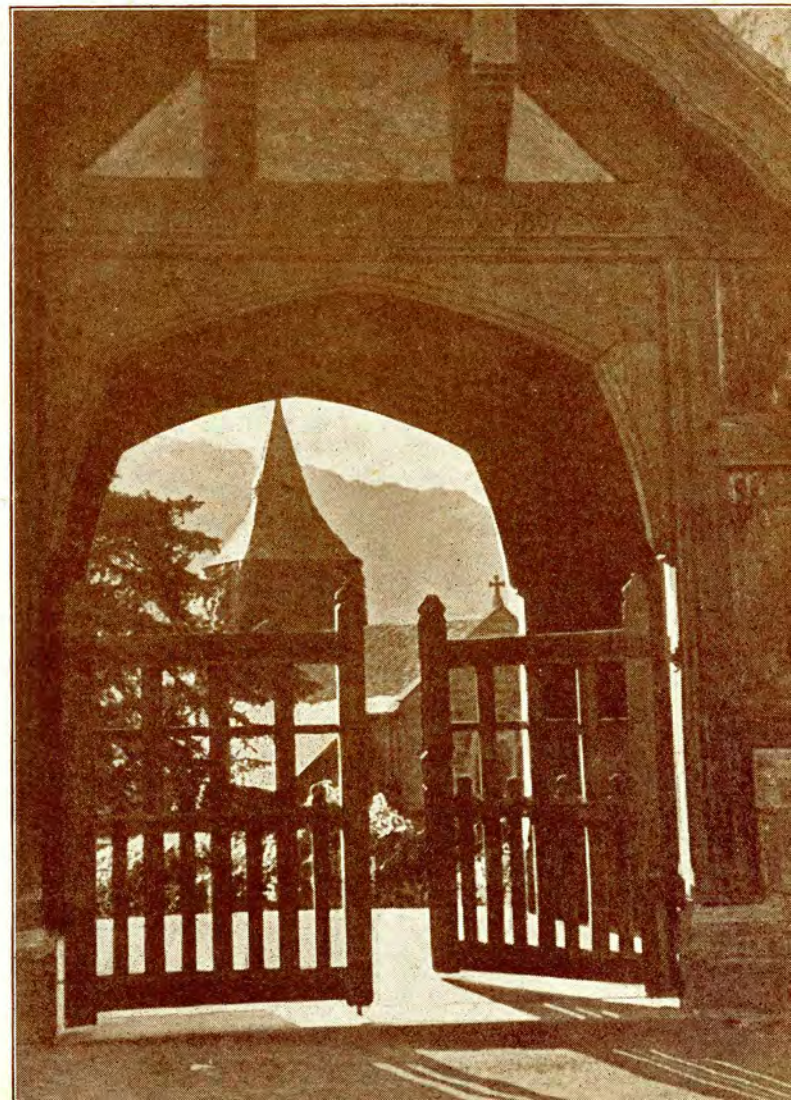
The Gospel—a Demand or an Offer?
—God's part and ours in the plan of redemption.

Picture News — Clippings without Comments — The Divine Law of Healing
The Epistle to Galatians.

And Other Interesting Features.

**Maenturog,
N. Wales.**

Photo by H. W. GREENWAY.



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ

of the Elim Foursquare Gospel Alliance.

Executive Council:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XX. August 25th, 1939 No. 34

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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BRIXTON. August 24. Wynne Road, Tabernacle (formerly Wynne Road Baptist Church). Opening service, 7.30. Pastor E. C. W. Boulton, supported by Messrs. G. Holmes, R. Niles, and J. H. Gee.

ISLINGTON. September 10 to 13, Sunday to Thursday. Elim Tabernacle, Fowler Road, off Cross Street, Islington. Special meetings conducted by Elim Revival Team.

LEYTON. September 2. Elim Tabernacle, Vicarage Road. North London Monthly Convention. 7 p.m. Speakers: Pastors J. Scott and J. J. Way.

LOWESTOFT. Now proceeding in Tent on Triangle, St. Peter's Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

MILLISLE. August 19, 20. Elim Hall, Moss Road. Convention. Speakers: Pastors Martin, Stevenson, Gilpin, Hardman and MacInnes. Saturday, 3.30, 7. Sunday, 3, 7.15.

PETERSFIELD. Commencing August 20. Tent Campaign at junction of Alton and Winchester roads (near railway crossing), conducted by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7.30. Weeknights (except Fridays and Saturdays), 7.30.

PORTSMOUTH. August 13—September 10. Tent Campaign in Commercial Road (next to Papp's music shop). Sundays, 11, 6.30. Weeknights (except Fridays and Saturdays), 7.30. Speakers expected: Pastors C. Kingston and L. Morris.

SHEFFIELD. Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Weeknights (except Friday), 7.30. Thursday afternoons, 3.

SLOUGH. Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road, conducted by Pastor W. E. Smith. Sundays, 7.45. Weeknights, 7.30.

ST. HELENS. Regular Foursquare Gospel services are now held in the Baptist Church, Hall Street: Sundays, 8. Tuesdays and Thursdays, 7.30.

WELLS. August 30. Elim Church, Chamberlain Street. Pastor W. G. Hathaway, 7.30.

MISSIONARY MEETINGS

By Mr. and Mrs. L. WIGGLESWORTH

August 20. Southport. August 22. Liverpool.

Farewell Services:

August 27. Bradford.

August 29. Clapham.

August 30. Southampton.

Elim Summer Schools and Holiday Homes

COLWYN BAY. July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics. Mr. T. A. Nosworthy, College School, Colwyn Bay.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house. Miss Barbour, Raven's Croft, South Cliff, Eastbourne.

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day centre. Southsea and Isle of Wight within easy reach. Pastor Douglas Gray, Seagar House School, Hayling Island, Hants.

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SOUTHSEA. July 29 to August 26. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest. Miss Baker, B'culla, Queen's Crescent, Southsea, Hants.

N.B.—At all the houses there will be Bible Readings and other meetings.

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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and



Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

VOL. XX., No. 34

AUGUST 25, 1939

Fridays, Twopence

False Theories about Sin

Sin is the transgression of the law (I. John iii. 4).

IF there is one thing clear in the teaching of Holy Writ it is that sin is disobedience to the perfect and holy law of God, defiance of the will of God.

In spite of all the attempts of modern thinkers to explain away sin, it is here, and conscience and universal human experience testify to its awful reality. Men may belittle it, try to forget it, treat it as imagination, error of mortal mind, moral obliquity or psychological eccentricity—but its grim reality will assert itself and confront us in all its hateful power.

From Eden to the present it has been the work of the Devil to belittle sin. The evolutionist makes it next to nothing by calling it a

REMNANT OF THE ANIMAL NATURE

for which we are not responsible, left over to us in the process of evolution. The Christian Scientist, the Unity-ite and a dozen other cultists deny its reality and claim it is but a matter of releasing from our imaginations the idea of sin.

Upton Sinclair, in one of his books, gives vent to a popular idea that "there is no law save the law of a man's own being, no check upon his will save that which he himself imposes. True pleasure is the end of being. The new morality is a morality of reason. There is no authority because, if such were to appear, reason would have to judge it and accept or reject it." (*Profits of Religion*—p. 309).

The latest theory comes from the realm of science. One Professor Borsook, of California Institute of Technology, has a diagnosis for the whole business. What we call sin or crime is simply "the result of too much pyruvic acid in one's thalamic cells, or it may be from no cocarboxylase operating in the thalamus. There is not enough acetylchlorine being delivered to the mid-brain." There you have it. Sin is merely a physical defect and scientists

BY CERTAIN INJECTIONS

will be able to control the whole situation shortly.

There is no question at all but that science has made available to human beings drugs that have the power to inflame the brain with passion or murderous ideas, but when it comes to banishing sin from the human heart, it will take something more than drugs.

One gets sick and tired of all these silly explanations, every one of which is helping the Devil in his chief and earliest work in man. So long as there are weak conceptions of God, we shall always have light views of sin, and was there ever a time when the general conception of God was so vague?

Come back to the truth about sin as stated in the Word of God. Sin is *lawlessness*, a deliberate disregard of the revealed will of God, and until man comes to "know Him whom to know aright is life eternal," he will continue on the toboggan that leads to hell.

"He that committeth sin is of the Devil" (I. John iii. 8). That is the plain statement of the Bible. There is but one true explanation of the presence and power of evil in this world.

THERE IS A PERSONAL DEVIL!

There is an opposing force! A war is on! Satan and his cohorts have access to fallen natures!

The problem of sin goes deeper than human depravity or free moral agency. These are accessories to be sure. But there is a mightier hand, an invisible personality. Our deeds may appear to be acts of our own volition, but in the dark background there are superior wills that would incite men to violate the standards of the divine will.

Is that a hopeless picture? By no means. God's Word has the only answer to the sin problem. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." Whatever may be the power of our adversary, he is confronted with the mightier power of our Saviour. We are not helpless! There is victory for us through Jesus Christ. Untold thousands have found that this Gospel is the power of God unto salvation from sin. Are we ready to say "yes" to Him?

The Believer's Attitude to the Return of the Lord.

By Evangelist R. J. GEORGE
(Elim Church, Portadown)

Every man that hath this hope in Him purifieth himself, even as He is pure.—I. John iii. 3.

THERE is a real danger of our holding important and precious doctrines in our heads in precisely the same way that unsaved people hold the doctrine of conversion. We may not only give our mental assent to these doctrines, but may contend earnestly, even furiously or angrily for them, without the doctrines in question having any real power in our hearts and lives.

If this be so, there is something radically wrong, not with the doctrine, but with ourselves. We are doing that really vicious thing—divorcing doctrine from practice: "every man that hath this hope in Him purifieth himself, even as He is pure" (I. John iii. 3).

THERE ARE FOUR WORDS

which set out the correct attitude of the believer to the vital and blessed doctrine of the coming again of our Lord and Saviour Jesus Christ.

1. **WAITING.** In I. Thessalonians i. 9, 10, we read: "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Waiting successfully demands patience, and Paul's desire for the Thessalonians was that the Lord might direct their hearts "into the patient waiting for Christ" (II. Thess. iii. 5); and James too, enjoins the like virtue in connection with the same truth (James v. 7, 8). Please notice three considerations which should be incentives to patience in view of the Lord's return.

