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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

HERALDING THE COMING KING (see page 513)

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVI., No. 33

AUGUST 16, 1935

Twopence

SAVIOUR




"I am come that they might have life."
John X. 10.

HEALER



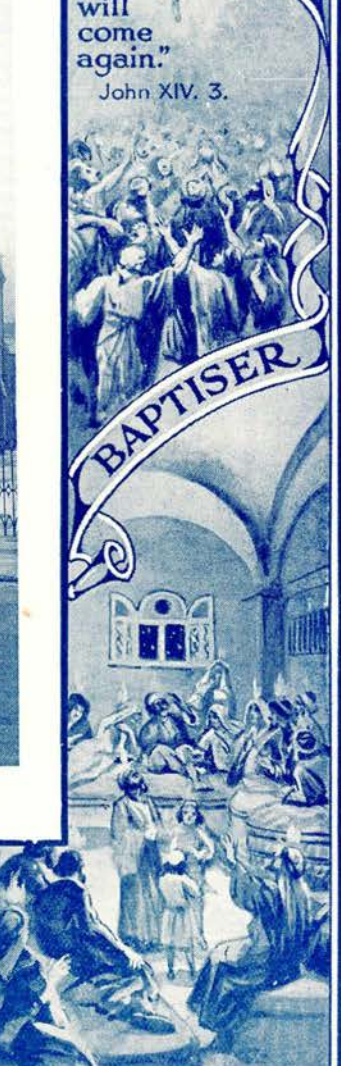

First Elim Church in London (Clapham).

COMING KING



"I will come again."
John XIV. 3.

BAPTISER



"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

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Vol. XVI. August 16, 1935 No. 33

CONTENTS

Heralding the Coming King	...	513
Whatsoever We Ask	...	515
Is Anything Too Hard for the Lord?	...	517
Music: Strike for the Hills	...	518
Bible Study Helps	...	518
Family Altar	...	519
Spiritual Incense-Burning	...	520
Editorial	...	522
The God of Deliverances	...	522
Wedding Robes	...	523
Mystery of the Atonement	...	524
Crusader Page	...	527
A True Estimate	...	528

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(See page 506 of last week's "Evangel.")

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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



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Vol. XVI., No. 33

AUGUST 16, 1935

Fridays, Twopence

Heralding the Coming King

By Pastor C. JOHNSON

Can ye not discern the signs of the times?—Matthew xvi. 3.

IN a brief survey of this world's history, we observe that each two thousand years had an outstanding ending. Remembering that one day is with the Lord as a thousand years, let us divide the story of time into seven days.

The divine Annalist has recorded the first day, with its tragic narration of Satan and sin and the night of the second day is drawing nigh. Unprecedented storm-clouds steal across the sky. The heart of the repentant Creator is sorely grieved for, said He, "I will destroy man whom I have created from the face of the earth." The floodgates of heaven are opened and the torrential rain, significant of God's judgment, is poured out as a mighty deluge upon a God-rejecting world. We pass on. A new day is breaking, the sun is shining and the earth is smiling for the heavens have ceased to pour forth judgment upon the earth. God has made a covenant with man. He has set His bow in the cloud and promised the waters shall no more become a flood to destroy all flesh. So the third day passes by and the fourth day, the great Day of Atonement, is fast approaching its close. The scene changes. The sky is blacker than ever before, and the veil of night is covering the face of the earth. The king of



Pastor C. Johnson.

THE HOST OF HEAVEN,

the sun, greatest of all luminaries, created to govern the day is eclipsed by his Creator.

I see three crosses. On the central one hangs a man like unto the Son of God. Here heaven's Passover Lamb has been slain for the sin of the world. Here the sin-offerings of bygone years all culminate in the One who "appeared once in the end of the age, to put away sin by the sacrifice of Himself." Here the transgression has been for ever

put away by this, the final sacrifice. The whole universe mourns the death of the King who has been so mercilessly crucified. Alas, the screen of time must fall on the most cruel of all murders. The broken body is taken down from the Cross and laid in the sepulchre. But the tomb cannot hold Him, for the third day He is raised again from the dead, the first-fruits of them that slept. Having showed Himself alive by many infallible proofs He ascended into heaven. On the Day of Pentecost, the Church's birthday, the Holy Ghost descends from heaven ushering in the present dispensation.

Since that day, over nineteen hundred years have rolled into eternity and we are undoubtedly living in the Saturday night of the history of this world, in the

INEVITABLE MIDNIGHT HOUR.

Every swing of the pendulum of God's prophetic clock brings us nearer the millennial dawn. Was it not on the eleventh hour of the eleventh day of the eleventh month of 1918 the last great war ended? How striking! Another, sixteen years have elapsed since that memorable Armistice Day, and men's hearts are failing them for fear. In their dilemma they are fixing dates for the second advent of Christ, but such date-fixing is quite contrary to the teaching of the Scriptures. But what is going to happen next? Is not the end of the world about to take place? Certainly not. It is only Saturday night and before this old world comes to her ultimate destruction there is to be a thousand-years' reign of peace, the seventh sabbath day. The second day, therefore, closed with the Deluge, the fourth day ended with the Cross, and the sixth will soon terminate with the return to the air of the risen Lord.

"Can ye not discern the signs of the times?" These remarkable signs are numerous. Consequently it behoves the hopeful Christian to ever be on the watch tower, looking for the glorious appearing of the Prince of Peace. I will select three signs from the long list enumerated in the second epistle to Timothy, the third chapter.

1. *Disobedience in the home* (verse 2). "Disobedient to parents." This should be

A MOST CONVINCING SIGN

to those who are fathers or mothers. Coming into contact with various families one is astounded at the shameful disrespect of the rising generation towards their own kith and kin. Nowadays, children be subject to your parents is reversed to parents be subject to your children.

2. *Pleasure-seeking in the world* (verse 4). "Lovers of pleasures more than lovers of God." How characteristic of this present evil age. Further, I suggest, lovers of pleasure more than lovers of God's house. The empty churches and crowded cinemas of our day are heralding the approach of the coming King. We are rapidly losing the Christian Sunday. The problem of the Observance of the Lord's Day is one of the greatest to be solved before a solution can be produced for some of the lesser ones.

3. *Modernism in the Church* (verse 5). "Having a form of godliness but denying the power thereof." When Christ comes again He will find a Church of

whom it cannot truly be said, "She neither slumbers nor sleeps." For when He descends from heaven with a shout it will be to arouse a sleeping, slothful Church out of her lethargy. Having a form of godliness, donning a religious cloke, attending God's house every Sunday, even partaking of the wine, sacred emblem of the blood which

CLEANSSES FROM ALL SIN,

but denying the power thereof. What hypocrisy! Is the minister of your Church a denier of the apostles' doctrine? If so, from such Modernism turn away.

The Bible speaks of hypocritical mockers who shall arise in these last days asking, "Where is the promise of His coming?" Listen to the Master's reply. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The One who said through the sure word of prophecy, "Lo I come," did come. Hence He who also said, "Surely I come quickly," will come again. As surely as the sun rises in the Orient and sets in the Occident, so surely the One who came to die as Saviour will come again to reign as King.

The Abiding of the Holy Spirit

By Rev. J. HUDSON TAYLOR

IT is one thing for us to have had the Spirit given fully to us, and quite another for us to have surrendered ourselves to the Spirit. What is wanted is not that we should get more of the Spirit, but that the Spirit should get more of us. This is where the weakness comes in. We mind the things of the Spirit in some measure, instead of minding them continually and altogether.

The command in Ephesians, "Be filled with the Spirit," recognises the fact that if we are not filled with the Spirit, it is not God's fault. You and I, if believers, are temples of the Holy Ghost. He dwells in us, and what He wants is that the temple shall be altogether given up to Him; that there shall be no chamber of the heart, or faculty of the will or body, that is not surrendered to Him. When a young mother is devoted to her child, we say, "She is full of her baby." The things of the Spirit are not to be thought about simply on Sunday, but they are to occupy all our love, and to be the inspiring motive of all we do.

Our ordinary service needs to be done under the power of the Spirit. Those who are led by the Spirit of God know what blessed rest there is from the perplexities and anxieties of life, for those who make Him responsible for the whole of their life. Oh to have simple faith in what God has told us of His Spirit! It would transform our Church and social life, and bring peace and joy into many a heart that has not had them, owing to the fact that they have not accepted the promises of God, who tells us that if earthly parents know how to give good gifts to their children, our heavenly Father will give His Holy Spirit to them that ask Him. He will give us the power to exercise this faith, and to use rightly the gifts of the Spirit.

God promises in Daniel that the men that "know their God shall be strong and do exploits." How is it that so many are complaining of their weakness, and are afraid to launch out on any great enterprise? Because men think of their weakness, and are not acquainted with God's strength, and are not sufficiently careful to ascertain that the enterprise is God's enterprise. We may know His will, and we may be guided by the Spirit in the ordinary events of our daily life.

