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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. IX.

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No. 13

The Position of Divine Healing in the Church To-Day

By AIMEE SEMPLE McPHERSON.

THE Lord Jesus forever settled the position of Divine healing in the Church:

First, Jesus Christ Himself healed the sick.

Second, He commissioned His twelve disciples to go out and preach the gospel, heal the sick, cast out demons, freely as they had received so freely were they commanded, by the Lord, to give.

Third, He commanded the seventy to go out into the towns, cities, and villages of the realm, to preach the gospel, heal the sick, raise the dead, cleanse the lepers and cast out demons.

Fourth, He commissioned the five hundred disciples to go into all the world, preaching the Word and healing the sick, promising, "These signs shall follow them that believe; in My Name they shall cast out demons . . . they shall lay hands on the sick and they shall recover" (Mark xvi.).

Fifth, He set Divine healing in a permanent place in the Church when, just previous to His ascension, He uttered the last commission—the great commission to the Church—the commission under which every minister and evangelist in the world is ordained and set aside, "Go ye into all the world and preach the gospel to every creature and these signs shall follow them that believe—they shall lay hands on the sick and they shall recover," but—said Jesus, "Tarry first in the city of Jerusalem until ye be endued with power from on high."

Sixth, Divine healing was given its position in the Church, undoubtedly and unquestionably, when Christ continued to heal the sick throughout the long years which followed after His ascension to the Throne of God. The Acts of the Apostles, which is the history of the early Church, is filled with instances of healing and Divine miracle power.

Seventh, Divine healing was given its position in the Church unquestionably for all time to come by James, the President of the Ministerial Federation in Jerusalem, who in James v. 14 gave instructions to the elders, Christian workers, and the believers of all time to come, concerning the healing of the sick. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him in the Name of the Lord, and the prayer of faith shall save the sick and the Lord shall

raise him up, and if he have committed sins, they shall be forgiven him . . . the effectual fervent prayer of the righteous man availeth much."

Divine healing, then, has not only a place in the Church, but that place is a God-given place, witnessed to by the prophets, attested by the disciples, proven by the ministers all down through the years, and stands a great, living, flaming coal upon the altars of the Almighty whereby the sick, the weak, the needy, may warm their soul, their body and be made whole.

The gifts and callings of God are without repentance.

Heaven and earth may pass, but not one jot or tittle—not one apostrophe or period—of God's Word shall be removed. His promises are yea and amen to everyone that believeth, and Jesus Christ is still the same, yesterday, to-day and forever.

A FEW years ago when I began to preach the Gospel of Divine Healing, it was a very much opposed teaching. People as a whole considered such a one a crank or a fanatic, and thought the preachers of this blessed truth to have set themselves or himself up as a healer or a miracle worker. Many declared that it was naught but hypnotism. To-day this condition is mightily changed and Divine healing has become almost universal. One can scarcely enter a town, hamlet or village without meeting a Mr. Brown, Mrs. Smith, or Mr. Jones who has been healed of paralysis, tuberculosis, and cancer by the power of prayer, and who affirm with proof that Jesus Christ has made them whole.

In Angelus Temple alone there are thousands of people who have been healed. The great army has swelled to such amazing proportions, it is no longer a subject to be ignored nor one to be turned aside with a light statement that "there is no such thing." The fact that they are not only living examples of Divine healing, but Divine health can no longer be hid in a basket in the bullrushes, it is crying to come forth and lead the bondsmen into liberty.

Divine healing has taken its place—it has come into its own.

There are other churches beside those of the Foursquare Gospel that are preaching Divine healing.



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Many places report definite answers to prayer. In the United Brethren Church, several pastors, known personally by me, are definitely anointing the sick and praying for them. Several Methodist Episcopal Churches are praying for the sick with great success. Others there are also being pressed into prayer for the sick by the demands of their people. Dissatisfied congregations are saying, "They pray for the sick in such and such a church and if you want to keep us at home, why don't you pray for your sick parishioners here?" Thus it is some ministers are attempting to pray for the sick who are not rewarded with results. The fact that they have been pressed into such prayer by the people, without the real faith, and because they do not approach the subject properly with all their souls, is the reason for this.

One finds it difficult to come straight from the club and worldly surroundings to preach this great theme or pray for the sick with results. One cannot rush in from a thoughtless life and be in the believing faith spirit. Five ministers whom I know who pray for their sick who are not obtaining results are regular attendants at theatres and have a worldly clientele. They are wondering at the absence of results and saying, "If Jesus really heals the sick, why doesn't He heal them when I pray? There must be some catch in it somewhere!"

WE cannot approach the altar with unclean hands and a cold heart, and expect an answer to our prayers.

In Matthew xvii. 14-20, a heartbroken father brought his son to Jesus. The Master had just come down from the Mount of Transfiguration with Peter, James and John. "I brought him to your disciples and they could not cure him," said the father. "Bring the child to Me," the Master replied, and healed him.

"Master, why could not we cast the demon out?" asked the disciples, very much chagrined.

"This kind," answered the Lord, "cometh not out but by prayer and fasting." The soul must be pure, the hands clean and the heart must be faith-filled ere the power of God rests upon the believer.

Another instance where the sick were prayed for in the Bible days without results is recorded.

One who had watched the Master heal, said to himself:

"Now, I can do it too." He commanded the Devil to come out of a man. Whereupon the Devil made answer:

"Jesus I know, John I know, but who are you?" and immediately leaped on him. One thing he who prays for the sick must be sure of, is that he approaches the matter in the spirit of prayer with heart preparation, holiness and sobriety, with a sound foundation of faith in Divine healing.

I have been praying for the sick for more than twelve years and the Lord has been pleased to heal

thousands from all manner of diseases among the people. I speak as a veteran in the field when I say that the reason so many preachers fail to obtain results in praying for the sick is because of lack of preparation in the hearts of those who are prayed for. The minister who hangs a banner outside of the building, "Divine healing such and such a night," and advertises himself as a "miracle man," is pulling too hard on one rope. Some of these may be all right at heart but I am afraid they are appealing too much to the physical side, and the result is that people are not invited to come to the altar for the salvation of the soul.

WHEN people come to meetings that have been so advertised they take the attitude:

"I hear a man is coming to heal the sick; I guess I'll go over and see what he can do for me."

They come without any faith in God, without their eyes fixed on the Lord, without a foundation under their feet, and it is very difficult to point them to Christ. I would steer clear of a preacher who advertised like that. I find it sometimes takes weeks to build up a meeting when following one who prays promiscuously for the sick, and when I see someone praying so for multitudes of unprepared folks, I always keep my eyes open and say, "I won't judge until I see how these people testify." It is then one knows whether they are definitely healed or not. It is not always the man who says, "I am healed," who really received his healing. It is rather he who fixes his eyes on Jesus, who sees the truth of Divine healing in the Word and takes his stand firmly.

Divine healing is as a current that keeps on flowing, it is as the turning on of an electric switch. Some people merely get a shock and never get in where the power continues to flow; therefore, their blessing is but transitory. Divine healing that continues to flow is Divine health that only comes to them who abide in Christ in the definite vine and branch relationship. This is seldom reached without heart preparation.

Take the average evangelist; he says:

"We are going to have Divine healing here tonight, bring all your sick folk—we are going to pray for them."

That night the place is full. "Come one, come all," he announces, and straightway begins to lay hands upon them and pray. The people approach with no thought of being converted and they go away unhealed and the work resounds to the discredit of the meetings.

We have, through the past years, worked out, with a large degree of success, a better plan. We had morning meetings at nine o'clock, when either I would address the people or have someone else who really understood Divine healing and bring them fundamental promises. We would have from four



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hundred to four thousand people, and at each of these services we would give them the Word of God on the subject of Divine healing. I find that people who are seeking Christ as their great Physician have hearts that are easily melted—it takes very little to bring them to Jesus.

FIRST, we assure them that they must be born again—that is the first step. We put it this way: "You must get on believing ground; you cannot reach the Lord from unbelieving ground."

God hears only one prayer from the sinner, and that is, "God, be merciful to me a sinner."

"Now, suppose I am a sinner; this morning I have come to be prayed for, I come up the steps to the platform and, being a sinner, if I were to pray I must of necessity pray thus:

"Lord, I am a sinner, I do not want to be a Christian; I have no intention of being converted; but Lord, I have rheumatism so badly that I can't dance any more; my hands are all crippled up with it and I haven't played a game of poker for a long time; my ears are dull and I can't hear the vaudeville jokes very well; my eyes are poor and I can't see the moving pictures—I can hardly make them out; I have no idea of being converted, but if you will please heal me so I can go out and have a good time and serve the Devil better, I will be very much obliged." They immediately see the absurdity of seeking healing under such conditions.