(a) *Short-cuts are not always best.* God quite deliberately chose for the children of Israel their journey from Egypt to Canaan a roundabout way in preference to the more direct route: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea" (Exod. xiii. 17, 18).

When we, one day, look back on the past, with all its chances, changes, and vicissitudes, we shall then see the necessity for many experiences that have been

BAFFLING AND PUZZLING TO US.

Christian character is not matured and mellowed by mass production methods, but by hammering out on the anvil of stern personal experience. The way He leads us may be circuitous and mystifying, but it is sufficient to know He is leading us. Abraham went out not knowing whither he went, but he did know his Guide. Along the pathway Moses trod there were experiences calculated to fill the stoutest heart with dismay, but "he endured, as seeing Him who is invisible" (Heb. xi. 27). God calls on us, too, to walk by faith and not by sight; trust when we can't trace, and stand when we can't understand. Let us, by His

grace, do this; then, one day, "we'll bless the hand that guided, we'll bless the heart that planned, when throned where glory dwelleth, in Emmanuel's land."

(b) *Final victory is assured.* We all have a vivid recollection of the events of the crisis last September. The conditions that obtained simply beggared description. We shall never forget the swift alternation of hope and despair. Had war broken out the result might still have been in doubt; but, in the war God is waging against the forces of darkness, the result and final outcome is fully assured. When God launches His last offensive it won't be merely the beginning of the end, but the end. All we are in doubt about is the time. Moreover, even now, we are not fighting for the victory but in the victory.

(c) *As the way gets harder it also gets shorter.* In connection with the signs foretold, and now

BEING FULFILLED BEFORE OUR EYES,

Christ said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

2. **WATCHING.** Whom should we watch?

(a) *Ourselves.* The very special circumstances leading up to the Lord's return will make (and are making) abnormal demands on Christian character.

In view of these very circumstances we have the solemn warning: "And because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 12).

Mr. Chamberlain, at the time of the Austrian crisis, said that Britain's future course of action in a crisis might very well be decided for her by "the inexorable pressure of events." Now—note carefully—this is exactly what the Christian needs to guard against. Our attitude and actions are to be decided for us by God, and not by "the inexorable pressure of events." It is possible not to be carried away by the maelstrom of circumstances (see Daniel iii. 17, 18). Let us keep our heads cool and our hearts warm. God's ability to guide is not at the mercy of an emergency.

(b) *Satan.* In I. Peter v. 8 we read: "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." After almost six millenniums of experience in

ENCOMPASSING THE DOWNFALL OF MEN,

Satan is not growing less subtle; and, knowing his time is short, certainly not less fierce. However, we are not at his mercy: we can give place to the Devil (Eph. iv. 27); or we can resist him (James iv. 7); and, thank God we can also overcome him (Rev. xii. 11).

(c) *God.* Our watching Satan and ourselves will avail us nothing unless we keep our eyes on God. One of the fundamental and, indeed, elementary principles in warfare, is that of keeping clear and definite contact and touch between the front line and headquarters.

This is no less true in spiritual warfare. We shall see ourselves and our enemy in true perspective only as we keep our eyes on God: "In Thy light shall we see light" (Psalm xxxvi. 9). In this connection there is a revealing statement in Psalm ciii. 7—"His acts unto the children of Israel" refers to what could be seen and felt by the rank and file; but "He made known His ways unto Moses" refers to the strategy behind the acts. He was in close touch with his Commander-in-chief, and he proved that "The secret of the Lord is with them that fear Him" (Psa. xxv. 14).

3. WORKING. The Bible teaches us not only that there is much to do, but also that there is little time in which to do it. One would almost think sometimes that Ephesians v. 16 reads: "killing the time," instead of "redeeming" it. A favourite way of wasting precious moments is the old one of

SPLITTING DOCTRINAL HAIRS

with a theological hatchet; and the business is the more sordid when the subject is the coming of Christ.

One of the most solemn and sobering verses in the Bible is John ix. 4: "The night cometh when no man can work." One of the most painful and embarrassing situations imaginable is when we realise not only that we should have done a thing and could have done it, but that the last opportunity to do it is irrevocably past. In a greater or lesser degree every one of us will have this experience when the call comes to "down tools." The present is the time to redeem the time, and not when we have killed it. I am reminded of words on a text card: "When day is o'er, and evening falls on homestead, street and lonely wood; how gladsome when the mind recalls, no chances

missed of doing good!" Those other words, too, are pertinent here: "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow-creature, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

May God bring home to us the clamant need for urgency in the work of reaching men and women for God. Let us do now what otherwise we shall vainly wish we had done, when the opportunities have vanished and those we might have reached

ARE IRRETRIEVABLY LOST.

4. WORSHIPPING. Hebrews x. 25 says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Would to God that every child of His would hide this verse in his heart, so that he might not be guilty of this sin of omission. This is a stirring call to God's people to come together and to stand together. There is tenderness and pathos in the closing words—"and so much the more, as ye see the day approaching." The lever the writer to the Hebrews uses is the doctrine of the imminent return of Christ. May we experience in our lives the power of this doctrine to such an extent, that, until He comes, our lives, service, and influence will tell for Him a hundred per cent; for "if here I have earnestly striven, and have tried all His will to obey; 'twill enhance all the rapture of heaven, when I've gone the last mile of the way."

Only if we are wholeheartedly serving God, can we sincerely echo the Apostle John's heart-cry: "Even so, come, Lord Jesus!"

THE EPISTLE TO THE GALATIANS. No. 4.

The Argument of Paul's Gospel

Chapters iii.—v. 1 (continued).

(See Chart in *Elim Evangel* of July 14th)

By Pastor FREDERICK G. CLOKE (Elim Church, Southport)

III. Justification by faith commended by contrasts.

THE first contrast is related to the previous chapter and proceeds immediately from it. Paul is about to show the difference between their condition and privileges under the Law and under idolatry, and that now enjoyed under the Gospel; and to express his surprise and alarm that they desire to return to the bondage and servitude of an inferior condition.

Again he introduces the main theme with an analogy. In the analogy there is the minor, that is, the child waiting for his majority, and the servant. The minor differs nothing from the servant, he has not come into his inheritance either to enjoy or appreciate it; on the contrary he is under a temporary law. Paul now takes up that part of the analogy which relates to the minor and applies it to the believing Jews. They were under a temporary and transient Law until the coming of Christ at the time appointed of the Father.

The term "elements of the world" has produced **MANY FANCIFUL INTERPRETATIONS** never intended by Paul. The word "elements" or

"rudiments" (R.V.) means first principles, and where it is employed in the ninth verse of this chapter clearly refers to the rites and ceremonies of the Law spoken of in the tenth verse. Its being of the "world" indicates its temporary and transient character. So the rites and ceremonies of the Law were elementary measures intended only for this "present evil world" (i. 4). The contrast to this is the Abrahamic covenant which is an everlasting covenant, therefore it is to extend beyond this age. The rites and ceremonies of the Law were not of an eternal order, they were temporal and transient.

The word "children" of this verse does not denote that they were actually children of God when in bondage under the Law. The word means an infant or minor and implies a state rather than a relationship. An example is found in Ephesians iv. 14: "Be no longer children tossed to and fro," that is, be no more childish—implying a state. So here it indicates nothing more than the state of minority. Minority was only recognised from the position of majority. God

alone knew who from among the Jews were minors, for only He foreknew those who would believe on His Son. The unbelieving Jews are therefore excluded, they were servants.

As the minor of the analogy entered upon his majority and therefore into the privileges of sonship at the time appointed by his father, so the believing Jews had entered upon their majority and into

THE PRIVILEGES OF SONSHIP

when Christ came at the time appointed by the Father. The "adoption of sons" means entrance into majority. That this majority status is the only one which counts for sonship is clear from the seventh verse: "No more a servant (for such the minor was) but a son; and if a son (only if such) then an heir of God through Christ." Not merely through Abraham. Rotherham's translation of verse five is clear: "That the sonship we might duly receive."

The condition of the believing Jews, while under the Law before Christ came, was that of minors, and majority was only reached by faith in Christ. In this we see the difference between Abraham's natural and spiritual seed. The Jews were his natural progeny, some of them were minors who reached their majority by faith in Christ, thus becoming Abraham's spiritual progeny.

Throughout these verses Paul has in view only those Jews who had believed in Christ. They were minors under the Law only by virtue of the fact that they were foreknown by God as believers in Christ. They were known to God as minors but they were not His sons. What of the other Jews who did not believe? These are shown in the analogy by the servants. Paul did not take up that part of the analogy, because it was not relevant to his subject.

The Apostle now turns to the Gentile position and embraces this in his argument. Note the change from the "we" of verse three to the "ye" of verse eight. The Gentiles were not in bondage to

THE RITES AND CEREMONIES

of the Law for they did not have the Law, but "then" ("at that time," R.V.) that is, while the Jews were in bondage to the Law, they were in bondage to idols. In this condition they were ignorant of God and slaves to those who did not pretend to be gods, i.e., idols. To these slaves to idolatry the Gospel had come, God had sent the Light into their heathen darkness and they had been emancipated. The fetters which had bound them to hoary idolatrous systems had been broken and they had found freedom through a crucified Christ. These were the people whom the Judaizers would burden with the Law and circumcision, and Paul is surprised and alarmed that they desire to return to slavery again. They had been delivered from their own cruel slavery, but the slavery to which the Judaizers would introduce them was none the less cruel and remorseless. It was powerless and impotent to help them in their Christian life, it was instead a bondage similar to that from which they had been delivered. Indeed Paul definitely identifies Judaism with heathenism; the "weak and beggarly elements," that is, the rites and ceremonies of the Law, to which the Judaizers would introduce these converts from idolatry, was re-

garded by Paul as a turning back again to the slavery of idolatry. To embrace the creed of the legalisers was to relapse into heathenism and become slaves to a system as remorseless as the customs of paganism.