In the first Psalm it is promised to the man that "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night," that "whatsoever he doeth shall prosper." What a promise to take to our hearts; and to believe that He is faithful who hath promised, who also will do it, and to rest on His faithfulness to fulfil His Word. Well, what does that not mean? The merchant will prosper at his desk, the mother in her home, the servant in her house, the boy at school or college; each one in his sphere of service will prosper by carrying out the instruction in the first two verses of Psalm 1. It just wants us to rest on God's faithfulness, and know that He will fulfil that which He has promised.

The Branch of the Vine

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way, is the fruit found on it. Let us so abide in the Lord Jesus.

Whatsoever We Ask

By Mrs. C. NUZUM

“THE effectual fervent prayer of a righteous man availeth much.” God says prayer avails much and He also gives us the record of great things caused by prayer. Joshua prayed and the sun stood still. Nineveh prayed and God reversed His death sentence upon them. Hezekiah prayed and God moved His death sentence fifteen years forward. Samson prayed and God restored his lost power. Daniel prayed and God shut the lions’ mouths. Elisha, Paul and Peter prayed and dead people came to life. Elijah prayed and no rain fell for three and a half years, and he prayed again and rain came. God foresaw that people would say that God had given Elijah special prayer privileges, because he was a prophet, and said he was just a man of like passions as ourselves. Then why cannot we get answers to our prayers? One says I do. But do you get answers to all your prayers?

Listen! God says, “Whatsoever” we ask we receive. Whatsoever means any thing—every thing—all things. Do you always get whatsoever you ask? Well, God tells us in several places in the Bible that this is His will for us, but there are conditions. Failure to get answers to prayer is because the conditions are not met. We cannot tease or coax God into answering prayer when conditions are not met, but He delights to answer when they are met.

I. John iii. 22 says, God will answer all prayer if we will obey and please Him. To keep His commandments is to obey all the New Testament. To please Him is to cease to try to please ourselves or people, and do all we do with the thought, effort and desire to please God and Him only. Jesus makes this clear in John xv. 7, “If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done.” In I. John ii. 6 we are told that abiding in Him means to live just as Jesus lived. I. John iii. 24 says if we obey Him, we abide in Him. I. John iv. 16 says if we dwell in love (love God and everybody all the time) we abide in Him. John vi. 56 says to abide in Him is to eat His flesh and drink His blood. As we sum up these tests we see that to abide in Christ is to put away all sin, disobedience, self, and our own way, and be one with Christ. To what extent? Even as My Father and I are one” (John xvii. 21). To be, as Paul said, “I am dead (separated completely from myself) . . .

Christ liveth in me.” “He that is joined to the Lord is one Spirit” (I. Cor. vi. 17). Have you noticed the joinings in a piano case? It is difficult to tell where one piece ends and another begins. God wants us to so sink into Christ that those who meet us cannot tell where the human ends and the divine begins. To yoke with Him means to do not one thing apart from Him, and to do all He does even as two oxen yoked together have to move and stop together and go the same way. Some have thought that asking in Jesus’ name meant to use the name of Jesus in the

prayer. The meaning is far deeper. It means to “Put on the Lord Jesus” by thinking, speaking, acting and living just as Jesus would if He were in my place. This is to abide in Him and ask what ye will and get it. How did He walk? “I do always those things that please My Father.” I never seek to please Myself. I seek not My glory or honour but the honour of Him that sent Me. I do not desire honour. He “made Himself of no reputation.” He took no credit for the works He did but said, “The Father that dwelleth in Me, He doeth the works.” He even told some not to tell the works He did for them. He never murmured against God or people who opposed Him. He said, “I judge no man.” He never criticised, found fault, or told people of the faults of others. He took the lowest place—feet-washing. He was the Son of God, but called Himself the Son of man—the lowest place.

He did His Father’s will when it made Him to be “despised and rejected of men,” and brought the sufferings of Gethsemane and Calvary upon Him and caused God to forsake Him. It was this life of full, constant obedience, with no self-seeking or self-saving that pleased the Father and is the life we must live to abide in Him, so that we may “Ask what ye will and it shall be done.” We must abide in love as He did. When the disciples were self-seeking and striving, He did not chide them, but just set them an example. The city that treated Him the worst was the one He wept over and desired to gather under His wings. The man who denied Him was the one He honoured by name in His call to the disciples to meet Him. The man that had sold Him was the one whom He most honoured at the last supper. The men who nailed Him to the Cross were the ones for whom He uttered His last prayer. To eat His

WHAT IS PRAYER?

*Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire,
That kindles in the breast.*

*Prayer is the burden of a sigh,
The falling of a tear—
The upward glancing of an eye,
When none but God is near.*

*Prayer is the Christian's vital breath—
The Christian's native air—
His watchword at the gates of death—
He enters heaven with prayer.*

*No prayer is made by man alone—
The Holy Spirit pleads—
And Jesus on the eternal throne
For sinners intercedes.*

*O Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord teach us how to pray!*

flesh and drink His blood is to take His life in us and reproduce it—to walk in Him. To live thus is to be in His name. John xiv. 13 says we are to ask in Jesus' name that the Father may be glorified. Not a prayer is to be made with a selfish motive. You cannot find one prayer of Jesus' that had only good for Himself—always for the glory of the Father and the extension of the kingdom. To ask in His name is to see to it that what we ask is always in order that we may better glorify God and extend His kingdom—"Seek first the kingdom." In Mark xi. 24 we have the "Whatsoever" of prayer limited by "Desire." What you do not earnestly desire is not real prayer. "Prayer is the soul's sincere desire." The things of God have cost Jesus so much that God gives them only to those who truly desire them—"Those that hunger and thirst shall be filled."

In Matthew xxi. 22 the "Whatsoever" is limited by faith. "Whatsoever ye shall ask in prayer, believing, ye shall receive." Prayer without faith is useless. "He that cometh to God must believe." Hebrews xi. 6 and James i. 6, 7 says if we waver (doubt at times) we shall not receive anything. A condition of answered prayer is humility. The publican who thought so little of himself that he could not look up, got his request. The Pharisee who remembered the good works that he had really done, got nothing. Another condition is to get into your closet—not the closet of a house—your closet—into your spirit. Shut the door by putting away all thought of yourself, people and things, and see and recognise God only. Prayer for others to hear will not be answered—the door is not shut on

YOU AND GOD ALONE.

Jesus gave three patterns of prayer. Luke xi. 2, 3, 4, is how to pray for yourself. "Our Father" means to be sure you are born again so that God is your Father, and that you are so in love with all His children and so unselfish that you desire for them all that you ask for yourself. Worship God by calling Him holy, desire His kingdom and His will more than the supply of your own needs and show it by asking for them first. The request is not to be for a supply to lay up, but just for the day's need. We must not forget that there might be, even though unknown to us, some sin in the way; and also be sure to forgive everyone just in the way we desire God to forgive us (Matt. vi. 12). There must be the purpose in the heart to keep away from all evil and resist all temptation. In Luke xi. 5-8 Jesus tells

how to pray for the unsaved. Jesus is your Friend, but the friend who comes to you does not know Him. First feel and confess your own inability—"I have nothing." Let me have three loaves—Jesus for the spirit, Jesus for the soul, and Jesus for the body. Jesus declares if you are importunate, He will open the door that your friend may have shut by sin, unbelief and hardness of heart. Webster's *Dictionary* says that importunity sometimes means "Coming or asking at an inconvenient or troublesome time," and that is the meaning here. It is midnight, the door is shut and He is having close fellowship and communion with the children—the saved ones. God is not likely to save a sinner if we ask in an easy way

THAT COSTS US NOTHING,

but if we lose sleep, rest, comfort and ease and choose to intercede for the sinner rather than to seek our own enjoyment in the communion, fellowship and blessings of God, "He will arise and give all he needeth." You will get the closed door opened.

Luke xviii. 2-8 tells us how to pray against Satan, who is our adversary (I. Peter v. 8). The widow made no request except for vengeance on her adversary. God has promised to bruise Satan under our feet. As God's true elect see the havoc Satan is making daily, hourly, they will cry for God to interfere and really do as He has promised—put Satan down and enable God's children to use the power God has given them over all the power of the enemy so that they shall truly tread upon him. God declares He will avenge His own elect, who prove they are the elect by their continual cry against the enemy, even at night when others are thinking of self and rest.

Verse 8 shows that the cause of God having to bear long with them is their unbelief. He has told them that He has given them power over all the power of the enemy, and told them to give him no place, and if they resist him, he will flee, but they have not fully believed this. Then Jesus tells us in Mark xi. 24 that if we believe we receive when we pray we shall have it. God has given all these conditions, and if we would see all our prayers answered, we must not fail on one of them. It is not easy to meet them, but God calls us to it, and His grace can enable us to do it, and the joy of getting all

OUR PRAYERS ANSWERED

is sufficient to cause us to press on until we attain to it. Let us stir ourselves up to meet every condition and truly get "whatsoever we ask."