"Now," I say, "suppose I am a Christian coming for healing: as I come to the platform if I were to pray aloud, I would say, 'Here I am, Lord, forty-five years old; I have done naught for Thee in my life—I am a miserable, disgraceful failure; never have I won a soul for Thee; but if Thou wilt raise me up to serve Thee, if You will spare me to do something for Thee and for others, if Thou wilt heal my rheumatism, I will work for Thee. Open my deaf ears so I can hear the preached Word; heal my hands so I can do for others; open my eyes so I may read the good Book.'" Immediately they see the difference.

THE Christian is taught to look up with simple, child-like faith saying, "Lord, I am Thy child and if I am Thy child then I am a joint-heir—by faith I touch Thy garment—I take it Lord." That man is healed then and there.

Second, in training the people to come by faith we bid them to come looking to Christ and not to men. We instruct them according to the Word to call upon the Lord in the day of trouble and He will deliver and bid them hold to the promises of God.

Suppose a man comes to the altar for salvation and the Christian worker prays for him thus, "Lord, wash this man, cleanse and save him." If the sinner does not pray, will he be saved? No, he will not be. But, if he transacts business with God and not with the worker, if he looks up and says, "Lord,

I believe You died for me and I accept the work of Calvary right now," and if he gets hold of God, does he get salvation?

Yes, the worker has fulfilled his mission in bringing the man to Jesus; in pointing him to the Master, but some who go to the altar are not saved because they look to the worker instead of to God.

It is the same way with Divine healing. You come for prayer and if you come indifferently and I pray for you, "Lord, make him whole—Lord, heal this man"—and you yourself do not call upon God for healing, you will not be healed.

The two cases are parallel and the explanation is easy to grasp. You must believe God, reach up your hands and call upon Him, forgetting all else than that you want Him to save and heal you. The Lord will answer your prayer.

THE position of the minister who is praying for the sick is explained by the instance of the healing of blind Bartimeus, who sat by the wayside begging. He cried, "Lord Jesus of Nazareth, have mercy on me," and Jesus stood and commanded the disciples to bring the blind man near unto Him.

There we see the three persons interested in Divine healing—the Saviour, the minister and the sick man. Here is the position of the three and this is what the three must do.

Jesus said to the preacher (the disciples) "Go bring the man near unto Me." Our position is to point people to Jesus. We cannot heal them. You could not insult one of us more than to call us a "healer." It is to us just as much a sacrilege as though you had called us a Saviour! The Master said, "Go bring the sick man near to Me," and our method is the old-fashioned method employed by Moses and Aaron when the children of Israel were bitten by serpents. As they lifted up the brazen serpent, so we have lifted up Christ as the bleeding Lamb of God, and we say to the sick and perishing world, "Look and live! There is life for a look!"

Our part is to point the world to Jesus; to get their eyes fixed on Him; for "Himself took our infirmities and carried our sicknesses." The moment they see the promises of God, then and only then, are they healed by the power of God.

Suppose for a moment that we pray for the sick who have not been prepared and built up in faith. Suppose one comes who knows little about the Bible and I pray for him and he is healed. Suppose the next day their preacher comes round and says:

"I hear you have been mixing with those people—and with the Healing Gospel. I tell you that is of the Devil." He does not know the promises nor the Scripture on the subject and they have no Bible foundation on which to stand.

The Devil comes along, with his prod and he gives the newly healed man a poke of rheumatism or that



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old liver trouble and says,—“Aha—A—healed, are you?—a fine healing you have,” and he gives him another prod. And the poor man has no Scripture sword with which to thrust back.

Therefore, I believe we are wronging our people by praying for them before we give them the Scripture with which to defend themselves. It is our duty to show them how to use their sword and how to battle the Devil. “Thy Word, O Lord, is a shield and a buckler.” When Jesus met the Devil, He met him with, “It is written.”—and the Devil cowered in his lair.

CONSIDER the man or woman who has been properly instructed as he comes to the test. He quotes the Word of God: “Himself took our infirmities and carried our sicknesses—by His stripes we are healed—I am the Lord that healeth thee—bless the Lord O my soul and forget not all His benefits, who forgiveth all mine iniquities and healeth all my diseases.”

He goes off the platform after he has been prayed for and says:

“By faith I accept it now; it is mine and I walk not by feeling but by faith.”

A newly healed man is just like Peter when he walked on the water; Peter had faith. He didn't put one toe in first, he jumped into the sea with full faith, and as long as he kept his eyes on Jesus, he continued to walk. There will come boisterous waves of testing to you as there were when Peter walked on the sea. Before long the Devil is going to come around—he will not let you go on without a storm.

Peter walked out on the sea, yes—but he saw the boisterous waves and he probably cried, “Oh, this is going to roll over me” and “see that one coming—Oh, oh,—I am surely going down.” That is the day after you are prayed for. The sea will be boisterous and tests will come. What are you going to do, then, if you have no sure hand to hold you?

IT is the duty of every preacher or Christian worker who prays for the sick to give them something with which to protect themselves when the Devil comes around the next day.

“There is nothing in this Divine healing,” some unbelievers will say. “It is not for to-day. When Jesus went away miracles ceased.” With your Bible tucked securely under your arm, you can say with confidence: “I beg your pardon, but I find in the Bible that for centuries the sick were healed and the lame walked.”

“Well, it was only for the disciples' day, then, and after they died, there was no more Divine healing.”

“I beg your pardon again, but the Apostle Paul preached it and experienced it in his own life. He was healed first when the Lord had taken away his sight on the road to Damascus, but later restored his vision in answer to prayer. Then again, on the Isle

of Malta. You remember he had been preaching and they were gathering kindling wood to make a fire and a serpent fastened itself upon his hand, but he just shook it off into the fire and it did not harm him. Pretty nearly every evangelist has his own particular scorpion or serpent, I guess. It does not matter whether you live here or somewhere else—there have always been serpents from the Garden of Eden down to the Isle of Malta. When the other disciples thought Paul would die, he shook the serpent off and suffered no harm.

“Now, if you say the Lord heals the sick, why don't you take up deadly serpents and prove it?” a minister sometimes asks me. That is unreasonable, yet some who are big enough to know better have asked me that question. Scriptures cannot be singled out like that but must be taken together—not separate. For instance, we might take the Scripture, “Judas went out and hanged himself” and then follow it with another verse, “Go thou and do likewise.” No, they must be taken together, promise and fulfilment.

“Well, you may be right about Divine healing in the days of disciples,” some will grudgingly admit, but I tell you after Jesus went to heaven that ended it.”

“I beg your pardon, preacher, but have you heard what James said—he who was at the head of the church in Jerusalem? “If any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise them up.” That was long after Jesus had returned to the Father.

DIVINE healing has a place in the Church. What place in the Church? How much place in the Church? What good is it going to do?

First, what place? One-fourth place. Don't overdo it. That is, do not preach Divine healing to the exclusion of all else or your hearers will fix their eyes more on the flesh than on the spirit.


Here would be my illustration and instruction to our workers on that!

When the man was dying with palsy, it took four ropes to let him down to Jesus. There he lay in his home, utterly helpless, could not feed himself; a hopeless, wretched case.

Some of his neighbours went to hear Jesus, the Man of Galilee, and they saw Him heal the sick; they saw the blind receive their sight; they saw the paralytic get up and walk, and they said to one another:

“Let's go and get that helpless, hopeless man and bring him to Jesus.”

So they went, those four men, and I imagine they hurried into the sick room with some such greeting as this: “Brother, cheer up now, you have lain here long enough; you are going to get up and earn your



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own living. You are going to be well and strong again."

"Oh, my case is too hopeless," the sick man undoubtedly replied. "Who could help me?"

"The Lord, thy God, will make thee whole," came the confident answer.

They wrapped him up in a blanket, I presume, and put a cap on his head and took his clothes under their arms, because I believe they expected him to be healed. The four men held each a corner of the four-square bed, and carried him to the house where Jesus was preaching. They found a crowd—a crowd in every direction (it will always be thus when Jesus, the great Physician, is there). So one man must have scrambled up the side of the house and chinned himself and at last was on the roof. Another one stood up, while a third climbed upon his shoulders. Then they helped the third up, up, until he stood on the shoulder of the second. The man on the roof reached down and they pulled him up and the next and the next until three were up; then they hoisted the man up on the bed.