* * *

The second contrast is of a different order. Paul commends his Gospel by emphasising the delight it had occasioned to the Galatians and remarking upon

THE WONDERFUL RECEPTION

which they gave to him and his Gospel. He commences by appealing to them to abandon Judaism, assuring them that he has no personal quarrel with them. A temporary indisposition had occasioned his preaching the Gospel to them. A natural weakness, possibly excessive fatigue, had enforced rest in Galatia. Such a weak state had prohibited travelling but had not prevented testimony. His weakness was a trial to his hearers, nevertheless he and his Gospel were well received, honoured, and loved. Then he asks them: "Where is now the blessedness?" or, "Where then is that gratulation of yourselves?" (margin, "yours," R.V.). Does this verse mean that the Galatians were congratulating themselves upon the blessing that Paul had brought to them, or that they were congratulating Paul on account of the Gospel? The marginal reading of the Revised Version is plainly in keeping with the context: "Where then is that gratulation of yours?" that is, gratulation they were bestowing upon Paul, and this is immediately followed by Paul's testimony that they were willing to sacrifice for him, even though it was the most precious thing they possessed. It seems that it was also self-congratulation and this inspired them to pour blessing upon Paul. Some translators support the one view and some the other, but it seems that both interpretations are correct. These Galatian converts had been greatly blessed by the preaching of the Gospel, they had considered themselves highly favoured in thus receiving the truth and as a result had poured

BLESSING UPON THE PREACHER.

Thus they had testified to the value of the Gospel he had taught them.

What a change had occurred in the Galatians since the Judaizers had been among them! The one whom they had highly honoured and loved is now regarded as an enemy. Their affection for Paul and the Gospel had been alienated by the dishonourable attitude of the Judaizers. These had professed a great affection for the Galatians and had solicited their affection, but the affection was false and the motive dishonourable. Their one purpose was to seduce them away from Paul and the Gospel to win them for themselves and Judaism. Paul hastens to add that solicitation is not always wrong, it is right and proper when the cause is honourable. When he evangelised them he had solicited them for the Gospel; there had been great affection between them, but they had not been loyal during his absence.

In an exceptional outburst of tenderness he speaks of the anguish that he was experiencing because so soon after their reception of Christ, spiritual growth had been suspended. The words "be formed" of verse

nineteen mean His coming to be in full possession of them. Christ was in them through regeneration, but full spiritual development had been interrupted.

* * *

In introducing the third contrast the Apostle appeals to those who desire

TO COME UNDER THE LAW,

to listen to the Law, i.e., the Pentateuch. The story of the two sons of Abraham and their mothers is declared to be an allegory which fittingly illustrates the subject under consideration, showing the bondage of one system and the freedom of the other. First he makes a broad application of the allegory to the Law and the Gospel. Then he gives it a direct application to the rival systems contending for position in the Galatian churches. Hagar, the slave, and mother of the slave Ishmael, represents the Law given on Sinai which brings forth slaves, and Christ-rejecting Jerusalem, adhering to Legalism, is in the same rank with (margin, iv. 25), Hagar and the Law, also producing slaves, i.e., Judaism. These three—Hagar, Sinai, and Jerusalem—are slave-mothers of the same rank, producing slave-children. The mother of believers is free, like Sarah, and described as the Jerusalem above—the heavenly Jerusalem—she is the mother of all believers

whether they be Jews or Gentiles. The inclusion of the Gentiles in this heaven-born free community is authenticated by prophecy. Remember that the Jews, through the rites and ceremonies of the Law, were in covenant relation to God, while the Gentiles, who had not the Law with this provision, were away from God. Here Paul proves from Isaiah liv. 1 that the Gentiles, who were out of covenant relationship with God and therefore barren and desolate, have

MORE FREE-BORN CHILDREN

than the Jews who were in covenant relation to God. This proves, not merely the place of Gentile believers in the Church of Christ, but their numerical superiority over Jewish believers.

The clash between the sons of Abraham becomes an analogy of the clash between the rival systems in the Galatian churches, and the Divine appointment for the solution of the problem is given a very pointed application. As Hagar and her son were expelled, so must Judaism be expelled from the Gospel. Believers as free-born children are exhorted to hold fast to Christian freedom, refusing to be regarded as slaves under the Law, being careful not to become slaves to the rites and ceremonies of that Law.

Clippings without Comments

By Pastor P. N. CORRY

Largest Fundamentalist Body?

A leading Pentecostalist states that with approximately ten million adherents to-day, the Pentecostal Movement is easily the largest organisation of Fundamentalists on earth.—*Prophecy*.

Mathematics.

"I'm not much of a mathematician," said the cigarette, "but I can add to a man's nervous trouble; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I take interest from his work, and discount his chances for success."—*Joyful News*.

Satanic Cults in England.

A largely-circulated newspaper has come into our hands which gives amazing revelations of the recent growths of the cult of Satanism, which it is alleged, arranges secret orgies of a blasphemous and immoral nature in secluded country retreats in several parts of England. Sunday night seems to be a favourite time for "the vilest of religious mockeries within a few miles of country churches," and parodies of the Christian religion is an essential part of the ceremonies, which, after an orgy of drinking, eating and dancing in shameless nude fashion, culminates in the appearance of an immense goat, embodying the spirit of evil, to which frantic prayers are offered. It is not surprising to read that "at least a dozen young men and women are at present in mental homes as a direct result of their Satanic experiences." Perhaps the revelations will make the police authorities active. And they are certainly worth consideration by those strange people who still tell us the world is getting better.—*The Advent Witness*.

Jewry.

The modern Jew-hate is unique in civilised history. "Unless a miracle happens," says a visitor to Germany ("Manchester Guardian," weekly ed. Feb. 10th, 1939), "or international or national action is taken at once, it is no exaggeration to say that about 1,000,000 of the finest people in Germany will shortly be exterminated." The names of the 12,000 Jews who gave their lives for Germany in the Great War have now been carefully blotted out from every war memorial. Since the rise of Hitler 800 anti-Semitic organisations have been formed in the United States. An escaped Jew from Buchenwald tells that

when he arrived at the camp it was announced that none of the Jews would be allowed to have anything to drink for two days. On the second day his brother-in-law walked into the courtyard; and as it was raining, he raised his head to catch some drops of water. He was punished for it. A large wolf-hound was set on him and he was severely bitten. On the night of the third day fourteen people in the cell went mad. Shortly afterwards troopers came in and beat them to death.—*The Dawn*.

What Laymen Want.

Some time ago a writer for the "Christian Advocate" questioned a number of prominent laymen of the Methodist Church as to the kind of preaching they wanted and felt to be most effective in meeting the spiritual needs of the day. Christian doctors, lawyers, teachers, farmers, miners, and business men were interviewed. The writer says:

Their answers, when summed up, were very much the same. They want plain, unadulterated preaching of the gospel without fuss, and with but few illustrations or sensational stories, sermons which touch their daily lives, practical messages showing them how to live the Christ life in this money-mad world of to-day. They want Christ presented as a Redeemer, not just as an example; they want His blood set forth as the only remedy for sin and the sinner. They know there is a hell and that people go there; so they do not want sin "sugar-coated" and hell left out of the sermons. More than one expressed surprise that so few pastors ever preach on the "second coming" of Christ. They said that if the early Church was admonished to look for His appearing, then surely we who live nineteen hundred years nearer it should be much more concerned. . . . A prominent lawyer said he did not go to church to learn history, philosophy, current events, or modern theories; he could get these from other sources. He went to get help and strength to make his daily living conform to the standard Christ left for the Church.—*Christian Observer*.

SEPTEMBER 9th

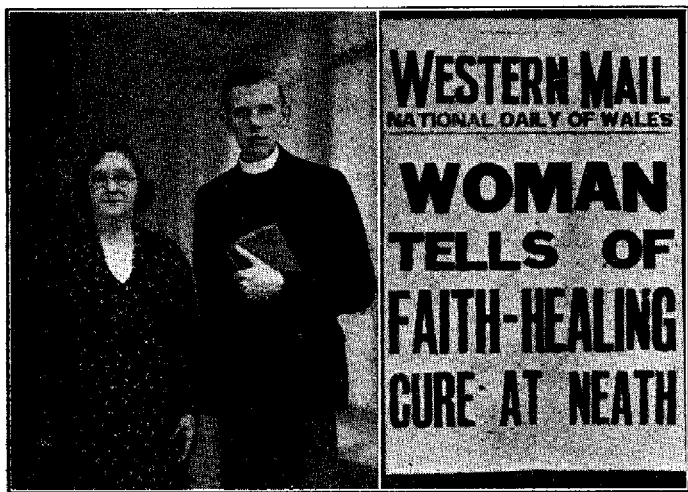
REMEMBER THE DATE!

PICTURE NEWS



Top picture above : Part of the crowded congregation at Pastor Gwilym I. Francis's tent campaign at Lowestoft.

Second picture above : Queue outside the tent. Mrs. Thompson, seen in the bath chair, was brought to the meeting for the first time, and was healed, so that now she is able to get about without chair or aid.



Two of the ten who left their invalid chairs at the Lowestoft campaign.

Left : Mrs. Taylor. Right : Mrs. Catchpole.



Top picture above : A happy group of visitors at our Colwyn Bay Holiday Home. It is open until September 8. Have you booked?

Second picture above : Visitors from Colwyn Bay Holiday Home with Mr. Nosworthy at Llanberis Waterfall, Snowdon.

Left : Mrs. M. A. Griffiths seen with Pastor C. A. C. Hadler at whose campaign at Neath she was completely healed after suffering from an impediment in her speech for eighteen months.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor H. Burton Haynes

Sunday, August 27th. Mark xiv. 32-45.

"And they came to a place which was named Gethsemane" (verse 32).

What induced Christ to select the Garden of Gethsemane for the scene of His awful agony? There are many reasons. Many years ago, King David, an outcast of Jerusalem, passed over the brook Kedron; and now Christ—the divine outcast, of whom David was a type, leaves the city by the same route. Centuries before, in the Garden of Self-indulgence, Adam was conquered by temptation; but in the Garden of Self-denial, temptation, fiercer and even greater, was overcome by the second Adam. This shady retreat was His well-known haunt. Many hours had been spent under the hanging olive trees in communion with His Father. The memories at this moment were very sustaining.

PRAYER TOPIC:

For the manifestation of the presence of God among every gathering of true believers to-day.