EVIDENCE

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian Faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinise the evidence offered by those who have first-hand knowledge of the facts. I will bring with me to the debate, one hun-

dred men and women who have been saved from lives of sin by the gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.—*H. T. Kerr.*

Is Anything too Hard for the Lord? (Gen. xviii. 14).

By FLORENCE N. GRIBBLE

THESSE are oft-quoted words. Theoretically every one of us as Christians would be swift and sure with our answer: "No, there is nothing too hard for the Lord." We remember the story. Sarah was to have a son. It was one of those deep but long delayed personal desires with which every human heart is acquainted, one of those desires which themselves, because so deeply rooted, are the greatest test of faith. It is easy for the human heart to believe that God can do anything else but grant the heart's inmost and deepest desires. Sarah had laughed. If it were not the laugh of doubt, it was at least the laugh of an imperfect faith. And yet Jehovah's response has been brought to us through this laugh—the response that has rung down throughout the ages, and will ring on, vibrating cheer and hope and encouragement in the very face of darkness and despair and impossibility: "Is anything too hard for the Lord?"

May not you and I, too, who have desires inmost and intense, deep and secret, then believe this challenge of faith, not alone from the Word of God, but from the lips of Jehovah Himself? We have but to delight ourselves in the Lord and He shall give us the desires of our hearts. We have but to "commit our way unto Jehovah,

TRUST ALSO IN HIM,

and He will bring it to pass." What does it mean to give the desires of one's heart? First to implant and then to grant; thus does Jehovah deal with us. First in guidance and then in satisfaction; first in direction, and then in faithfulness; first in love and then in power. Examples of this gracious dealing of our Lord are innumerable, and embrace almost every phase of human life.

Does anything arouse within us more love and gratitude toward Him who thus deals with us in loving kindness and in faithfulness than answered prayer? David said, "I love Jehovah because He heareth my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Psalm cxvi. 1, 2). In other words, prayer is the greatest

ENCOURAGEMENT TO FURTHER PRAYER.

Answers to supplications strengthen our faith, increase our love and deepen our devotion. To learn to fix our hearts and minds upon Himself is the secret of presenting prayers which shall be answered. Only this attitude brings us near enough to Him so that we may pray according to His will, presenting petitions which cannot fail to reach His ear. When Hezekiah received his letter from the hand of the messenger, he presented it to God, but it is noticeable that preceding his petition are the words—"Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth" (Isaiah xxxvii. 16). Thus does he delight in God's omnipotence, and having strengthened his own faith with the thought

of God's creative power, he presents his supplication, "Incline Thine ear, O Jehovah, and hear . . . and hear all the words of Sennacherib, who hath sent to reproach the living God" (Isaiah xxxvii. 17). Hezekiah's prayer is a model prayer. A prayer in which the soul is occupied, not primarily with the petition, but with God Himself. Such a prayer cannot but be answered.

Let him who occupies himself first with God, then with his petition remember that the human heart in its highest flights cannot transcend God, and that God has been occupied with the petitioner before the petition was ever framed. "And

IT SHALL COME TO PASS

that, before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv. 24). You and I have both experienced such answers to prayer. You and I have both had needs supplied; needs which we had not anticipated, needs which we could not have foreseen, which have come upon us suddenly, which have taken us by surprise. Let us remember that though we have been surprised, He has not. His loving provision has long preceded our petition. We have perhaps spoken only to be assured that we were already heard. "Is anything too hard for the Lord?"

How many times we dishonour our omnipotent and loving Father by anxious, worrying thoughts. Will it not help us to be victorious here if we remember that anxiety and worry are direct disobedience? That upon us is laid the injunction in Philippians iv. 6: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Anxiety is doubt, worry is doubt, ingratitude is doubt, and all of them, any one of them, will rob us of the peace of God which passeth all understanding, which was meant to guard our hearts and our thoughts in Christ Jesus. When confronted with this enemy so common to us all, let us

ENCOURAGE OUR HEARTS

in the Lord, in His omnipotence, omniscience, and omnipresence, in His eternity, compassion and faithfulness; and as attribute after attribute is slowly grasped by our finite minds and faltering faith, we shall at last be able to exclaim, "Is anything too hard for the Lord?"

How can we assure ourselves of His protection? Only through His Word. No passage of scripture has been more efficacious in enabling the saints of all ages to disrobe themselves of anxiety, of fearfulness, of worry and other forms of doubt, than the simple statement in I. Peter v. 7—"He careth for you." And here again, if we would live the victorious Christian life, we must commence not with ourselves, but with God. Before we can cast our anxiety upon Him, we must realise that "He careth for you," whether it be in the great emergencies of life and death, or in the petty details of daily life. Is anything, whether big or little, too hard for the Lord?

To really be the recipients of His blessings we must be in the attitude to pray, not alone fervently, but

effectually. He loves to be asked, and while we are not heard for our much speaking, yet we are heard because of our importunity, our intensity, our devotion—in His name. Fervent prayer is effectual because the supplicator has entered into fellowship with

GOD THE GIVER.

One with Him in thought and desire, he is in a position to receive that for which he asks. He takes the promises of God as equivalent to their own fulfilment. He shrinks not from waiting until the moment of their consummation. It is enough for Him that God has said it. "Is anything too hard for the Lord?"

We should all like to be used. Some of us have laid our gifts at the Master's feet. Some of us feel that we have but few to offer Him. Some of us have offered our suffering to the Lord and we have been assured that He has graciously stretched forth His hand and received the gift that has cost us more than service could possibly have done. Few of us as missionaries have, or have had, wealth to lay at His feet, yet we may give large gifts unto Him, if indeed

it be as George Muller once said, "that God judges man's gifts, not by what he gives, but by what he keeps." And yet there are times that come into our lives, dreary times, lonely times, when service seems to have lost its joy; when suffering seems too weary and monotonous a thing to break as an alabaster box of ointment upon His precious feet; when all that we have would seem but a small thing to offer to Him. Then let us pray. The fervent, effectual prayer of the righteous man availeth much in its working. Through prayer in these tensest moments

WE SHALL BE VICTORIOUS—

victorious as Abraham was though Sarah doubted; victorious as David was, though oft well-nigh defeated; victorious over doubt, anxiety and worry; victorious even unto that obedience which makes us one with the Captain of our salvation, of whom it is written—"So learned He obedience by the things that He suffered," Such shall be our privilege, and we shall be able to obtain victory, to "be more than conquerors through Him that loved us." Is anything too hard for the Lord?

Strike for the Hills

E.P.G. *Maestoso. with force.*

ERNEST P. GRAHAME.

Strike for the hills and the high-er things, And the loft-i-er aims of . .

priests and kings; And the life di-vine that Je-sus brings—

Strike— strike— strike for the hills and the high-er things.

Copyright.

Bible Study Helps

ABOUT NOAH.

1. The **favour** which he found (Gen. vi. 8).
2. The **character** which he bore (Gen. vi. 9).
3. The **fellowship** which he enjoyed (Gen. vi. 9).
4. The **obedience** which he rendered (Gen. vi. 22).
5. The **testimony** which he gave (Heb. xi. 7).
6. The **invitation** which he received (Gen. vii. 1).
7. The **kindness** which he experienced (Gen. viii. 1).
8. The **altar** which he erected (Gen. viii. 20).
9. The **covenant** which he inherited (Gen. ix. 11).
10. The **sin** which he committed (Gen. ix. 21).—George Henderson, in "Studies in the Book of Genesis."

LUKE VIII. 43-48.

Helpless (verse 43).

Hopeful (verse 44(a)).

Healed (verse 44(b)).

Master questioning (verses 45, 46).
Woman quaking

Humble confession (verse 47).

Happy condition (verse 48).

—E. M. F.

"He shall baptise you with the Holy Ghost and with fire." Do we know what that means? I believe that the Church of Christ to-day is languishing and dying for the lack of that knowledge; it is languishing for the want of a Pentecost; and if any lasting, any abiding blessing, is to rest upon the Church at large, if there is to be any mighty change and revolution in the hearts and lives of God's children, it can only come through the reception of Christ's baptism of fire.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

Sunday, August 18th. Mark x. 13-31.

"How hardly shall they that have riches enter into the Kingdom of God" (verse 23).

This statement of the all-wise Counselor astonished the disciples. Yet it has ever been true. No matter how richly endowed with wealth, temporal or intellectual, we must all come begging for mercy. "All have sinned and come short of the glory of God." "All we like sheep have gone astray." Praise God eternal life is not of works lest any man should boast. Salvation is the gift of God, by sovereign grace through faith and that not of ourselves. How many have been lost through trusting in riches. Haughty pride and independence of spirit, riches of pedigree and position, bar the entrance to the Kingdom of God. But the gates yield readily to the humble suppliant for mercy, who pleading no merit, bringing no price, humbly claims an entrance through the merit of the Atoning Blood. The riches of the Kingdom are at the disposal of the poor in spirit. For such is the Kingdom of God. The King says so. "Having nothing yet possessing all things."