THERE is no roof that you cannot go over when you want to get to Jesus. If there is anything to hinder, go through it. The important thing is, get to Jesus. There they were on the roof—and the next thing they must have had was four cords—the Scripture plainly says, "four cords." Three would not do, they must have four or they would topple the man off. They needed more than the first cord of salvation; they needed to have the second cord of the Baptism of the Holy Spirit and the deeper life.

The second man had the rope of the Baptism of the Holy Spirit. Two ropes are good but we need four ropes—we need the third rope of Divine healing. The bed is more steady with three ropes, but what we need

to make it firm—is the fourth, and that is the second coming of the Lord. Saviour, Baptiser, Healer, and Coming King—the Foursquare Gospel—for body, soul, spirit and preparation for the coming of the Lord. Four men took four ropes and lowered down the bed through a four-cornered hole which they had made in the roof and got their man to Jesus.

Jesus saw the man and he went to him. "Thy sins are forgiven thee" (Jesus always puts first things first) "rise, take up thy bed and walk."

The man stood, he stopped shaking, he could straighten his knees and square back his shoulders.

I believe the place of Divine healing in the Church is one out of every four meetings. We don't pray for the sick every night, though two out of every eight services are given to that corner of the Foursquare Gospel. Neither do we stress the Baptism of the Holy Spirit, blessed as it is, to the place where we think only of prayer meetings and forget about soul winning. Nor do we preach the second coming of the Lord, much as it thrills our very souls to talk of that blessed hope, to the extent that some do who get people so excited that they sell their possessions and go out under a tree and wait for the Lord.

Every corner of our Foursquare Gospel is precious and we would not give up one; but we believe that the Bible is a stretcher upon which we are to bear a sin-sick world to Christ and we must keep the four ropes of the four corners of the Foursquare Gospel even, not overstressing one of them, lest we fail in the one great task the Master has given us—that is, bringing the world to Him.

Above it all, there is the one great thing to remember—we can do naught of ourselves. If our lives are yielded to Him, He can use us mightily, but it is to Jesus alone that the world must come for salvation, healing, peace and blessing.

Questions and Answers

I have read with deep interest the answer in the current 'Evangel' on Matt. xii. 40. May I venture to point out that our Lord said in that verse that He would be three days as well as three nights in the heart of the earth. The answer given only accounts for two days and three nights. I have read, on good authority, that it is known that in the year our Lord died the Passover fell on Wednesday, 14th Nisan, on which day He ate the Passover and Himself became the Passover Lamb before the day ended. The next day was the day of unleavened bread which the Jews were to keep as a memorial for ever of their coming out, or deliverance from Egypt (Exodus xii. 17). Accepting this fact that our Lord died on Wednesday, then we have this prophecy fulfilled of His being three days and three nights in the heart of the earth. We are fully aware that such an explanation has ac-

tually been published, but it is an impossible theory, because from Wednesday to Sunday morning is four nights. We believe that the answer given in our issue of 1st June is the only rational one. The Lord's spirit was in the heart of the earth from 3 to 6 p.m. on Thursday. It was quite customary to speak of part of a day as a day.

In the parable of Ten Virgins were the five foolish virgins Christians? If so, will all Christians not go to meet the Lord at the Rapture?

The parable refers to the coming of the Son of Man to judgment after the Great Tribulation (Matt. xxiv. 29, xxv. 1—note the word, "then.") The Marriage of the Lamb takes place towards the end of the Great Tribulation (Rev. xix. 1-7). Every member of the Body of Christ will be caught up at the Rapture.

Cured of Epileptic Fits

After Thirty-Four Years of Suffering

I AM sending you my testimony along as I think it is only right after suffering for 34 years with epileptic fits and kidney trouble. I have been under many doctors and also had treatment at the Leeds dispensary, but I got no better. When I heard that Principal George Jeffreys was holding revival and healing services at the Salem Central Hall, Leeds, I decided to go. I



was anointed and prayed for and as soon as the Principal laid his hands upon me I felt the power of God. This power remained on me for twenty minutes. I was perfectly healed and I do praise God I have not had a fit since. Forever I shall serve Him. Glory to His Name!—Mrs. Appleton (Leeds).



Rev. L. T. Pearson, who has for many years made a special study of the Holy Land, is again expecting to conduct a small party of Bible lovers to that Land of the Bible—Palestine. The tour will be of five weeks' duration, allowing a full fortnight in Palestine and several days in Egypt for a study of the Great Pyramid and the tombs of the ancient Pharaohs. Travel will be conducted under the most comfortable conditions both on land and sea, and although the weather will be warm there is nothing to fear for those who are in good health and not too old. The main advantage of a summer visit is the greatly reduced expense, which means a saving of at least £30. The total cost, inclusive of every incidental will be £80, second class, while first class accommodation can be provided for the extra charge of £20. Early application is essential and full particulars, together with a beautiful booklet (6d.) may be obtained from Rev. L. T. Pearson, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Elim Evangelists in Africa

TRANSVAAL

The following extracts from private letters written by Mr. Hubert C. Phillips will be read with interest by our readers:—

TODAY is the 10th May, and my mind naturally went back three months. I was sitting on some planks under a huge fig tree, the side of the carpenter's bench I made last Monday. I looked round on the acre we had cleared, saw the concrete foundations and three pillars ten feet high, the out-buildings with two doors and two windows in position, and contrasted it with moving off from Southampton three months ago to-day, in the pouring rain! How good the Lord has been in guiding and keeping every moment! Then I thought how I could just manage to express simple things to the natives in their own lingo, whereas then I could only badly pronounce "*incivadi*" (i.e., book, letter). Don't think from the above that I will soon be able to preach—it will be many months yet. I think the language is easy in many senses—but the pronouns are a nightmare! Hundreds of them!

Nelspruit is a European village with a station on the line from Johannesburg to Delagoa Bay. The chief occupation is fruit farming (citrus fruits) and the village comprises a few shops, two Banks, Post Office, Farmers' Hall (Town Hall) and Dutch Church.

Africanse is the chief language, though English is spoken by most people as well.

Nelspruit is an undulating land, about 2,000 feet above sea level. It is surrounded on all sides by hills and mountains. Rivers are fairly common, with huge rocks and waterfalls. On most of the hills are bare patches of rock and veldt. The roads are atrocious; at the rivers they are concreted and you walk or drive through the water.

We have a good native Christian called Paulus, a sort of elder. A little while ago he was speaking on Noah, and said, "He greased the outside of the ark, so that the people's hands trying to save themselves, slipped off." Yesterday, after I had spoken, he was giving thanks, and Mr. Willmer told me, he thanked God for the words he had heard, "nice bread hot from the stove!" They are very quaint, but of course I don't get to hear much of what they say.

There are just forty members (baptised) of the assembly here. The mud church holds seventy and on Sundays it is often about full.

It is Whit Monday. I have never spent one like it before. At 6.45 a.m., I was down at the church site to meet a Dutchman I had booked for two days' carpentry. After breakfast I went with Mr. Willmer (Post Master) to the blacksmith and then *via* the



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Post Office to work. No sooner had he gone in than he heard Letchworth being ticked off on the telegraph instrument. He rushed out and called me and in a moment had the "wireless." It was a lovely surprise! (Letchworth Convention had cabled a message).

Had a busy day yesterday. Spoke at children's meeting 10 a.m. Went to morning school at 11. Spoke at afternoon meeting and then at white meeting in the evening. It was a splendid meeting and I felt we were being prayed for. There were 38 present. I took Luke iv. 18, etc. We put the sixteenth pillar up in the church to-day—the last. The walls should be up 10 feet high all round in just over a week.

BELGIAN CONGO

Mr. Cyril E. Taylor, B.A., continues the account of his itinerary in the Congo:—

STILL at Mutombo, we spent a nice quiet day of fellowship with the local Christians who agreed to forsake their gardens for a special day of prayer. We started with an early morning meeting at 8 o'clock, followed by another at 12 noon, which continued till 3 p.m.

Next day we left for Kollo, and in the path just outside limits of the gardens we saw the fresh spore of a herd of eland who had just galloped away to some fresh feeding ground. How tantalising are such sights when the larder is bare! But, praise God, He may be driving it away from one place, only to drive it in again at a more needy moment.