Monday, August 28th. Mark xiv. 46-59.

"And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear" (verse 47).

Simon Peter was the disciple who stepped forward and struck off the ear of the servant of the high priest. Although the act of the impulsive fisherman cannot be upheld, one cannot but admire the love and devotion to the Master which prompted the deed. In trying to defend his Lord, Peter jeopardised his own life. The apostle's blundering sword teaches us that carnal weapons cannot be used to advance the Kingdom of God. Our intentions may be good, but good intentions are not the criterion in the service of God. Worldly efforts, however commendably launched, instead of advancing God's Kingdom impede its progress.

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of those who are bereaved.

Tuesday, August 29th. Mark xiv. 60-72.

"But he denied, saying, I know not, neither understand I what thou sayest" (verse 67).

Peter, who had shown such physical courage in drawing his sword on behalf of Christ, betrays great moral weakness in denying his Lord before the servant girl. He answered "No" to her question when he should have replied "Yes." There is wonderful power in the little monosyllable "No," when spoken strongly and bravely. Just as the sea wall hurls back the foaming waves, so this little word repulses the angry tide of temptation. To whatever is wrong say "No," but to whatever is right give a hearty, joyful "Yes!"

PRAYER TOPIC:

That much blessing may result from the reading of these Daily Meditations.

Wednesday, August 30th. Mark xv. 1-15.

"And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified" (verse 15).

The deliverance of Christ to be crucified, and the release of Barabbas, perfectly illustrates the substitutionary message of the Gospel: "Christ died, the Just for the unjust." Barabbas, by his crimes, merited the death of the cross—a type of all who have broken God's law. The sentence of death has been passed upon all, for "All have sinned." Christ, the spotless, undefiled Son of God took the sinner's place at Calvary, bearing the sinner's condemnation. Barabbas was freed through Christ being delivered unto death. By accepting Christ as our substitute we are delivered from the death of sin.

PRAYER TOPIC:

For blessing on all the arrangements for Westminster Central Hall meetings on Sept. 9th.

Thursday, August 31st. Mark xv. 16-32.

"And they compel one, Simon a Cyrenian, who passed by . . . to bear His cross" (verse 21).

We know by comparing the Gospels that although our Lord started out from the judgment hall bearing His cross, He had only gone a short distance when, overcome by suffering, He stumbled and fell. Simon, a man from Africa, was compelled by the soldiers to carry the cross for Him. The cross was unexpectedly thrust upon the Cyrenian. Is it not a fact that the crosses of life very often come to us when we least expect them? Some unexpected trial comes our way and circumstances compel us to tread the Via Dolorosa. The cross brought Simon to Christ. Our unexpected trials will bring us unexpected experiences with the Saviour.

PRAYER TOPIC:

For the anointing of the Holy Ghost on all our Local Preachers.

Friday, September 1st. Mark xv. 33-47.

"And the veil of the temple was rent in twain from the top to the bottom" (verse 38).

As Christ bowed His sacred head and yielded up His spirit, a strange thing occurred at the Temple in Jerusalem. The veil which separated the Holy of Holies from the Holy Place was rent from top to bottom by an invisible hand. The hand that rent the veil was the hand of God. The death of Christ had made "a way for man to rise to the sublime abode, and the entrance into the Holiest was signified by the rending of the veil. The penitent sinner can now approach the Throne of God and there "find grace to help in time of need."

PRAYER TOPIC:

God's power and blessing to rest upon all our Elim missionaries.

Saturday, September 2nd. Mark xvi. 1-8.

"He is risen; He is not here: behold the place where they laid Him" (v. 6).

The resurrection of Christ is the foundation upon which the edifice of the Christian revelation is erected. "If Christ be not risen," argues the apostle, "then is our preaching vain, and your faith is also vain." If it could be proved that the resurrection of our Lord was a fabrication of His followers, then the whole structure of the Christian faith would collapse like a house of cards. An unprejudiced examination of the evidences of the resurrection will convince the investigator that this stupendous miracle is an irrefutable fact of history. "He is risen!" Revelation, history, and experience prove it to be true.

PRAYER TOPIC:

That the power of God may rest upon all faithful preachers of the Word as they prepare for the services to-morrow.

Helpful Illustrations for Christian Workers

Fear Banished by Father's Voice

It is related that when Robert Louis Stevenson was a little child, he accidentally locked himself into a room alone one day. He could not turn the key again as he was directed. Darkness was coming on, and his terror became extreme. His father sent for a locksmith to open the door, and during the period of waiting, talked to Louis through the keyhole, the child becoming so engrossed by the charm of his father's conversation that he forgot all his fears.

And so our heavenly Father's still, small voice dissipates our fears and makes His helpful presence real to us in the midst of trials that have apparently locked us in from worldly aid.

Potency in Repetition

It is said that in the Zulu churches of South Africa, it is the custom for the believers, both men and women, to go out after hearing the sermon and repeat as much of it as possible to anyone who will listen. In giving the message to others, they retain more of it themselves and therefore receive a double blessing. Is not this the way to get more of the Holy Spirit and all spiritual blessings from God?

Tracing a Temper.

A man said to a Bible teacher some time ago, "I have such an awful temper, but I sort of excuse myself because I got it from my father. He had an awful temper, and I am just like him." The teacher said, "Well, were you born again?" "Yes." "Were you born of God?" "Yes." "Is God your Father?" "Yes." "What kind of temper did you get when you were born again?" God's purpose for us is to be like His Son. Anything less than that in a Christian God will never approve.

THE GREAT WORDS OF

THERE are a number of great words that sum up the outstanding experiences of the Christian life and which become, as it were, the steps of a ladder that lead the soul up to God. Beginning at the commencement of our Christian pilgrimage, they take us through the various experiences of our spiritual life, until at last we arrive at the celestial city. May we study them carefully and make sure that we are perfectly familiar experimentally with the ground covered. And if not, let us pause and enter in, for all must pass this way.

CONFESSION

Sins committed against God alone should be confessed only to God, but sins committed against an individual should be confessed to that individual as well. Likewise, sins against a community or group, to that community or group. If you have injured someone, unnecessarily criticised another, deceived a person, slandered, ill-treated, or wronged others, you will never feel satisfied until you make that wrong right. If you are at odds with your husband or wife, for instance; if relations are strained, if you have wrecked another's happiness, you should take the blame and attempt a reconciliation. If you have been guilty of secret sin, living a double life, untrue to your marriage vows, you will have to confess it to your wife or husband, before you can be forgiven. To be right with God is to be right with man, and to be wrong with man is to be wrong with God.

Let us use the personal pronouns. Say, "I have sinned." "I have found fault with spiritual leaders and Christian workers." "I have been a fault-finder, a gossip." "I lose my temper and get angry." "There are those whom I have not forgiven." "I have not trusted God and my life has been filled with worry and anxiety." "Self-love and self-esteem control my actions." "I have been unkind, even cruel." "I am unwilling to submit to authority." "I am impure and vile in my imaginations." "I listen to filthy stories." "Jealousy controls my feelings." "I lie and exaggerate." "I have stolen—little things, yes, but stolen, nevertheless." "I love dress and show, the movie, the dance, and cards." "I am a hypocrite and not what people think I am." "I have no love in my heart and I serve God from a sense of duty." "I am not a soul winner." "I find no delight in God's Word, nor do I enjoy prayer."

And then pray, "O God, pardon and blot out my transgressions. I will go to those whom I have wronged. I am going to come clean in everything. I am through with sin. I confess it all. Forgive me, for Jesus' sake. Amen!"

RENUNCIATION

But not only must sin be confessed; it must be put away. God demands a wholehearted renunciation. If you are really sorry, if there is true contrition and penitence, you will gladly give up everything you know to be wrong, everything that grieves the Holy Spirit. As long as you want your sin, as long as you have no desire to forsake it utterly, you are not truly penitent. Nothing short of wholehearted renunciation will suffice. You must "cease to do evil."

FORGIVENESS

Sin confessed is sin forgiven. Let us always remember that. "If we confess our sins, He is faithful and just to forgive us our sins" (I. John i. 9). That is, if we are honest in our confession, if we have made the wrong right, are truly penitent and have renounced our sin, thank God, we are forgiven—forgiven on the ground of Christ's work, His shed blood, and His advocacy for us (I. John ii. 1).

CLEANSING

Sin must be cleansed, and it can only be cleansed in the Blood. "The blood of Jesus Christ . . . cleanseth us from all sin" (I. John i. 7). There can be no such thing as a changed life without a changed heart. If so, it is only reformation, and that does not go deep enough. It may get by man, but it will never get by God. It deals only with some sins, but not with *sin*. Sin must be cleansed, the heart made pure. Mere confession is insufficient, and even renunciation will not suffice. Sin is so awful in the sight of God that it must be purged. And there is only one way—the Blood. To belittle the blood of Jesus Christ is to fail to recognise the diabolic thing that sin is. When you are cleansed you will have a heart set free from sin; not merely from certain sins, but from sin itself. Its power will have been broken, the fetters snapped, and the chains gone. Hallelujah!

PENITENCE

Penitence is not repentance. Repentance is included in renunciation, and is a change of mind toward sin and God that results in a change of practice. But penitence and contrition follow, as well as precede repentance, confession, and forgiveness. It is a state rather than an act, and is the result of conviction. The Christian suffers more than the sinner when he is convicted. Every memory of his sin, every recollection of his failure, for years, perchance, brings a pang. And this life-long grief, this brokenness of heart because of sin, is the unmistakable evidence of sonship. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm xxxiv. 18).

CHRISTIAN EXPERIENCE

SURRENDER

"Yield yourselves unto God, as those that are alive from the dead" (Rom. vi. 13). If you are alive, if you have been set free, you will gladly give yourself to God. His will shall become yours. You will delight to serve Him. Your time, talents, gifts, money, friends, thoughts, all will be devoted to the One whom you love supremely. The language of your heart will be, "I surrender all." You will become His slave, His bond-servant.

FILLING

"Be ye filled with the Spirit" (Eph. v. 18). Filling follows surrender. Without it the results are negative. There must be a definite, positive, infilling of the Holy Spirit for victory, deliverance, and power. This is God's work. He must fill us, and He does as we yield. Thus carnality gives place to spirituality. The spiritual is God's highest ideal.