Monday, August 19th. Mark x. 32-45.

"What would ye that I should do for you?" (verse 36).

The Lord Jesus Christ is ever ready to listen to every request. But He is only able to answer to the satisfaction of their highest good the requests of those who ask according to God's will. He would have us always in the spiritual condition where we ask that which He can grant. What blessed condescension this question of His revealed. The wealth of God at the disposal of His followers. May He give us continually such grace that in making known our requests we shall give Him joy in granting them and magnify His Name through their bestowal. To the obedient child of God there is no limit to the Father's power to give and to do. He gives to such a blank cheque on the bank of heaven, already signed with His Son's signature, and we may fill in the amount. It will be honoured. What is your need? More grace, patience, love, humility, forbearance? Fill in your need. For God shall supply all your need according to His riches in glory by Christ Jesus. Bless His Name!

Tuesday, August 20th. Mark x. 46-52.

"And he, casting away his garment, rose and came to Jesus" (verse 50).

Bartimæus in his darkness had heard of Jesus. Now on enquiry he heard He was near. Now was his opportunity! He began to cry out and resisting all efforts to silence him, he continued till Jesus called. Poor Bartimæus lost no time.

Every impediment to progress was cast away in obedience to the love call of Jesus. There they stand. Bartimæus the son of the polluted, and Jesus the Spotless Lamb of God. The man in the dark and the Light of the World. At the bidding of the Light Giver the powers of darkness fled away, and Bartimæus looked into the eyes of Eternal Love. The vision of the Lord's Christ is ever the portion of those who, with persistent cry of faith, hear the love response of Jesus and are willing to cast anything and everything aside to be in His immediate presence, where every need of spirit, mind, and body are met. In His presence we see light in His light.

Wednesday, August 21st. Mark xi. 1-18.

"And when He came to it He found nothing but leaves" (verse 13).

Jesus was in need of refreshment at this time. He wanted fruit and met with disappointment. Viewed at a distance the tree promised fruit, on close inspection it was barren. The professing Church or individual may be able to make a "fair show in the flesh," may be well furnished and respectably clothed, but God requires not furniture, but fruit. How many an organisation and individual has promised well, but the life has all gone to leaf, nothing more! The Lord's desire for us is that "we should bring forth fruit." Experiences are very wonderful, but real fruit produced by the Holy Spirit is eternal. It "remains"! O Thou Eternal Source of Life, so breathe upon us, that the Master may find fruit to His satisfaction.

Thursday, August 22nd. Mark xi. 19-33.

"When ye stand praying, forgive" (verse 25).

Real prayer, acceptable to God, is not so much a posture of body, as an attitude of spirit. The merciful man is in a position to receive mercy. The way to the Throne of God is by way of blood. The Atoning Blood ever speaks of Him who though He was reviled, reviled not again. There may be some whom we may consider heavily in our debt. An accumulation of repeated "hurts" have indelibly impressed themselves on our minds. We may even have said that we cannot pray as Jesus did, "Father forgive them for they know not what they do." We may think our enemies deliberately and consciously hurt us. In spite of all that, the Lord says, "Forgive." To the soul that is standing in the right attitude of Christ-like love, and is willing to avail himself of the "more grace" to forgive and forget; the floodgates of an overflowing Father's heart are open wide. Such alone can know the unutterable peace of a heart in tune with God and man.

Friday, August 23rd. Mark xii. 1-12.

"This was the Lord's doing and it is marvellous in our eyes" (verse 11).

The safety of a house lies in the cornerstone. It is that which binds the house together, enabling it to withstand every assault of the elements. Praise God the Church is built up an holy house, Jesus Christ being the Chief Corner Stone. It is He who keeps us together. Unity has as its basis, the binding, ennobling, enabling power and presence of the Lord Jesus Christ. Everything rests upon Him. We cannot stand alone. Without Him there is constant danger of collapse; with Him the eternal safety and standing of the house of His glory. . . . We realise our safety is His concern. We know we cannot keep ourselves. We know He can keep us from falling. We know He has done it. With grateful hearts and wondering eyes we behold Him, our Chief Corner Stone, eternally strong and beautiful. We see what He has done and is doing. We feel His unifying power and give Him all the glory! The Lord's doings are marvellous.

Saturday, August 24th. Mark xii. 13-27.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob" (verse 26).

The "I am" of God is the comfort and strength of the saint. How often the Devil would seek to get our eyes on ourselves with all our weakness, to distract us from our Omnipotent, Eternal, Ever-existing God. The God of Abraham lives, and out of barrenness can bring glorious fruitage. Abraham did not have confidence in the flesh but in his God, and his God honoured him. And when the gift of God through faith is called upon for sacrifice, the willing if breaking heart, has even at the eleventh hour, the revelation of the heart of the Eternal Father-love. To the heart who loves God for what He is and not only for what He gives, there is the deeper revelation of the "I am" of God. Thus each succeeding generation can prove the Omnipresence of the Eternal, meet every need, vanquishing every foe. Calling by a new name and creating all things new to His glory.

By nature I sit enthroned upon my will, and what I will I do. Here lies one of man's greatest glories, the power to will. But to say "No" to myself is to dethrone myself, placing another upon that throne and declaring myself subject absolutely to His mind and will. Everything that is of the flesh wars against this, for it is in the sphere of the will that Satan holds his mighty empire. He first it was who spoke the great rebellious "I will" to God, and the continual "I will" of human lips is but the echo of that first defiant shout.—*Dr. A. T. Schofield.*

I DESIRE to base my remarks upon certain scriptures which I shall read.

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm cxli. 2).

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I. Peter ii. 5).

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake" (Rev. viii. 1-5).

In order to approach the subject of spiritual incense-burning from Scripture, let us go back for a little while to an account of the burning of literal incense on the golden altar of incense in the tabernacle of old. In the

INSTRUCTIONS WHICH GOD GAVE

to Moses concerning the erection of the tabernacle that was pitched in the wilderness, He officially directed Moses to construct this part of the tabernacle furniture to set in the Holy Place against the veil which separated between the Holy Place and the Holy of Holies; and if you will read the two accounts, one in the thirtieth chapter of Exodus, which is introduced by the words, "Thou shalt make an altar," and that other account in the thirty-seventh chapter which begin with the words, "And he made the incense altar of shittim wood," you will discover that Moses built that little piece of furniture exactly as God told him to do it. Now to me that is significant. If a great many of us would be as particular to-day in following out the instructions of God's Word as Moses was, we should save ourselves a lot of trouble. Moses had sense enough to do what God told him.

The service that centred about this little altar of incense-burning is of value to us in that it is typical. But let us consider it first as it affected Israel of old—a company of God's people encamped for a season in the wilderness, and marching for a time therethrough. The service was carried on by the priest, who acted not on his own behalf, but directly as the representative of the people.

I do not know how it is in your section of the country, but where I live there is a day every year when many people stand in line waiting their turn

SPIRITUAL INCENSE

By W. I.

for a motor-car licence. It is their last opportunity to renew their licence for the ensuing year, and multitudes let the matter go

UNTIL THE VERY LAST DAY,

and then there is a great line of folks waiting their turn. You know, if God had arranged it so that everybody in Israel should come to that little altar inside the tabernacle to put there for himself the bit of incense that was his part in the service, I suspect lots of those folks would have put it off until the last minute, and there would have been great traffic congestion in the tabernacle. But God arranged that the priest should take the place of all those people, so that every time he went in to burn incense, morning and evening, according to the instructions given by the Lord, it was as though all those people were going in individually and burning incense before the Lord.

In the next place, that little altar occupied a position in the tabernacle structure that was as near to the presence of God and to the Shekinah glory as it was possible for anyone to come, except the high priest, when once a year he was permitted to push aside those folds and enter into the Holy of Holies, where the cherubim spread their wings and God's glory filled the temple. So every time the priest ministered in that place he was coming as close to God as he possibly could, and he was doing it for his people.

Once again, in the service of burning incense upon this altar, the priest was setting forth symbolically a heart relation and attitude of that people towards their Jehovah. So long as their hearts were right with God, so long as they desired this service to continue—rendered as unto the Lord—just so long the burning of that incense upon the little altar in the tabernacle represented before God a condition and attitude of the hearts of all that people. That little service in its performance in the tabernacle was saying continually to God that there was something in the hearts of that people encamped round about that was seeking to bring delight and pleasure to Jehovah; and I believe that by faith many of them comprehended the significance of that service and maintained a condition and attitude of heart that corresponds to its significance.