At Kollo, one of our lads fainted away on the path and had to be restored. Praise God, after prayer, a rest and a little food, he was later able to continue, though he could not get in till after nightfall, and, alas! he carried the tent and the bucket. But this is all part of the enjoyment and helps us to appreciate these luxuries a little more when they do arrive in time. At Kollo they brought out a magnificent python skin—it must have been over 18 feet long, and so beautifully marked. Andelio, the evangelist from Kyala related to us how a woman at this very village had gone to her garden in the forest with her child and had set down her offspring on a mat, and had gone on to do her gardening. When she returned, which was nearly an hour later, imagine her horror and surprise to find one of these massive moma (python snakes) coiled up close to her child, which it had already licked all over preparatory to swallowing. The woman screamed and raised the alarm, and fetched the men-folk of the village who chased it off, and followed it to a hole in a rock, and beat it to death. One man will not attack these great creatures, but will call others to assist him, for they fear that it will encircle them with its treacherous coils. Now and again one man has tackled and killed one single-handed. They will feed and sleep for three

weeks on end. The particular one whose skin was produced was found sleeping after a heavy meal off a wild black cat, shot with two poisoned arrows, and then beaten to death.

We left Kollo, and struck straight on for Kililwe and as soon as we had got over the first stream down came the torrential showers, soaking us to the skin in a few moments. Andelio gallantly carried me over the swollen rivers and streams over Afric's highly-scented quagmire, and through the soaking grass and clinging dew to about three miles from where we had arranged to camp—when suddenly, straight out from the grass appeared two young African Christian gentlemen—real African fellowship in Christ—who had come out to welcome us to their village. Is this not worth forsaking mothers and fathers and lands? As brother grasped the hand of brother, and as they greeted us, one felt the warmth of their welcome. But not content, they must cap it all, for on hearing that Lomandi, the youngster carrier who was carrying the tent had collapsed by the way and had remained in the village behind, away they must go in the rain, seven miles and more, to give a hand and snatch up the load. Praise God for what the gospel can still do for Africa.

At Bondo next morning an early praise meeting with the Christians, and then after breakfast I distributed some illustrated papers amongst the boys, which delighted them immensely. Then we set off on the cycle accompanied by Andelio, Shipili and Mukwali and Samwelle. On the way we stopped to speak to some of the older men by the wayside. After about twenty minutes we reached Kashawlo, and looked in at some of the blacksmith's hangars that we passed on the way, and gave a brief testimony. We started off with a meeting at the upper end of the village and met with only a fair response. A little while after we repaired to the bottom end of the village. This village is one of the largest throughout the whole of the work. There was a big response and a fine crowd quickly gathered. In these meetings there are large numbers of children, and it is well to give them a message that can be appreciated by the young folks. I held out my hand after I had finished speaking with a bright red shell, much prized by these people, and sought to illustrate the freeness of the gift of salvation. At last one bright little girl jumped up and took it, much to the amazement of the others.

A big crowd accompanied us back again until we came to where some fresh buffalo meat had just been brought in by a native hunter. We were able to buy about fifteen pounds for fifteen francs (1/10) of beautiful fresh meat—God's provision from the forest for our boys' dinner, for, alas! it was very tough and too much for my teeth. We cut up the meat and divided it out, and afterwards had a happy time at the Lord's Supper, and thus ended a joyous day in the service of the Master.



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor .. Ernest J. Phillips.

Associate Editors: Percy G. Parker and E. C. W. Boulton

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

- ELIM FOURSQUARE GOSPEL CHURCHES.
- FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
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- OFFICIAL ORGANS:—
- (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER.
- (c) YOUNG FOLKS' EVANGEL.

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

Will Readers Kindly Note

change of address of our headquarters (see Items of Interest). The address of the Elim Publishing Office is unchanged.

Items of Interest

We have been labouring under great difficulties at headquarters of late owing to the phenomenal growth of the Elim work and the lack of office accommodation. Now we have taken over a suite of offices at our Bible College at Clapham Park and moved our headquarters to this address. All correspondence relating to the work in general, requests for campaigns, gifts for any branch of the work, correspondence with regard to the Foursquare Gospel Testimony, Crusader Movement, Foreign Missionary work, as well as correspondence to the Editor, should therefore be addressed no longer to Elim, Park Crescent, but to the particular branch of the work at Elum Woodlands, Clarence Road, Clapham Park, London, S.W.4 (Telephone, Brixton 2227—private branch exchange). The address of the Elim Publishing Office is still 16, Clapham Park Road, London, S.W.4. (Brixton 2981) —to which should be sent all orders for the *Elim Evangel* and other publications, books, printing, etc.

Regular services at Eastbourne are now being conducted by Pastor P. Le Tissier—in the Pavilion, Devonshire Park on Sundays at 2.30 and 6 p.m., and in the Town Hall on Wednesdays at 7.30 p.m.

Mrs. Mogridge, the wife of Mr. H. Mogridge, who for many years has been in charge of Elim Mission Hall, Lytham, Lancs., passed into the presence of the Lord on Sunday, 17th June. The funeral service was conducted by Mr. Thomas Myerscough of Preston. Our deep sympathy is extended to our beloved brother, Mr. Mogridge, as we bear him up in prayer.

Mr. Daniel Wilkins of Kenfig Hill, who suffered so much whilst labouring for the Lord in Bolivia, was united in marriage to Miss Alvina Schurman, a graduate of the Berean Bible School, San Diego, California, at the Salem Evangelistic Full Gospel Tabernacle, Oregon, U.S.A., in May. Mr. and Mrs. Wilkins hope to proceed shortly to South America, where they will be engaged in the service of the Master.

Pastor T. B. Barratt of Oslo, Norway, who went to the United States of America in October last, has been conducting services almost every day since. He has recently visited Springfield, Denver, Los Angeles (where he ministered at Angelus Temple) and San Francisco. From there he proceeds up the coast to Western Canada, and then drops down again to Minneapolis, returning by way of Chicago and New York. Much blessing is resting on our brother's ministry, both among the Scandinavians and the English speaking population.

The Editors' Page

A Habit of Evangelism.

THE summer is here. The open air calls us forth. The majority will be falling into recognised summer habits. Some make a habit of cricket, others make a habit of tennis, while an increasing number are making a habit of pleasure motoring. But, why not make a habit of evangelism? Why not make a habit of using these bright summer days for the extension of gospel witness? When we have the delightful walks out into the country we can carry with us a selection of tracts, and prayerfully leave them at the scattered farms and cottages. We can give them to the country folk—even the children—whom we pass. Many of these have never heard the simple and sufficient message of salvation. Pleasant outings can be arranged with an open air service to complete and crown the day. Cycle parties can do their share. Even *Elim Evangelists* could be sold or given from house to house. The world has her habits, let the Church have hers. Maybe, not another summer will be experienced by the Church on earth. We may all be in the summerland above. The Day of Grace is speeding by. Lives are speeding into eternity. Let us consider our habits, and be sure that one of our pre-eminent habits is that of open air evangelism.

The Lord Needs Us.

Amidst an impressive silence, Miss Gregg, of the China Inland Mission, told the following incident at the annual meetings of that Mission in London. "One day, when travelling along a mountain pathway, on a snowy morning, I was walking to get warm. As I walked along I was singing the chorus, 'I need Thee, oh, I need Thee; Every hour I need Thee.' Suddenly I realised that someone was by my side, and He was singing to me: 'I need thee, oh, I need thee; Every hour I need thee.' And so we sang the duet together. I was so conscious of His presence that I instinctively turned round and expected to find Him, but He just showed me His hands and His feet, and was gone." No wonder Miss Gregg was able to tell of 5,000 women and girls who had found Christ through her ministry. How lovely for us all to remember that we not only need the Lord every hour, but the Lord needs us every hour!

The Pledge of the Resurrection.

Mr. J. H. McConkey of America has again enriched our thought by a beautiful illustration:—
"Many years ago we were travelling through a Southern State. It was the month of February, and the time of the blossoming glory of the peach tree. By and by our train pulled up by a great peach orchard. In it were one hundred thousand trees.

Each individual tree was robed in the glory and splendour of its pink and white bloom. As the train slowly wheeled past the great orchard, the south wind which blew into the car windows was heavily laden with the rich perfume of the vast orchard of peach trees. Suppose you had stood at the same spot in the dead of winter a couple of months before. Those peach trees were all there in the same place, *but how different*. There was not a sign of life, nor bloom, nor beauty. There they were stretching their dead, bare, leafless limbs toward the winter sky as though in mute appeal for the life, beauty, and blossom to come, of which there was yet no sign. Suppose as you bent over those peach trees you were to whisper to them, 'Peach trees, as you stand here, so dead and dry and bloomless, what is your hope that you will some bright day be clothed with the splendour and glory of the spring blossom time?' If those peach trees could answer you, they would call back as with one voice, 'The peach life in us is our hope of glory.' Just so Paul tells the Colossians that it is 'Christ in you the hope of glory' (Col. i. 27)."