DELIVERANCE

Not only does God fill us, He delivers. He sets us free from sin. Jesus breaks every fetter and snaps every chain. "Being made free from sin" (Rom. vi. 22) is Paul's way of expressing it. We are slaves no longer. Through the indwelling Spirit we are free. "He shall save His people from their sins" (Matt. i. 21).

FAITH

There will come to you a God-given faith as you yield yourself to Him. He will enable you to believe. You will take Him at His Word, and, standing on the promises, trust Him to do just what He says. "All things are possible to him that believeth" (Mark ix. 23). Faith is trusting in the dark. When God says you are forgiven, you are. When He tells you that you are cleansed, believe Him. Thus the witness of the Spirit and the joy of the Lord will be yours.

GUIDANCE

You will be guided. But do not sit still and leave yourself open to chance influences by making your mind a blank, thereby expecting God to guide you. Spend your quiet hour in the study of the Word and prayer. Keep your mind active. God guides according to His Word, and never at any time contrary to it. He will speak to you as you read and meditate. He will come to you when you are praying. Any other method of guidance is most dangerous, and will lead to all kinds of difficulties.

OBEDIENCE

You are now to walk in daily obedience to your Lord. He is your Master. Obey Him. Do what He

tells you to do. Go where He asks you to go. Listen for His voice. And when He speaks, obey—instantly obey. Walk in the light, for if you do not, no more will be given, and sooner or later, you will be in darkness. Do the first thing He tells you to do, and then He will reveal the next. The first may be a little thing, but do it just the same. Learn to obey, and more light will be given. Be guided moment by moment. Guidance will only be granted where there is glad, wholehearted obedience. God is looking for those whose hearts are perfect toward Him, those who are ready to yield loyal and loving obedience.

TESTIMONY

"Ye shall be witnesses unto Me" (Acts i. 8). "If thou shalt confess with thy mouth the Lord Jesus" (Rom. x. 9). It was the class meeting that made the Methodist Church. It is the testimony meeting that is the life of the Salvation Army. Too often we leave the minister to do it all. God expects each one of us to tell the story. Nothing will strengthen us so much. It is easy to defeat the Devil when we testify. "They overcame him by the word of their testimony" (Rev. xii. 11). A silent Christian will sooner or later be a defeated Christian. To get we must give. God pours in as we give out. Joy generally comes in testimony. When a babe is born there is always a cry. If not, it is probably still-born. A cry is a sign of life. If you have received something worth while, you will want to share it with others. Were someone to leave you a fortune, it would be no time until all your friends and relatives would know it. Surely God's gift of eternal life in Christ is worth telling about.

SERVICE

Thus we become "labourers together with God" (1. Cor. iii. 9). And whether we serve at home or on the mission field, our service will be rendered unto Him. Love demands service, for if we truly love, we will gladly serve, not as a matter of duty, but rather of privilege. No sacrifice will be too great. In one way or another we will give our lives in definite service for our Lord and Master. We will do God's work, and we will do it in God's way.

WORSHIP

Our hearts will now be filled with praise and worship. "Thanks be unto God" will be the natural expression of our lips. Joy and gratitude will well up in our souls; and in spontaneous outbursts of praise, worship, and adoration, we will bless the Lord. And thus will it be until the day break, and all the shadows flee away, and He comes whose right it is to reign."



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Revival News.

ENCOURAGING reports of conversions to the Lord Jesus Christ come from various quarters. Over 200 decisions have been made at the tent campaign being conducted at Worthing by Principal George Jeffreys. In spite of heavy storms lasting a week, 89 conversions were registered in the first fortnight of Pastor Woodhead's campaign at Sheffield. And lastly, from the Elim Boys' Camp in the Isle of Wight a cheering report from Pastor Corry tells of 23 boys making the great decision for the Saviour on the first Wednesday night meeting. Praise the Lord!

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New Feature.

THIS week we include another new feature—"Clippings without Comments"—under which title will be printed observations by contemporaries on topical subjects. Usually this item will appear alternately with "Mirror of World Events," each becoming a fortnightly feature.

Readers are invited to submit clippings for this feature, always stating the name and date of the publication from which the extract is taken.

Have you planned to be at the
Westminster Central Hall, on
Saturday, September 9th?

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

An old lady, that she may find salvation in Christ and be healed of heart trouble.—C.I.

A brother in Christ that he may be led to seek the baptism in the Holy Spirit.—L.S.

A backslider, that he may be restored, and that his wife may return to him.—D. H.

My daughter that she may be healed of a cyst on the knee, and that I may obtain employment.—D. H.

God's guidance to be vouchsafed to two sisters in the Lord.

My father, who has been a backslider for many years.—M.L.

Misrepresenting the Scripture.

WE can not only misquote God's words, but we can misrepresent His will. We can misquote in practice as well as by word of mouth. Some people, for example, glory in wealth or reputation; but Paul said: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. vi. 14). Again, Paul rejoiced that "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11), but many people substitute for "content" the attitude "discontent." Paul said, "Let nothing be done through strife or vainglory" (Phil. ii. 3), while it would seem that some people do nothing without strife. Paul said, "Be strong in the Lord" (Eph. vi. 10), not strong in your own conceits. Again: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. vi. 1); the apostle did not say, "Destroy or injure such an one in the spirit of hatred." The assurance comes: "My God shall supply all your need" (Phil. iv. 19), not all your wants. "We glory in tribulation," said the apostle; do not some change that to read, "We growl in tribulation"?

Every one of-us can think of precious words of God that we have perverted, denied, or rejected in our own experience. It is never necessary to do this. God's Word is God's will; and He pledges Himself to empower us by His grace to do His whole will, and to rejoice in the privilege and miracle of doing it. What a testimony it would be if we would let our Lord Jesus Christ so live in us in His fulness that people might say of us, "His life never misquotes the Scripture."

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Gleanings from Other Fields

Mr. Sydney Collett.

We are pleased to hear that Mr. Sydney Collett is making steady progress after his recent illness.

Baptist World Congress.

At the recent Baptist World Congress at Atlanta, U.S.A., Dr. J. H. Rushbrooke was elected President of the Baptist World Alliance.

Dr. Douglas Brown.

Owing to ill-health, Dr. Douglas Brown has resigned the pastorate of the Frinton Free Church which he has held for the past five years.

Capt. Reginald Wallis.

After having to conclude his most successful campaigns in New Zealand owing to illness, Capt. Reginald Wallis is on his way to this country, and will probably have arrived by the time this "Evangel" is in print.

Miss Sandes Soldiers' Home.

Miss Eva Maguire, Honorary Secretary of Miss Sandes Soldiers' Home, was recently invested with the O.B.E. in recognition of her work among the soldiers.

Bibles in Ninety Languages.

The Massachusetts Bible Society prints Bibles in ninety languages to meet the needs of a State only a little larger than Wales.

Bible Conference at Thun.

The Fifth International Convention for Bible Study and Prayer at Thun, in Switzerland, has been a marked success. Pastor J. Payne writes to say that the morning Bible studies have resulted in much blessing, and souls have been saved at the meetings. He was invited to take one of the morning prayer meetings.

The Gospel—A Demand or an Offer?

By Pastor CONRAD BONIFAZI

The gift of God is eternal life through Jesus Christ our Lord.—Romans vi. 23.

AT the sound of religion many a man begins immediately to rake up the memory of his good works, to reaffirm the record of his respectability, or to give another coating of romantic colour to his benevolences. He searches forthwith along the dusty shelves of memory for the best specimens of his former unselfishness. He hunts his catalogue of by-gone moralities in the hopes of bringing to light the finer exhibits! He unearths the idealism of his adolescent years, the broken relics of resolutions, once moulded in beauty and symmetry, conveying now but little of their former glory. But these responses are the symbols of self-delusion!

It is so difficult to miss the meaning of the Gospel challenge that such tactics are largely a positive evasion of the issue at stake. People are attempting to cover up their tracks in escape of the Divine Pursuer. Personal goodness is a gilt-edged security, a celestial share to be manipulated in the same way that Marconis or De Beers are handled on the Exchange. But the people who meet the call of the Gospel with advertisements about their own variety of goodness require hearts that are washed clean of all their religious speculation and self-pity!

The gift of God is eternal life . . .

It is not a question of our personal piety, our moral decency. A question of having always "played the game," or of never having done anything that was not "British"! The Gospel is

THE OFFER OF LIFE.

It is not the clarion summoning mankind to pit its goodness against some overwhelming perfection, but rather the "still small Voice" bearing an invitation to share the life of God and the nature of God. The Gospel is not a call to assess the goodness of long ago, but to acknowledge the evil of the present moment, and the reminder of yesterday's strength is often no more than a cloak to hide to-day's weakness.

The parables of the New Testament demonstrate the passionate desire of the heavenly Father to bring us into fellowship with Himself that we may live His life. The Good News, therefore, is not a relentless demand; it is the supreme offer: the bestowal of a gift.

The giving of a gift is a transaction which requires a donor and a recipient. It includes both an offer and its acceptance; along with the willingness to give there must be a readiness to receive. A man must possess a desire for the life in God if he would qualify for participation in its enjoyment.

Repentance is the visible expression of that human desire which is prerequisite to the acceptance of the heavenly gift. The call to repentance is a harsh, metallic note; it bids us face the things we would gladly evade, and confront the weaknesses that are so often heartily avoided. Yet despite the insistent demands upon those who tread the pathway of repentance, the Gospel remains the gift of life. Its

exigencies appear exorbitant only to those who have not paid the price of discipline, whilst those who have given themselves to God have discovered the overwhelming significance and fulness of life. The value of that which is surrendered is incomparably less than the worth of the

GIFT WHICH CROWNS THE SURRENDER.

This is not intended to convey the impression that there is any bargain-driving on either side. Religion may have been commercialised on many occasions, but life is not a marketable product. It is the priceless treasure for possession of which the merchant will sell all that he has—but it is still the gift of God.

Paul says: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

PRAY for a mighty outpouring of Holy Ghost power and glory at the great FOURSQUARE GOSPEL RALLY on SEPTEMBER 9th

Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works."