But we move on from a consideration of the value of that service to Israel of old and endeavour to get closer home to ourselves. We, by God's grace, are His priests, and we have in His

MARVELLOUS PROVISION

of grace, a High Priest, Jesus Christ, "who is gone into heaven and is on the right hand of God." The

INCENSE-BURNING

I. EVANS

Lord Jesus Christ was God incarnate upon earth. He came and took upon Himself the sin of man. He became thoroughly acquainted with human nature, for He took upon Himself human nature without sin. And He became our representative through identity with us. He was not only God; He was a man every whit, thank God. And through incarnation and through His earthly life He qualified Himself to be our representative and High Priest. And everything that Jesus Christ does in heaven to-day He does on your behalf and mine; He does it in our stead. Glory be to His Name! We can believe with confidence that Jesus Christ is there with the Father for us, for me, for you, for all who call upon His Name. He has gone into the Holy of Holies for us. He is burning incense for us. "He ever liveth to make intercession for" us. There He is now. The eye of faith may behold Him and the Spirit-revealed may worship Him and the soul-inspired may feel His actual presence. We are not far removed from Him. By His marvellous grace, by the operation of His blessed Spirit, we are lifted up and sit together with Him in heavenly places. Thanks be unto His Name! His position is as near to God as it is possible for Him to get, and He is God! He is in the very bosom of the Father. Our Priest is no longer ministering as a priest in a sanctuary on earth, constructed by man's hand, but ministering in heaven itself, in the very presence of God. One morning the veil of the Temple was rent in twain, from the top to the bottom; and our Priest is gone into the very presence of the Majesty on high. He sits. He pleads. He offers precious spiritual incense in our place, on our behalf.

What is the significance of this? It means to you and to me that the Lord Jesus Christ is presenting continually before the Father that which comes from

OUR SPIRIT-RENEWED HEARTS

and seeks to express itself audibly or silently to God our heavenly Father. Have you ever felt that on account of your ignorance and inability it was difficult for you to conduct yourself as you ought in the presence of God? Did you ever feel that your prayers were broken and feeble and ineffective? Jesus, your High Priest, your Representative, is at the Father's right hand and He gathers up, morning and evening, all the time, your broken, your feeble, your ineffective prayers, and as they are coming from a heart that seeks only to glorify the Son of God and the Father in heaven, Jesus Christ is making those prayers, those expressions of your heart, perfect and effective in the presence of God for you. Do not let

the Devil rob you of blessing by whispering in your heart that Brother and Sister So-and-so pray so much better than you, that you would rather keep quiet and let them do the praying. Open your heart in the presence of God. Jesus will straighten out all your difficulties. He will present your prayers perfect before God, as incense, and they will be as perfume to the nostrils of Jehovah.

Sometimes through our ignorance we ask amiss, and I believe that the Lord Jesus takes care of even that when He sees our hearts are right, and He straightens out our prayers. By His blessed Spirit we are brought into perfect fellowship with Him, and as we pour out our hearts before the throne of God there is a blending of His perfect, Divine incense-burning, with the feeble and imperfect outpouring of our grateful hearts.

But I believe we can come a step closer home in applying this message to our hearts. We read in the Epistle of Peter that we are a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. We have a golden altar. It is not in the tabernacle made with hands, but it is in our hearts, this little altar on which incense is burned unto the Lord. "For know ye not that your body is the temple of God?"

But coming directly to the point, I would like to ask the question, "What is the character of the incense that we are supposed to burn upon the altar of our hearts?" If I be not mistaken, the incense that we burn upon the altar of our hearts, that

SENDS UP AN AROMA

heavenward, is that praise and prayer and worship that comes from our heart after it has been touched into life and quickened by the Holy Spirit. I believe it is impossible for any unregenerate creature to burn spiritual incense acceptable unto God. Moses was warned that no strange incense be burned upon that altar back yonder in the tabernacle on earth. Aaron was to burn an incense thereon that was especially compounded by an apothecary.

One Sunday morning some time ago I went into a church. The pulpit was occupied by an eloquent preacher of the Gospel of Jesus Christ. That morning he was encouraging his people to enter into worship in spirit and in truth; and he remarked on the fact that it was necessary to engage a quartette and choir of singers, who, on their own confessions, knew nothing about the blood of Jesus Christ, to sing the congregation's praise and worship unto the Lord. I wonder if they are not getting pretty close to burning false incense upon the altar of God? Thank God it is not so with us.

The Old Testament incense was to be especially compounded by an apothecary, and, thank God, the
(continued on page 526).



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.

The Crystal Palace.

ONCE more Foursquare Gospellers from every part of the British Isles will be preparing to invade the Crystal Palace and participate in the great demonstration which is planned for Saturday, 7th September. A splendid programme has been arranged which should provide the Lord's people with a day of holy, happy fellowship. No effort is being spared to make this year's demonstration one of the most inspiring and impressive of any yet held. The Elim Crusader Choir which has so often and so successfully featured in the great gatherings of this movement will again furnish a wonderful witness to the power of consecrated youth. Those thousands of radiant young people throughout the day will pour forth their gladness in jubilant song. Again and again the palace of glass will resound with their praises "unto Him who hath loved them and loosed them from their sins."

The Word of God will, we believe, be found the central and supreme attraction in these huge meetings. It is upon the bedrock of the Divine Word that this movement is built, and herein lies its strength and its solidity. It stands for the Book in its entirety and its simplicity. It affirms the divine origin and inspiration of the Bible from cover to cover.

God in History.

WHAT a ghastly history is that of secret diplomacy! In the cabinets of princes, fraud and truculence have become fine arts; practised through ages, they have attained a disastrous perfection. Those "star-chambers" are littered in "scraps of paper," and the subdued whispers of the diplomats cost the lives of millions. But it is reassuring to remember that God "stands within the shadow" of the gilded slaughter-house, to confound, to overrule, to thwart the murderous counsels. The God of revelation is the God of nations, and all the dark secrets of imperial conclaves are open secrets to Him who compels their most sinister decisions to subserve His vast and beneficent design. The nations are not left to the mercy of subtle and ambitious tyrants. Clever as they may be, and powerful, they make mistakes which involve their ruin.

The God of Deliverances

Thou shalt call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Psalm 1. 15.

PRAYER usually reaches its greatest potency in our lives in times of supreme crisis. There is an almost universal tendency to become formal in matters of religion unless there be some condition or circumstance that causes the soul to sense its need of God. Especially is this true in the matter of prayer. When disaster threatens, that which is artificial drops from the life as a garment, and every power of the soul is united in an appeal to God for help. Then it is that faith mounts to the heights, our supplications take on intense earnestness, and God draws nigh in power, grace, and reality.

The heart of the believer should instinctively turn to the Lord in times of distress, but, in order that we may be fully assured that His help will be freely given to us, He here definitely encourages us to come to Him in prayer on all such occasions. It is strange that we should turn to any other source for aid in life's emergencies. Although God possesses all power and wisdom, and is ever ready to succour us, yet we often turn to the arm of flesh, to our own disappointment. Happy is the man whose trust is in the Lord, for he will be saved from resorting to the carnal schemes and devices of men in the hour of crisis.

The context of this passage of scripture is very illuminating in relation to the question of heart preparation in order to successful prayer. We are urged to render unto the Lord the thanksgiving due to His name and to pay our vows to the Most High. Gratitude and obedience are normal conditions of the saved soul, and are essential if we are to approach the Throne with confidence. "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him." Trouble often comes very unexpectedly, and hence it is of prime importance that we maintain unbroken fellowship with the Lord at all times in order that we may claim His promises with boldness.

The present hour is a time of trial and testing on every hand, and therefore this promise of divine aid is especially comforting, for therein is the positive declaration that, if we call upon the Lord, He will work deliverance for us. It matters not what may be the nature of our trouble—whether physical, financial, or spiritual—the Lord is abundantly able to meet our need. Hence, we can say with the Psalmist: "God is our refuge and strength, a very present help in trouble."

Christianity is not a religion for the cloister, neither for comfort in the hour of death alone, but adequately meets the most vital demands of everyday life. It is in times of greatest crisis that grace shines the most brightly. Let us, therefore, trust in the God of deliverances and say with the prophet: "Our God whom we serve is able to deliver us . . . and He will deliver us."

Wedding Robes

By Dr. A. B. SIMPSON

The marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white.—Revelation xix. 7, 8.

THE Bible is the love story of the Son of God, and this beautiful text gives us the vision of the glorious consummation. Thank God we have a part in that happy company, the bride of the Lamb! But let us not forget that all the ideas associated with brideship and marriage are exclusive. The bride has been separated from all others by the personal and peculiar love which has chosen her. Others are in attendance, but she only can be the centre of the stage and the heroine of the glorious drama. Let us be sure that we have understood and met the conditions of this holy brideship.