Secluded Faithfulness.

Helpful thoughts are at once aroused by the following striking statement of a recent writer:—"The Sinless One pleased His Father for full 10,000 days in the rural littleness of despised Nazareth." But after those 10,000 days of faithfulness in seclusion there came over 1,000 days of priceless service in public. Those who would be great must know what it is to be little. Faithfulness in the kitchen or in the office is essential to fruitfulness in the pulpit. It is easy to be unfaithful in the menial tasks of life, to try and dodge our routine responsibilities, to perform our daily duties carelessly and inadequately. But if we do we unfit ourselves for powerful public usefulness in the service of the King of Kings.

The Revival We Need.

Mr. F. P. Wood writes:—"What we need is a revival with all the self-sacrifice and devotion of St. Francis of Assisi in it,—all the fiery denunciation of sin of John Knox in it,—all the zeal and enthusiasm of John Wesley in it,—and all the winsome telling of the old, old story of Jesus and His love of D. L. Moody in it. And such a revival can only come by prayer—importunate, unceasing, believing prayer. For prayer is not a farce, but a force. Prayer changes things. Prayer is still God's ordained method by which His blessing comes. Every revival since Pentecost began in a prayer meeting, and God is saying to us all afresh, 'If ye ask . . . I will do.' The energised supplications of a man of rectified life are a mighty force (James v. 16, Weymouth)."

Timothy's Wine and Paul's Thorn

By PASTOR W. HENDERSON.

IN studying these questions it will be well for us to remember clearly the following:—

- I. That Timothy was saved through the instrumentality of the Apostle Paul.
- II. That Timothy had no New Testament for guidance as we have.
- III. That he was commissioned of God and received his instructions in spiritual things through Paul (I. Tim. i. 1-3; iii. 15; II. Tim. ii. 2).
- IV. That Timothy was instructed to trust in the Lord for his body as Paul did for his body is quite evident from reading the following passages:—
II. Tim. iii. 10, 11;
I. Cor. vi. 13, 20;
II. Cor. xii. 7-10.
The apostle did not go to the physicians or remedies in his trouble, but besought the Lord.

Keeping these facts in our mind, let us consider the following. For some reason or other, probably what Timothy considered a leading of the Spirit, he decided not to drink wine, but to drink water which in eastern countries is usually impure.

Following this decision he experienced frequent trouble from his stomach which brought on certain infirmities.

Therefore it is easy to see that Timothy communicated with the apostle regarding his sufferings and made known to him what he had done, requesting him to give him Divine guidance in this matter.

The apostle's inspired reply amongst numerous other instructions and commands, was very brief and emphatic: "Drink no longer water but use a little wine." It would be well to remember that our Lord called this wine "fruit of the vine" in Mark xiv. 25, as it was the ordinary drink at meals.

Now let us ask the question: Would Timothy be justified in continuing to follow what probably he considered was the leading of the Spirit after reading the inspired counsel of the apostle, and saying, "Oh,

I am trusting in Divine healing and it does not matter what I may eat or how I may drink; the Lord will undertake for that." The answer can only be in the negative. He would not have been justified in doing so.

YET many children of God are acting in a similar way and expecting God to keep them in health. They wrongly imagine if they give consideration to a proper diet that they are not trusting God. If Timothy had not been obedient to this instruction, he would have been tempting God instead of trusting Him.

Another question arises in connection with this matter, which is often brought up by those who oppose Divine healing being taught in God's Word:—Was there not a medicinal value in the taking of the wine.

That there was no medicinal value in the wine can easily be proved from the following facts:—(i) This wine was the usual drink at meals as tea is with many to-day, and was taken as a food to nourish the body—not as a medicine. (ii) Our Lord was accustomed to this wine which was usually on the table at meals, and did not forbid its use. (iii) Because the bread and wine were in common daily use with all classes alike, rich and poor, as a food to nourish

the body, our Lord took both as symbols of His broken body and shed blood. And further, both as foods constitute a type of our Lord Himself who is the true bread from heaven and who is the daily nourishment of the believer's spiritual life now and for evermore.

The idea that wine was to be used by Timothy because of healing properties was never entertained by him nor any one in the apostolic days. Similarly, should a little milk be taken by a child of God on the advice of a brother in the Lord in these days, the idea of its having healing power would not be entertained.



PASTOR WILLIAM HENDERSON.
Our readers will welcome this photo of one of
Elim's most devoted pioneers.

NOW with regard to Paul's thorn in the flesh and the reason I connect it with the subject of Timothy's wine. There might have been operating upon Timothy's mind when laying his case before the apostle this question:—Is this my thorn in the flesh? Am I to suffer from my stomach and this infirmity?

If so there is no use in praying to God for deliverance if this is God's will for me, as it has been His will for Paul. (Timothy knew about Paul's infirmity—II. Tim. iii. 10, 11).

Are there not many children of God who are asking themselves this question to-day? They have received healing in the past but some weakness or infirmity has come upon them, from which deliverance is delayed, and are tempted by the enemy to believe it is a similar case to the apostle's "Oh yes," they will reply, "I believe this is my thorn in the flesh to keep me humble. It is not God's will to heal me." To all who are in such an experience I would say, be very careful lest the Devil is using this experience of the apostle to deceive you and defeat God's purpose in your life. We are told to "prove all things." Don't allow the enemy to make you believe your's must be a similar case to the apostle's unless you have at least the following three evidences of it:—

- I. Paul had a clear definite revelation from God that he would not deliver him.
- II. Paul gloried in his infirmity (not only satisfied but was happy in God permitting it to remain), that the power of Christ might rest upon him—a supernatural power and strength which took possession of him and carried him onward notwithstanding his weakness.

- III. The apostle was *not hindered* by this infirmity from continuing in the great work he was commissioned by the Lord to perform.

THEREFORE, dear child of God, test your experience by the Word. God has manifested and revealed His will, through Christ and the gospel, to save all sinners and to heal all diseases where there is genuine faith. This is the gospel of His grace. We have no right to allow the Devil to tempt us from believing this revelation, but should believe God for deliverance unless otherwise specially revealed regarding which there should be no doubt in the mind.

If it is God's will as in the apostle's case, it will be proved to you by the fact of that wonderful supernatural power being manifested through your weakness. Have you this evidence in your experience?

Notwithstanding your infirmity, if similar to Paul's you will not be hindered in your duty or work for the Lord. God's purpose, and the work which He has given you to do will be fully accomplished in your life as was the case with the apostle.

Timothy was not told that his trouble was permitted by God. Further we find in Paul's last communication to him that he is called to bear afflictions and endure hardness as a good soldier of Jesus Christ—evidently no longer weak in body but set free by God.

As God's children we need to have clear revelation in this matter, lest we should be deceived by the enemy into bearing a burden and carrying a load from which God is willing to set us free.

Good News According to Matthew

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*).

CHAPTER XVI. (*Continued*).

ACCORDING to Dr. Morgan, Peter's confession, "Thou art the Messiah," is made the reason for the revelation of four things, namely, the *Church*; the necessity for the *Cross*; the inevitability of a *conflict*; and the certainty of a *crisis*.

The Lord Jesus said, "I will build My Church." This is the first reference to the Church in the New Testament, and the only other in the whole of the four evangels is the one in chapter xviii. of this gospel. It is not without significance that these references occur in what has by many expositors been termed the Jewish gospel (but what is really the Universal Gospel.). Another significant fact is that this statement was made in the *Gentile district of Cæsarea Philippi*. The erection of this structure (the Church) was not to be delegated to any earthly

builder, for Christ declared "I will build My Church." Every word of this sentence is weighty with truth.