God steps in with power and a purpose—a Spirit, the Spirit of Jesus Christ who changes the whole of life. Something happens quite apart from human agency. We do not change ourselves; we are changed! I have not heard of anyone who was obliged to wait in passive willingness until God came to save him. From the moment a man's willingness is complete the remainder of the transaction is instantaneous.

In describing the experience of conversion Paul is compelled to use the passive forms of the verb. These passive forms do not imply human passivity, they emphasise the Divine power. Listless waiting might induce the temptation to say within oneself, "I am justifying myself before God!" But the Scriptures have it

QUITE THE OTHER WAY,

and the apostle writes: "Being justified by faith . . ." In a moment of passivity the thought might suggest itself to us that we were changing ourselves, but that is not the apostolic note. "We are being changed . . . We are being made conformable!" These phrases express the Biblical sentiment.

And in emphasis of the all-important part played by the heavenly Father in this experience, Paul speaks of men as passing from death to life, as being released from slavery to become the adopted members of a family, as being discharged from prison and set at liberty. All these figures denote a change which a

man cannot undertake for himself; they represent transformations of circumstance and condition which we cannot achieve for ourselves however hard we try. They are the boons which come to us from other people and from God.

When the cleansing stream has purified the stagnant backwaters of a human soul, the challenge of the heavenly life will never more be met by baling forth the brackish contents of a self-righteous heart. The stale and scanty resources of our own goodness cannot assuage the thirst to be what God intends us to be. A divine discontent ravages the heart and Jesus alone can restore satisfaction.

When a man is born to Christ he learns the art of loving, he acquires the Christian faculty of sharing, he partakes of the grace of giving. His life is characterised by the presence of a new joy, a sense of oneness with the heavenly Father and a knowledge of

THE FORGIVENESS OF SINS.

Such are the marks of the experience of the new birth, and the acceptance of the gift of life. They are based upon the reality of the presence of Jesus Christ in the soul, and have been called into being "through Jesus Christ our Lord."

That divine presence means a new mind and a new Spirit, a different outlook and a fresh purpose in the whole of life. It argues a vision that is broad and expansive, where time itself is but a fragment of eternity; and a heart that acknowledges God to be active in the whole of life. For God is ready at every turn to co-operate with willing hands, eager to express Himself through active minds, keen to enthuse and ignite with sound purpose the spirit which accepts His control.

If our hearts know no surrender then no particle of our life is His—no, not even the time we spend in church! But when our hearts are His possession then life in its entirety belongs to Him. We henceforth belong to Him, and our lives are a part of His eternal life!

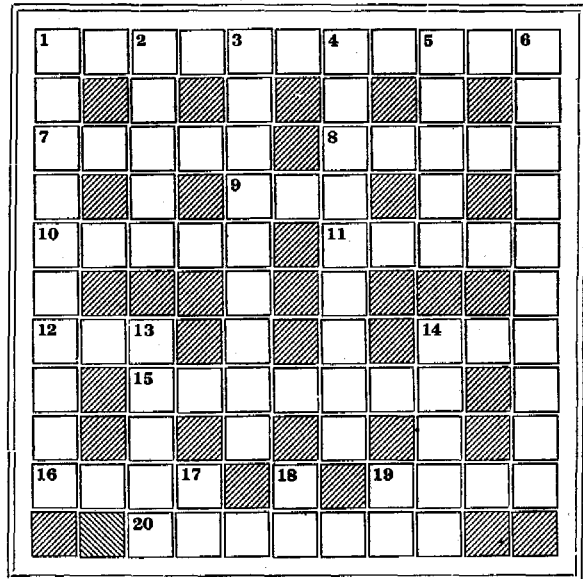
WHEN STRENGTH BECOMES WEAKNESS

Let him that thinketh he standeth take heed lest he fall.—I. Corinthians x. 12.

A man's strong point is apt to become his weak point, when he is out of full touch with God. Moses was the meekest man, and no one ever lost his temper so badly and completely. . . . Solomon was the wisest man, at the beginning. He became the stupidest moral fool, and so continued to the end. Elijah's boldness and daring made a record, yet he ran away with cowardly swiftness from a woman's threat. Job was esteemed the most patient of men, but was there ever a greater exhibition of hot, intolerant impatience than in his replies to his critics? He was the humblest of saints, and quite unconsciously showed how proud a man could be. One should keep a keen eye on his strong points. And the eyesight is keenest here when the knees are bent.—S. D. Gordon.

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 42.



The solution will appear next week.

CLUES ACROSS:

1. His grandson helped to build the wall of Jerusalem (Neh. 3: 4).
7. Passed.
8. In the genealogy of Jesus Christ (Luke 3: 28).
9. Sorrow may make this dim.
10. Out of this came forth meat (Judg. 14).
11. Herod was greatly displeased with the people of this place (Acts 12).
12. A small opening.
14. This king put a seer into prison (2 Chron. 16).
15. He went to Egypt with Jacob (Gen. 46: 13).
16. Good, if it is of its proper constituency.
19. "With the same measure that ye — withal it shall be measured to you again" (Luke 6).
20. Joab wanted a woman to feign herself to be this (2 Sam. 14).

CLUES DOWN:

1. Men sent by John to Jesus Christ.
2. When Pharaoh did this he dreamed (Gen. 41).
3. To give one's self up to the task of providing comfort and enjoyment for another (or for several persons).
4. Forbears (Lev. 26).
5. Relieved.
6. Conscience-stricken Darius cried with this kind of voice to Daniel in the lions' den.
13. David delivered this to thank the Lord (1 Chron. 16).
14. Discretion defers this (Prov. 19).
17. Noah's raven "went forth — and fro."
18. A flame consumed this city of Moab (Num. 21: 28).
19. "Come unto —, all ye that labour and are heavy laden."

SOLUTION TO CROSSWORD, NO. 41

Across: 1. Displeasure (Psa. 2: 5). 7. Sheep (Gen. 4: 2). 8. House (Mark 3: 25). 9. Ere (John 4: 49). 10. Utter (Prov. 14: 5). 11. Royal (Est. 1: 19). 13. Aristobulus (Rom. 16: 10). 18. Era. 19. Ishma (1 Chron. 4: 3). 20. Tibni (1 Kings 16: 21). 21. North (Job 37: 9). 22. Sling (Prov. 26: 8).

Down: 1. Disputation (Acts 15: 2). 2. Sweet (Rev. 10: 10). 3. Lepor (Mark 14: 3). 4. Asher (Num. 1: 40). 5. Usury (Prov. 28: 8). 6. Everlasting (Jer. 10: 10). 12. Hor. (Num. 20: 27). 14. Ibhar (1 Chron. 3: 6). 15. Teach (Job 32: 7). 16. Baths (Ezek. 45: 14). 17. Libni (1 Chron. 6: 17).

DO NOT MISS the great Foursquare Gospel Rally on September 9th

The Divine Law of Healing

By HENRY PROCTOR, F.R.S.L., M.V.I.

UNDER the old covenant, healing by faith was a part of the Law, which could not be disregarded with impunity. Ferrar Fenton renders Leviticus xi. 44: "Ye shall, therefore, be healthy, because I am holy." This is justified by the context, because one objective of the Law was to keep the people healthy. They had started their exodus from Egypt in a state of health: "There was not one feeble person among all their tribes" (Psalm cv. 37), and God would have preserved them in such a state, no matter what the dangers or difficulties of the way, had they been faithful; and even when they brought upon themselves disease and plague through rebellion against God as at Baal-Peor, He yet in His mercy appointed for them a way of healing by faith, for whoever was bitten by the fiery serpents which were sent as a punishment for their gross sin, if he looked upon the serpent of brass set up by Moses as a standard, he was immediately healed; fresh life came into his body, death departed, and he lived (Num. xxi. 7-9).

This was intended as a type of Christ's healing for spirit, soul, and body, for "as Moses lifted up the serpent in the wilderness, even so is the Son of man lifted up, in order that every one who trusts in Him may have eternal life" (John iii. 14, 15, lit.). So what was ordained as a blessing under the Law, that of divine healing undoubtedly belongs to us to-day.

For the breaking of the Law brought upon them as a curse, every kind of disease, plague, and sickness. But Christ has redeemed us from the curse of the Law, and therefore He has redeemed or bought us out from every kind of disease or sickness. This He did by becoming

A CURSE FOR US,

as it is written, "Cursed above measure (*epikataratos*) is anyone who hangs on a tree" (Gal. iii. 13, Gr.). In this He was fitly represented by the serpent in the wilderness. And we are to understand that we should look to Him as much for salvation from sickness as from sin.

For the redemption of the body is included in the atonement (Isaiah liii. 4, Hebrew), and is therefore a part of our salvation which He has purchased for us, and "by His stripes we were healed." He takes our infirmities upon Himself and gives us His own life in exchange for our disease and death. But many die for lack of this knowledge, that our sicknesses were laid upon Him as well as our sins. Others think that it is merely a matter of choice as to whether we should come to God for healing, or go to the world for human aid.

But it was not so under the old covenant, as we are distinctly shown in the case of Asa, contrasted with that of Hezekiah. For Asa by trusting the Lord had great deliverances during the earlier part of his reign, but there was a gradual declension and turning away from God, and in his old age, in the thirty-ninth year of his reign, he was diseased in his feet and had recourse to the physicians, not to the Eternal, "so Asa

slept with his fathers, dying in the forty-first year of his reign" (II. Chron. xvi. 11-13).

If Asa had turned to the Lord in repentance he would

CERTAINLY HAVE BEEN HEALED

This is proved by the case of Hezekiah whose reign was so similar in many respects to that of Asa.

Hezekiah was sick unto death and the Lord sent him a message: "Set thine house in order: for thou shalt die, and not live." But Hezekiah "turned his face to the wall and prayed," and God was gracious unto him and sent Isaiah to him saying: "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord. And I will add to thy days fifteen years" (II. Kings xx. 1-6).

Thus it is clear that the kings and priests of to-day who have presented their bodies to God as living sacri-

SATURDAY, SEPTEMBER 9th
Spend the day with God's people
at the Westminster Central Hall.

fices, holy and acceptable to Him, should regard their bodies, not as their own, but His property: His sanctuaries, His holy temples, for such they are (I. Cor. iii. 16, 17, and vi. 19).