We read here of her preparation for the wedding and her marriage robes. These were granted to her by the free grace of her Bridegroom. She did not have to purchase them or prepare them by the labour of her hands, but they were freely given by Him. As in the story of Rebekah's wooing, the raiment of the bride and all her jewels were bestowed upon her by the servant of Abraham before she began her journey to her new home, and she was presented to Isaac in the veil and raiment which he himself had sent. So of the heavenly bride it is said, "It was granted to her that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

THE BRIDE'S APPAREL.

An exquisite prophetic picture of this heavenly trousseau is given in the forty-fifth Psalm, "The king's daughter is all glorious within. Her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework." Here we learn how costly are these wedding robes and how carefully they have been prepared. The gold always represents the divine, and the meaning is that her righteousness is not human self-perfection, but divine holiness, the imparted righteousness of Jesus Christ Himself. But it is of wrought gold. This is not ready-made clothing, but made to order, wrought gold. We have a picture of the needlework. It has been prepared by ten thousand little stitches. This is the fine work of the Holy Ghost, and moment by moment He is embroidering our garments and decorating our spiritual array.

WHITE AND GLORIOUS.

But in the text we have a striking gradation of phrase. Her garments are described by two adjectives, clean and white. The first obviously represents the work of sanctification by which the soul is cleansed from all impurity, and restored to the image of God. But this is only preliminary to the deeper work of the Spirit represented by the second adjective, bright. This is a transfiguration word, the same as is used in describing the glory of Christ on

the mount. This is more than whiteness. It is glory. A poor illustration may be afforded by the difference between the linen on the clothes-line and the same linen when taken from the laundry after the pressure of the hot iron. It is one thing to be washed; it is another thing to stand the pressure of the hand of God and the fire of the Holy Ghost, and to come forth from the ordeal of temptation and the discipline of grace, not only clean, but bright. It is thus that the jewels of her wedding outfit are polished and prepared. This is the meaning of life's trials and God's deeper testings of His chosen ones. He is preparing us for the marriage of the Lamb and the glorious array of that morn of morns and day of days.

THE HEART OF THE BRIDE.

Dropping now the figure, what is really meant by being spiritually arrayed for the marriage of the Lamb? Surely it means the perfection of spiritual character, the polishing of our graces, and the learning of all the lessons which His inexorable love is seeking to teach us. Surely it means not merely the marriage robe, but the marriage heart! She would be a poor bride who had nothing to commend her but her clothes. It is her love the Bridegroom wants. And it is the heart of a true bride which He is seeking in us. Surely that means devotion, love, first love, supreme love, the love that holds nothing back, but counts it our delight to belong to Him. Such love will be jealous for His rights and separated from all that could grieve Him. Such love will be loyal to His interests and ever seeking to please Him, and such love will be longing for His return, labouring to hasten it, careful to be ready for it, faithful in preparing others for it, and ever looking up and breathing out, "Come, Lord Jesus, come quickly." Beloved, shall we be found thus robed and ready?

"STAND STILL"

Exodus xiv. 13; II. Chronicles xx. 17.

The battle is not yours, but God's.—II. Chron. xx. 15.

The battle raged, the cannons roared,
I stood to see the fight—

And lo, behold, I saw the Lord,

Revealed before my sight.

'Twas He who fought and won that day,

'Twas He who gave the word;

"Stand still," my child, "stand still," I say,

And yet another word I heard,

'Twas only this: "Obey."—M.W.B.

“**M**Y God, My God, why hast Thou forsaken Me?” is the most bitter cry that ever broke from human lips. It was uttered by our Lord when on the Cross. These terrible words make us aware of unfathomable depths of woe. We are in the presence of the mystery of Calvary—it is dark and fraught with terror. That we might even in a small way ap-

“God made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

—II. Cor. v. 21

Him, whose physical resistance would naturally have been undermined by dissipation and sin, had to be put to death by having their bones broken. Pilate marvelled that Jesus was already dead and called the centurion to assure him of the fact. Those crucified would sometimes hang for days before death released them from their tortures. This would lead us to associate the mysterious cup of the

Mystery of the Atonement

prehend its meaning, we must go back to the Garden of Gethsemane, for there we have the prelude to the tragedy of the Cross, the theme which was afterwards unfolded. In three of the Gospels we read the account of the prayer-agony of Jesus in the garden. Again and again our Lord speaks of a cup from which He prays to be delivered but which He accepts as the will of His Father. “O My Father, if it be possible, let this cup pass from Me.” “O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.” And we read that being in an agony He prayed the third time more earnestly, using the same words, and that “His sweat was as it were great drops of blood falling down to the ground.”

What was this cup which our Lord so dreaded but finally accepted? It could not have been merely the cup of physical suffering, for Jesus forbade Peter to defend Him with the sword, telling him that if He would He could command more than twelve legions of angels to come to His help; also, when dying in excruciating agony, He refused the wine mingled with myrrh, which would have mercifully dulled His pain. Nor did the cup mean to our Lord just death by crucifixion, for His death and the manner of it had been all along an accepted fact of which He spoke repeatedly. On one occasion He said, “Therefore doth My Father love Me, because I lay down My life . . . no man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again.” Also, in answer to Pilate’s words, “Knowest Thou not that I have power to crucify Thee, and have power to release Thee?” Jesus said, “Thou couldest have no power at all against Me, except it were given thee from above?” What then was the awful cup of the Garden of Gethsemane?

Before this question is answered, let me bring to your attention the startling truth that it was not physical crucifixion that killed our Lord. That is evidenced by the fact that He, whose every drop of blood was as pure as that of a little child, died first, whereas the two thieves, crucified with

By

VICTORIA
BOOTH
DEMAREST

Garden of Gethsemane with our Lord’s strange and sudden death.

The solution of the mystery of the garden with its bloody sweat and of the death of the Cross lies in the words of the Apostle Paul: “God made Him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” The cup of Gethsemane was the cup of humanity’s guilt, which guilt He was to bear in His own body, and the resultant momentary separation from His Father. Were one to vicariously bear all the sin, the guilt,

the shame of just loved ones, one could not stand it, it would break the heart and perhaps destroy reason. There are those whose sense of guilt for their own sin has killed them.

Jesus carried on His heart the sins of His friends and of His enemies—the sins of a world at war with God. None but God, in the person of His Son, could have borne such a burden. If sin is an agony to us, in spite of the fact that we are sinners by nature, what must it have been to Him, the sinless One, the spotless Lamb of God! There are those who deny the reality of sin—the greatest evidence of sin’s reality, power and enormity is not to be found in dens of vice, prisons, hospitals and asylums, terrible as these are, but in the fact that sin killed the Son of God. What a costly thing is sin, it cost God His only begotten Son—it cost Jesus identification with it that He might make atonement for it, and, for a moment of time, separation from His Father. The drops of bloody sweat in the garden were the counting of that great cost—the comforting of the angel and the majestic calm of the Judgment Hall evidenced that He had accepted the cost—and the death of the Cross was the payment of the cost. In a sense our Lord had already died in the garden when He took that from His Father’s hand.

As I have already said, Gethsemane’s cup meant to Jesus not only identification with the sin of the world, but also separation from His Father whom He loved and with whom He was One from eternity. The cry wrung from the heart of our Lord reveals the agony

of that separation. "There was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, My God, My God, why hast Thou forsaken Me?" For one awful moment in which was concentrated an eternity of woe, the face of God was hidden from His Son. Unless we accept Paul's declaration that Christ was made sin for us this cry of Jesus becomes the most terrible indictment of the love and justice of God—for why should God forsake such an One as was Jesus in

HIS HOUR OF DIREST NEED?

The only time that Jesus addressed God by any other name than "Father" was when He uttered this cry of His agony. God in that moment was not "Father" but "God"—the holy God who must judge sin.

"And when Jesus had cried with a loud voice He said, It is finished"—in that terrible moment the great work of atonement was accomplished, our redemption was consummated, and immediately God was again "Father" to Jesus, for like a tired child who lays its head upon its father's breast, we hear Him say, "Father, into Thy hands I commend My spirit." But His heart was broken—for, "having said thus, He bowed His head and gave up the ghost." Though the separation of Jesus from His Father had lasted but a short period of time, it had caused the death of our Lord.

God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." If Christ took our place, the place of a

sinner dying as a condemned criminal between two thieves, it was that we might take His place as the sons and daughters of God, forgiven, and clothed upon with His righteousness. We are, as the Apostle Paul says,

"ACCEPTED IN THE BELOVED."

Our sin was judged in His hour of agony when He was forsaken of God, and when favour was restored to Him and He could once more say "Father" that favour was bestowed on all of us who are "in Him," and because of Him and His sacrifice for us we can also say, with confiding assurance, "Abba, Father."

However, we should not think of "The Father" as a cold and hard judge causing His Son to die. When Abraham took his son, Isaac, up the mountain slope to offer him as a sacrifice his heart was broken, he felt that his life, which was bound up in Isaac's, would be poured out in Isaac's blood. The God who "spared not His Son" gave Himself in that Son. He tore out His own heart and offered it a bleeding sacrifice of love to a wicked world. "God was in Christ," the Apostle tells us, "reconciling the world unto Himself."