OF Solomon the great Old Testament type of the Lord Jesus, God said, "He shall build Me an house, and I will stablish his throne for ever" (I. Chron. xvii. 12; I. Chron. xxviii. 6, 7). The building of the house is noticeably placed before the stablishing of the throne. This order is found not only with Solomon the Son of David, but also with Christ the seed of David, and heir to the Davidic covenant. Prophecy plainly foretells this. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch: and he shall shoot forth out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord and he shall wear the majesty, and shall sit and rule upon his throne. He shall be a priest



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upon His throne and the counsel of peace shall be between them both" (Zech. vi. 12, 13). In each case the "HE" is emphatic. The word "Branch"—shoot or sprout and has reference to the "shoot of David" (see Jeremiah xxiii. 5, xxxiii. 15. It is the name Eve gave to her first-born, Cain,—"shoot, -sprout, offspring": and is claimed by the Lord Jesus, "I am the root and the offspring of David, and the bright and morning Star" (Rev. xxii. 16).

The Book of the Acts of the Apostles reveals Christ as the Builder adding to the structure the saved ones. See Acts ii. 41-47, v. 14, xi. 24, etc. "Solomon built Him an house, howbeit the Most High dwelleth not in temples, made with hands." It was reserved for Christ, the "sign-son" given to the House of David (Isaiah vii. 13, 14) to erect a temple of living stones, which was to be an habitation of God in the Spirit (II. Cor. vi. 16; I. Peter ii. 5; Eph. ii. 22).

"I will build My Church." At the time this was spoken the Church was something belonging to the future. The first mention of its existence is in Acts ii., and after the descent of the Holy Spirit at Pentecost. Dr. Ryle says, "The Church which Jesus promises to build upon a rock is the 'blessed company of all faithful people.' It is not the visible church of any one nation, or country, or place. It is the whole body of believers of every age and tongue and people. It is the Church composed of all who are washed in Christ's blood, clothed in Christ's righteousness, renewed by Christ's Spirit, joined to Christ by faith and epistles of Christ in life. It is a Church which is one body. All who belong to it are of one heart and one mind and hold the same truths and believe the same doctrines as necessary to salvation. It is a Church which has only one Head: that Head is Jesus Christ Himself. He is the Head of the Body." Clement writing about A.D. 130 gives us the New Testament definition, "I do not call the place, but the congregation of the elect, a church."

For nearly nineteen hundred years Christ has been at work on this building: yet it will not be completed until just before He comes to earth with all His saints. He is finding His material in all parts of the earth. Of men wildly rebelling against all righteous and conscience binding authority, Christ is taking in hand to make a people so submissive that they may be called living sacrifices. Of men who scorned His rule with a special scorn, He is making subjects who will gladly lay down their lives for Him of men hating one another, envying, maligning and despising one another, He is forming a company so attached, that all possessions, and even life itself are held as common property, and willingly yielded for the good of the whole; of men who as soon as He left them were invaded by His enemies,

tempted, threatened, bribed, allured to disaffection, He undertook to create faithful and staunch supporters: of those who were emphatically not a people, He is forming a peculiar people, a people who shall show forth the praises of Him who has called them out of darkness into light and from the power of Satan unto God.

THE whole Church, i.e., every member is not on earth and never has been at any one time; yet God has intended that there ever should be on earth a pre-entation (however imperfect) of the Church as a body, and a building with a present glory upon it. The aggregate of believers on the earth at any one time have been the representative Church of that day. The seven Churches of Revelation ii.—iii. are typical of the dispensational aspects of the Church from its foundation to its finish: yet the traits manifested in these seven Churches have existed in every age of the Church's history.

As there was a plan for the Tabernacle, and later for the Temple which Solomon built, so Christ has a plan for His Church. Its commencement was glorious and this glory God intended should remain in the Church for all time (Eph. iii. 21): yet in face of apparent failures the completion is assured for Christ shall one day "present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. v. 27). First manifested on the Day of Pentecost (Acts ii.), composed entirely of believers, joined by the Spirit, with Christ as the Head, in the sight of God a presentation of one Body, this structure is spoken of as "the Church: the House of God: Household and Family of God; Building or Holy Temple; One Body; Mystery of Christ; One New Man; One Flock, etc." Although certain Scriptures infer it, yet nowhere in the New Testament is the Church called "the Bride of Christ." This is quite in keeping with Jewish custom. The bride was always veiled until the wedding. This custom probably explains how Laban deceived Jacob in his first marriage.

THE Church's present glory is the power of a resurrected and revealed Christ by the Holy Ghost in her midst. This is her pillar of cloud and pillar of fire. It separates between the Church and the world. It is at once her protection and her preservation. It is this which judges the Ananias's and Saphira's and keeps the Church pure and powerful. Many substitutes are offered in its stead, but these are only "patched veils" evidencing a departed glory. No efforts of man, whatever form they may assume, can take the place of "His presence."

Against this Church the Lord Jesus has said, "And the gates (jurisdiction) of hell shall not prevail." The meaning of this promise is that the power



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of Satan shall never destroy the people of Christ. He that brought sin and death into the first creation by tempting Eve, shall never bring ruin on the new creation by overthrowing believers. The mystical Body of Christ shall never perish or decay. Though often persecuted, afflicted, distressed and brought low, it shall never come to an end. It shall outlive Herods and Roman Emperors. Visible churches like Ephesus may come to nothing, but the true Church never dies. Like the bush that Moses saw, it may burn, but shall not be consumed. Every member of it shall be brought safe to glory. In spite of falls, failures and shortcomings, in spite of the world, the flesh and the Devil, no member of the true Church shall ever be cast away." (Ryle).

First mention of the Church (Mat. xvi. 18, xviii. 17).

First manifestation of the Church (Acts ii.)

First members (Acts ii. 47, v. 13, xi. 26).

First methods (Acts ii. 42-47).

First miracles (Acts iii., v. 12-16).

First motives (Acts v.).

First martyr (Acts vii).

THE formation of the Church is one of God's eternal purposes. Its entity and unity is a subject frequently referred to in the New Testament. In life Christ worked to bring all His sheep into this one flock, and just before He died prayed "that they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us" (John xvii. 21). We read of one God who hath made of one blood all men, meeting the one offence or one disobedience of one man Adam by the one obedience, one offering and one sacrifice of one man Jesus Christ. We read that through the death and resurrection of Jesus Christ, it is one God who justifies all believers making them all one in Christ Jesus, who baptises believers in one Spirit into one body. There is one mediator who spoke of one flock, and one Shepherd who prayed that all believers might "be one in us," and perfect in One. Sanctified by One, they are as one new body joined to one husband becoming one Spirit. Thus they ought by love to serve one another, abide in one accord, one mind, recognising only one body, one Spirit, one hope, one Lord, one faith, one baptism, one God, who is above all, through all and in all, and with one mouth glorify God, speak the same things, for "we being many are one body in Christ and every one members one of another."

OUR third heading is "The Cross." From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day (v.

21). This is the puzzle of a suffering Messiah and is referred to in I. Cor. i. 23: "But we preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness." Yet there was a necessity for His "must go to Jerusalem," for only in this way could "all things that are written by the prophets concerning the Son of Man be accomplished" (Luke xviii. 31). Bias had blinded the eyes and hardened the hearts of the Jewish rulers to the prophecies relative to the sufferings of the Messiah: thus we read the chief priests and elders questioned Christ's authority, subtly took counsel to kill Him, purchased His betrayal for thirty pieces of silver, sent armed soldiers to take Him, accused Him before Pilate and Herod, persuaded the multitude to ask for the release of Barabbas and destroy Jesus; mocked Him and after His resurrection gave large sums of money to the soldiers to circulate falsehoods.

Elders represented civic authority, chief priests, the religious authority, and the scribes ethical authority. They combined against Christ, thus fulfilling Psalm ii. 1, 2. Still Jesus set His face like a flint to fulfil the will of God. He had need to do this. "Be our King!" say the people. "Take the kingdom!" says the Devil, and now from His own disciple comes "pity Thyself. God forbid that this thing should be." Peter's *great confession* had met with a *great commendation*; but now Peter's *criticism* meets with a *great condemnation*. "Get thee behind Me, Satan, for thou art an offence unto Me: for thou savourest not the things which be of God, but those that be of men." The blessed man of v. 17, is the adversary of v. 23. It is a picture of human fallibility, even after the greatest blessing.

IN all Christ's actions there was a "must" or "needs be." He had not come to reign but to redeem; not as a sovereign but as a sacrifice. The Cross was the only power which could subjugate lives and make rebels into real citizens and anarchists into obedient servants of the will of God. He said, "I came not to judge the world, but to save the world," and the Cross was the only efficient method. This method Christ applies not only to Himself, but to every Christian. Only by losing our lives can we find them, and only by sacrificing them can we save them.