It is not only their high privilege but their bounden duty, therefore, to regard all pain and sickness as a spiritual matter, to be brought to the Great Physician for healing. For He who changes not made for His chosen people a statute and ordinance that He would suffer none of the evil diseases of Egypt to come upon them, but that He would take away *all* sickness from the midst of them (Deut. vii. 15).

They indeed would have no need of earthly physicians because, said He: "I am Jehovah thy physician" (Hebrew: *Ani Yahweh Rophecha*, Exodus xv. 25, 26).

This was conditioned on obedience to all His statutes and commandments, and especially to this one that they should bring all their sicknesses to Him for healing. To have recourse to earthly physicians, instead of God, was regarded as rebellion against Him.

You Will find it Hard to Pray—

- If you have an ungrateful heart;
- If you are not wholly submitted to God;
- If you have an unforgiving spirit;
- If you "regard iniquity in your heart";
- If you think of yourself more highly than you ought to think;
- If you have accepted modernistic ideas of God and the supernatural;
- If you are unwilling to do what you can to answer your own prayers.

PRAISE THE LORD!

Sowing and Reaping—Fresh Advances

NEW BAPTISTERY OPENED

Romsey (Pastor W. George). July 26 was a day looked forward to with great anticipation, and truly the Lord met with His people in a very special way. Friends had come from surrounding districts, the Tabernacle being packed to its capacity, for the opening of the new baptistery. It was opened free of debt, this being made possible by voluntary subscriptions, and voluntary labour. To God be the glory, great things He has done!

Pastor J. Smith, from London, immersed the seven candidates, assisted by Pastor W. George. Each one gave a testimony to salvation before being baptised.

Much blessing rests upon the regular services. In the gospel meetings as the Word is given under the inspiration of the Holy Spirit, souls are saved, and numbers are on the increase. A series of Bible studies on the Book of the Revelation has been greatly enjoyed by all.

The prayer meetings are well attended, when the presence of the Lord is manifested, and testimonies to healing prove that God is answering the prayers of His people.

CAMPAIGN RESULTS

Rochester (Pastor O. Murphy). The believers at Rochester praise God for the rich season of blessing received during the past months, especially when Pastor Smith was ministering. Although we cannot tell of great crowds during the campaign, we heartily thank God for those who were saved; many also testify to healing of their bodies.

Fresh enthusiasm and deeper desire to greater zeal for true Christian living was derived from each meeting.

Brethren and leaders from other denominations in the locality are becoming more interested in our meetings, and the Sunday evening services are proving an attraction to strangers.

WOMAN LEAVES BATH CHAIR

Swanage. We print the following from the "Swanage Times":

The revival and healing campaign being conducted by Pastor Gwilym I. Francis at the "big tent" of Victoria Avenue, Swanage, is continuing with unabated interest.

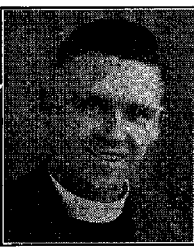
A remarkable case of healing was witnessed on Thursday afternoon when a largely-attended healing service took place. A woman who had been suffering from the worst form of arthritis for over

sixteen years was brought by car specially from Lymington to attend the service. She was wheeled into the meeting in a bath-chair by her daughter and son-in-law who came with her. But after being prayed for she was able to get up and walk out, her bath chair being wheeled out behind her.

A second instance, equally convincing, happened during Sunday evening's meeting. A woman who had been very deaf for the past fifteen years, was prayed for, and was afterwards able to hear plainly the words Pastor Francis spoke to her. She later admitted this was the first time in fifteen years she had been able to hear anyone speak without the aid of her ear-trumpet.

SPECIAL OPENING SERVICES

Aberdare (Pastor J. Newman). Three years ago a seven weeks' campaign by Pastor Brewster and his party commenced at Aberdare.



Pastor J. Newman

As a result an old shop was hired, and a new Elim Church was formed under the faithful ministry of Pastor S. J. Cooper. Pastor J. Newman who is now in charge is on fire for God, and the gracious presence and power of God is manifested.

The building of a new church has been the object of much earnest prayer, and God, according to His promise, supplied the need. For a few weeks the brethren, under the supervision of Pastor Newman, transformed and beautifully decorated a building, formerly used as a warehouse, into the House of God. Praise His wonderful name! The much-longed-for day arrived, and on the afternoon of July 29th the building in Dean Street was declared open for public worship by Pastor Brewster, who, under the anointing of the Holy Ghost, preached to a church packed to its capacity. Pastor S. J. Cooper delivered the evening message, and abundant blessing was the portion of God's people. Mr. Bell of Pontardulais beautifully rendered a solo.

The Sunday services were conducted by Pastor Newman.

Special meetings during the week were held, and the speakers included: Pastors Green (Dowlais), Hodge (Merthyr), Greenslade (Llanelly). On Friday we were once more privileged with a visit from Pastor Brewster, and his message proved most encouraging.

The presence and power of God was very much realised throughout the week's

special gatherings. The faithful ministry of Pastor Newman, who is fearless in declaring the whole counsel of God, is an incentive to holy living, and for a closer walk with God.

SEASIDE OPEN AIR MEETINGS

Brighton (Pastor T. W. Thomas). Special open air services have been held on the Brighton front, after the gospel service, on Sunday evenings, the Pastor and most of the congregation attending, and large crowds have gathered to hear. Although the weather has not been very favourable, the Lord has blessed this work, and souls have been saved.

Words fail to tell of the real spiritual uplift received from the Bible studies, and how exceedingly precious our blessed Lord is becoming to us, as we hear His Word unfolded. The pastor is now taking up studies in Hebrews, which are proving a source of blessing.

Recently we had an exchange of pulpits with Pastor H. O. Bale from Hove, whose message will long be remembered. Two souls were saved. Another Sunday the meeting was taken by the Crusaders, whose messages in word and song gave ample proof of the satisfaction that the young people find in our Lord and Saviour, Jesus Christ.

On a recent Sunday three gave their hearts to God. Hardly a week passes without some dear ones seeking and finding the Saviour. Some twenty-four new names have been written in heaven, besides others from the activities of the open air meetings and the gospel singing band. We do praise God for the wonderful way He is working in our midst!

THE MAN OF REST

By E. MARGARET CLARKSON.

Though all the world is filled with
fear, [tressed,
And hearts of men are sore dis-
I go my way in tranquil joy,
For I know Christ, the Man of
Rest.

I know no care, no grief, no fear;
I lose them all on Jesus' breast;
The peace of God abides with me,
For I know Christ, the Man of
Rest.

O ye whose hearts are bowed with
care,
O souls so weary and oppressed,
Come, lay your burdens at His feet,
And find in Christ the Man of
Rest!



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER SECRETARIES!
You are reminded, please, to send to Headquarters your half-yearly report form. Thank you!

Crusader Corner

By Pastor O. MURPHY

Well, Crusader friends, this week we are going for a "Scriptural Cruise." Below you will find the Cruise outlined, and I want you to fit in what you think are the most appropriate references. Are you ready? Here we go—

1. SCRIPTURAL CRUISE.

1. Building the ship
2. Booking the passage
3. Putting out to sea
4. Trouble—storm arises
5. Fear the ship will sink
6. Night falls—throw out the anchors
7. Ship aground—on cannibal island
8. Rescued a few months later

2. WORD PUZZLES.

Words reversed or rearranged represent different persons, places, or meanings.

1. A well-known place—reversed represents a "distance."
2. A powerful personality — rearranged represents a class of workers in the Temple.
3. A woman in Genesis—rearranged represents a valley in which a remarkable victory was won.

Solutions to last week:

1. *Who said it?*—1. Daniel (i. 8); 2. God (Job ii. 3); 3. Pharaoh's daughter (Exod. ii. 5-10).
2. *Which is it?* — 1. Numbers xxxii. 23.
3. *Conundrum*—Lot's wife—pillar of salt.

Yours and His,
O. MURPHY.

London Young People's Leaders' Conference, 1939

An Address by Mr. J. DOUGLAS CRAIG

(Crusader Commissioner)



Mr. J. Douglas Craig

David was chosen to do two things: (1) To live for God. (2) To serve His people. That is the parallel to your case. You have been picked up by God that you may live for Him, and that you may serve His lambs. A lovely calling!

Let me give you just a thought out of David's life, and you will find it in I. Chronicles xix. I will tell you the story. When David heard of the death of the king of the Ammonites, he got some of the children of Israel together, and commissioned them to go and sympathise with the king's son. When I read that, I put on the top of my Bible: "Waste of time!" There are lots of the Lord's people to-day, Sunday school workers, and workers amongst youth, just wasting their time.

David was not there to offer sympathy to the Ammonites and show kindness towards them; he was there for God and Israel. You get the thought in II. Corinthians vi. 14: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" He ought not to have done it; it was waste of time.

I want to tell you about a man who is rather a parallel to your own case. His name is David. He was sovereignly picked by God. He was just a little shepherd boy, and God picked him up!

This man

Leaders of youth, don't forget that the Devil would like you to waste a lot of time. He does not mind anything you do for these children as long as you don't tell them the precious blood of Jesus Christ cleanses them from all sin. David's action was entirely misunderstood, for when the Ammonites saw his messengers coming they said they had only come to spy, and these men went back having lost their identification mark with Israel. You, too, have been called to work for Jesus in His vineyard; be careful not to waste time.

We read that account in I. Chron. xix., but if you turn to the twentieth chapter you will read this: it was "the time of the year that kings go out to battle," and the children of Israel under Joab went off to battle, but David tarried behind in Jerusalem. I put at the top of my Bible on that page: "He did not do it." There are lots of leaders of youth who are "not doing it." When Israel first asked for a king they said, "that we might be like other people." They wanted a king to judge them and to fight their battles, but David was tarrying behind in Jerusalem—like so many Sunday school teachers who have been given boys and girls to lead to Christ and who are not doing it.