It is God we see on the Cross, God in the person of His Son who is suffering for our redemption. Ah, mystery of love! May it bring us to our knees and may we yield ourselves to God in a passion of gratitude and in complete self-surrender. Then shall we experience the benefits of His Cross in that we shall be "made the righteousness of God in Him."

Prayer Power

*"For as a prince hast thou power with God and with men, and hast prevailed.—Genesis xxxii. 28.
For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.—II. Corinthians x. 4.*

P RAYER power is not only the most direct, but also the most effective force that can be brought to bear upon the many difficult problems that exist in the Lord's work. There are various substitutes for the true working of the Lord in evidence in religious circles to-day, such as psychic influence, and the power of oratory and personality. These may arouse temporary interest and enthusiasm, and give the semblance of success, but they are lacking in the life-giving elements that abide.

Prayer is not only more effective than other methods of carrying forward the work of the Lord, but it has also the further great advantage of being free from human schemes and carnal manipulations. He who waits upon God moves on in quiet confidence and needs neither the blare of trumpets nor press agents' methods to announce his success, but in godly fear, leaves until the day of Christ's return the record of achievement.

The whole tendency in the life of prayer is to bring us to the place of crucifixion, and to school us in the great principles of righteousness, justice, and love. Moses, with sublime faith and deepest self-renunciation, refused the Lord's offer to make of him a great nation, and to blot out unfaithful Israel. He was

willing even to have his name blotted from the Book of Life if thereby he might be the means of saving his people. Thus we see that true prayer partakes of the sacrificial spirit of Calvary.

Intercession is God's method of dealing with the satanic powers in the heavenlies that hinder His work, and of preparing human hearts for the outpouring of His blessing. When considered from the standpoint of its importance, we should recognise readily the necessity of knowing how to pray effectively. There are great spiritual laws and principles to observe if we are to prevail with God. Christ must be made pre-eminent, the will of God must govern every plan and purpose, and faith must work by love.

Imperative is the need for the Lord's servants to come into the place of prevailing prayer where, with hands uplifted to heaven, they wait upon Him who has all authority in heaven and earth, and who alone can turn the tide of battle, and rout the hosts of darkness, bringing to the Church the life-giving currents of love and power.

There is no surer path to spiritual degeneracy than spiritual pride.

Spiritual Incense-Burning

(Continued from page 521)

heavenly Apothecary has not yet gone out of business. We can always get a fresh supply of incense to burn before the Lord.

NO SUBSTITUTE

within the realm of human knowledge can take the place of heavenly incense, nor will the Holy Spirit honour such. He is the Apothecary. Souls newly baptised with the Holy Spirit, as far as my observation goes, usually get a good supply of incense and start at once to burn it. The difficulty, as I find it, is that folks fail to go back morning and evening for a fresh supply to burn upon the altar. You cannot get stocked up with your heavenly incense to last you a week, nor for twenty-four hours. The priest back there was told to burn it morning and evening, to burn a fresh supply on the altar, to keep it burning. Brother, sister, how is your supply?

Then there is danger of the fire getting low, and there is even the possibility of it going out. I was helping in the dedication of a little chapel some time ago, and as I was talking I saw a man coming in whom I recognised as a friend of twenty years ago. I was overjoyed at seeing him and as soon as I could went to him. It was not three minutes before I discovered that the fire was out. It used to burn on the altar so! You are familiar with that peculiar odour that hangs over the remains of the fire after it has gone out. In the cold autumn evenings you light a fire, and how it crackles and burns, and cheers everyone by its warmth and glow. But the next morning there remain only the ashes showing that there used to be a fire. Do you get it? All that we can do, all that we can say, all the manifestations that we can have, will never cover up the fact that the fire is out. There is a delightful scent to natural fire. And there is a delightful scent to heavenly fire, as it burns heavenly incense created in the heart of man by the Holy Ghost; and we are a people called to keep the fire burning.

You remember, when Jesus was warning His disciples about His coming and the possibility of their being unprepared, He said that the kingdom of heaven is like unto ten virgins. He said, in so many words, that they were alike in every respect save one, which was that five had oil in their vessels. (The oil in their lamps constituted them wise.) And five had no oil. Their lamps were burning, but

THEY HAD NO OIL

along with them; and that fact constituted them fools. But when the time came that the five foolish virgins discovered their lack they turned quickly to those wise virgins who had a supply and said, "Give us of your oil, for our lamps are gone out." Under ordinary circumstances I am sure that you hospitable folks will agree with me that the wise should have given the oil. What did they say? "Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." And I say to you that if you have no incense burning upon

the altar of your heart, do not try to put on a substitute; do not try to cover up that loss by something else, no matter how many people you might fool thereby. Go rather to Him that sells and buy; go to the Source of supply and you will find Him there to bestow, to give. It is He who gives the incense that burns upon the altar of the heart. Send to heaven that which delights the heart of God.

What is the end of incense burning? We read in Revelation viii. what the end will eventually be. We are told that the prayers of all saints are taken care of somewhere in heaven. At a given time, incense will be taken from an altar in heaven; and I believe that is the intercession, those effectual prayers that the Lord Jesus Christ fixes up; and that combined product is poured out upon the earth, and such a time as there is on earth when that is poured out. There are voices, thunderings, lightnings and earthquakes. Something will happen. God will be taking a hand in the affairs of the earth when the censer is poured out upon the earth. What is that in the censer? It is the prayers of all the saints of all the ages, that are so forceful when mixed with incense off the altar, that they will effect one great thing. I think Jesus told us what that was. When His disciples came and asked Him about prayer, He told them, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven." "Thy kingdom come; Thy will be done!" The prayers of all the saints of all ages from the day that Adam got back into fellowship with God until this present hour, the prayers of that whole line of

SAINTS OF ALL AGES

including Moses and Joshua and Elijah and Daniel and all the old saints—that God's kingdom might come, that His will might be done in earth as in heaven—will be answered. Are you weary of praying? Are you weary of burning incense of intercession and continual prayer to God? Don't get weary. God is storing all your prayers up there somewhere in heaven, and some day soon He will answer those prayers.

But let us not put it all off until the future. I believe that genuine spiritual incense burning, called out of our hearts as we are touched and helped by the Holy Spirit, will result here in earthquakes of another kind. I have seen earthquakes of this kind in domestic circles where the power of the Holy Ghost has convicted men of their sins and they have been saved.

Let us continue to burn the incense supplied by the Holy Spirit, upon the altar of our hearts, as spiritual praise unto God. And if your supply is low come to the heavenly Apothecary, open your hearts to Him, and let Him give you a fresh supply. If the fire has gone out, get it rekindled; get a good supply of oil. Do not be satisfied with a little, but get plenty. God give us such a hunger to burn spiritual incense that the heart of God will be satisfied.



**CRYSTAL PALACE
CRUSADER
FEATURES
STUDY YOUR
PROGRAMME—PLAN
FOR THE DAY.**

A glimpse of the attractive and illustrated programme, will convince everyone of the great day in store on September 7th. We are expecting an eclipse of all such previous Crystal Palace days. All sections of this glorious work are participating. Meetings and demonstrations all day for young and old alike. A day of praise and worship in its highest sense. The Crusaders, and their worthy juniors, the Cadets and Sunday school scholars, will be giving of their best. The various choirs and orchestras making melody all day unto the Lord. Even during the lunch and tea intervals, music will be rendered in the large restaurant by a new musical *ensemble*, directed by the Chief Crusader Secretary.

Our beloved leader, Principal George Jeffreys, and Revival Party, will be engaged at various services all day. The Crusader Rally in the Concert Hall will be sure to draw a big company of people.

In the same hall, the Immortal Music Service at which all the special choirs will mass, will be a centre to attract all lovers of sanctified music and song.

This year's Sunday School and Cadet Rally will be unique, two new illustrated items no one will wish to miss. Then the other services of equal importance: the prayer sessions, services when we shall prove the Lord as Jehovah Rophi, missionary gatherings—but there, we could continue with many others. You must really get the large and illustrated programme booklet, whether coming or not. We hope, however, to see you, Crusader reader, or friend. A day you will ever remember, as we gather in the name of the Lord Jesus Christ.

CRUSADERS' SONG

(Tune. Redemption Songs, No. 787.)

We're Crusaders in God's army,
Clad in armour bright and strong;
Love's own banner floating o'er us,
Singing, as we march, this song.

We're Crusaders, yes, Crusaders,
In the army of the Lord,
Fighting till the Foursquare banner
Everywhere shall be unfurled.

Foes may muster and oppose us,
Fierce the fight 'gainst sin and wrong;
But through Jesus we shall conquer,
And we'll sing our happy song.