Christ's words to Peter would no doubt dampen his ardour and probably put the whole of His disciples under a cloud. But Christ tells them that there is to be a time of glory, that though in the world they may expect tribulation, yet rewards are reserved for the faithful. It is only that the bitter *must* come before the sweet and the Cross *must* precede the crown. "For the Son of Man shall come in the glory of His Father with His angels; and THEN He shall reward every man according to his works."

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Principal Percy G. Parker.

Monday, July 16th. Matthew vii. 15-29.

"A wise man, which built his house upon a rock" (verse 24)

It is well to remember that we can build upon sand or upon rock. The unwise build upon sand, the wise build upon rock. "On Christ the solid rock I stand, all other ground is sinking sand." Thank God we are now on solid rock. We are built upon Christ. He is the Rock of Ages. Ages cannot touch the Rock of Eternity. Storms may rise, and winds may blow, but Christ is immovable. Science rises with its theory-storms, scholarship rises with its philosophical winds, but the Rock of Ages remains unmoved amidst them all. And as we stand firmly upon Him we, too, are immovable. The old simple woman with her fading dress is perfectly safe on Him, while the exalted, dignified professor with his university degrees is open to collapse at any moment.

Tuesday, July 17th. Matthew viii. 1-17.

"And his servant was healed in the selfsame hour" (verse 13).

Behind the healing touch and the healing word of the Lord Jesus was the healing Heart. Behind the touch and the word was the Heart. And what a Heart it was, and is! Small enough to love a child, big enough to love a world. So wide that the heaven of heavens cannot contain it, yet so humble that it loves to fill the poor man's cottage. Because He loves He loves to heal. Distance is no hindrance to Him. You may be an unknown shut-in—suffering with unspeakable pain. Or you may be living an active life, struggling under the burden of a growing weakness. That Heart can reach you. The Hand belonging to that Heart can touch you, and you can be healed. Maybe, even as you read these lines, you will seek healing, and get it—this self-same hour.

Wednesday, July 18th. Matthew viii. 18-34.

"Suffer me first to go and bury my father" (verse 21).

Here was a man ready to follow Christ—but his father must be buried first! Not that his father was already dead, but that the son felt it incumbent upon him to stay at home until his father did die. But if he had done this he would probably have said, "Now, my father is dead, I must stay at home and care for home responsibilities." There is only one way to follow Christ. It is to begin now and leave matters of arrangement to Him. There will always be natural hindrances of various kinds—but when a man decides to follow Christ, the Lord Himself will undertake for those natural hindrances, and see to it that the natural does not hinder the spiritual. If our Lord calls us forth He will see to it that in so doing we do not sin against our kith and kin. He has told us to honour father and mother—to cleave unto wife, and provide for the care of home. Therefore—whatever He saith unto you, do it.

Thursday, July 19th. Matthew ix. 1-13.

"Be of good cheer; thy sins be forgiven thee" (verse 2).

It is a joyous thing to have our sins forgiven. It should fill us with indescribable praise. It should cause us to praise Him all the time. Sin is a fearful thing. It robs nations of their power. It strips cities of their usefulness. It destroys the fatherliness of the father. It mars the motherliness of the mother. It blotches the drunkard. It taints the immoral. It turns a dutiful daughter into a crafty dupe. It changes the frank, laughing son into an unrecognisable prodigal. It gets between the sufficiency of God and the hungry heart of man. It is the abominable thing that God hates. It is not the failure of a few, it is the guilt of all. We have all sinned. We can all (praise God) be forgiven. Sin can be absolutely blotted out—through Calvary. Now we can know our sins forgiven. It is not "perhaps" or "probably," but complete certainty. We will certainly be of good cheer to-day, for He has blotted out as a thick cloud our transgressions.

Friday, July 20th. Matthew ix. 14-26.

"If I may but touch His garment I shall be whole" (verse 21).

Her faith was rewarded. "She was made whole from that hour" If the touch of faith brings blessing, then the walk of faith should bring constant blessing. How beautiful for us to remember that our touch of Him is not a passing one—it is constant. Day by day and hour by hour we put our hand in His and He grips our hand. The touch is perpetual. Therefore the blessing is perpetual. Moment by moment, there flows into our being, life from above. Divine healing is a great thing, but Divine health is better. Healing is the result of the touch of faith. Health is the result of the walk of faith. Walk in faith and we walk in health. Walk in faith and we walk in victory.

Saturday, July 21st. Matthew ix. 27-38

"When He saw the multitudes He was moved with compassion" (verse 36).

That compassion resulted in Him saying to His disciples, "The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." He has commanded us to pray. He has commanded us to pray because His heart is full of compassion. Our Lord knows that prayer is the source of God's activity. Prayer moves God. God has arranged it so. Whenever He determines to move along a certain way then He sets men praying. God has determined to harvest the world. The wheat of men are His. But they must be harvested. Therefore He sets us praying for harvesters. Thank God—we can partially answer our own prayers. Even as we pray for harvesters we can say, "Lord, send me—I'll be one." Why not do a bit of harvesting to-day in the street you live in?

Sunday, July 22nd. Matthew x. 1-15.

"As ye go . . . preach" (verse 7)

As ye go—preach! We can still do that. As we go in the train, as we go in the tram, as we go in the market place, as we go in the shop, as we go, anywhere and everywhere, we can preach. Our lives, preach. The looks on our faces, preach. The books we read, preach. The words we speak, preach. The tracts we give out, preach. The badges we wear, preach. "As ye go . . . preach." Where are you going to-day? Maybe in the morning you will pass along familiar roads to the House of God, maybe in the afternoon you will call in to see a friend, maybe at evening you will gladly hasten to the gospel service. Well!—as you go, preach. And then to-morrow, when the Lord's Day is past, still remember these wonderful words, and as you go, preach.

Monday, July 23rd. Matthew x. 16-31.

"The very hairs of your head are all numbered" (verse 30).

How exquisitely these words prove to us the watchful care of God! He is far more careful of us than we are ourselves. We do not think of counting the hairs of our head. They are too many.—so fluctuating. We lose hairs, and fresh ones grow. To count them would be impossible. Yet how God cares for us—even down to the hairs of our heads. No details of our life are too small for Him. If He cares for the hairs of our head how much more does He care for the hunger of our bodies and the hunger of our souls. The Lord knows exactly what we have in our purse. He knows just what is on the shelves in the pantry. He knows what there is for dinner, and for tea. The poor widow can rest in His supply. While the rich man should hold himself responsible to God that he does not waste in luxury that which others crave in necessity. How restful to know that in some way or other the Lord will provide. It may not be my way, it

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may not be thy way, and yet in His own way, the Lord will provide.

Tuesday, July 24th. Matthew x. 32-42.
"He that judgeth his life, shall lose it" (verse 39).

Selfishness never pays. We strive to gain, and we unutterably lose. We live for self, and we lose self. We seek to weave round ourselves pleasures of the self-life, and we find that we have fettered ourselves with darkness. It is the life which is self-less which is life-full. As we give up, God gives in. As we pour out, God pours in. It is the life which is able to say, "I am dead" which can joyfully add, "Nevertheless, I live." The man who dies to self and lives for Christ, is the one who is enjoying the super-abundant life. We take up our cross to follow Christ, and lo, the cross becomes a crown. We give till we feel it, then we go on giving until we do not feel it, then we still further go on giving until we rejoice in it. I will not be selfish. I will give—give—give, for Christ's sake. Then I shall get—get get, praise His Name!

Wednesday, July 25th. Matthew xi. 1-15
"He that hath ears to hear, let him hear" (verse 15).

Our ears are our own. We have control of them. We can hear what we will to hear. We can hear the vulgar and the unclean. We can listen to gossip and scandal. We can listen to the jazz of the world. We can listen to the political opinions of the world. We can listen to that which has its source in Satan and in hell. But, no, we will not listen to these things. Thank God, our ears are tipped with blood, our ears are tipped with oil. We will listen to the voice of God. We will listen to the music of heaven. We will listen to the song of the redeemed. Our ears are ours—but we will make them Thine "Speak Lord, thy servant heareth," shall be our constant cry. And as He speaks the words shall pass through the ears to the heart, and through the heart to the will, and through the will, out again, into loving activities for Him.

Thursday, July 26th. Matthew xi. 16-30.
"Lesson of Me" (verse 29).