You want to read I. Chronicles xx. and then turn to II. Samuel xi., and you will find what he was doing when he ought not to have been—walking on the roof at midnight. That was where he fell into that horrible sin. I used to think it was a pity David was not kept from that sin, but God was not ready to keep David on that roof; He was quite able and ready to keep him in the hottest place in the battle! That is your place, child of God, telling the

children of Jesus! Oh, the number of lives saved at a very early age! The young children are in your charge that you may tell them of Jesus. Well, David wrote a letter to Joab, saying, "Set ye Uriah in the forefront of the hottest battle that he may be smitten and die." But that was where David should have been himself. He was not doing what God had put him on the throne to do, serving God and Israel.

Later on in the chapter you will find some of the things David did. He went into the battle and cut the Ammonites with saws and axes and irons. If folks get away from the Lord, and are not doing what the Lord wants them to do, it is surprising some of the awful things they fall into doing. I got the greatest shock in my life once. I was sitting round the camp fire listening to the men's talk, and the worst man I ever met during my service days I met at that camp. Eventually, I got into conversation with him, and he told me he had once been a Sunday school teacher. I said to him: "O child of God, if you are not 'doing it' and not in the will of God, it is surprising how

low you can fall." May God help us not to waste time or quit our job.

Now we see the source of it all—"And Satan provoked David to number Israel" (I. Chron. xxi.). He said to David this way: "See how many men you have!" What does it matter—2—3—10 million? God had fought the Moabites and the Ammonites when they were as many as the grasshoppers for multitude. He made a wall to fall on 27,000 to get them out of the way of Israel. Satan says: "Count your resources."

If you are doing the thing God has called you to do, you will have Satan around and he will say, "You are not capable of taking this class; you will never make a Sunday school teacher." Have you not heard him? Then you start to count your resources. You too, have been called definitely into this blessed service of serving the Lord. Be careful not to waste time but—do your job! Your resources are in Him.

One day, I remember hearing of a lady who wanted to give her son a start in city life. She was friendly with Lord Rothschild, and said to

him: "My son has just joined the Stock Exchange: could you do something to give him a real start?" So Lord Rothschild arranged that he would meet the young man in this conspicuous and crowded business rendezvous at 11 o'clock. The appointment was duly kept, and as they walked away, the cynosure of every eye, Lord Rothschild linked his arm through the young man's. The youth was waiting to speak, and finally said: "My lord, will you do something for me, to give me a start?" The answer came, "By this act I have done all that is necessary!" As Crusaders you have all you need to make you a real success—you have God by your side.

Read the first story in I. Chron. xix., how David "did not do it"; read the twentieth chapter, and you will see the serpent coming out of his place. He will say, "You are not able to do it"—but God will make you able!

*Dare to do right, dare to be true,
You have a work that no other can do:*

*Do it so bravely, so kindly, so well,
Angels will hasten the story to tell!*

Saved or Lost: Which?

By WALTER SCOTT

THE reader is either saved or lost. Oh, face at once the solemn fact. The question of questions is my personal relation to God. Do I stand before Him as a sinner saved or a sinner lost? This vital question calls for immediate reply. Death may lay you low at any moment. May the question trouble you; may it burn itself into your heart and conscience and give you no rest, no peace, till you can truthfully answer "I am saved."

But you may say, "Am I a sinner? Am I exposed to eternal judgment like a notoriously wicked person? My life is blameless. I am a Sunday school teacher, a member of the church; I daily read the Bible; I pray morning and evening. Am I lost like a drunkard, or a profligate?" Nicodemus, the Jewish teacher of John iii., was perhaps the most religious sinner of all time. He far exceeded you in his religious life. Yet he was a sinner, and had to be born again, and look to the Son of Man lifted up on the cross for salvation. The dying thief was saved. Nicodemus was saved in exactly the same way and on the same ground. Christ on the cross died for sinners—died for you.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). If as you read these lines you turn to Christ—believe on Him who once on the cross bore the judgment of God—the cross of shame and glory, then count upon an immediate forgiveness of sins; an immediate salvation. Christ triumphantly rose out of His rocky tomb, and ascended to the right hand of God, where He now sits—the one and only Saviour. Believe on Him, and you are instantly and eternally saved. Ah! you rightly dread passing out of time into eternity.

Oh haste to Christ ere it be too late. Cast yourself down at His feet. Never a soul confessing sin was rejected, never one was spurned from His presence. Cast yourself in all your sin and misery at His feet, and you will rise a pardoned sinner.

Look! How simple! Every serpent-bitten Israelite who looked to the brazen serpent lifted up—lived (Num. xxi. 8, 9). Life in a look was God's way then. Had the dying Israelite looked on the face of Moses he would have passed out of time into eternity—lost. O how blessedly simple. O sinner look, look, look on Christ, the Son of Man on the cross for thy sin and guilt. Drink in every word of John iii. 16 and you are saved. Look! This is God's way of saving you—there is no other way. Look and be saved.

Oh how grand and wide, yet withal God's call in its marvellous simplicity to sinners world-wide: "Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else." This is God's cry to the inhabitants of the earth. Let the African hear it. Let the European hear it. May the reader hear it. We love to repeat the glorious words "Look unto Me and be ye saved." It is the call of a Saviour God to every sinner on the earth. Look at once to God and you are saved.

"Come!" is the urgent call of God (Isa. lv. 1, 3, 6).

"Come!" is the pleading call of Jesus (Matt. ii. 28).

"Come!" is the Spirit's earnest call (Rev. xxii. 17).

"Come!" is the cry of the evangelist (II. Cor. v. 20, 21).

"Come!" is the weeping call of the writer. Come to Jesus!

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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Holiday Apartments, etc.**

* **Blackpool.**—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887

* **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone, Southbourne 2039. C891

* **Brighton 1.**—Bed and breakfast from 21/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C883

* **Cornwall, Newquay.**—Picturesque Christian Guest House, own grounds, tennis, putting; 10 minutes sea; few vacancies. Mr. and Mrs. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 2526. C902

* **Eastbourne.**—Board-residence, or apartments; terms moderate; 3 minutes station, easy distance sea, adjoining Elim Tabernacle; Christian fellowship. Mrs. Weeks, Elim Cottage, Hartfield Road (late Desmond Road and Queens Mansions). C912

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

* **Elterwater, Ambleside.**—In the heart of the Lake District. Comfortable, homely, board-residence or bed and breakfast, good table, delightful surroundings. Recommended by Elim Pastor. Apply, Mrs. Webster, Meadow Bank, Elterwater, Ambleside. C908

* **London.**—Elim Rest House.—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

* **London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C806

* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C836

* **Old Colwyn, North Wales.**—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergele Road. C855

* **Plymouth.**—Comfortable, homely accommodation, Christian home; central, convenient station, bus, shops, sea, and Elim Assembly; good and liberal table; moderate terms; recommended. Telephone, 60581. Mrs. Bishop, 1, Stafford Terrace, Houndscombe Road. C894

* **Ramsgate.**—Holiday home, open all year, Christian fellowship, family worship; good catering, homely, close sea and country; terms 35/- p.w. inclusive; children half terms. Stamp. Mr. and Mrs. Webster, 85, West Cliff Road. C909

* **Shanklin, I. O. W.**—Comfortable, homely board-residence, highly recommended; 3 minutes sea, town and station; terms moderate. Mrs. Niblett (Elim member), Willow Dene, St. Paul's Avenue. C880

* **Southport.**—Buxton House, 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly, and stations; e.l. throughout; bath, piano. Mrs. Bates. C895

* **Worthing.**—Comfortable board-residence, Christian atmosphere; two minutes sea, shops, and Elim Tabernacle; midday dinner, liberal table; near tent; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C885

* **Worthing.**—Recommended by Elim Pastors: board-residence, or bed and breakfast; 3 minutes sea, lovely gardens, shops; near Tent. Mrs. White, 78, Lyndhurst Road. C915

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* **Wanted,** Christian woman as housekeeper (Pentecostal), age about 40. Widower; one son 22 years; good home. Box 517 "Elim Evangel" Office. C913

* **Wanted,** a good Christian worker. A young man (single) to assist an Evangelist; pianist, and able to drive car (fully qualified), and capable of conducting services. For particulars write, Pastor W. E. G. Pomroy, 4, Circular Drive, Lache Lane, Chester. C914

BIRTHS

* **Greenyer.**—To Mr. and Mrs. W. R. Greenyer, of Preston Park, the gift of a daughter, Valerie Anne.

* **Magee.**—On July 20th, to Pastor and Mrs. A. J. K. Magee, the gift of a son, Wesley Leonard Johnston.

MARRIAGES

* **Carson : Thompson.**—On August 8th, at Elim Tabernacle, Armagh, by Pastor L. N. Kuiper; Samuel James Carson to Anne Thompson.

* **Cox : Phillips.**—On August 5th, at the Kensington Temple, London, by Pastor R. Gordon Tweed, of Blackpool; Thomas Edward Cox to Jennet Emily Phillips (both Elim Crusaders). C911

Key : Davies.—On August 7th, at Elim Tabernacle, Swansea, by Pastor W. J. Hilliard; Francis Charles Key to Edith Louvain Davies.
Scoberg : Price.—On August 7th, at Elim Tabernacle, Swansea, by Pastor W. J. Hilliard; William Dudley Scoberg to Ada May Price.

WITH CHRIST

* **Clarke.**—On August 5th, Ernest Clarke, aged 35, of Elim Church, Redhill, Surrey. Funeral conducted by Evangelist A. D. Hathaway.

* **Francis.**—On July 27th, Thomas Francis, aged 74, of Field Bungalow, Colchester. Funeral conducted by Mr. E. Wright (Lexden).

* **Pell.**—On August 1st, Miss Caroline Pell, member of Elim Church, Bradford. Funeral conducted by Pastor H. W. Greenway.

* **Smith.**—On July 29th, Mrs. Gibson Smith, aged 62 years, member of Elim Church, Brighton. Funeral conducted by Pastor T. W. Thomas.

INTERESTING BOOKS

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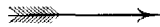
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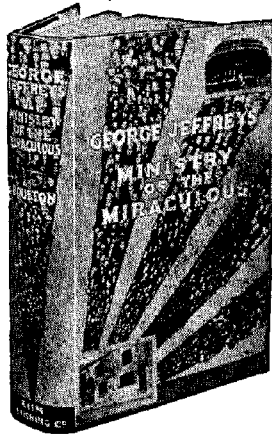
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