Come enlist beneath our banner,
Come and join our happy throng;
Christ our captain will receive you,
Swell the ever-growing song.

Fighting days will soon be over,
Let us then be brave and strong;
Keep the Foursquare Banner waving,
Fill our land with joyful song.

WHAT IS THIS LIFE

What is this life which Christians enjoy so much?

Well—the Christian's life of prayer is very much like the way in which a GOOD SON treats a GOOD FATHER. That is to say:

He loves his father, and often tells him so;
He longs to be in his father's company;
He delights to inquire of his father;
He tells his father all about his joys, and his successes and troubles.

That is just a little what the life of prayer is like. The way to it—only by being learners at His feet. Like those disciples in Luke xi. So let us ask with them:

Lord teach us to pray. Yes to pray. Let us therefore come boldly unto the Throne of Grace.—(Heb. iv. 16).

Lord teach us to pray. Yes, us, Lord. For he that cometh to God must believe that He is (Heb. xi. 6).

Lord teach us to pray. Yes teach us. For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us (Rom. viii. 26).

Lord teach us to pray. Yes Lord, Thou. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened (Matt. vii. 8).

—SO ENJOYABLE?—

**SAFEGUARDING
GOSPEL MUSIC**

In this materialistic age with its many self-pleasing devices, the question arises, Is the Christian church bowing to the trend of the times and ceasing her vigilance in the realm of sacred music?

It is true that "catchy" melodies please the ear. It is an easy matter, therefore, for some music of this character, used in sacred connection, to pass unnoticed by listeners, carrying with it dangerous doctrine that robs Christ of His rightful place and makes God merely an idea moving through the mind of mankind. This can never be said of the true Gospel hymn.

A lack of appreciation of the Gospel hymn leads to a very real and prevalent danger. If this kind of hymn departs, there will go with it that direct appeal to the individual heart, which must issue in a definite act of faith in the Lord Jesus Christ; and in its place will come the more general type of hymn, which some modern authorities are advocating. This latter kind sets forth Christ as a great Leader of youth, as a superior Teacher, and as the Father of mankind; it gives no help to the individual that is sold under sin and lost. In it, the simple evangelistic message is lacking, and the outstretched hand of willing faith finds no stable staff to grasp.

The great John Wesley roused the latent church to action through his dynamic hymns embodying evangelistic truth.

Luther changed deeply prejudiced minds by his carols built around the theme of a personal faith in a personal Saviour.

Sankey brought the world to penitential tears through his tender songs of God's love for the sinner.

Charles M. Alexander persisted in preaching salvation by means of his magnificent choirs and the Gospel singing of his congregations.

Is that kind of ministry to cease?

It is true that there are many so-called Gospel songs in print that exhibit poor words and music, that were written and published by individuals who were ignorant of the common laws governing song-writing. This fact should incite the church to greater care and should cause her to demand a creation of Gospel music that is both pure and powerful.

It should be remembered that a hymn is not a Gospel hymn unless it carries a definite evangelistic message—the message contained in John iii. 16 and John i. 12 and 13. Such were the songs that the early Christians sang. Because the heart of man is just the same to-day as in those distant years, and the heart of God, unchanged, waits to make sons of God of all who will come to Him by way of Calvary's cross, the message of the Gospel hymns must still sound forth. The Gospel hymn must abide.

The Stewardship of Life

WE need to emphasise with unwearied persistence the principle of the stewardship of life. We have previously pointed out that the word "stewardship" is in the usage of the Church almost exclusively used to define a man's relationship to his money. The scriptural usage indicates a much broader sense. We are stewards of God not only in regard to our money, but in regard to our very life, our whole being, with all its faculties and powers. "Ye are not your own; ye are bought with a price." "I have called thee by thy name; thou art Mine." We are God's by right of creation and above all by right of redemption. He claims proprietorship over us. He has the right to enlist our talents and engage our forces in behalf of His great plan of grace. If our religion in its practical application means anything, it means our complete surrender to the guidance of God and the submission

to His directions. He has not left us in doubt as to His will regarding the employment of our God-given powers. He wants "service," "labour," "work," "testimony." We are not having reference to a hazy unreality and an unattainable ideal when we sing:

Take my life and let it be
Consecrated, Lord, to Thee.

That life consecration is the condition that the Lord wants—and which He so often does not get. Unless and until He gets it, all financial schemes and practical Church plans are bound to be in a measure wasted effort. Hand in hand with, or rather a preliminary to, every ambitious Church programme there must be a rekindling of the flame of devotion to Him for whose service we have been given life and who rightfully claims the grateful employment of all our powers.—*Sel.*

A TRUE ESTIMATE

GOD'S estimate of the awfulness of sin is perfect; but His estimate of the precious Blood of Christ is also perfect. It is our wisdom to seek to get in line with His thoughts.

Man by nature has a very distorted idea of both his own condition and God's way of meeting that condition. Man is liable to minimize his evil deeds, and magnify his good, as he supposes. What the anxious soul needs to know is that the work of redemption is a finished work; and that God is perfectly satisfied with that work is proved by the act of raising Him from the dead, "for Christ was delivered for our offences, and raised again for our justification." The empty tomb bears witness, and hundreds of people who lived at that time saw Him after His resurrection. Then the twelve saw Him ascend from Bethany.

We thus have God's estimate of that death. And what solid ground He has given for faith and assurance. So a risen and ascended Christ is, as it were, a living receipt that our debt to God has been cancelled.

Enquirers are sometimes asked, "if they are satisfied." But the important question is, is God satisfied? He said to the Israelites in Egypt, "When I see the blood, I will pass over you" (Exod. xii.). He looked upon the blood, He knew what it signified. And the blood sprinkled upon the mercy seat (see Lev. xvi.) was also for God to look upon. And speaking of the redemption that is in Christ Jesus, the Apostle Paul says, "Whom God hath set forth to be a propitiation through faith in His Blood" (Rom. iii. 25).

Some wonder if their faith is strong enough; or if it is the right kind of faith. Why be thus occupied with our faith or ourselves; faith does not save, it is Christ that saves; faith looks to Him, believes on Him, receives Him. It is the principle on which blessing reaches us, in contrast to law. And our Saviour is a person—the Son of God. Then look away from self to Him.

A famous surgeon was about to perform an operation, and thus addressed his patient—"Have a good look at the wound, and then look on me." So may the sinner view his condition and look to Christ for healing, for salvation. This is like repentance toward God and faith in our Lord Jesus Christ.

A just God and a Saviour may well have our fullest trust.

"Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

Peter writes, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious Blood of Christ." And John writes, "The Blood of Jesus Christ His (God's) Son cleanseth us from all sin." "If we say that we have not sinned, we make Him a liar, and His Word is not in us."

Dear reader, let us take sides with God against ourselves and our sins, preferring His judgment of us by nature, and His favour to us in Jesus Christ; and, "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 31, 32).

God has found so much more in Christ than our needs required, over and above it all, He found infinite satisfaction, and was so glorified in Him, and in how He did that work, that it is recorded, "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name" (Phil. ii. 9).

"The trembling sinner feareth,
That God can ne'er forget;
But one full payment cleareth
His memory of all debt.

When nought beside could free us,
Or set our souls at large,
Thy holy work, Lord Jesus,
Secured a full discharge."

One inspired writer informs us of God's immediate answer to the death of Christ, we read, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose" (Matt. xxvii. 51, 52). What a death that must have been, and what eternal gain to souls to know and believe that God fully knew all its power and preciousness, and so can now fully and freely forgive all who come to Him through faith in the Lord Jesus Christ.—J. P.

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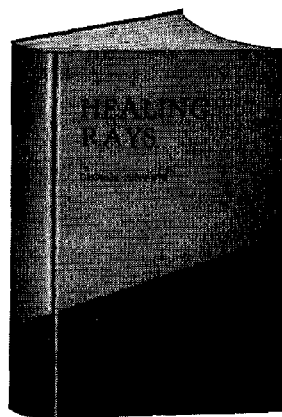
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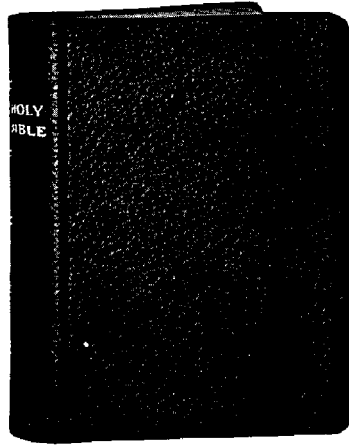
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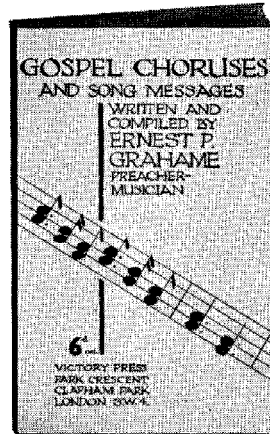
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