Yes, Lord, we will learn of Thee. There is no other faultless teacher. But Thou art faultless. Thou art the truth of eternity. Thou knowest what took place before this earth was; Thou knowest the minutest details of all its history and developments, Thou knowest the unknown future, perfectly. Thou art the Life of the world, and Thou art the Light of the world. Life and truth are from Thee. Thou dost make the ignorant, wise, Thou dost make that woman who scarcely had a year's schooling, wiser than the godless professors of our universities. In Thee lie hidden all the treasures of wisdom and knowledge. To whom else can we go? Who else can safely teach us? There is none other. Therefore we will gladly learn of Thee. Thy wisdom shall be our wisdom. Thy light shall be our light. In Thy wisdom we are wise, in Thy light we see light.

Friday, July 27th. Matthew xii. 1-13
"His disciples were an hungred" (verse 1)

We, too, Lord are hungry—very hungry. Not with a material hunger, but with a spiritual hunger. We want more and more of Thee, Thou art the Bread of Life. Thou art the true manna sent down from heaven. Thou art the only One who can satisfy our heart hunger as we pilgrimage through the wilderness of earth. But Thou canst satisfy. Thou canst meet every gnawing appetite of our hearts. Thou canst bring in such nourishment that in Thy strength we shall daily take long spiritual journeys. Thy strength means daily progress. Feed us afresh this morning with Thyself. Let us eat of Thee. Let Thy life nourish us. Let us feast on Thee to-day. Indeed, even as we pray, we are conscious that Thou art answering. We are indeed feasting upon Thee. Now, in Thy strength, we will go forth to the day's battle.

Saturday, July 28th. Matthew xiii. 14-32

"Jesus knew their thoughts" (verse 25).

Yes, and He knows mine. My friends have knowledge of my outer actions. He has knowledge of my inner thoughts. I am glad He has. For as I remember this I shall take care that those thoughts please Him. I do not want selfish thoughts. I do not want faithless thoughts and vulgar thoughts, and proud thoughts, and Satanic thoughts. Nay, I want His thoughts. And as He walks in the garden of my heart I want my thoughts to be fragrant breezes—bringing delight to His heart. By His grace I will to-day live in the experience of Philippians iv. 6. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report think on these things."

Sunday, July 29th. Matthew xii. 33-50.

"He stretched forth His hand toward His disciples" (verse 49).

Our Lord stretched forth His hand for many purposes. Sometimes it was to heal, sometimes it was to beckon, but this time it was to indicate. He indicated those that had the closest spiritual union with Him. He spoke of them as His mother and His brethren. They had no earthly relationship, but they had an inseparable heavenly relationship. He loved them with a love greater than any earthly love. That eternal love which had ever been expressed to His Father, was now also being expressed to His disciples. In the light of Calvary they were His. In the light of the new birth they were His. No union could be closer. They were more than partners, they were relatives. So are we. No tongue can tell, no thought can imagine, no artist can picture the matchless union which exists between the Lord and His own. How glad I am that I am one of His own—one of His relatives.

Monday, July 30th. Matthew xiii. 1-17.

"It is given unto you to know the mysteries of the kingdom of heaven" (verse 11).

There are, no doubt, many marvellous mysteries of the Kingdom of heaven which remain unrevealed. There are explorations of God's creation which have never been made by human beings. But it is God's purpose to reveal them. As we are able to take them in they are given unto us. Already we have entered into much, but we are yet to enter into most. He has many things to say unto us, and, as we are able to bear them, He says them. Already we know much about the mystery of the Cross, about the mystery of Pentecost, about the mystery of prayer, about the mystery of heaven, about the mystery of the resurrection. But we are yet to know more, for one day we shall see the fruits of the Cross—a multitude that no man can number—singing before the Throne. We shall see the full fruits of Pentecost when the Church is presented to Christ without spot or wrinkle, or any such thing. We shall see the achievements of prayer, we shall see the indescribable glories of heaven, and we ourselves will be children of the resurrection.

Tuesday, July 31st. Matthew xiii. 18-30.

"While men slept, his enemy came" (verse 25).

Sleepy sickness is a danger threatening even Christian people. Satan is always ready to take advantage of spiritual laziness. Be lazy in your prayer life, or lazy in your study of Scripture, or lazy in your aggressive service for God, and you give the enemy an opportunity to sow tares in your life. Tares of criticism and gossip soon find a fruitful soil in the sleepy believer. Those who talk little to God frequently talk much about others. Those who rarely read the Scriptures frequently read the passion of the newspapers. Those who do little in the service of God usually spend much time upon the adornment of self. Watch against the tiring of the spiritual life. If it is tired this morning then wait fervently on the Lord that He may wake you up.

Energetic Foursquare Evangelism Croydon Conversions—Reading Revival—Kilsyth Convention

Pastor H. A. Court is ministering at Ilford while Pastor J. J. Morgan is in Ireland. Miss Buchanan is conducting the regular services at Carlisle for a few weeks.

Croydon. Pastor P. N. Corry continues to hold the fort at the Adult School Hall, Park Lane, Croydon. The meetings are crowded and the Word of the Lord is confirmed with signs following.

Portsmouth. The campaign being conducted by Pastor and Mrs. C. Kingston is bringing forth much fruit. A report will appear later.

Reading. An eight days' mission conducted by Frank Allen, the Welsh boy preacher, in the Palmer Hall was most successful. Forty three decided for Christ at the hall, and three in the open air. The arm of the Lord was also made bare in healing the sick.

Plymouth. Reports are regularly to hand of souls saved at Elim Tabernacle in Rendle Street, where Pastor W. L. Taylor is ministering. It is a joy to hear that the soul-saving work is not confined to the Tabernacle, several having found Christ at the open air services.

Barking. The special meetings conducted last month by Pastor Richardson at Elim Hall in Ripple Road, were well attended. Spiritual life was deepened and several consecrated themselves to the service of the Lord.

Pontardulais. It is with great joy that we write of blessings received in this little town during the Whitsuntide Convention at the Beulah Foursquare Gospel Church. Truly it can be said that the Lord was in the midst. The Word of God was preached with great power and unction by Miss Blodwen Terrell, who has been a missionary in India for 6½ years. Whit Monday afternoon a baptismal service was held in the open air when a number of young converts and others passed through the waters. Hundreds gathered together to this service, and the presence of the Lord was felt, in a wonderful way. Monday evening's gathering proved too large for the hall, so it was decided to hold the meeting in the open air in an adjoining field. Mr. David Jones of Penygroes, and Miss Terrell again preached the Word, and at the end of the day all testified to the fact that God had truly blessed us. To Him be all the glory!

Kilsyth. Quite a busy time was experienced at the Elim Tabernacle, Kilsyth, on Saturday afternoon and evening 2nd June, when a Convention was held. Pastor J. Smith and Evangelists Byatt and Bale of Glasgow were the speakers. Pastor Smith's subject was "The Priesthood of Christ." Messrs. Byatt and Bale followed with heart-searching addresses based on the words—"He left us an example that we should follow in His steps." After an interval for tea, an open-air meeting was held at the New Station, then the meeting in the church was resumed, it being filled to capacity, visitors being present from various parts. Pastor Smith gave



The Baptismal Service outside the Foursquare Gospel Church at Pontardulais. Mr. W. L. Bell is seen about to immerse a candidate in this novel open air baptistry.

an address on the Tabernacle and taught a wonderful spiritual lesson. A special baptismal service followed, thirty candidates being immersed by Pastor Smith. Pastor Andrew Murdoch gave an enlightening address on the subject of water baptism. At the close of the meeting Pastor Smith thanked Pastor Murdoch and his people for the invitation to come to Kilsyth, and expressed, on behalf of the visitors, the pleasure it had given them to take part in the meetings. A number having expressed a desire for baptism, a service will be arranged.

The Thief of Eternity

SUCH is procrastination.

An American preacher relates the following illustration of this: A bright boy heard and was deeply impressed by the text, "My son, give Me thine heart," Satan whispered, "Time enough yet," and he put it off.

Ten years later a brilliant collegian heard the same text under circumstances which seemed to make that the time of his salvation. Again the tempter whispered successfully, "Time enough yet."

Twenty years later a statesman listened to the same text from the lips of an aged bishop, and felt it was

a message for him. This time the tempter said, "Visit foreign countries before you decide."

A traveller in Paris was stricken with cholera. But his greatest suffering was agony of soul because he was not prepared to die. His last words were,

"TOO LATE."

The boy, the collegian, the statesman, and the traveller were one.

"To-day if you will hear His voice, harden not your heart" (Psalm xc. 7, 8).

"Boast not thyself of to-morrow" (Prov. xxvii. 1), (John iii. 14-18; John v. 24).